

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874. Vol. 44 No. 1

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., JUNE 30, 1909

Published Weekly. \$2.00 a Year.

## A CALL TO ARMS

### The Burning Camp Fires.

For nearly three years the words "We are camping on the trail of the liquor traffic in Alabama and our camp fires will never go out" have stood at the head of this page.

They were penned by a splendid veteran of the more than thirty years' warfare against the liquor traffic in Alabama, Dr. W. B. Crumpton. During all these years this soldier of righteousness has been standing guard with a glorious comradeship of sterling men and women who read in every obstacle encountered, in every defeat sustained, in every victory achieved an augury of the final success they prayed and labored for.

These men and women have kept the camp fires burning. They blazed high over the hills and through the valleys of Alabama in the year 1907. They were beacon lights indicating a great victory—or, rather—a series of great victories.

### Then and Now.

With the success of that year there came the temptation to enjoy the ease and the leisure such great victories might afford, but it may be said to the credit and glory of Alabama's manhood and womanhood that there has been no ease taking.

Nineteen hundred and eight was a more aggressive year than 1907. The first six months of 1909 shows a greater measure of aggressiveness than either preceding year. The goodly women of the W. C. T. U. have not laid aside their weapons of warfare against the arch-enemy of womanhood and childhood, but are constantly planning for an advanced position in the conflict.

The pronouncements of Baptists, Methodists, Presbyterians, Christians, the church of every name, still continue to ring with no uncertain sound. More than this the works of these confederated churches against the liquor traffic is more manifest than it has been at any time during the fight in Alabama. The ministers, recalling how the success of the past was established by their fidelity in proclaiming the righteousness of this warfare, have continued to call upon their people to follow them into this conflict to save the souls of men from the curse of drunkenness.

### The Spoils of War.

The Christian and moral forces of Alabama have gathered together such trophies from this conflict as to totally eclipse the barbaric splendor of the trophies of carnal warfare in all ages past. No flags or banners taken from a conquered foe, each one speaking of scores or hundreds of lives yielded up in the contest.

On the contrary, our fruits of victory are lives saved by the scores and hundreds, aye thousands. Drunkards have been reformed; homes have been ransomed; wives have lost the pallor and fear of husbands shorn of their manhood and love, and are dwelling now in a peace and contentment they had given up as gone forever. Little children, helpless in their weakness, have lost the terror the staggering footsteps and thick, maudlin voice of drunken parents awakened in their souls. Their bodies have been delivered, too. Now they are clothed, and fed, they feel the inspiration of the change, and realize the equality of their opportunities with other children. Where was fear, turmoil and sorrow now is peace, contentment and joy. **THESE ARE OUR SPOILS OF WAR.**

### To Your Tents, O, Israel.

On this scene of peaceful contentment there comes a disturbing, menacing feature. Men made in the image of the good God not content to allow their fellows to live in peace, prosperity and happiness are clamoring for a return to the open saloon. They would restore the former order of things. They would feed and fatten themselves and their own families on the misery, misfortune, wretchedness and woe of the drunkard and his innocent, helpless family.

The present legislature of Alabama, the names of its members who contributed to this end, will live through all time and eternity for their good work—are responsible for our present conditions. They have outlawed the liquor traffic. That traffic is now lapping the hand that struck it this severe blow, fawning and cringing at its feet; they are working by guile and subtle methods to accomplish their ends—a restoration of their lost power. We must meet this foe again. Let us for the time being forsake our ordinary activities and let us concentrate all our powers upon giving this persistent agent of the devil his death blow. Let us go out to our tents upon the battle field, and let us know no rest until we have definite knowledge that the liquor traffic and its power is destroyed for all time.

### What We Must Do.

Today we have one law whose strength has been severely tested and it has stood every test in such a way as to insure its power. That is the prohibition law. The law enforcement sections of the Alabama Code do not meet our needs. They are not as strong as the foundation law. These must be re-enacted, and everything possible to an early means of doing this. It is certain that the Legislature of Alabama will meet in special session during the early summer, and the opportunity will be present to repair the weakness of these old law enforcement measures.

Let us not forget how we secured all we have. It was by the concentration of our interests and our activities. Look up your Senator and Representative. Tell them of the needs of today. Ask them to supplement the good work they did in 1907 by giving Alabama the necessary law enforcement measures.

Give of your prayers, give of your means, give of your time that our organized activity may be as fruitful in results as was 1907. Very much of the success in the days just before us depends upon YOU.

### Looking Ahead.

Do you know that certain active agents of the liquor traffic are boasting today that they intend to elect a legislature in 1910 that will repeal the state prohibition law in 1911 and throw open Alabama to the saloon system once more?

Such a thing can be done only by YOUR indifference and inactivity. Watch the men who may announce for the next Legislature. Ask them if they will stand for a continuation of the prohibition law. If they will not, **KEEP THEM AT HOME.** Do not be satisfied with an equivocal answer. Only a straight from the shoulder, emphatic committal to this law can be trusted.

The camp fires are still burning! Men and women of Alabama, help us keep the blaze bright and regular. The present and the future is in YOUR hands.

—Alabama Citizen



## BAPTIST PRINCIPLES AND THEIR PROGRESS

REV. E. H. JENNINGS

(Paper Read Before Atlanta Pastor's Conference.)

Baptists have ever been a peculiar people. Since the days of their earliest history it has been their mission to contend for certain principles distinct from those held by other religious denominations. These principles have not always been popular, because they have not always been understood. Moreover, within past centuries Baptist doctrines have been so far in advance of their times that the world was hardly prepared to appreciate them. Baptists have always been anti-Catholic in their views. Intelligent Romanists recognize us as their most uncompromising opponents, and our principles as furthest removed from theirs. Imagine all denominations on a line with the Catholics at one extreme and you will find the Baptists at the other end of the line with the rest of the Protestants strung between. The fact that there has long been so much of the spirit of Romanism in the world is possibly the greatest reason why Baptists have been so little understood and appreciated. But as Protestantism advances, and with it the spirit of democracy and individualism; as the New Testament grows in favor as the one perfect standard of religion, and as men become more honest and earnest in their search for religious truth in its fulness, Baptist principles gain a larger place in the thought and faith of men.

Three questions face us in this brief discussion: (1) What are the distinctive Baptist principles? (2) What of the present standing and prospects of these principles? (3) How may these principles be best propagated in the future?

First, then, what is the distinctive Baptist principles? For what truth do Baptists stand differentiating them from other religious bodies? What is their special significance in history and theology? Some one has said that the all-inclusive principle of Baptists is, "The Bible and the Bible only as a guide in matters of religion." Others have declared individualism to be the distinctive doctrine of Baptists. Dr. Mullens in his "Axioms of Religion" holds that this distinctive principle is "The competency of the soul in religion." These and other statements set forth in different ways the special truths of our people.

It is sufficient to say, however, that lying at the base of all for which Baptists stand is the absolute authority of Scripture in matters of religion. We conceive of Jesus Christ as Lord and King, and the spirit and teachings of his revealed truth as the all-sufficient law of the church and its every individual member. But do not others than Baptists follow the authority of Scripture? Yes, in part; but many of these hold truth so mixed with tradition, or so neglect certain important teachings of the Scriptures, or follow such twisted and unnatural interpretations of the word of God, that as we see it they can not be said to accept the Bible as an only standard. Baptists may not have all the truth, for the mine of God's word is exhaustless in its supply, but they have all the essential truth for which other denominations stand, and much important truth which others neglect; and though as individuals they may not measure up to all the requirements of the New Testament as a denomination, they stand uncompromisingly for the absolute authority thereof as over against tradition or custom or the doctrine of convenience.

And who will deny that Baptist teachings measure up to this high and holy standard? The doctrine of converted church membership finds its authority in the fact that the New Testament neither authorizes nor gives precedent for the reception of unbelievers into the church. To the first New Testament church we read that the Lord added those who "were saved," and Paul addressed the churches of his day as composed of the "sanctified in Christ." Jesus commanded to disciple before baptizing, and the very nature of a church as a spiritual body demands that it be composed of the regenerate. I can never imagine Paul or any of his associates giving an invitation for church membership as did a certain pedobaptist

preacher some time ago when he urged his unsaved hearers to "come on and join the church whether saved or not," declaring that the church would help them get saved if they were not already so.

In the same connection Baptists stand for believers' baptism solely, as ever against the disgusting practice of receiving infants into the church, because such a practice does violence to the principle of individual responsibility and freedom so clearly taught in the New Testament, and because it steps beyond the authority of him who commanded to baptize believers. In vain do our pedobaptist friends search for scriptural authority for the baptism of infants—a practice born in Catholicism and based upon the infamous idea of baptismal regeneration—and this is why Baptists so ardently oppose it.

Baptism by immersion, while not a distinctive Baptist doctrine, is one for which they have been most signally noted. For this the same claim is made as that for the rest of our principles, namely, New Testament teaching and precedent. In the light of the well accepted translation of the Greek word "baptizo" as meaning only immerse, in its primary rendition, and of the recorded incidents of scripture where baptism took place in water, together with the symbolic import of the ordinance as set forth in Romans 6, it is exceedingly difficult to understand how honest and intelligent Christians who acknowledge the sole authority of the Bible in matters of religion can substitute sprinkling and pouring for baptism.

The example of the New Testament, as well as its well defined principles of individual freedom and democracy, decides the congregational form of Baptist church government. To the fair-minded of every faith who closely study God's word it is clear that wherever the word "church" occurs in the New Testament concerning a visible organization it refers not to a hierarchy, but a democracy, a local assembly of baptized Christians. The churches at Jerusalem, Antioch, Corinth, Ephesus, etc., are set forth in the New Testament as local, independent bodies, without the least intimation of any centralized ecclesiastical power lording over them. True, they might co-operate in forwarding the kingdom of God, as they evidently did in their contributions to the poor at Jerusalem, but this co-operation was purely voluntary. Some tell us that this democratic polity is not the ideal for our day, that expediency must now decide the matter; to which we as Baptists reply that the law of the church is not that of expediency, as feeble men see it, but New Testament principle and precedent. The church as related to Christ is an absolute monarchy of which He is the supreme law-giver. "Thus saith the Lord" means infinitely more to Baptists than all the theories of men as to expediency, and we conceive that after all the Lord's plan is the most effective when properly enforced. It was the doctrine of "expediency," no doubt, which led to the breaking up of the simple democratic and spiritual Christianity of the early days and the setting up of the Roman hierarchy.

Whatever may be said as to the doctrines of soul freedom and separation of church and state, for which Baptists have been so well noted, the greatest reason therefor is the fact that the very nature of Christianity, as set forth in the New Testament, demand these principles. When Jesus said, "My kingdom is not of this world," and when he admonished again, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," he gave to the world one of the blood-bought principles of Baptists, and one upon which the American republic rests.

I repeat that the fundamental law of Baptists is the Bible. In addition to being the theological and ecclesiastical standard, the Scriptures are becoming more and more to be recognized as a working guide for Baptists. Scriptural authority for Christian endeavor is as important as for church creed and government. It is a significant fact that a Baptist, Wil-

liam Carey, was the first man of modern times to conceive the church's obligation to world-wide missions. In obedience to the authority of Christ he went to India, and thus set the pace for the foreign mission movements of our times. More and more do Baptists need to follow the Scriptures in Christian endeavor. He who laid down the law of baptism and soul liberty commanded to preach the Gospel to all men, and we will not have measured up to our standard of doctrine and life completely till all our people are enlisted in giving all the truth to all the world.

But what of the present standing and prospects of Baptist principles? Do present day tendencies favor these principles or not? Does modern thought, both of the scholar and of "the average man," make ready soil for the sowing of Baptist truth? If I can properly judge the manifest conditions of our times, there was never a time when Baptist principles were better understood and more heartily appreciated than today. The principle of the Reformation, which finds its most perfect expression with the Baptists, has made tremendous progress for the past hundred years. When this principle is carried to its completion, in its hold upon men the whole world will be moulded into the ideal of our Baptist faith.

The leading scholarship of the world has come to acknowledge the justice of the Baptist claim to immersion as the original form of baptism. Many non-immersionists lay the matter aside with the plea that it is a "non-essential," that a drop of water is as good as a river," and yet acknowledge that immersion was the baptism of New Testament times. For this reason all evangelical denominations accept immersed believers into their churches without questioning for a moment their baptism.

Likewise the doctrine of believers' baptism is gaining favor among thinking people. It is well known that some of the leaders in Pedo-baptist ranks lament the falling interest in infant baptism in our day. The practice so grossly violates the freedom and responsibility of the individual in matters of religion, and it is so conspicuously void of Scriptural authority, that many are fast breaking away from it. The theory offered in explanation of the practice, moreover, is difficult to understand, and for this reason the practice is almost abandoned on mission fields. May God hasten the day when all Protestantism shall come to the glorious doctrine of believers', and only believers', baptism.

As along with Christian civilization the spirit of freedom and democracy develops among men the congregational form of church government grows in popularity. The principle expressed in the formation of the American government by the words, "All men are created equal" is coming to be recognized largely in the churches of all creeds. In fact, there is an inherent desire in the hearts of men to be free. An ecclesiastical machine with high lords and strict laws may seem best for the advancement of denominational interests, but it fails inevitably to satisfy the sacred hungering of the soul for freedom and representation in religious government. Then, too, men are coming to see the disadvantages of episcopacy and presbyterianism. A prominent Methodist layman confessed to a Baptist not long since, "We can never have a strong and acceptable preacher in our (local) church till we can choose our pastors as you Baptists do." So strong is the tendency toward democracy that in many of the most prominent churches of those denominations that hold to centralized forms of church government the wishes of the people are practically heeded.

Concerning the growing popularity of the Baptist doctrine of democracy, Dr. Mullens writes interestingly in his "Axioms of Religion." He compares episcopacy to a great machine shop where everything runs smoothly according to certain fixed mechanical laws; and congregationalism to a mighty orchestra, where the players of individual instru-



## THE ALABAMA BAPTIST

men to conquer their parts under the direction of a leader. Then he wisely adds: "It is the ideal of the orchestra, not of the machine, that must control in religion. Our strength as Baptists lies in our freedom and democracy. Herein lies our appeal to the universal heart of the race."

What of the doctrine of soul liberty today? It is clear that the tendency in the political affairs of almost every nation is toward freedom. The struggle against Catholic dominance in France, the opening of such world powers as China and Japan to foreign ideas and religion, and the recent revolution in the government of Turkey are some of the modern achievements of the principle of liberty. None of these is more significant than the recent change in Turkey. "This has been one of the most absolute and notorious atrocities on earth." The sultan was the seat and source of all power. Nothing that looked toward freedom was allowed in the land. The voice of the press and the propagation of foreign religions were strictly limited. Palestine, the very land where Jesus and his first followers set in motion the doctrine underlying all that is good in civilization, was under this oppressive rule, and deliverance seemed hopeless. But the progressive element of the nation, who absorbed their idea of freedom largely from the mission schools, gradually gained the ascendancy. Suddenly and quietly the change in affairs came. The sultan was put down, the constitution of a representative government enforced, and the people set free. At first the people could scarcely realize their liberty, but as it began to dawn upon them they met together in thousands to celebrate their deliverance, crying as they went, "We are free; we are free." Henceforth the spirit of "liberty, equality, justice and fraternity" are to reign in the dominions of Turkey. And what does it mean? Simply another triumph of the blood-bought Baptist principle of freedom for which Roger Williams and others of our fathers suffered.

These indeed are Baptist principles gaining vital force on the world. These are not always connected with Baptist organization, many of them having been embodied in the beliefs of other denominations; nevertheless, they are the principles for which Baptists are especially responsible, and we rejoice in their triumph as no others can. The immersion of believers as the only proper baptism; congregational government; the separation of church and state; and soul liberty—all these are gaining larger recognition as belonging to essential New Testament Christianity. Even "close communion," which stands in daily with our doctrine of baptism, loses much of its horror as men come to understand better the naturalness and consistency of our position. In the face of these facts was there ever a time of such opportunity and responsibility for Baptists as now?

How then may Baptist principles be best propagated under the favorable conditions of our times? It is axiomatic to say that such sublime truths as Baptists have been called to own are worthy of presentation at any cost. Baptist history has been noble, but their task is not yet complete, and it will not be until every human soul is brought into full sympathy with the peculiar ideals of our faith. And after all, through others have adopted much of our truth, only Baptists can propagate this truth in its fullness.

At least three crying needs face Baptists today in relation to the furtherance of their cause. First, a better organization of their forces. The very nature of Baptist policy, the fact that all things center in the individual and the local church, makes this needed organization slow and difficult. Hence thousands of our people are out of line with the aggressive movements of the denomination. These are to be enlisted and developed. This is one of the greatest problems facing our Baptist people today. Time and patient effort are needed in order to do this, but we must not grow weary of the task, for when all the Baptists are developed up to the ideal concert of action in Christian endeavor, ours will be the most effective denominational army on earth.

Again, Baptists need to train their forces. It is doubtful whether any denomination needs to lay so

much emphasis on training as Baptists. The very fact that with them all things center in the individual makes it absolutely necessary that the individual be educated up to his duty. One might be a royal Catholic and know little save to attend mass and pay the priest; but for one to be an ideal Baptist one must know Christ in heart and have an intelligent conception of his will in the mind, the latter of which can come about only as the individual is taught to know and to perform God's will. It is lamentable that Baptists, who were the first in modern times to conceive the obligation to foreign missions in the person of William Carey, should allow other denominations to outstrip them in this noble work. And this is largely due to a lack of thorough training of the forces. Christian education, as represented in every institution of the kingdom, from the Sunday School up to the denominational university, is one of the vital secrets of future Baptist development.

Baptist progress depends also on their teaching the peculiar doctrines of their faith. They must not forget that they have a heritage and a mission; a heritage of truth, and a mission to give that truth to all men everywhere. Around the fireside, in the Sunday school, from the pulpit, and on the mission field, we as Baptists should seize every opportunity to sow the world down with our principles. Baptists have a peculiar mission to the world, and their task is far from complete as yet. With all that is favorable to their ways of thinking, there are many dangers. One of these arises from modern destructive criticism of the word of God. We have nothing to fear from the truth, scientific truth or any other kind; as Baptists we always welcome truth; but we do have much to fear from the many unscientific, infidel theories of our times which seek to upset the authority of Scripture. When men lose faith in the truth of God's word Baptists are the greatest losers, for this is the foundation pillar of their entire system of truth. The most effective method for defending the truth is to preach it in the power of the Spirit—preach it all uncompromisingly and without apology therefore.

Another threatening danger arises from the so-called "bread" spirit of our times. This is the spirit of compromise, which says, "Lay aside all differences, and settle down to the essentials," as though our peculiar doctrines did not belong to essential Christianity. It pleads for "liberality" and "charity" and denominational unity. That the differences and unkindness existing between the people of God are unfortunate for Christianity no one can deny, and the prayer of our every heart should be for an increase of charity and Christian unity; but if these are to be had at the sacrifice of important Scriptural truth, God forbid our theological views may become so broad and thin as to lose their dignity and strength, and cease their hold on the respect of men. We should speak the truth in love, of course; but as Baptists we must speak it. And all the truth spoken in all love will never fail to convince the mind and win the heart. As Dr. Gambrell has so wisely said, "It is not the truth that drives men from us, but the truth spoken in the wrong spirit."

The peculiar mission of Baptists is to preserve and preach all the truth, a whole Gospel, and when we cease to do this we cease our existence as Baptists, and the world will suffer the loss of our sacred principles. Shall we, in this liberty-loving age, forget our task and fail in our mission? It is said that in one of the important battles of the Japanese-Russian war, when a Japanese regiment was being driven back, the ensign in front stood his ground while the soldiers retreated. The captain cried to him, "Bring back the colors." But the reply of the ensign was, "Bring up your men to the colors." As Baptists we are holding before the world a great standard of truth. Let us in no wise compromise with error. Let us preserve the truth, get all the additional truth we can find, and then call to all men to bring up their creeds and their lives to this noble standard.

### BROTHER CRUMPTON'S TRIP NOTES.

The fifth Sunday in May and the Saturday before I spent in Lamar county. The meeting was at Fairview. The attendance was good and the interest fine.

Though some of the brethren did not agree with me on some things, we got along well together. Years ago friction was gotten up in the association on the mission question. Some have manifested an ugly disposition, but in the main the preachers are inquiring and are finding out that many of the troubles were purely imaginary.

During these years the cause has suffered. Not much has been given for pastors' support or for missions. In thirty churches of nearly 1800 members, only one Sunday school is reported, though I was informed there were more than that.

Brother W. C. Woods, a former preacher, has done much to disseminate information and scatter good books and tracts over the territory. He it was who organized the church at Vernon, the county seat, and has done much in maintaining it to the present.

If possible he wants to see a field formed for a good man with Vernon as the center.

Brother J. M. Roden lives at Sulligent and preaches to churches in reach of that place. He is much loved and is doing a good work. Wherever Roden has gone he has left the people regretting his departure.

Brother Clark lives at Sulligent and serves churches around there. Besides Brethren Woods, Clark and Roden I met the Brethren Cunningham, W. J. and B. E.; C. D. Stewart, W. T. Caudle, O. L. Corbett, and maybe others.

I had the privilege of discussing all the questions on the program pretty much all Saturday and on Sunday divided the preaching time with Brother W. T. Cunningham.

The soil in Lamar, where I went, is not fertile, but has a good clay foundation and grows good crops. These will be peaches enough in the county to supply the state. I have never seen trees more heavily laden. Here, as elsewhere, there is much complaint of excess of rain.

By accident, speaking after the manner of men, I dropped in at Enterprise for a day. As its name indicates, it is an enterprising place. Every time I visit this section I am surprised at the growth of the towns and the development in the country.

About the biggest thing in all this section is the Baptist house of worship, now in course of erection. I doubt if there will be in the state a more complete and conveniently arranged building. A. G. Moseley, the beloved pastor, has wrought well and the people love him for his worth and his work's sake.

It so happened that the Executive Committee of the Coffee County Association was in session at the Court House with a map of the association before them, locating every church. Of course I was at home in such a meeting and was happy to make any suggestions I could.

The committee is composed of laymen almost entirely; but the pastors were welcomed to the meeting. The ladies of the Enterprise church furnished such a dinner, I fear, when the word goes out, all the brethren of the association will have urgent business with the Ex. Com. at its next meeting.

I know of only one other Association, the Tuscaloosa, in the state where a meeting akin to this is held. The Coffee county brethren are bent on doing something in that fast improving section.

At Newton, the trustees of the school met. What a report the president made! Continued growth and prosperity and imperative need for more room. What shall we do about it?

Let everybody come to the convention July 20th at Andalusia, praying the Lord to give us great wisdom in deciding what is best to be done.

Pastor Hunter is happy in his work and his people love him and his good wife.

The best and cleanest crops I have seen are in Southeast Alabama. That is one of the best sections of Alabama.

W. B. C.



## THE ALABAMA BAPTIST

Birmingham, June 14, 1909.

My Dear Sunbeam Co-Workers:

The peril of the State Mission Board demands our sympathy and assistance in this fateful hour. Make heroic effort and send \$5.00 to relieve the pressure, and then enjoy the distinction of one who "giving quickly gives twice." Send your offering, be it large or small, by the 15th of July.

The bands responding to this appeal shall find their names on the honor roll to be published in the Alabama Baptist during convention week.

My Sunbeams have never failed me, nor will they now. My heart is resting safely in them.

I am ever their loving Sunbeam mother,

MRS. T. A. HAMILTON.

Linden, Ala.

Dear Mrs. Hamilton:

We have sent our offering of \$5 for the Sunbeam school at Cardenas, which finishes our ten dollar pledge. We hope to receive the beautiful certificate, for which we have earnestly worked, but at the same time we did not forget the cause of missions. We could hardly forget as long as we are under the influence of our leader, Miss Berta Nichols, who brings missions into every program.

We anticipate hearing our own Miss Willie Kelley tell about her work in China this week.

During vacation we expect to piece some quilts for the orphanage. Won't it be fun to see the boys trying to sew and cut?

We do wish you could make us a visit. Miss Berta tells us about you so often and she shares the pleasure of your letters with us.

We wish you success in all your efforts.

Your friend,  
LILLIAN FIELDS, Secretary.

Sylacauga, Ala., April 16, 1909.

Dear Mrs. Hamilton:

I am writing you in reference to the Sunbeam work. Last Sunday we organized a Sunbeam Band with an enrollment of twenty-six. The children seem very eager to get to work and they asked me to write you for information and literature. We are all young in the work and will appreciate all the information you can give. The children hope to send you a favorable report at an early date. Thanking you in advance for the kindness, I am sincerely,

(Miss) JESSIE BERRY.

Huntsville, Ala., April 15, 1909.

Dear Mrs. Hamilton:

The Sunbeams were so delighted with your recent visit that they do nothing but talk about it. Those who attended your meeting told all they had learned to those who did not. We all hope to have you again this summer. You know we hope to have a chapel when you come again, so that we can have you all to ourselves. They have nearly all expressed a desire to send you their pictures, so you need not be surprised some time if you receive a package marked "Sunbeams from Huntsville."

We have reported for the first quarter. Have just sent Mrs. Malone \$2 as a thank offering.

We are planning some new features in our work, which we will tell you about in our next letter.

With best wishes I am yours in the work,

LOCIA FOSTER.

Albertville, Ala., April 22, 1909.

Dear Sunbeam Mother:

We met and organized the first Sunday in April and met again the second, and rendered a program. We have 35 members, therefore we will send 35 mite boxes.

We are very anxious for you to visit us again. Your loving worker,

MINNIE MILNER.

Lanette, Ala., May 11, 1909.

My Dear Sunbeam Mother:

I know you are wondering what's the matter with me, but it was Sunday morning that I found your letter, written April 10, in papa's pocket. He had forgotten to give it to me.

### WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

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

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

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

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

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

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

My heart was filled with joy and encouragement to know that our report was so good. I never hear of the reports of other Bands and didn't know how we stood.

I give to each child that brings two new members a fish. I have some little tracts published by the American Publication Society which I distribute now and then among them.

Last Sunday I gave a nice little Testament to each child who raised as much as 50 cents for home missions during the first two weeks in April. So every other Sunday all who have Bibles are to bring them and we are to read a chapter.

We have one half the quilt stars for the orphans finished, but I have lost the address of Mrs. Ross, to whom we were to send them.

Of course we haven't forgotten the gold star for which we are working. Miss Alma McLaugh has us on a race with the Talladega Sunbeams, so you see we have many things to work for.

For the reason that I am going away the 22d to school and expect to be off almost all next year, I resigned last Sunday as leader. Miss Effie Peek, a girl of eighteen, a member of this church and a regular and faithful Sunbeam, will take my place. She has been a member of this band ever since its organization.

She is always ready and willing to do, and the Lord will bless those who are willing to help others.

Pray God's blessings on her and this band, and after this address all mail intended for the leader to her. I will help her at every opportunity.

I am still your little Sunbeam and will ever remember you with love and kindness.

NETTIE HOLLADAY.

Cecil, Ala., April 13, 1909.

Dear Mrs. Malone:

I am sending you \$4 for home missions from the Sunbeam Band here. We have only been organized a little over a month and hope by the next time to do better. Have sent my report to Mrs. Smith.

Yours sincerely,

(Miss) JOSEPHINE COOPER.

Thomaston, Ala., Jan. 13, 1909.

Dear Mrs. Hamilton:

Enclosed please find \$2.75 for our offering to the foreign mission school at Canton, China. Our Sunbeams gave a mite party to help raise the amount, as we didn't have quite enough from our monthly dues. We hope to raise the \$10 before the convention meets.

Your loving little friend,

EUNICE CHANCY, Treasurer.

March 18, 1909.

Dear Mrs. Malone:

Enclosed you will find check for \$6.40 for home missions. My Sunbeam sends \$2.50 and the Sunday school \$3.90, all from Dolomite church. My Sunbeam Band is progressing nicely. Please answer me as soon as you receive this money. My Sunbeam

will send some more money in June for foreign missions. I remain your friend,  
Bessemer, R. 5.

DORA WARNICK.

Tuscaloosa, Ala.

We have a good Sunbeam Band and we have gone to work with renewed earnestness. We have a faithful set of officers. Our president, Miss Vera Jones, is now a student at the Central College preparing herself for her life work as a missionary. We were so disappointed a few months ago when you expected to visit us and didn't get to come. We still hope to have you with us real soon. The Sunbeams all send love.

Very truly,

ADELENE REED, Treasurer.

Uniontown, Ala., March 9, 1909.

Dear Mrs. Hamilton:

Have been intending writing to you ever since my return home, but papa took me by Montgomery to have my eyes examined. The doctor put Belladonna in them and advised me not to use them much for a while and have been trying to catch up in my studies and so have not had time to write. Papa and I have often spoken of the pleasant evening we spent with you all and hope to be able to have you with us in the near future. Mama asks to be remembered and appreciates very much your kindness to us while in your city. With kindest regards to each and all of you and much love for yourself, I am as ever your friend,

COLEMAN LONG.

Montevallo, Ala., April 5, 1909.

Dear Mrs. Hamilton:

I send you the report of the Sunbeam Society: The children are very much interested in their work, and they hope to send a larger contribution next time. We have had a fine meeting here, Brother Bernard preached many good sermons to us. There were fifty-one added to our church. Several of the little Sunbeams joined. It just does me good to see them work.

We will be glad to hear from you at any time. With best wishes I remain

(Miss) CLAUDE SANDERS.

For the last three months I've been at work in Alabama, and for the next three I expect to be. My desire is to make my life count for all there is in me as I go. So I am sending you my personal check to cover twenty annual subscribers for the Alabama Baptist to be sent to twenty new families up to January, 1910. This investment is suggested to me by this statement from Bro. W. B. Crumpton's letter in last week's issue: "The best investment any one can make for the cause in Alabama is to put his money into a year's subscription for the Alabama Baptist." My belief in the truth of his statement prompts this \$20 gift. My experience as pastor and as representing the denominational work is that those who read their denominational paper are the ones who most readily help the seminary, foreign, home and state boards, the orphanage and all that we are seeking to do for His glory. God bless you and make you more and more a mighty power for His glory.

W. Y. QUISENBERRY.

The daily press reports that the Chicago Baptist Pastors' Conference, after a stormy session lasting four hours, dropped the name of Prof. George B. Foster as a member of that body. Dr. A. C. Dixon led in the fight for the excluding of Mr. Foster and the friends of the latter now question the denominational standing of Dr. Dixon. The position of Dr. Dixon is anything but enviable. Dual membership is a misnomer and how he can at the same time belong to a Baptist and a Pedo-Baptist body is a mystery that baffles explanation. It is a pity that Dr. Dixon should make it possible to use his widespread influence to foster the open membership and open communion idea among Baptists. But strange things are happening in these days.—Western Recorder.



BROTHER CRUMPTON'S NOTES AND HIS CORRESPONDENTS.

W. K. Avery, Horton:

I have studied a great deal over the mission question. Not upon the side of trying to excuse myself from giving, but why can not all Christian people be the need of giving? Why can not all Christians remember the command, "Go ye into all the world and preach the gospel to every creature?" Approach some of the brethren of our church upon the subject of missions and they will say, Oh, leave off foreign missions and I am with you. Take up a collection for associational missions, as we did to do, and when they are approached they shake their heads.

Upon the whole, I know that not one-tenth as much is being done for missions as could be done, and I believe the cause mainly rests with the pastors. They should explain the plan of evangelizing the world and the whys and wherefores of it taking money to do this.

Our people, would give more if only they knew what they were giving. I hope you will answer this letter and give me a ray of comfort along this line."

It is a good letter from a brother whose heart is in the work. "I believe the cause remains mainly with the pastors." So many are saying that, and it has been so often said. Some of the pastors are the cause of it—they write me and say as much. But, brother pastor, isn't it true? It surely is. God has made the pastors the leaders of His people. If they fail there is no one else to do the work. I am in deep sympathy with the pastors. I know all they have to contend with, but I know the cause always moves on under their faithful leadership. It never does move forward without them.

Unfortunately for us, we have never had a strong missionary pastor, consequently we are good 'hard-shells' and now on top of all this ignorance . . . . . is publishing evil reports against our foreign mission work and others against our home mission work. I am sorry to note that our people are believing these evil reports."

A church without the training of a missionary pastor is easily the prey of the enemy. It is sad that misguided men write such reports and it is sadder still that so many of our people are inclined to believe them. There never was a time when the friends of missions needed to be more patient and peaceful. Get the facts. With them you can meet all their slanderous reports to satisfy any reasonable man. We have nothing to fear. Every one of their complaints and criticisms can be easily met.

In the case of a man writing about things he knows nothing about personally, his conspicuous and prejudiced being the occasion of his writing.

J. M. McCord, East Lake:

You don't always answer your letters, but I remember them when I get on my field. Your work is our work and I want you to feel that every appeal sent to me is read with interest.

We are working state missions this month and hope to make a good report."

You are one of the most faithful men in the state. See how he puts it—"Your work is our work." If all the brethren could believe that!

Our people always were tender-footed on missions and . . . . . has some agents in this country scattering his literature against missions and our tenderfoots are taking on to it, still they claim to be Missionary Baptists."

These "tenderfooted Baptists" are easily turned away but the mass of them never gave anything in their lives and never will. "Mark them which cause divisions . . . and avoid them." They were in the Church at Rome. Seldom you find a church where there are none. If it is not one thing, it is another. It is missions now. Last year it was something else.

"Our pastor is opposed to anything that is done by the Board. He won't take the Alabama Baptist. He says it costs too much. The majority of our church is like him—that is why we have such a pastor. There is nothing done."

This layman states a sad case, yet if he will be patient and get the pastor and others to read the tracts I send him, they will see the error of their way and turn over a new leaf. The Secretary is not an enemy to the pastors who will not do. He is in the deepest sympathy with them and their work. Many of them do not know how many of their best members are criticising them for not doing more for missions. These letters from the brethren are stirring them up.

R. A. J. Cumbee, Louisville:

"I am going to write you this time without sending you any money, but it won't be this way always. I feel good in that our church has more than met our obligations, but that does not satisfy me so long as our faithful board shall be in debt. Have labored to help you and shall continue to do so until the last cent of our debt is paid. Hope to do something more before the convention. Hope to be there."

A letter like that does a Secretary a lot of good, even when it has no money in it.



REV. RICHARD HALL, D. D.

I expect to leave on the 30th for my old home in England, taking my wife and little girl to see the land of my forbears. But I want to know how things are going on this summer in the land of my choice. Will it be too much trouble to mail me seven copies of the Alabama Baptist, beginning with the last week in June until the second week in August? My good people have granted me "two months or as much more as I need" vacation, and I expect to get back the second week in September. My address will be care Dr. J. H. Hall, Inglewhite, Manchester Road, Bolton, England.—Richard Hall.

Three hundred and twenty-six student volunteers are reported as having sailed during the year 1907. They are connected with forty-seven missionary agencies. By counties they are distributed as follows: Africa, thirty-eight; China, one hundred and twenty-four; India and Burma, fifty-eight; Japan, thirty-three; Korea, twenty-nine; South America, nineteen; Turkey, twelve; Alaska, six; Philippines and West Indies, twenty-seven; Mexico, twelve; other countries, twenty-one. The total number of sailed volunteers is now three thousand eight hundred and sixty-one.

HELP THE NEGROES HELP THEMSELVES AGAINST THEIR GREATEST FOE.

Brother B. F. Riley, widely and favorably known among the Baptists of Alabama, after an absence in Texas for years, returns to Alabama.

He is undertaking a work among the negroes which has been long needed. The negro has always been the easy prey to the liquor traffic. The use of liquor ruins him as a laborer and makes him more a menace to society.

In prohibition territory often he is made the tool of the liquor traffic for breaking down the law. Thoughtful negroes who want to save their race look upon the prohibition law as peculiarly favorable to their people. One said to the writer: "If prohibition comes, I shall look upon it as the second emancipation proclamation to the negro race."

But few of them can vote in Alabama. They make no laws; they execute no laws. They ask for the privilege of being organized to help the good white men to enforce the law which the white men have made. This to be done, by creating a sentiment among their people against the use of drink and against the violation of the prohibition law. Of course, respect for all laws will grow among them as they get further away from the bondage of drink.

They have asked Dr. Riley to head this movement in their behalf. Many of our white brethren have heartily indorsed the movement.

Dr. Riley realizes that it is a delicate and difficult work. He deserves the hearty sympathy and support of the white people of the state and of the South. Money put into this movement means much to both races. Too long the negro has been the easy prey of the traffic, and now they seek to make him the easy tool for law violation. With all my heart I commend the work to our Brother Riley.

W. B. CRUMPTON.

Rev. T. W. Powell, in the Journal and Messenger, says: A few years ago a very improper resolution was adopted by the Chicago Ministers' Conference that no commendatory resolutions were to be passed concerning a departed pastor unless he had "departed to his grave." What is a Ministers' Conference for if not to cultivate the warmest and most helpful fellowship? Yet for fear some unworthy man might some time receive commendation at an opportune moment, such a law was passed. "Smell of these posies," we say to a dead man! But is it not better, as Francis Murphy used to say, to cast a little flower in the pathway of the living? So the ministers of the Discomet Club think.

The life of the modern college girl is determined far more by herself than by her environment, and her work should be decided after careful consideration of present and future situations; but even if the decision results in failure there is no reason for discouragement if one's effort has been fruitful. College teaches courage and self-reliance; life teaches infinite patience and hope for the future, and leads the disheartened out of the depths of discouragement with the cheering words, "Begin again."

On April 26 Rev. Dr. Marcus Dods, principal of the New College, Edinburgh, Scotland, died, aged seventy-five years. He had been in failing health for some time, and last year desired to resign, but was prevailed upon not to do so. From 1864 to 1889, Dr. Dods preached in Glasgow. In the latter year he was appointed professor of New Testament Exegesis in the New College, United Free church, and on the death of Principal Rainy, in 1907, he was elected to the principalship.

When Rev. Charles Haddon Spurgeon was yet a young man the Pastors' College Conference in London was established. That was fifty-three years ago and the Conferences have been held without interruption. The one held during April of this year was largely attended and full of interest.—Central Baptist.



## A PAGE FOR PREACHERS

## THE ATTITUDE OF THE SPIRIT OF THIS AGE.

By President E. Y. Mullins, D. D.

Perhaps one of the most generally discussed topics in modern religious life is the subject of this paper, the attitude of the preacher toward his times. I venture to say if the various papers published in the many religious denominations were examined carefully through a series of weeks, there would be found deliverances on this subject which would represent every phase and aspect of opinion. To take only the ultra elements of this opinion we may say that the views would diverge in two directions.

## Two Extreme Views.

On the one side there is the man who says that above all things the preacher should adapt himself and his message to the age in which he lives; that every age is distinct and peculiar; that the message of yesterday will not answer for today; that the man who preaches an outgrown gospel will fail; that to be vital a man must think the thoughts and breathe the breath of the times in which he lives; that the multitudes will turn away from the man whose message is an echo of former times, and so on and so forth.

The other extreme of opinion says that the gospel is unchangeable; that truth is as eternal as the stars, nay, as God himself; that there is no modification of the gospel possible or desirable; that there is no possibility of such change without destroying the gospel; that the duty of the preacher is not to adapt his message to the times, but to call the times to adapt itself to his message, and so on and so forth. What is to be said as to these divergent types of opinion? As is usually the case, the thing to say is that both are right and both are wrong.

## Where the Truth Lies.

Both are right, as may be seen in the following: The gospel is unchangeable in its essential elements. The gospel in its essential elements represents the fundamental and permanent in human nature and in God. It is God's approach to universal man, and not to any particular generation. Repentance and faith and regeneration are not temporary and transient phases of religious experience in the history of mankind. They are necessities resting upon all human beings who have sinned, if they are to be reclaimed to God. The truth about Christ is the same yesterday, today and forever, even as Christ is the same. The ultra conservative opinion, therefore, is true within these limits; that is to say, the preacher should adapt his message to the times in the sense that he should preach those elements of the gospel which the times particularly call for.

Some of these elements will always be called for in all ages alike, but there are moral phases of preaching, social aspects of the gospel, aspects of applied Christianity, which are not the same in all ages. In our complex American civilization, for example, we have certain moral problems which do not exist in the lower types of civilization. The lower civilization have not the problem of the trusts to encounter, and the ethical bearings of the questions of the trust.

## Socialism and Trusts.

There is indeed a distinct issue in modern life regarding the trust. The socialist, for instance, says the trust is the evolution of the system of competition to its highest point, and the demonstration in the form of an anti-climax, so to speak, that the competitive system is a failure. The socialist holds that the trust is the best possible form of business organization and at the same time the most potent instrument of oppression when held under a system of individualism. Therefore, says he, adopt socialism. Let all the great instruments of production, such as factories, etc., become the property of the state and held by the people in common, and let all derive benefit from the same.

On the other hand, those who reject socialism, as

containing principles that are directly against the well-being of mankind, have to face the problem of the trust in some other way. How to moralize the trust is the problem; how to take away its power of oppression without robbing the individual of his rights. This, indeed, is a serious question for the modern thinker to face who is seeking to apply the gospel to the age in which he lives. I cite this as a striking example of a problem which is produced by current conditions. There are many others which might be named.

## A Voice and Not an Echo.

Let it be said then that the preacher of the gospel is under obligation to be in closest relationship and in vital sympathy with all the problems and all the struggles and all the aims and ideals of the age in which he lives. It will be necessary for him to consider the differences between his age and other ages, if he is to be a wise teacher and preacher. This is based on sound pedagogy as well as sound gospel.

The New Testament writers at every point vitalize their message by reference to the actual conditions of the times in which they lived. Every problem dealt with in the writings of Paul, for example, is a problem growing out of concrete conditions among the people. The problem of the preacher is to grasp these principles of the gospel and apply them to life. If he has a mind which is growing and really vital he will, in the nature of the case, state the gospel in his own language and from his own point of view. As soon as he becomes a mere parrot or echo of what other uninspired men have said with reference to the gospel, his message loses its power. Only a Biblical message passed through and vitalized by the spiritual experience of the preacher himself will have any real power. It will be found that the preachers of great power will have in their preaching the same great fundamentals, but that they will vary according to personality, according to circumstances and according to the needs of their times. No man who impresses other men in the pulpit is a mere echo; much less is he an echo of an echo. Every preacher is in duty bound no matter what his training or where he received it to vitalize his message in his own experience and through his own personal study of the scriptures, and to tell out in terms of himself thus vitalized the message God has given to him.

—Central Baptist.

## THE NEW PASTOR.

The new pastor needs much grace and wisdom to There is something fascinatingly seductive about the thought of being fresh on the field.

The new pastor does himself a kindness in constantly keeping before him during the few fleeting days of his newness the fact that he is new, and that the new has the depraved habit of wearing off. The new pastor gets to be the old pastor and sometimes the transition comes with jarring suddenness. By remembering that he is new, the new pastor may save himself from a humbling experience of being disillusioned a little later on. His newness should make him cautious and conservative. He will not, if he be wise, depend upon his newness to carry the day. If he would save himself from failure and mortification he must steadfastly resist the temptation to over-capitalize the asset of newness.—Word and Way.

## SOME CLERGYMEN WHO WRITE NOVELS.

Thomas Dixon, Jr., is—or rather was—one of the leading pastors of the East when the first of his rapid-fire romances caught the public eye. It is not generally known that his brother, Dr. A. C. Dixon, is the present pastor of the Moody church of Chicago, and one of the men who first brought the Ruggles Street Church of Boston to a national position. Indeed, three Dixon brothers were educated as Baptist

ministers, Dr. Dixon told me, to follow in the footsteps of their father, who preached the gospel before them.

Ralph Connor, the author of "Black Rock" and "The Sky Pilot," in private life is Rev. Charles W. Gordon, of Winnipeg, and it was in the spare moments of his Canadian parish work that his virile characters of the North and West were sketched.

When Cyrus Townsend Brady is not writing historical romances, he is busy in the duties of one of the largest Episcopalian dioceses of the Central West. Until recently he was pastor of the Trinity church at Toledo, O., and is now located at Kansas City, where his sermons attract quite as much attention as his novels.

The man who wrote "In His Steps" and "Robert Hardy's Seven Days" is Rev. Charles M. Sheldon, of Topeka, Kan. Mr. Sheldon, in fact, first brought his novels to public attention in his own pulpit, reading them aloud, a chapter at a time, as a substitute for the Sunday evening sermon.

Charles Frederick Goss, author of "The Redemption of David Corson," is one of the leading pastors of Cincinnati, and the list could include still other ministers who have found it an easy step from the pulpit to the novel.—From "The Man Behind the Novel," in the June Bohemian.

## AN OLD MINISTER.

for the prize of the high calling of God." In hours when I review that one dear life,  
The life of that one man whom most I owe,  
And ponder whether rich or vain his strife,  
His toll repaid with bitter wage or no,  
If piteous harvest before winter snow,  
His head unlaureled, though his long race run,  
By no strong son led where still waters flow,  
Day hardly softened, though it be near done.

I cry in pity, yet the westering sun,  
With glory not of earth, lights up his face,  
And heaven hallows him, as who has won  
His earthly fight; far beyond power to trace  
My helpless love; and peace rests in his eyes,  
And God's high calling is his matchless prize.  
Samuel McCoy, in Scribner.

In speaking of the work that is being done at the McAuley mission, Ray Stannard Baker, in the July American Magazine, makes the following conclusion:

"The point I wish to make most emphatically is that here in this mission of the slums, among the lowest of the low, is demonstrated again and again the power of a living religion to reconstruct the individual human life. And it apparently makes not the slightest difference whether the man is an unlettered Chris or a university graduate, the power of reconstruction is the same. Once grasped, such religious faith changes the whole world for the man who grasps it. It cures, as it did in apostolic times, both bodies and souls, and it produces, moreover, a singularly simple and brotherly relationship among those who are reached, a desire to serve one another. It is no affectation which causes these men to refer to one another as 'Brother.' They are brothers."

"Miss Claudia Evangeline Crumpton, Alabama, A. M., graduate Georgetown College, Ky. Thesis: Style of Chapman's Tragedies." This is found in the Convocation Bulletin from Chicago University. The number of graduates was 184, of all grades. Miss Claudia is among the eight who bore off diplomas as Masters of Art. Good reports from Robert Crumpton, in the same institution, who has two more years before graduation in medicine at the Rush Medical College.



## THE SALVATION OF THE CITY

C. C. S. WALLACE, D.D. L.L.D.

"Planning at Jerusalem," said Jesus. Jerusalem was a city. The headquarters of the first foreign missionary work was Antioch, a Syrian city. Paul spent three of the precious years of his ministry in Ephesus, a city of Asia Minor. For more than a year he taught in Corinth, a city of Greece. While he was still in Ephesus, Paul said, planning his future work, "I must also go to Rome." Rome was the chief city of the world at that time. In many other cities also, continually in cities, Paul and his great colleagues preached the gospel of Jesus Christ.

News that the city might be saved, and that the streams of influence which would inevitably flow from the city might be pure and wholesome.

**The City is a Fountain.**

The cities of the present day are sources of mighty influence. From them streams flow forth over all the land. In the city the great newspapers are edited, printed and published. The magazines are made in the city. Very largely the people of the city write books which are most widely read. The fashions in hats, coats and boots in games and sports, and in social customs, originate in the city. The majority of the tourists of the present day hurry into the quiet places where they go for rest or change the manner of thought, conduct and life which they have learned in the city.

**A Corrupt City Corrupts the County.**

In a certain Canadian province there are many places where the God of Nature has made everything beautiful. The sculptured hills, the rich meadows, the singing brooks, the swinging tide waters, the great orchards, the balmy skies—all these have attracted the tourist. A generation and a half ago the churches in these beautiful villages and country places were filled with reverent worshipers, while Sabbath desecration and neglect of God's house were exceptional; but a great change has come about. The tourist from the city, the Sabbath breaker, worldly, ungodly, has come in summer, has added away his Sunday, has set an example of irreverence, indifference and godlessness; and the evil contagion of it is apparent in the generation of young people in these quiet places of this Canadian province, who in respect to religion are utterly different from their fathers and mothers.

Now what such a man does by his influence, that the book also does, and the magazine, and the weekly paper, and the daily paper. More and more the people of the villages and country places are reading magazines, and ten daily newspapers. These come from the city. They are produced in the atmosphere of the city. If they are morally defective, the evil of their dissemination in the country is all positive and great.

For the safety of the country the men of the city need to be good. That the leading of the people of the whole land may be produced where high ideals of morality prevail, and where reverence and faith are held in high

regard, it is of vital importance that the dominant life of the city shall be moral and religious. People, papers, books and fashions, produced in a worldly, corrupt and godless atmosphere, will spread worldliness, corruption and godlessness throughout the communities of the land far and near.

**The Increasing Urgency.**

The city looms larger than it did a while ago. It is nearer to the country than it was. The city is no longer reached by slow coaches. Its happenings are no longer reported a week or a month after they happen, going by horse and his rider to distant places. Trains pass out of the city in all directions toward the country at the rate of thirty, forty, fifty, sixty miles an hour. These carry the mails. But the news does not wait for the trains. The telephone talks it; the telegraph tells it; and what happens at a. m. in the city is known far and wide at 7 a. m. in the country.

And the city is bigger than it was, actually and relatively. When the grandfather of the boy of ten was himself a boy of ten, for every boy in the city there were seven boys in the country, for every man and woman in the city there were seven men and seven women in the country. Now for every boy, man and woman in the city there are only two boys, two men and two women in the country. The change that has been going on for years is going on still. It is destined to go on.

Our civilization has changed. Our industrial life has been revolutionized. The migration to the city will continue. A few years from now the population of the cities of the United States will outnumber the population of the country places. When that day comes the majority of the voters who determine national affairs will be dwellers in cities. That is worth thinking over. The great cities, and many of the smaller cities, are notoriously ill governed. The "boss," the political "bully," the grafter, the conscienceless scoundrel, helps to put into office men of weak or perverted character. Then he fattens on the public treasury, or pursues a course of lawlessness for guilty pleasure or wicked gain, unmolested.

In the past evils of this kind have been known almost entirely in the cities, and the great country vote has saved the nation. But what will happen when relatively the country vote has dwindled to a minority, and when the great mass of voters live in the city? Unless, when that day comes, the character of the voters who live in the city is higher than it is now, this great nation will sink to a moral plane as low as that of the great city. Who can tolerate the thought of that woeful day in which, politically, the United States shall be as bad as New York, or Chicago, or San Francisco, or Boston?

**Where the Growth Comes From.**

If people stayed where they were born, the city population would not increase faster than that of the country.

The families of the city are not larger than those of the country. The city baby has no better chance of growing up than the country baby. Indeed the advantages are on the other side, both in respect to the size of the family and the life of the baby. The city grows with disproportionate rapidity, because it attracts multitudes from outside of itself.

Who leave the places where they were born to swell the population of the city? Partly the country people, partly the people from beyond the seas. The poor or the restless or the ambitious leave the farms, and the immigrants forsake their foreign homes. They swell the population of the city. The migration from the farm to the city, in the last generation, has been in some parts of the country a mighty and ominous migration. It has been greater in the North than in the South, in the East than in the West. When the water power of the South has been developed, when thousands of mills have been erected for cotton manufacture and other manufactures, and when commerce has greatly expanded, the power of the Southern city to draw the country people into its fold will be even more in evidence than now. It has come to be very much in evidence in some parts of the South in recent years.

The increase of the American population by immigration has been one of the wonders of the world; and a vast body of this foreign population, in America may be found in the cities of the country. In some of the cities of New England nearly all the older people were born in the country, or in Europe. A city of 100,000 population may be found in which there are well on to 10,000 Greeks, and not less than 25,000 French Canadians and the children of French Canadians, more than 25,000 Irish and the children of Irish, and a great company of other foreign-born peoples.

On the 15th of December, 1908, there were in attendance in the schools of Lowell, Mass., children of the following nationalities, the nationality being reckoned on the basis of the birthplace and language of the father: Irish, French, Canadian French, English, Canadian English, Scotch, Portuguese, Hebrew, (Russian), Polish, German, Roumanian, and other foreign), Swedish, Polish, German, Greek, Italian, Norwegian, Armenian, Syrian, Flemish, Welsh, Lithuanian, Danish, Scotch-Irish, Slovak, Finnish, Russian, Roumanian, Dutch, Magyar, Chinese, Ruthenian, Egyptian, Spanish-American, Japanese, Turkish, Bohemian.

**The Immigrants.**

When the immigrants arrive in this country they are poor. Those who can not speak English are greatly handicapped. For the most part they can get an opportunity to do only the cheapest kind of work. They are at the mercy of the capidity of those who are willing to prey upon their ignorance and helplessness.

A year or two ago a man came to me hungry. In answer to my ques-

tion he told me, by signs and the few words which we knew in common, that he had eaten nothing for three days. He looked it. I believed him then. Later, when I knew him well, I still believed him. It was at a time when work was almost impossible to find for the man who was out of employment. I offered him money. He refused.

"Job! job! job!" he insisted.

He was poor, hungry and a stranger, but a man. He was willing to work. He wanted a "job." He was not willing to eat as a beggar. I found him some chores to do in my cellar and garden. A friend also gave him a little similar employment. He proved himself intelligent and industrious. We paid him fifteen cents an hour. He earned it. I then went to a man who needed farmers to get him a permanent place.

"Yes," answered my friend, "I need men. I will give him work."

"What wages will you pay him?"

"Fifty cents a day."

"Will you board him also?"

"No, I will pay him fifty cents a day and he must board himself. I can get plenty of foreigners at that price."

An American would have been paid not less than \$1.50 a day. One dollar was cut off of this man's wages because he could not speak English. This was in New England, and this employer of labor was a Christian. If this is done in a green tree, what may we expect in the dry?

The story of the sufferings of many immigrants in the early months of their residence in the cities of this country is a heart-breaking story. The less fortunate of the immigrants huddle together in narrow quarters. As many sleep in one room as should sleep in six or eight rooms. Food is scanty and poor. Surroundings are unsanitary, and disease spreads. Tuberculosis finds victims. Modesty, decency, virtue, righteousness—how can these flourish when men, women and children are huddled together like sheep in a pit? Under these conditions the foreign quarter of the city becomes a plague spot; and where the plague is, there the peril is liable to start.

**The Children of the Foreigner.**

They go to school. They learn English. Miss Mary E. Drew, a member of the First Baptist church of Lowell, who has taught in the public schools of that city more than forty years, and has interested herself sympathetically in the homes of those she taught, in answer to a letter, writes:

"I find children of foreign born, non-English-speaking parentage (as a rule) more eager to learn, and easier to keep interested and attentive, though hindered at first by the new language. They acquire that in a remarkably short time. I have known a large number of such children to go through all our grades in half the time that is usually required."

From the records of the schools of New England and New York many

(Continued on Page 14)



EDITORIAL

STAND FAST.

This is the day in which every Christian worthy of the name should stand fast in his profession of allegiance to God. Very many nominal Christians are wavering in their profession of faith in Christ. They are losing their grip upon the Bible. They are being carried away by the false philosophies of the hour. They are enamored by science of one kind or another. Even the Christians are being misled by the enticements of disloyal theologians. Hence we exhort every Christian reader to stand fast in the true faith. Stand fast in the belief that the Bible is verily God's Word. Be not beguiled by the falsehood that the Bible contains many errors. Give no ear to those who say that it is largely contradictory. Listen not to the assertion of the men who say that the inspiration of the Bible is no greater than that which attaches to other good books. Again we say, stand continually fast in the fullest confidence that the Bible is the only book which God has given to the world as His authoritative revelation to mankind. He blesses the use of other books written by His servants in the interest of Christianity, but He never intended these should take the place of His inspired Word, nor be equal to it; therefore cleave to this Divine Book, in preference to all others, as the matchless treasury of those truths, doctrines, precepts and principles which are absolutely essential to the spiritual welfare of every soul. Then, too, stand fast in your profession of loyalty to Christ. This means very much when very many professed friends of Christ are advocating doctrines which are hostile to His deity, and are contrary to the whole drift of His teachings. He has a right to expect that His real friends will stand staunchly true to Him in all respects and under all circumstances. If all others were to turn traitor to Him, be yourself wholly loyal to Him, even to the end of life. In such an attitude you have the assurance that He will ever stand fast in His full support of you. God and His elect angels are evermore with the Christian who will not be moved away from steadfast fidelity to Christ. Never was a martyr for Christ forsaken by the God of heaven. Stand fast in the day of temptation and testing.

DR. RILEY AND HIS GREAT WORK.

Elsewhere in these columns will be found a commendation from Dr. W. B. Crumpton of Dr. Riley and his movement in behalf of the negro. It will be remembered that some weeks ago Dr. Riley made an extended statement concerning his work in the Alabama Baptist, and in religious papers throughout the country.

He has adopted Birmingham as his headquarters for the South and will push the work with his accustomed vigor from this time forth. He has been tendered a number of prominent positions as pastor of churches and as a college president, but has declined all in favor of this patriotic and philanthropic work.

No one is more familiar with the delicacy and difficulty of such an undertaking than Dr. Riley, and yet he regards it as fundamental to the great question of prohibition, and for that reason he has assumed it. The assumption of the work by him has not been without deliberation. He says he has counted the cost and believes that the cause is worthy any one.

Dr. Riley is no stranger in Alabama. He is a native of this state, has been pastor of some of the churches of the state, was for five years president of Howard college and wrote a physical geography of the state and the History of the Baptists of Alabama. He has many friends throughout the state who will doubtless welcome his return.

The work which he has undertaken is a tremendous one. In recognition of its merits Dr. Hawthorne nominated Dr. Riley as a vice president of the Southern Baptist convention, recently held in Louisville, and the convention unanimously adopted the work. It requires a brave heart to assume a work so tremen-

dous, but Dr. Riley is confident of ultimate success. Should he succeed he will benefit the negro industrially, financially, socially, morally and otherwise. It will prove a great blessing even if Dr. Riley measurably succeeds in his great effort. It will be far-reaching for good to both races if the negro can be gotten into line as a moral and industrial factor.

We bid our brother God-speed in his mighty undertaking, and all who know him believe that he can succeed if any one can.

BREWERS' NATIONAL PRESIDENT EPITOMIZES TRADE'S ASTOUNDING LOSSES.

Julius Liebman, president of the association for the past year, in his address, reviewed the year of the drink industry:

"The status of the trade during the past year is one calculated to dishearten us. Analyzed statistics and figures which show a slight increase of 201,569 barrels in the total production of malt liquors, really indicate a tremendous downward trend—an astounding fall from preceding annual increases; and as a matter of fact, this slight increase was really a forerunner of a considerable positive decline."

Continuing, President Liebmann presented this comparative summary of beer production:

"Going back to 1903, we find the following annual increases of production, viz:

|      |                   |
|------|-------------------|
| 1903 | 2,179,898 barrels |
| 1904 | 1,557,403 barrels |
| 1905 | 1,251,407 barrels |
| 1906 | 5,192,097 barrels |
| 1907 | 3,692,905 barrels |

"The average yearly increase during the five years prior to 1908 amounted, in round numbers, to 2,300,000. Compare this with the negligible increase of 201,569 barrels in 1908, and you will agree with me that the state of affairs was disheartening even then. But it grew much worse. Every month from July, 1908, to January, 1909, inclusive (excepting only September and December) shows a decrease. In the aggregate these losses, less the slight gain in September and December, amount to 2,678,878 barrels, nearly equalling, in the number of barrels, the average yearly increase during the five years mentioned before.

"Add the loss of this average increase to the positive decrease and you will find a shortage amounting during eighteen months, to about 5,500,000 barrels."

Although attempting to explain this sweeping decline in beer consumption on the ground that the business depression had caused it, President Liebmann presented no argument as to how it happens that the tremendous drop in the beer business during past six months has only kept pace with the steady extension of prohibition territory, although in conclusion he did admit: "In some states, of course, prohibition or local option aggravated matters considerably."

JULY FOR BIBLE AND COLPORTAGE.

The pastors and churches have never put proper estimate on this important department of our work. The State Mission Board has in charge a fund for this purpose which ought steadily to grow larger. No great business, in the way of handling books and Bibles can be done without capital. Five thousand dollars as a working basis would enable the board to treble its present work.

The policy of the board is not to make money out of the colporters, but to furnish them books and Bibles at as near cost as possible. The expenses of the department are not large. The most of the money given by the churches goes in to increase the fund already in hand.

Let every church and pastor remember Bible and colportage in July in as liberal contribution as possible.

"LYING DOWN ON THE BOARD."

By W. W. Hamilton in last week's issue is a timely article. The writer would have hesitated to have said as much while he was an evangelist under the board, but now that he is a pastor it comes with good grace and ought to be carefully considered.

That is just what many churches do, where they have the help of a board evangelist. It is better every way for them to go out under appointment of the boards, but the treatment received from some of the churches is, to put it mildly, discouraging. Many a church, after having failed to pay as much as it would to an independent evangelist, has refused to give a collection for state missions when the regular time came for that interest, giving as a reason that so much had been paid the evangelist.

We get these facts from the corresponding secretary and from members of our Alabama mission board. We are not surprised that they hesitate about continuing this branch of the service.

PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS.

I have been engaged in my new field of work since June 1st. I am open for a few more engagements in connection with Baptist rallies and in holding Sunday school institutes during the summer. Any one desiring my services at any time during the summer or early fall had better write to me right away.

The thing that is uppermost in my mind in undertaking the Sunday school work of the state is to help raise the efficiency of the Sunday school teachers' force. I am trying to do it by discussing the needs in Baptist rallies by holding institutes of one or more days and by doing personal work with teachers and officers. In doing this personal work I carry with me a full line of the best books on Sunday school pedagogy, child study, Sunday school organization, etc. I shall go to a number of places where it is not convenient to hold meetings of the teachers and officers, but I can go into the homes of many of the teachers and officers and help them with their individual problems. I have been into towns already and spent one day in talking to and planning with six to ten teachers and officers, selling to nearly every one of them from 50c to \$2.50 worth of books bearing directly on each one's work. To my thinking a day like that is worth more than a day of speaking.

Allow me to say that I want to do some of the best work of my life, while I am in the employ of the Baptist state board of missions, and furthermore that I am ambitious to make this new department of our state mission work self-supporting. The Baptist Sunday schools of Alabama can easily support a very strong department of Sunday school work. How can we do this? Let every Sunday school give one contribution during the first month of every quarter to the support of this work. Send it to Rev. W. B. Crumpton, stating that it is for this special work. Hoping that I may have the co-operation of every pastor, Sunday school superintendent and Sunday school teacher in this work, I am going to put my life into it.

J. T. M'KEE,

Superintendent of Normal Work of the Baptist State Board of Missions.

Dr. William M. Vines, pastor for the past year of the Hanson Place church, Borough of Brooklyn, New York, presented his resignation on June 18. His closing ministrations will occur on June 27, and with Mrs. Vines he will sail for Europe on June 30. While abroad he will preach in several churches. On his return Dr. Vines will become pastor of the church at Asheville, N. C., for the second time, his former pastorate having covered a period of five and one-half years. The membership of the Asheville church is more than 1,000, and the church is noted for the extent of its beneficence. The call to Dr. Vines was especially hearty, and appealed so strongly to him that he was convinced that it was his duty to go back.—The Examiner.



## A PAGE OF

## PERSONAL &amp; OTHER NOTES

## OF INTEREST

We regret to learn of the death of Dr. J. J. Porter, which occurred at Winchester, Ky., on Monday, June 21st.

Dr. John T. Christian, of the Second Baptist church, Little Rock, Ark., has been elected to the chair of Bible and Philosophy in Ouachita college, Arkadelphia.—Baptist and Reflector.

I will protract my meetings at all my churches—Sugartown, Whatley, Amity and Evergreen—in August and September, after which I hope to furnish you with some interesting news.—P. M. Calloway.

Am getting on nicely here on my field—Pleasant Hill and Shiloh churches. We are building a new church since coming here six weeks ago. Hope to see you at the association.—H. C. Dunn.

Last Sunday was a great day for the Baptists of Albionville. Our house was crowded both at the morning and evening services. Ten joined the church, two by baptism and eight by letter. Our prospects were never brighter. Pray for us.—A. B. Metcalf.

The entire city (Fort Worth) joins its regret with the first Baptist church over the going of Dr. Daniel to Santa. He was counted one of the first citizens of the city. He was a business man among business men, a layman among laymen. His greatest work was not confined to the pulpit. To say that a whole new day has been brought about in that church during his four years' pastorate is to express it conservatively.—Baptist Standard.

At the Spurgeon's College anniversary Archibald Brown told an incident in his life. One day he preached for Spurgeon as he sometimes did when Spurgeon was unwell. Four years afterwards he received a letter from a lady in America, who said her father was in the congregation that day, having gone to hear the great Spurgeon. His daughter wrote he had died in Christ, and had wished word to be sent to the young man who preached that morning to tell him, although it was an awful disappointment when he stepped on the platform, it had been the salvation of his soul.—Western Recorder.

In pursuance of the instructions of the Baptist Young People's Union of the South, auxiliary to the Southern Baptist convention, the executive committee at its recent meeting in Louisville, Ky., unanimously elected Rev. Thomas J. Watts to the position of corresponding secretary. Mr. Watts will direct the work of the B. Y. P. U. of the south in connection with his labors as field representative of the Southern Baptist Theological Seminary and his permanent address will be 660 Fourth avenue, Louisville, Ky.—B. A. Dawes, Chairman Executive Committee.

We begin a meeting here today, with Rev. C. M. Morris, of Moss Point, Miss., as help. We are expecting great things of the Lord, for He has promised to do great things for His people. The Baptist church at Theodore, to which I have the pleasure of preaching twice monthly, has just closed a twelve day meeting. The consecrated pastor of Newton, Rev. R. M. Hunter, did the preaching. Our Lord favored his laborers at that place by giving us an ingathering of sixteen souls, 15 for baptism. Pastor and his flock were brought nearer to one another, and everybody enjoyed a revival long to be remembered. May God's blessings be upon our beloved R. M. Hunter and success to the paper.—D. R. Parker, Bayou La Batre, Ala.

On the first Sunday in this month we began a meeting which came to a close on the 13th. The pastor did the preaching. Twenty-two additions to the church, 17 by baptism and 5 by letter. On the first Sunday in this month I began my third year's work with this church. Since coming here two years ago we have received 85 members into the church. Our Sunday school has almost doubled in regular attendance. We have arranged for the construction of a new church house, which will cost about \$10,000. Will begin work in a few days. Mr. R. H. Hunt, of Chattanooga, has our plans and specifications about completed. We have some noble people here and when we are in our new house we expect a glorious work here for our Master. May the Lord bless you.—J. W. Partridge.

Bro. Vaughan has been with us six months and our church has made steady progress. We recently held a meeting of ten days. Bro. R. L. Bivens, of Americus, Ga., did the preaching. We received some valuable material into the church. We presented Bro. Bivens with a purse of forty dollars for his services. Bro. Vaughan left last Monday on a 15 days' vacation. Guess you have heard of the happy event which took place last Wednesday evening at the home of Bro. and Sister Payne at Lauderdale, Miss. Bro. Vaughan will return home with his bride on June 22d. Our church is arranging to give them a hearty welcome. Tell Bro. Crumpton he may expect greater things from old Girard in the future.—H. S. Sullivan, Girard.

In the early part of the year 1891, Hon. Wm. E. Gladstone said to Dr. T. DeWitt Talmage: "The older I grow, the more confirmed I am in my faith in religion. Sir," said he, with flashing eye and uplifted hand, "talk about the questions of the day, there is but one question, and that is the gospel. That can and will correct everything. I am glad to say that about all the men at the top in Great Britain are Christians. Why, sir," he said, "I have been in public position fifty-eight years, and forty-seven years in the cabinet of the British government and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

**Can He Be Stopped?** A fellow, calling himself a Baptist preacher, for several years has been traveling in the South. He hails from Tennessee, Arkansas or Missouri, as it suits him. He has been several times published, but he marches right along. His latest was in a Florida town, where he forged a church letter and got in on it. He remained pastor for six months before the end came. I saw him at the Florida convention in January and warned the brethren. He ought to have been arrested on the spot; but the brethren let him go his way. He has victimized parties in Alabama on three trips he has made in the last five years. Look out for him.—W. B. Crumpton.

A number of friends witnessed a beautiful home wedding at the residence of J. R. Crumpton, near Pleasant Hill, in Dallas county, on June 21st. The contracting parties were Miss Willie Mae Crumpton and Prof. Jas. N. Bragg, of Five Points, Ala. Rev. W. B. Crumpton, of Montgomery, officiated. Miss Willie Mae is a graduate of the Judson College. Professor Bragg is a Morgan county man and a teacher of experience.

Rev. Dr. W. L. Pickard has had an excellent year at the First church, Savannah, Ga. There have been more than 100 additions, bringing the membership up to 1,150. Nearly \$17,000 was contributed for all purposes.

Dr. and Mrs. J. G. Bow, of Louisville, Ky., who celebrated their thirty-fourth wedding anniversary recently, have many friends in Alabama.

A famous advocate of out-door preaching contends that the genuine gospel quality of a preacher's message is tested by its hold on the mind of an open air congregation. A gospel which can not endure an airing is no gospel at all.

Bro. E. N. Walne, missionary to Japan, who is now spending his furlough in Dallas, is gradually improving. By fall he will be ready to engage in work and he expects to do some writing of a valuable nature to his work in Japan.—Baptist Standard.

"How early shall we teach? The age will vary, but be sure to let purity have the first word. The child will ask questions early; let not the coarse reply get in its work before the chaste one comes."—Francis E. Willard.

Confirming the recent statement of Dr. William Osler that the anti-tuberculosis campaign is no longer a battle for the doctors only, the National Association for the Study and Prevention of Tuberculosis issues a statement in which it is shown that over 45 per cent of those enlisted in the white plague war are laymen.

It is rumored that the Baptist Temple of Brooklyn, N. Y., will call Rev. C. H. Rust, of Rochester, N. Y., as successor to Dr. Cortland Myers, who has succeeded Dr. Henson at Tremont Temple, Boston. Mrs. Rust, it will be remembered, was for years chapel car missionary in Minnesota and Wisconsin.—The Standard.

Rev. Russell H. Conwell baptized his five thousand candidate at the Baptist Temple in Philadelphia on June 6. After the baptism, the congregation sang "Praise God, from whom all blessings flow," and an electric sign above the baptismal font displayed the motto "5,000." Dr. Conwell has completed his twenty-fifth year as pastor of this church. A "home coming" celebration of all the persons baptized by him is planned for next October.—Journal and Messenger.

We give the following out of the Pathfinder: Surely it is an age of wonders. A New York woman a few days ago fell sick and upon finding that her physician had sailed for Europe two days before she immediately sent her symptoms by wireless, caught the doctor and got a prescription in the course of a few hours. The costs of the telegraphing were but \$10. The fee has not yet been reported. Presumably diagnosis and prescription by wireless call for a fancy price.

Dear Bro. Barnett: Rev. A. E. Burns, who died recently, was an active member of the Alabama Baptist Ministerial Benefit Society up until about one year ago when, for some reason, he allowed his membership to lapse. I believe we should adopt Bro. Gable's suggestion and send Sister Burns and the children the usual fee of \$2 as a voluntary gift. I will state that I am ready to receive and receipt for any amount the brethren may send in. Several have already sent their \$2 for the family of the deceased. I would be glad if every member of the society who has not paid assessments Nos. 4 and 5 would remit as soon as possible and let us have a final settlement with the heirs of Brethren Sandlin and Shaffer.—W. J. Elliott, Secretary-Treasurer Montgomery, Ala.



## THE ALABAMA BAPTIST

## RESOLUTIONS FROM THE WOOD-LAWN BAPTIST LADIES' AID SOCIETY.

Whereas, In the wisdom of our Heavenly Father, He has seen fit to remove from our midst our beloved sister, Mrs. Anna Crouch, therefore, be it

Resolved, That in her death our society, our church and our community have sustained a great loss. Her life of purity and consecration, her tender solicitude for the welfare of others, her cheerful smile to all with whom she came in contact, made her life a blessing to all who knew her, and while our hearts are torn with grief, we bow in humble submission to the Divine will, thanking Him that we should have had her with us even for a short time.

Resolved further, That we extend to the bereaved husband and sister our heartfelt sympathies, and pray God to send them that comforting grace which He alone can give.

Resolved further, That our Secretary be instructed to send to Brother Crouch a copy of these resolutions, as well as have them printed in the next issue of the Alabama Baptist and the Birmingham Baptist Bulletin.

MRS. W. L. ROBERTSON,  
Chairman.

MRS. MASSEY,  
MRS. CLAPP,

Committee.

Rev. W. P. Hunt, of Louisville, has been called to the pastorate of the First Baptist church of Chickasha, Okla. The Oklahoma convention will meet there this year in the magnificent new church building. We are glad to know that the pastors of Louisville gave Bro. Hunt a purse of gold for his untiring work as chairman of the entertainment committee.

Dr. Arthur T. Pierson, the great authority on missions, will put in two months in England in attending conventions. The theme of the program of the next world's Sunday school convention will be "The Sunday School and the Great Commission." More and more mission work is being magnified.

The entertainment feature of the assembly program for the Missouri B. Y. P. U. this year is conspicuous by its absence. This does not mean that there will not be plenty of time for recreation, but it does mean that solid work will be done.

The secular press gives it out that Dr. W. M. Vines, pastor of the Hanson Place Baptist church, Brooklyn, N. Y., has been called to the First church, Asheville, N. C. If he accepts, it will be the second time he has served it as pastor.

Mr. J. B. Roberts, of Atlanta, Ga., who has accepted the management of the Baptist sanatorium at Dallas, Tex., has many warm friends in the South, made by him as manager of the branch house of the American Baptist Publication Society at Atlanta, Ga.

## Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

### PUZZLE FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle, latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

### SONG WRITERS and POETS

We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. VICTOR KREMER CO., 349 Marina Bldg., CHICAGO

### Cancer Can be Cured

Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. **Free Book**, "Cancer and Its Cure," and 125 page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, of what treatment you have taken, don't give up hope, but write at once for my books.

DR. JOHNSON REMEDY CO.  
1235 Grand Avenue Kansas City, Mo.

### WANTED!

A CASE OF

## ECZEMA

Pronounced incurable

### K. E. B. P.

Kills Every Blood Poison  
and will positively cure

### ECZEMA

Syphilis, Ringworm, Chills, Ague, Fever, Rashes, Blotches, Impoverished Blood, Female Complaint—every illness or discomfort arising from parasites in the blood is gently removed from the system by the purely botanical

### K. E. B. P.

Your Druggist Sells It.

A Bottle—\$1.00—A Bottle

Get it today. Yellow package. K. E. B. P. in red. If not at your druggist, send his name and yours to The F. W. Ketterer Medicine Company Manufacturer, Jacksonville, Fla.

### EARN \$7 DAILY SELLING

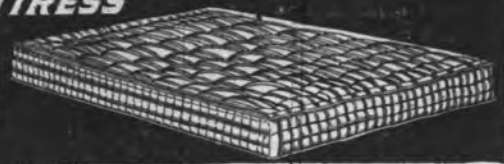


Finest and cheapest on earth. Write for special agents and dealers terms. DR. HAUX SPECTACLE CO., St. Louis, Mo.

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.

### THIS MATTRESS ONLY

# \$8.00



THIS MATTRESS usually retails at \$12.50 to \$15 in stores. It cannot be bought for less from any dealer. You therefore have a tremendous advantage in buying direct from our factory. You do not have any middlemen's profits to pay.

This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

## Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.



We also sell the **Royal-Blue Bed Springs**—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

All our goods are guaranteed satisfactory or money refunded. Order today.

**Doughtie Bedding & Chemical Co.**  
Meridian, Miss.



## Monteagle Hotel

Open all the year

ON the summit of Cumberland Mountain, 2200 feet above sea level, on Tracy City branch of the N. C. & St. L. Railroad; 100 miles south of Nashville; 78 northwest of Chattanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville & Chattanooga. Hotel one block from depot. Grand old shade. Large, airy, well furnished rooms.

Accommodations for 200 Guests

Pictureque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The Hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreations. Rates \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address

Mrs. Katherine Payne Sayles, Proprietor, Monteagle, Tennessee



### THE MAN WHO SPENDS

a little time investigating the pedigree of paint before he permits its use on his woodwork usually draws big interest on the time invested, in the shape of a satisfactory job. Our paints will stand the closest investigation. They are quality paints—made to last and to satisfy. If you try them, you will buy them.

**Birmingham Paint Mills**  
Birmingham, Ala.

### Randolph-Macon

Woman's College  
LYNCHBURG, VIRGINIA.

Classed by the U. S. Commissioner of Education as one of the sixteen "A" colleges for women in the United States. Four laboratories; Astronomical Observatory; New Gymnasium. Swimming Pool. Athletic grounds, boating course, etc. Fifty acres in the campus. Endowment reduces cost to students to \$300 a year for full literary course. For catalogue, address W. M. W. SMITH, A. M., LL. D., President.

## Southern Physiological School

For Nervous, Backward and Feeble Minded Children

Healthful location. Experienced teachers. All children under personal care of a mother, and given loving care. Elegantly appointed building. Institution highly endorsed. Useful occupations taught. Write for terms and descriptive catalog. Address

Mrs. Cora Bristol-Nelson, Murfreesboro, Tenn.

## The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens Sept. 29. Excellent equipment; able and progressive faculty, wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, treasurer of students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.



**Gives a Fine Finish to Starched Things**

Here is a way of giving better finish to starched clothes and linens. Melt little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.



**Pure Refined PARAFFINE**

Applied hot is the surest way to seal fruit jars and jelly glasses. Nothing makes a better floor finish than Pure Refined Paraffine. A little of it added to wash water helps loosen dirt from soiled clothes. Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

**STANDARD OIL COMPANY;**  
(Incorporated).

**VIRGINIA INSTITUTE**  
FOR YOUNG WOMEN  
SCHOOL

Patronage from Many States

DELIGHTFULLY located 1900 feet above sea level. Climate like Asheville, N. C. Picturesque mountain scenery. Ideal spot for health and study. Four-story brick and stone building—165 rooms. Modern equipment. University and Conservatory trained teachers. Music, Art and Expression classes. Board and regular courses from \$200 to \$300. Write for catalog to Mrs. J. J. Henderson, M. A., Box 25 Bristol, Va.

**COLE'S Corn Mills**

are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are trade winners. Put your idle engine to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too. If wanted. Catalog on request.

**D. COLE MFG. CO. Newnan, Ga.**

**Reliable Frick Engines**



Also large Engines and Boilers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Dags, Steam Governors, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalog.

**AVERY & CO., 51-53S. Forsyth St., Atlanta, Ga.**

**DEWBERRY SCHOOL AGENCY.**

Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges, and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled. We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

We regret to learn that Henry, the son of Dr. H. W. Battle, is ill with typhoid fever.

Dr. H. M. Wharton recently held a series of meetings with Pastor Kerfoot at Port Norfolk, Va.

The Baptist Record of June 17th, devotes its front page to a Sunday school lecture by Rev. W. B. Earnest.

Coliseum Place Baptist church, New Orleans, is still pastorless. This is a good field which requires a strong man.

Rev. A. J. Moncrief is evidently getting the hearts of his people at Raleigh, N. C., as \$12,000 will be spent in remodeling the Tabernacle.

In the meeting with the First Baptist church at Tifton, Ga., where the pastor was assisted by Rev. John E. Barnard, 33 were added to the church.

Prof. C. R. Henderson, of the University of Chicago, has been appointed a member of the International Prison Commission, representing the United States.

Dr. W. C. Biting, pastor of the Second Baptist church, St. Louis, Mo., has been appointed by Gov. Hadley, of Missouri, chaplain of the National Guard of Missouri.

The Baptist Visitor states that: "During July, Dr. W. M. Vines, of Brooklyn, will supply Union Chapel, Manchester, England, of which Dr. Alexander McLaren is pastor emeritus.

Rev. John McNeill has declined to become permanent pastor of Christ church, Westminster-bridge-road, London, England, and will probably resume his evangelistic mission work.

In the meeting recently held with the First Baptist church, Jackson, Miss., by Dr. Luther E. Little, of the Home Board evangelists, there were 72 additions to the church.

The old comrades and friends of Dr. John William Jones have decided to mark his grave with some suitable memorial shaft. Gifts should be sent to Hon. J. Taylor Ellyson, Richmond, Va.

Dr. Cornelius Woelfkih, of Rochester, N. Y., preached the annual sermon of Richmond college. Dr. P. S. Henson, the first full graduate of the college, was present during the commencement and made an address.

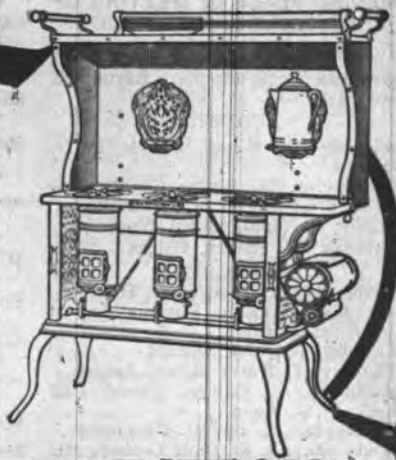
It was a graceful thing for the students of Judson college to dedicate their annual student publication, "The Conversationalist," to Prof. S. S. Sherman, of Chicago.

Alexander McLaren, after a stay of more than three score years in Manchester, England, is going back to Edinburgh, Scotland, to spend his remaining years. He is now over 80 years of age.

**For the Summer's Cooking**

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

Kitchen work this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the concentrated flame of the



**NEW PERFECTION**

**Wick Blue Flame Oil Cook-Stove**

Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nicked bars for holding towels.

Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo LAMP** never disappoints—safe, economical and a wonderful light giver. Solidly made, beautifully nickeled. Your living-room will be pleasanter with a Rayo Lamp.

If not with your dealer, write our nearest agency.  
**STANDARD OIL COMPANY**  
(Incorporated)

**Liberty College** FOR YOUNG LADIES ESTD. 1874

**A Select and High Grade School**

Modern equipment. Laboratories. Steam Heat. Libraries. Gymnasium. Select patronage.

**R. E. Hatton, Ph. D., Pres., Glasgow, Ky.**

**COX COLLEGE PARK, GA.**

Full College Courses with Music, Painting and Elocution. 67th Session Begins Sept. 8, '10

**COLLEGE CONSERVATORY**

For Catalog and full information address John W. Gaines, Pres. or Wm. S. Cox, Mgr.

**N**OW 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.



## THE ALABAMA BAPTIST

## TIME AND PLACE OF MEETING OF ASSOCIATIONS IN 1909.

## JULY.

Wednesday, 28, Mobile, Bayou la Batre, Ala.

## AUGUST.

Tuesday, 10, Selma, Shiloh, P. O. Selma, R. 1.

Wednesday, 25, Butler County, Damascus, 8 miles east of Greenville.

Friday, 27, Montgomery, Wefumpka.

Tuesday, 31, Shelby, Calera.

## SEPTEMBER.

Wednesday, 1, Tuscaloosa, Holt.

Tuesday, 7, Bigbee, Pushmataha, 20 miles south of Cuba.

Tuesday, 7, Union, Gordo.

Tuesday, 7, North River, Jasper.

Wednesday, 8, Colbert, Cherry Hill church, P. O. Waco.

Wednesday, 8, Bethel, Thomaston.

Wednesday, 8, St. Clair County, Mt. Pisgah church, Cropwell, Ala.

Wednesday, 8, Calhoun, Jacksonville.

Thursday, 9, Lauderdale, Florence.

Tuesday, 14, Carey, Union Church, Ala.

Tuesday, 14, Cherokee, Salem, Rock Run, Ala.

Wednesday, 15, North Liberty, Athens church, 12 miles north of Decatur.

Friday, 17, Mineral Springs, Watts Union, near Warrior, Ala.

Wednesday, 21, Birmingham, Ruhama, East Lake, Ala.

Wednesday, 22, Bethlehem, Enon Church, McNeil, Ala.

Wednesday, 22, Coosa River, Winterboro, Ala.

Friday, 24, Cedar Bluff, Gaylesville, Ala.

Tuesday, 28, Muscle Shoals, Enon Church, Danville, Ala.

Tuesday, 28, Ceburne, Chulaffinnee, 10 miles southwest of Heflin, Ala.

Tuesday, 28, Clear Creek, New Prospect Church, near Haleyville, Ala.

Wednesday, 29, Cahaba, Uniontown.

Wednesday, 29, Bibb County, Antioch Church, Centreville, R. 4.

Wednesday, 29, Central, Friendship church, Tallassee, R. 1.

Thursday, 30, Tennessee River, Cave Springs church, Stevenson, Ala.

Thursday, 30, Etowah, Pilgrim Rest church, Gadsden, R. 1.

## OCTOBER.

Friday, 1, Macedonia, Macedonia church, Washington county.

Friday, 1, Sulphur Springs, Mt. Zion church, Warrior.

Saturday, 2, Yellow Creek, Shiloh church, 6 miles north of Vernon.

Tuesday, 5, East Liberty, Center church, Lafayette, Ala.

Tuesday, 5, Tuskegee, Notasulga.

Tuesday, 5, Harris, Pittsview, Clarke County, Jackson, Ala., time uncertain.

Tuesday, 5, New River, Concord church, 12 miles south of Fayette.

Wednesday, 6, Unity, New Prospect church, 6 miles west of Mountain Creek.

Wednesday, 6, Weogufka, Pleasant Hill church, 6 miles east of Jemison, Ala.

Thursday, 7, Big Bear Creek, Little Bear Creek church No. 1, Tusculumbia.

Friday, 8, Alabama, Sandy Ridge church, Lowndes county.

Tuesday, 12, DeKalb, Mt. Vernon Church, 3 miles east of Porterville.

Tuesday, 12, Carey, Union church, Wadley.

Wednesday, 13, Salem-Troy, Hepzibah church, P. O. Troy.

Wednesday, 13, Zion, Pleasant Grove church, P. O. Red Level, Covington County.

Wednesday, 13, Pine Barren, Ackerville.

Wednesday, 13, Mud Creek, Mud Creek church, P. O. Adger, Ala.

Wednesday, 13, Chilton County, New Cedron church, 4 miles north of Billingsley.

Wednesday, 13, Columbia, Pleasant Hill church, P. O. Gordon, R. 1.

Thursday, 14, Harmony Grove, Hamilton, Ala.

Thursday, 14, Blount County, Cleve-land, Ala.

Friday, 15, Gilliam Springs, Mt. Carmel church, Gant, R. 3.

Friday, 15, Elim, Pine Barren Ch., P. O. Atmore.

Saturday, 16, Arbocoeche, Mt. Pleasant Ch., P. O. Wedowee.

Tuesday, 19, Shady Grove, P. O. Bear Creek, Marion county.

Tuesday, 19, Cullman, Cullman.

Tuesday, 19, Coffee County, Ebenezer Ch., Ozark, R. 2.

Wednesday, 20, Escambia, Brewton.

Wednesday, 20, Judson, Bethel Ch., P. O. Cotton Hill, Barbour county.

Wednesday, 20, Sipsey, Arbor Springs Ch., near Samantha.

Wednesday, 20, Eufaula, Mt. Zion church, Louisville.

Friday, 22, Antioch, Isney, Choctaw county.

Tuesday, 26, Randolph, New Hope Ch., P. O. Hightower, R. 1.

## NOVEMBER.

Wednesday, 3, Centennial, Macedonia Ch., P. O. Glenwood, Ala. (R. R.)

Wednesday, 3, Crenshaw County, Friendship Ch., Glenwood, Ala.

Wednesday, 10, Geneva, Pilgrim's Home Ch., P. O. Newton, Ala.

Tuesday, 16, Conecuh, Brooklyn.

## THE SUGGESTED PROGRAMME OF ALABAMA BAPTIST STATE CONVENTION,

To Be Held at Andalusia, July 20-23, 1909.

## TUESDAY.

9 a. m. Devotional Exercises—G. W. Macon, Howard College.

9:30 a. m. Enrollment of delegates and election of officers.

10 a. m. Report of Program Committee—J. S. Carroll.

10:10 a. m. Reception of visitors.

10:20 a. m. Introduction of new pastors.

10:30 a. m. Welcome address.

10:50 a. m. Response.

11 a. m. Introductory Sermon—G. B. Yates.

## AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Reading reports:

(a) Board of Directors.

(b) Treasurer of Convention.

(c) State Board of Missions.

(d) Howard College Trustees.

(e) Treasurer of Howard College Endowment Fund.

(f) Ministerial Education.

(g) Judson College Trustees.

(h) Healing Springs Trustees.

(i) Baptist Collegiate Institute Trustees.

(j) Orphans' Home Trustees.

(k) Aged Ministers' Fund.

(l) Federation of Schools.

(m) Statistical Secretary.

4:15 p. m. Appointment of committees to report at this session.

## EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Report on Home Missions—J. H. Foster. Discussed by B. D. Gray and others.

## WEDNESDAY MORNING.

9 a. m. Devotional exercises—G. W. Macon.

9:15 a. m. Discussion of State Missions—15 minute speeches.

10 a. m. Secretary W. B. Crumpton on State Missions, followed by open discussion.

## AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Sunday School Report—J.

S. Carroll. Discussed by representative of the S. S. Board.

3:45 p. m. Sunday School Conference—D. W. Sims.

4:30 p. m. Conference of Vice Presidents of Foreign Mission Board.

## EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Foreign Mission Report—A. J. Dickinson. General discussion. Discussed by Secretary Foreign Mission Board.

## THURSDAY.

9 a. m. Devotional Exercises—G. W. Macon.

9:15 a. m. Aged and Infirm Ministers—Henry B. Foster.

9:45 a. m. Ministerial Education—J. M. Shelburne and A. J. Hendricks.

10:30 a. m. Howard College. Discussed by Jas. B. Ellis, N. D. Denson, W. A. Tallaferra, A. P. Montague.

## AFTERNOON.

2:45 p. m. Devotional Exercises—G. W. Macon.

3 p. m. Healing Springs Institute—W. B. Spear and others.

3:30 p. m. Baptist Collegiate Institute—A. W. Tate and others.

4 p. m. Woman's Work, Open Discussion—A. G. Moseley.

## EVENING.

8 p. m. Devotional Exercises—G. W. Macon.

8:15 p. m. Laymen's Movement: Stewardship of Business Talents and Possessions—J. T. Henderson.

8:45 p. m. Address—H. S. D. Malory.

9:15 p. m. Open Parliament. Movement in a Local Church.

Relation of Pastors to the Movement.

Work of State and Association Leaders.

Tithing.

Weekly Giving.

Financing the Movement.

## FRIDAY.

9 a. m. Devotional Exercises—G. W. Macon.

9:15 a. m. Temperance Report—G. E. Brewer. Open discussion.

9:45 a. m. Orphans' Home Report. Open discussion.

11 a. m. Judson College. Discussed by Preston Blake, Birmingham; J. V. Brown, Dothan; J. L. Rosser, Selma, and R. G. Patrick.

## AFTERNOON.

There will be a mission study class each day conducted by Dr. T. B. Ray.

This is a new feature in a state convention. It will be of interest and will be very helpful indeed for those who will attend.

Committee.

Those who know G. W. Macon, of Howard, know what a treat there is in store for the convention in the devotional exercises. Bro. Macon will lead all devotional exercises. He is giving special attention to this.

J. J. HAGOOD.

Brother Crumpton authorizes us to say that the time of closing State Mission Books will be extended to July 7th because of a misunderstanding of the date by the brethren of the Birmingham district.

## OLIVER C. DOBBS RESIGNS.

Surrenders Pastorate of Sixty-sixth Street Baptist Church to Enter Another Field of Work.

Rev. Oliver C. Dobbs has resigned as pastor of the Sixty-sixth Street Baptist church, effective August 1st. Bro. Dobbs came from the Brookside Baptist church about a year and one-half ago, and though his stay among us has been brief, it has been brilliant. He is one of the most prominent of the younger set of Baptist ministers in Alabama, and his resignation was accepted with reluctance and regret.

No man ever labored more earnestly for souls and more devotedly for the



OLIVER C. DOBBS.

church than he, and no man has ever filled a pastorate with more universal satisfaction than he at this place. Always faithful and bold to speak out against every manner of sin, yet tender and forgiving toward the erring; generous and kind with every one until he, we believe, had the love and respect, not only of each member, but of every person in the community. Bro. Dobbs is a man of strong character, lofty ideals, great ambition, and a young minister of the gospel with few peers. His work among us has been fruitful of untold good and marked with harmony in every department. He and his good wife have greatly endeared themselves to us all, and the breaking of those ties peculiar to pastor and people seem especially hard at this time.

Bro. Dobbs leaves us voluntarily and in the face of an increased salary. In resigning he stated that the cry of dying men and women for the gospel of Jesus Christ was pressing him until he felt that he must help in carrying it to them. He has no definite plans for the future, though he has probably enough demands at present to carry him through the summer in evangelistic work in Alabama and other states. He is in a meeting at Mineral Springs this week and at Tuscaloosa next week.

May the blessings of heaven rest upon him in whatever field the Master may direct is our prayer.

CHURCH CLERK.

East Lake, Ala., June 21, 1909.



**HOWARD COLLEGE MASS MEETING IN MONTGOMERY.**

On Sunday afternoon, June 20, at the Baptists of Montgomery assembled in a mass meeting in the interest of Howard college. Notwithstanding the downpour of rain throughout the entire day, there was a good audience present. L. Lasseter, Howard trustee in Montgomery, presided with grace and efficiency. His remarks in behalf of the institution were pointed, timely and wise. Dr. C. A. Stakely made the opening remarks, assuring Dr. Montague of the hearty welcome he had in the city and also of the interest that the Montgomery Baptists had in the institution. He asked all who would try to get at least one new student for the next session to stand up. About thirty men present agreed to the proposition.

Rev. S. A. Cowan, pastor of Southside Baptist church, spoke on the need of a denominational college and who should supply that need. His argument was affirming the need, and that the Baptists, themselves, must furnish it.

The writer was asked to speak on the part of the alumni and their support of the institution. He mentioned four things they ought to give. 1. Their sympathy and prayers. 2. Their money as the Lord has prospered and in proportion to their means. 3. Send their boys to the college for their teaching and training. 4. Give it their loquacity. Let the 175,000 Baptists of the State get to talking for the institution.

The principal address of the afternoon was that delivered by Dr. Montague. He gave quotations from articles written by Mr. Harold Boloe in the Cosmopolitan as to the attitude of the Northern, Eastern and Western Colleges as to religion and God's Word. I give only two of his quotations. From the president of Stanford University: "Whiskey, cocaine and alcohol bring temporary insanity, and does a revival of religion. This is a form of drunkenness no more worthy of respect than the drunkenness that lies in the gutter." From Dr. Willet, of Harvard University: "The doctrine of the virgin birth was an esoteric doctrine. Our generation does not share in this old belief and does not feel that it is necessary." After giving these quotations, Dr. Montague showed the number of colleges that had been founded by various denominations, the number being many times more than those founded by individuals. The prime reason in the founding of such institutions was the education of the minister, but when the denominations began to reason along the right lines they saw that what was good for the minister was also good for the layman, hence the effort to educate all boys under the influence of a Christian college. The result, he said, had been a finer type of citizen and a purer form of civic life. Dr. Montague's closing statement was: "Finally, the denominational college of the south, especially, believes in a philosophy that holds to an

immortal soul, a personal God, a divine Christ and a full faith in the Bible. In the curriculum of the denominational college there are no books that teach the sad, false lesson of a dead soul, of death the end of all things here; in its faculty is met no teacher who matching his puny mind against infinite wisdom, would find errors in the Old Testament, flaws in the New."

The address was well received, and great good will without doubt come from it. It is quite likely that a number of students will be sent from Montgomery because of this meeting. At its close a set of resolutions were passed reaffirming our belief in the denominational college, pledging our support to the next endowment movement, and also to secure pupils for the session that will open in September.

The Baptists of Alabama do not realize how rich they are with the influence of such a college as Howard. They have not realized their full responsibility towards its financial and moral support. When they do realize this, it, with the present able management, will rapidly grow into a great Baptist university, which is much needed.

It should have liberal giving, large patronage, abundant support from every Baptist in the State. To my mind, there has never been a wiser plan or more far reaching campaign than the campaign now being prosecuted throughout the state to secure influence and enthusiasm. May the blessings of the Lord abide upon the institution, its faculty, student body and trustees.

J. W. O'HARA,  
Pastor Clayton Street Baptist Church,  
Montgomery, Ala., June 21, 1909.

**BAPTIST STATE CONVENTION.**

The Alabama Baptist State Convention will meet in its eighty-eighth session in the town of Andalusia, Ala., at 10 a. m. Tuesday, July 20, 1909.

The convention sermon will be preached that day at 11 a. m. by Rev. G. L. Yates, of New Decatur, or by his alternate, Rev. T. J. Porter, of Roanoke, Ala.

The following is Article 1 of the constitution, viz:

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

boards of this Convention during the fiscal year preceding its assembly. But in all cases at least delegates to this body be brethren of Baptist churches in good standing.

The committee on transportation will, I suppose, make announcements in a few days.

M. M. WOOD,  
Secretary of the Convention.  
Furman, Ala., June 24, 1909.

**A TRIP THROUGH MAMMOTH CAVE.**

Editor Frank Willis Barnett, of the Alabama Baptist, presented to his readers a humorous and interesting description of his visit to the Mammoth Cave. After a voluminous recital of his extensive travels, he characterizes the elegant modern Louisville hotels in appreciative French epithets, chants a panegyric of eulogy for the ancient, dilapidated and moss-covered eating-house at the cave, draws on a pair of overalls twice too large and dives into the cave just in time to see it in the psychological moment; whereupon he passes into a literary and mythological mood and quotes among others Dryden, Dante and much pre-historic Greek lore. He concludes with this advice: "I advise you to wear old shoes." His article is illustrated. In the half-tone marked "Mammoth Cave Hotel," the building shows up well by not appearing at all. We do not cherish so exalted and so sacred a memory for this venerable building as our beloved and brilliant brother editor, though we agree with him that the "Garden" is indeed a spot which makes the soul revel in ecstasy. As for us, we would prefer the Cecil; the Prince de Galles, of Paris; the Albergo de Milano, of Rome; the Victoria, of Venice; the Monopole, of Cologne; or the Metropole, of Heidelberg.—W. W. Lee, Editor Western Evangel.

**Like the Write-Up.**

I like your article on the subject of your visit to this place so much that I want to use a part of it in our pamphlet—if you have no objection. It is the production of a cultured gentleman and scholar, and gives me great pleasure. Your mention of places that you have visited in Europe recalled to my mind my own experiences in that part of the world. I have sent away the two copies of the Baptist I received, and want a few more. I inclose 20 cents in stamps.

Yours truly,  
ALBERT CRINGTON JANIN,  
Trustee M. C. Estate.

We welcome to the easy chair a brilliant recruit from the pastorate, Dr. J. W. Porter, of Lexington, Ky., who resigns the First church of that city to become editor of the Western Recorder.

Brother Crumpton authorizes us to say that the time of closing State Mission books will be extended to July 7th because of a misunderstanding of the date by the brethren of the Birmingham district.

**NOTICE TO NON-RESIDENTS.**

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

Louise 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.

**Tennessee College FOR WOMEN.**

Handsome new \$75,000.00 building, 15-acre campus, in Tennessee blue grass region supplying the fat of the land for the table. Healthful climate, highest educational traditions, Christian influence and home comforts. Trained nurse in the infirmary. Physical culture, faculty of 28, individual attention. One price and no fees. 251 enrolled the second year. For catalog, etc., address, Geo. J. Burnett, Pres., or J. Henry Burnett, General Mgr., Murfreesboro, Tenn.

**Tetter Took Her Hair Off—Tetterine Brought It Back.**

Bell Haven Orphan Home, Luling, Texas.  
This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could not see some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully,  
Miss Jennie Clark, Supr.  
Bell Haven Orphan's Home.  
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 30c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

**CLARKE MEMORIAL COLLEGE**



**The Place for Your Boys and Girls**

A new College. Nicely furnished. Health unimpaired. Rates the cheapest. Fathers and mothers make no mistake by sending their boys and girls to us. Strictly a religious school. Write for catalog.

S. B. Culpepper, President, Newton, Miss.

**Engraved Cards & Wedding Invitations**

An engraved calling card has become so much an essential that to use any other is considered as clinging to that which polite society has long ago tabooed.

**Correct Styles of Cards, Invitations, etc., With Prices Sent on Request Quality Higher than Price**

**E. O. ZADEK JEWELRY CO.**  
Manufacturing  
Jewelers, Stationers, Engravers.  
Mobile, Ala.





## HARRIS LITHIA WATER

**Makes You Well And Keeps You So**

This water has long been regarded by physicians and others as a **Positive Specific for Uric Acid Poisoning and all Kidney and Bladder Diseases.**

Produces most gratifying results in every case, being always fresh and as efficacious as when bottled at the spring. If used freely and exclusively for the above troubles, a marked improvement will be noted, and in most cases a positive cure will be effected. Testimonials furnished on request.

Sold by all mineral water dealers and druggists or shipped direct from the spring—12 half-gallons, \$4.00; 5-gallon demijohn, \$2.50. Insist upon getting the Harris Lithia Water, "Nature's Sovereign Remedy."

**Harris Lithia Springs Company**  
Harris Springs, S. C.

**DIRECT FROM THE SPRING**

### MARBLE, STONE AND GRANITE MONUMENTS

Statuary, Iron Fences and Seats

We have all styles and material. We do first class work, use only the best material and our workmen know their trade. Write for catalogue. Agents wanted.

**Birmingham Marble Works**  
1618 First Avenue Birmingham, Ala.

### Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors

THE OLD RELIABLE FIRM

Our Patrons are our best Advertisers

Once a Customer Always a Customer

GIVE US A TRIAL

1807 2d Ave., Birmingham, Ala.

#### LASTING HYMNS, NOS. 1 AND 2.

Free sample to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are endorsed by our denominational leaders. Address Rev. J. A. Lee, Glenco, Ky.

Let every student write to Secretary C. S. Young, Jackson, Tenn., for catalogue of

### UNION UNIVERSITY

The school is well organized, thoroughly equipped, aggressive in methods and has a strong faculty; no better location. Young ladies' dormitories under splendid management. Industrial home for girls; elegantly appointed dormitory for young men. Full college and preparatory courses and all conservatory branches.

(Continued from Page 7.)

striking illustrations might be taken of the remarkable intellectual alertness of the children of immigrants. The children of the immigrant, taking advantage of our schools, will become educated. Many of them will take positions of great influence in politics and in the professional world. Many others will establish great business enterprises and will become leaders in industry, commerce and finance. What we have already seen of their alertness, adaptability and mental force, and of their achievements, makes this as certain as the coming of the morrow. What shall be the moral and religious character of these people when they have taken places of eminence and leadership?

#### What Next?

Into the atmosphere of the city the young people of the country are going. Into the atmosphere of the city the children of the immigrant are being educated. What shall the harvest be?

When the young man goes to the city shall he be lost to the church, to religion and the Christ? Shall he become worldly, perhaps sensual, possibly devilish? In a thousand cases this has happened, and a thousand more. Hearts are breaking in the country because of what has happened to the boy and the girl—the beloved son, and the darling daughter—in the city.

What shall the harvest be in respect to the children of the foreign born? Unless these bright-eyed, keen-minded, eager, aggressive young foreigners are brought to know Jesus Christ as Saviour and Master they will help to drag our civilization down to a lower plane. They will take their full share in destroying the sacredness and quiet of the Lord's day. They will help by example and word, by personal influence, by editorial and magazine article and public speech to dethrone the God of our fathers, and blind the eyes of the next generation to the glory and power of the cross of Jesus Christ.

Concerning these foreign speaking people, from her observation, Miss Drew writes these significant words: "The general tendency is for them to throw off restraint in this land of 'freedom.' Their idea of 'freedom' leads to lawless acts, and general disregard of authority." What this sympathetic and close observer has found true in Lowell has been found true by a multitude of others in many communities.

The city as it is debases the moral and religious standard of many young people who go from country homes. The city as it is is not capable of leading the children of immigrants to the higher plane of good citizenship and Christian civilization.

These facts are patent and ominous.

#### Home Life in the City,

When home life decays religion decays. Home life tends to decay among the poor of the city. How can there be home life in the slums? The house with its insufficient rooms, and those ill lighted and often unsanitary, provides shelter from the night air and the rain, a place to lie down in, a place in which to eat; but it is not a home. Can we wonder that the chil-

dre are on the street? And what are they learning there? Can we wonder that the children are on the street? And what are they learning there? Can we wonder that the older sons and daughters are in the dance halls and low theaters? And what are they learning there? Can we wonder that the father is in the saloon?

And how can we expect home life in the cheap lodging house? The cheap lodging house usually is a doorway of hell.

Home life tends to decay among the rich of the city. The club alienates the rich man and the rich woman from their home. The lust for change and travel tends to destroy the home. Many wealthy families are ever flitting hither and thither, ever seeking change, pleasure, and excitement, to see and to be seen. They spend a few months in their city house in winter, a few months in their summer house in summer, a few months in Europe. Has not the time come to cry against the wicked waste of time, this iniquitous shirking of responsibility on the part of those who today are running to and fro in the earth for pleasure, and leaving unfilled the places of influence and helpfulness which they might fill, and which they ought to fill? And is it not a shame, a crying and heart-breaking shame, that among those who are constant pleasure seekers there are many Christians who, because they are rich, think that they are at liberty to leave the personal work of the churches to the proper people and to salaried officials?

#### Varieties of Sin and a Warning.

If there is viciousness down-town in the modern city, there is selfishness up-town. If there is corruption in the slums, there is worldliness in the suburbs.

Let the suburbs take heed. The plague that breaks out in the slums may spread to the suburbs. A while ago a charity worker in New York city came upon a room less than fifteen feet square in which were huddled together, disgustingly, a dozen or more men and women, American, foreign, negro, vile creatures all; and one of them was the daughter of the pastor of a Brooklyn church! The slum is ever the Avernus into which the son or daughter of the respectable suburbanite may make a rapid descent.

It is not far from up-town to down-town. The young people can walk this short distance in a short time, or can go by car at the cost of a nickel, and then—what? If the brothel is there with its shocking debauchery, its horrible diseases, its madness of the flesh and mind, its present purgatory, its actual hell; if the corrupt theater is there, pandering to vile and lustful passions; if the gambling den is there, training men to be thieves, defaulters, scoundrels—if down-town there is this appalling sowing of the wind, shall up-towns expect to reap no whirlwind of sorrow and waste and moral ruin?

#### The Retreat of the Churches.

The trend in cities for many years has been for the churches to follow the respectable and well-to-do people as they move up-town and to the suburbs, and to leave the down-town to business, to the poor, to the theater,

## Delicious Puddings

made from

### JELL-O ICE CREAM Powder



Mix together one package Jell-O Ice Cream Powder (any flavor) and two heaping tablespoonsful of corn starch. Dissolve in a little cold milk. Stir this mixture into one quart of boiling milk and cook until sufficiently thick, usually from one to two minutes. Serve with milk, cream or any good pudding sauce. Use double boiler or stir constantly to prevent scorching. May be garnished with strawberries or any small fruits.

Stir a package of Jell-O Ice Cream Powder into a quart of milk and make two quarts of fine ice cream at one cent a dish.

**Sold by all Grocers. 2 packages 25c. Illustrated Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.**

#### MAKE MONEY SELLING BOOKS

We equip you, teach you, allow credit and pay freight. We publish Bibles, Testaments, "Cook Books," "Children's Bible Stories," "Business Guides," "Cotton Calculators," 75c outfit on "The Masterwheel of Love," free for 12c postage. Write THE SOUTHWESTERN COMPANY, Publishers, Nashville, Tenn.

## 2 ROCKING CHAIRS LIKE THIS FOR \$5



THE WHITE MOUNTAIN KING

Just the thing for the country or seashore cottage. These rockers are substantially built, well finished and above all, comfortable. We have been nearly snowed under with orders lately, but can now ship promptly. Goods carefully packed. You could pay more to some dealers than we ask for this chair, but you would not get any better-wearing goods. Satisfaction guaranteed. Order to-day.

**Edward Loggins, Winona, Miss.**

#### FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Bransman, 1100 Walnut St., Kansas City, Mo.

#### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE SUFFERING with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 988. AN OLD AND WELL TRIED REMEDY.

#### WEDDING INVITATIONS.

100 printed, best style, fine paper for \$3.75. 100 engraved, \$8.75 up. If you mention this paper in ordering, will allow 25c discount. ROBERTS PRINTING CO., 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

## THE SAVINGS BANK

Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can add any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

### BIRMINGHAM TRUST & SAVINGS COMPANY

Capital, - - \$500,000  
Surplus, - - \$250,000



**A REAL BLESSING**

...a blessing is perfect health! ...enjoyment there is in feeling ... Life is all pleasure, and work ... play. But if one is continually ... life seems scarcely worth liv- ...

...ousands of women suffer, continu- ... of periodically, from the ill or ... peculiar to their sex. Pain ... pleasure, hinders the performance ... their daily duties and makes them ... wretched.

...less women, suffering such ill, ... found relief or cure in that old, ... medicine, especially prepared ... men,—Wine of Cardui. Thou- ... of these grateful ladies write to ... what Cardui has done for them. ... recently had this letter from ... Annie Vaughan, of Raleigh, N. C.: ... cannot find words to express my ... gratitude for what your wonder- ... medicine, Cardui, did for me, for ... I sincerely believe it saved my life. I ... was sick and worn out, almost unto ... death. My sister finally persuaded me ... to take Cardui. Before I had taken 5 ... bottles I was well and strong."

... Cardui is a pure, vegetable remedy, ... acts gently and naturally on the ... system. If you are nervous, ... or sick, try Cardui. Get it at ... on ... "It will help you. ... all druggists in \$1.00 bottles.

**A 10 Cent Package of**



... will cure one head 4 times or 4 ... heads one time. Money back if ... they fail. ... Price 10 and 50c at all druggists ... by mail on receipt of price.

**COLLIER DRUG CO., Birmingham, Alabama.**

**LYMYER CHURCH BELLS.** ... **SEEK OTHER BELLS** ... **SWEEP, MORE DUR-** ... **ABLE, LOWER PRICE** ... **OUR FREE CATALOGUE** ... **Tells Why.** ... Cincinnati Bell Foundry Co., Cincinnati, O.

**BELLS.**

... for Church and School Bells. ... Send for ... Catalogue. The C. S. BELL CO., Hillsboro, O.

**HALF TONES By MAIL**



**NEWS ENGRAVING BIRMINGHAM, ALABAMA.**

to the gambling den, to the low dive, and to the devil. Illustrations need not be quoted, figures need not be given. Any one who lives in the city knows, and whoever visits the city can find out. The theater thrives down-town in the territory from which the churches have moved away. This is worth thinking about. The well-to-do pleasure seeker can go down-town to the theater for his pleasure. Why is it impossible for the well-to-do Christian to go down-town to the church for the glory of Jesus Christ and the salvation of human souls?

**Let the Board Be Helped.**

The Home Mission Board will grapple more and more vigorously with the problem of the city. To enable it to plant missions in difficult places, and to support in strength and efficiency churches in the down-town districts, the people of more favorably situated churches will contribute generously of their money. If they fail to give generously, it will be because of dangerous and inexcusable ignorance.

**A Single Suggestion.**

This is a suggestion for the up-town or the suburban Christian. He has prospered. It is possible for him to live in the best residential district of the city, or suburb of the city. Meanwhile the neighborhood of the church to which he has belonged for a great while has changed. There are just as many people there as before, but they are poorer people, and people less capable of leadership. If he withdraws from the church, the church will be weaker in resources and leadership than before. What is his duty?

It would be pleasant for him and his family to go to a nearby church. And the church up-town or in the suburbs is a church attended by such clean and congenial people, too. No one there smells of toll and perspiration. No children are in the Sunday school whose hands need washing or whose hair needs a comb. All the people are respectable, well-to-do, prosperous. And in the old church to which he has belonged there are some folks whose clothes are too cheap to fit well, and too old to look well. Wicked people, too, people who drink or gamble, or riot, are within reach of the church, and sometimes are even seen in the congregation. What is his duty?

And this is just why he should stand by the old church, just because people of his character and competency are few, and people who greatly need to be taught and led and helped are many, in the neighborhood of the old church. Many who have moved up-town have done this. Many more must do it, if we are not to lose ground irretrievably in the city.

Missions can do much, churches can do more. One strong church bravely maintained in the midst of down-town conditions, attended by a strong body of up-town people, and kept vigorously, aggressively and thoroughly alive, is worth many missions.

Let churches be maintained down-town. Baltimore, Md.

Dr. E. C. Dargan recently held a meeting at Darlington, S. C.

**Meridian Women's College & Conservatory of Music**

Do you want a safe College for your daughter? Investigate the "Meridian."

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. Personal, physical and intellectual training. Cooking, sewing, home keeping taught 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. Address: W. BEESON, A. M., President, P. O. Box B, Meridian, Miss.

**FLORENCE UNIVERSITY FOR WOMEN FLORENCE, ALA.**

MAGNIFICENT buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Pianos and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 15, 1909. For handsome catalog, address: M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.

**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: RHETT GOODE, M. C., DEAN 58 St. Emanuel St., MOBILE, ALA.

**CHURCH PEWS** **ASSEMBLY AND OPERA SEATING**

**SCHOOL DESKS AND SCHOOL SUPPLIES**

**EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.**

**To Every Reader of the Alabama Baptist**

We would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

**We Have Everything to Wear:**

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

**Will You Write us and try us?**

**LOVEMAN, JOSEPH & LOEB BIRMINGHAM, ALA.**



## CHILDREN'S PAGE

### Children's Sayings.

A teacher asked her scholars for some very long sentences. One boy wrote: "Imprisonment for life."

"And now," said the teacher, "we come to Germany, which is governed by the Kaiser. Tommy Jones, what is a Kaiser?" "Please 'm'" answered Tommy Jones, "a stream o' hot water springin' up an' disturbin' the earth."

A little lad was desperately ill, but refused to take the medicine the doctor prescribed. His mother finally gave up. "Oh, my boy will die, my boy will die!" she sobbed. Presently a voice piped up from the bed: "Don't cry, mother; father'll be home soon, and he'll make me take it."

"Medicine, said a little girl, "is something that makes you careful not to catch cold again."

A boy when asked "Why should you be kind to animals?" replied, "If you are very kind to a dog, he will follow you to the grave at your funeral."

Little Mabel described graphically her sensation on striking a dimpled elbow on the bed carving, "Oh, my!" she sighed, "mamma, I've struck my arm just where it makes stars in my fingers!"—Selected.



### One and One.

Two little girls are better than one,  
Two little boys can double the fun,  
Two little birds can build a fine nest,  
Two little arms can love mother best,  
Two little ponies must go to a span,  
Two little pockets has my little man,  
Two little eyes to open and close,  
Two little ears, one little nose,  
Two little elbows, dimpled and sweet,  
Two little shoes on two little feet,  
Two little lips and one little chin,  
Two little cheeks with a nose shut in,  
Two little shoulders, chubby and strong,  
Two little legs running all the day long.

### A Few Holds.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.

4. Hold on to your virtue—it is above all price to you in all times and places.

5. Hold on to your foot when you are on the point of forsaking the path of right.—The Epworth Herald.

### We're Busy.

Prof. Brander Matthews, the brilliant writer and teacher, was discussing literary quaintness at Columbia. In illustration of the quaint he said:

"A little girl I know was very bad one day. She was so bad that, other corrections failing, her mother took her to her room to whip her."

"During this proceeding the little girl's brother opened the door and was about to enter. But in her prone position across her mother's knee the little girl twisted around her head and said, severely:

"Eddie, go out! Can't you see we're busy?"

### God's Day.

Daisy is a little girl. When she comes down to breakfast on Sunday morning, it is usually with a more winsome smile than general on her rosy face; and her voice is always softer

and sweeter, it seems, than on other days.

"I wonder how it is, mamma," said Mr. Denton one day, "that our Daisy is always so much happier on Sunday than on week days?"

Then Daisy spoke bravely from her place on her father's knee: "You see, papa, Sunday is God's day, and I want to make it as nice a one for him as I can."

"Bless you, dear," said the father, tenderly. "It's right for you to do so, and for everybody to do likewise."

Andalusia, June 25, 1909.

Will you please say in the Baptist next week that those who will likely attend the convynton should send their names to J. J. Hagood, Andalusia, Ala. In doing this at their earliest convenience it will lessen the work of the committee on entertainment and it will enable us to give those attending better service.

J. J. HAGOOD.

## THE ATLANTA DENTAL COLLEGE

A School of Dentistry  
By Dentists, For Dentists



Largest School in the State. Leading School of the South

**FEATURES:** Large New College Building. Complete New Library, New Practical Porcelain Department, Heavy Operatory Clinic, Exclusively White Patients, Monthly Examinations and Daily Recitations, Central Location, Experienced Teachers and Demonstrators.

Write for souvenir catalog and further particulars to  
WILLIAM CRENSHAW, D.D.S., Dean, Box 401, Atlanta, Ga.

### BAPTIST PREPARATORY SCHOOL FOR BOYS AND GIRLS LOCUST GROVE INSTITUTE

Equipment complete; full faculty of experienced teachers; certificate admits to leading colleges; good influences and desirable surroundings. Home life an attractive feature; teachers live with pupils in school home.

Literary, Music, Expression, Art, Business, Bible Courses.  
A SAFE SCHOOL. AS GOOD AS THE BEST. AS CHEAP AS THE CHEAPEST.

Board \$8.00 to \$14.00 per month. For catalog and further information address CLAUDE GRAY, President, Locust Grove, Ga.

## State Normal School

Faculty of 19—JACKSONVILLE, ALA.—Faculty of 19

A school for teachers. Six courses offered. Graduates enter high in leading universities. Enrollment last session 643, of whom 434 were teachers from 58 counties of Alabama. Average age of pupils over 22. 132 were studying for first grade. Prepares for state examination. All expenses reasonable. Tuition free. Board \$10 to \$12 per month. High and healthful location. Graduates in demand all over the state. Twenty-seventh annual session begins September 22, 1909.

For catalog address C. W. DAUGETTE, M. Sc., President.

### 300 TEACHERS 300

attended the ALABAMA NORMAL COLLEGE last session. New college building, new Dormitories for girls, steam heat, Normal and Literary courses, Special classes to prepare for State Examination. Two ex-members State Board of Examiners in Faculty. For terms and catalog, address, G. W. Brock, chairman of the Faculty, Livingston, Ala.



Lady—My sakes, can't you find any work?  
Tread Easy—No, mum; I'm near-sighted.

### Ups and Downs.

Soon commencement days will come,  
And the graduates with ease  
Will act just like thermometers—  
They'll get there by degrees.

Dr. J. W. Conyer has resigned the presidency of the Union University at Jackson, Tenn., and will probably return to Arkansas, much to the delight of his friends in that state and to the regret of Tennessee Baptists.

### SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all Druggists. By mail for 25c in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

## Do You Require an Eye?

Naturally any one requiring an artificial eye is particular to have it match the natural eye. We can meet the demands of the most exacting person and can assure positive satisfaction.

An eye can be successfully imitated, even abnormal ones. Selection sent on approval.

**C. L. RUTH & SON**  
JEWELERS—OPTICIANS  
ESTABLISHED 1873  
15 DEXTER AVE. MONTGOMERY, ALA.