

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Dr. Y. Mullins, our great seminary president, will lecture during July at Chicago University on apologetics and systematic theology.

We welcome Brother W. M. Blackwell back to the Birmingham district. We congratulate the West End church on securing him as their pastor.

"So long as there is a labor party in the House of Commons, Germany ought to know there is a peace party in British politics." This sentiment was uttered by Ramsay Macdonald.

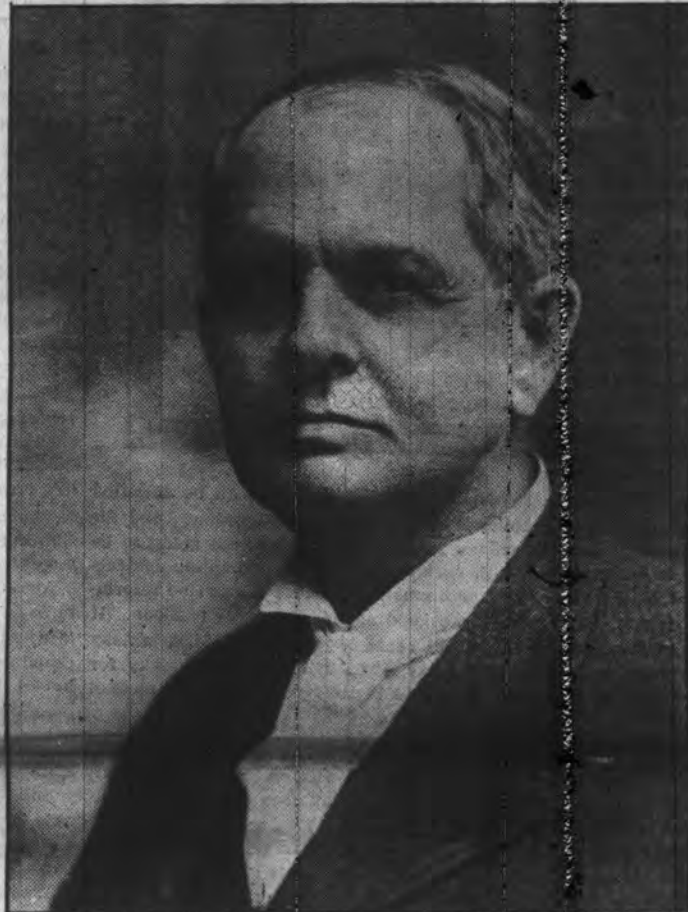
Dr. J. J. Hall, pastor of the First Baptist church, Fayetteville, N. C., a member of the American Peace Society, one of the strongest and most loyal of the peace workers in the South, was appointed by Governor Kitchin, of North Carolina, a state delegate to the National Peace congress.

Former Governor A. J. Montague, of Richmond, and Hon. A. R. Long, of Louisiana, were elected to the board of trustees of Richmond college, to fill the vacancies occasioned by the resignation of Drs. J. R. Garlick and C. W. Jones.—Baptist Commonwealth.

Successor to Rev. Edward Everett Hall, D. D., late chaplain of the Senate, has been designated by a Senate resolution in the person of Rev. Myron Grant B. Pierce, D. D., pastor of the All Souls' Unitarian church, Washington, D. C., the church attended by the president.

Dr. H. S. MarArthur, of New York, has been speaking wisely concerning the denominational paper. He had in mind the fact that the budget of \$1,500,000 for home and foreign missionary work had been successfully raised, and that they had been a great factor in the successful cause. Pastors can scarcely do a better work than urge their people to take our Baptist journals.—The Baptist Banner.

I want to tell you of a great experience we had with us yesterday, Geo. V. Macon. I have listened to Dr. Macon as he talked to us boys at Howland and life seemed to grow greater and grander as he talked, but yesterday our hearts burned within us and our conscience smote us as he vividly pictured to us the things that kept us from being our best for God. Last night the trend of his discourse was "I know myself." I have heard many express themselves with the wish to hear the great yet humble man of God speak again. Personally my life has been touched and my thoughts ennobled by the strong Christian character of Dr. Macon.—Ira Harris, pastor. Lincoln, July 17th.



REV. WASHINGTON B. CRUMPTON, D. D.

"Our Beloved Secretary" of State Missions and President of the Alabama Anti-Saloon League, who says: "We are camping on the trail of the liquor traffic in Alabama and our camp fires will never go out." Let's stand by him in his mission and temperance propaganda



Rev. John P. Shaffer and Wife. United here; Reunited there.

Rev. Carter Helm Jones, D. D., has been called to the First church, Waco, Texas.

Bethel college, Russellville, Ky., recently conferred the degree of D. D. upon Rev. L. B. Warren, formerly of Ocala, Fla., now of Owensboro, Ky.—Baptist Commonwealth.

Dr. G. A. Nunnally, who lately resigned the presidency of Columbia college, Lake City, Fla., has accepted a chair in Shorter College, Rome, Ga.—Baptist Record.

Emperor William at a dinner at Hamburg, after his meeting with Czar Nicholas, said that they had agreed that their meeting was to be regarded as a vigorous re-enforcement of the cause of peace.

Please change my paper from Pomona, Cal., to Wedowee, Ala., and oblige. I'll send dues for paper a little later. It is good to be back in dear old Alabama. Fraternally, A. J. Gross. (Glad to have him back.)

We are continually having additions to our church by experience and letter. S. H. Marbury has left his pastorate here, but not in the same way as we were pleased here and also with Billingsley. We commence our meeting here the third Sunday, O. P. Bentley helping.

I am enjoying Brother Gavin's letters, very much. The more I read the Alabama Baptist the better I like it. Much success to you.—J. S. W. Woods.

Christian Workers' conference, to be held at Northfield July 31 to August 15, will be a daily ministers' meeting, conducted by Rev. G. A. Johnston Ross. These services are arranged in response to a wish, frequently expressed by many pastors attending the conference, for a meeting where ministerial problems may be discussed. It is the earnest purpose of Mr. Ross to make these gatherings of practical value in the spiritual work of the church.

As is well known, Dr. Henry C. Mable, long home secretary of the American Baptist Missionary Union, has been teaching theology in the Rochester Theological seminary the past year in the absence of President Strong. It will bring general satisfaction to the denomination to know that he is likely to be called upon to render valuable service to all our theological schools. A movement has been projected by the Faculties' Union, which is made up of representatives of all our Baptist seminaries in the East and north, whereby Dr. Mable may visit each in the course of a year, remaining in residence in each for a month and giving daily lectures upon the theory, history and practice of missions.—Baptist Banner.

ABLE TEMPERANCE SERMON BY R. PAUL V. BOMAR

At the morning service in the Siloam Baptist church Sunday morning July 4, Dr. Paul V. Bomar, the pastor, delivered a most able and timely sermon on the temperance situation, and the Standard takes pleasure in giving its readers the following synopsis, which can not fail to strengthen those who are behind the movement to see that king alcohol must and shall yield his scepter and lay down his crown:

Mr. 9-26: "And having cried out and torn him much he came out." Rom. 13-12: "The day is at hand; let us therefore cast off the works of darkness and put on the armor of life."

In all the Sunday schools using the international lessons this is Temperance Sunday, and I embrace the occasion to say a few words about the present temperance situation. And the first thing I desire to say is that never in my life have I felt so hopeful about the final outcome. As I see it, we are engaged in a war, not a mere battle, and there must be much fighting. And not every battle is going to be a victory for the right, but we need not fear, the final result is going to be a victory.

Last Friday's Standard contained a notice of the beginning of a campaign in Chicago having for its object the prohibition of the saloon in all the nation, and in which every one enlisting is asked to wear a blue ribbon with white cross and the motto, "Total abstinence for Christ's sake." There was a time when I regarded all such movements as idle dreams of foolish dreamers, impracticable, absolutely impossible of execution. But now I feel somewhat as I imagine the disciples, who had been vainly trying to cast out a demon, felt when Jesus appeared on the scene. He had come whose coming meant victory. And is He not with us in this conflict? Neal Dow, the noted temperance advocate, used to say, "The liquor traffic exists in this country only by the sufferance of the churches. When they say 'GO' and vote 'GO' it will go. The saloon would destroy the church if it could. The church could destroy the saloon if it would. The church is almost on the point of willing it, and when it does the saloon must go. And that which is bringing the church to this position is a growing sense of the evils that necessarily inhere in the use of alcoholic stimulants. It is a conviction as to the magnitude of these evils that make me an optimist as to final absolute prohibition. For I see the evils are of such a character and so bound up in the traffic itself that there can be no compromise. Lincoln once said it was impossible for this republic to exist half free and half slave, and time has proved him a true prophet. And we are beginning to see that no more can it exist half wet and half dry, half drunk and half sober."

So I've quit being discouraged by temporary setbacks. I face the brightness of a new day, and though here and there I see dark shadows, I know they are but the shadows of passing clouds and that the day is coming. What if blind tigers arise? What if hoodlums defy the law? I remember when the Master cast out the evil spirit, the spirit did not go out without protest, without working all the injury it could. Yea, for a little while the possessed one seemed as dead.

One of the strongest articles I have ever seen against state prohibition was written by Mr. J. W. Bailey, a good and true man, in the Biblical Recorder, April, 1907. In this he showed that the 23 states from 1851 to 1907 had adopted prohibition, 20 out of the 23 had gone back to license. This is in some respects an astonishing fact. It might be a discouraging fact. But we are not discouraged because we realize we are engaged in a war not a battle. Twenty defeats—yea, a hundred defeats do not mean final defeat. And these defeats have caused the people to realize they are fighting not merely a few saloons in the borders of their community or state, but the marvelously organized liquor power with its millions of dollars, the power that once controlled practically every state in the union. Henry Watterson once said every office from president down was handed



over a saloon counter. The saloon can be satisfied with nothing less than complete supremacy, and for that reason the American people are not going to be satisfied with nothing less than its complete destruction. The saloon must go because it can't be reformed. There is no good saloon but a dead saloon. It can't be reformed because you can't reform whisky and leave it whisky. The drinker takes whisky for the alcohol in it, and in its very nature the alcohol is damning.

Does some one say you are a preacher, what do you know about it? Listen, I'm not going to give you my notion, but the result of scientific experiment. For twenty years a number of leading physiologists and psychologists in Europe (not preachers, mind you, nor temperance cranks) but scientists, have been investigating the effects of alcohol. "Alcohol is a definite chemical substance which has certain well defined effects upon man's physical and mental faculties." What are these effects? For twenty years they have been laboring at this problem, using the experimental methods, such as are employed in physics and chemistry. And now they give the world the results of their investigations. McClure's Magazine, March, 1909, they speak with authority. Their conclusions are not guesses or surmises, but the outcome of the best scientific experiment. We have a long time had a notion that alcohol helped a man to do a little more work than he could do without it. So the workman has considered his morning bottle of beer necessary, and the intellectual man his morning toddy. But what are the facts as found out by these scientists?

First they examine the effects of moderate drinking and muscular work. And first under this head they note the effects of alcohol taken without food. Here is their conclusion: "Unlike an ordinary food, alcohol, when taken in moderate quantity on an empty stomach, has two distinct effects on the muscular system, a strengthening one and a weakening one. During the first brief stage after it is taken, the strengthening effect predominates, the alcohol probably being utilized as food by the exhausted body. But no sooner is the first stage over than the weakening effect becomes more prominent, the alcohol probably acting injuriously upon the nervous system."

Suppose, however, the alcohol is taken with food? Here is the conclusion: "Moderate amounts of alcohol taken with a meal effect a very considerable lowering of the capacity for doing muscular work. The widespread notion that moderate drinking with meals helps a laborer do his work is false." The reason of this is that "while alcohol is a food, the human body will not use it as such when it has an am-

ple supply of other food." And this fact shows conclusively that nature never intended for alcohol to be taken except as a last resort.

Now our investigators take up moderate drinking and the process of writing, and draw this conclusion: "Moderate drinking retards to a very considerable extent the activities of life that are intermediate in complexity between purely muscular and physical work. The widespread notion that drink 'braces one up' and makes one do such work faster is false."

The next subject was moderate drinking and the handicrafts, and the experiments were made with typesetters, and this is the conclusion: "Moderate drinking reduces considerably an artisan's efficiency. Its effect is cumulative and the losses caused by it increase as time goes on. The widespread notion that moderate drinking helps an artisan in his daily work is false." It is added, "of course, there are alcoholic degenerates who are thoroughly incapacitated for work if alcohol is withheld from them." So from the point of view of our experimenters the man who can not do his work without taking a drink is a degenerate.

But I pass on to the other subjects. Moderate drinking and the habitual association of ideas. Conclusion: "Moderate drinking reduces considerably the rapidity with which habitual associations of ideas are formed in the mind. The effect of alcohol is cumulative and increases rapidly as time goes on. The notion that alcohol 'stimulates' a person to his mental work is surely not corroborated by the facts."

Again, moderate drinking and free association of ideas. Conclusion: "Free association of ideas are affected by moderate daily drinking even more than the simpler habitual associations. The effect of alcohol on free associations of ideas is cumulative."

Again, moderate drinking and the process of memorizing. Conclusion: "Ordinary memorizing is greatly retarded under the influence of moderate daily drinking."

Such then is the conclusion of these scientists. Not only is it true that a man is not helped either physically or mentally by moderate drinking, but in both ways he is injured.

When the moderate drinking becomes heavy drinking the result is an appalling amount of disease. "Very few know what an appalling amount of disease is really due to it. An exhaustive list of affections of which heavy drinking is either the essential or partial cause would be long and ghastly." And not only are an appalling number of diseases of the body due to alcoholism, but it is an important cause of insanity. "Throughout the western world one out of every four men admitted to an insane asylum is brought there by alcohol."

Three things, say our experts, are firmly established.

"First, alcohol impairs every human faculty. Secondly, the higher and more complex the human faculty, the more pronounced is the effect of alcohol upon it.

Finally, the effects of alcohol are cumulative; that is, its continuous use, even in comparatively moderate quantities, impairs the faculties at a rapidly increasing rate."

Now if these things are true, and I have every reason to believe they are true, what reason has the saloon for existing anywhere in the nation? Wherever it exists it is a menace to public safety, not merely in the place where it exists but in any place where its influence can reach. What right then has it to exist anywhere? How can it have any more rights than a gambling hell or a bawdy house? Time and again the supreme courts of our land have declared the saloon is not a constitutional right, nor an inalienable right, nor an inherent right, nor a natural right. The only right it has to exist is the right given it, created for it by the legislature. And what right we are beginning to ask has the legislature to put upon us a nuisance, a menace, something that is always and everywhere an evil?

Salus populi suprema lex. "The safety of the peo-

THE ALABAMA BAPTIST

is the supreme law." Who gave a human legislature the right to nullify this supreme law?

Blackstone says: "The law is a rule of civil conduct prescribed by the supreme power of state, commanding what is right and prohibiting what is wrong." Note the law must command what is right. When it commands the saloon, does it command what is right? And surely the command of the legislature can not make wrong right.

Fears ago the legislature gave to Valparaiso University Indiana the right to conduct a lottery in perpetuo. But the supreme court of Indiana decided in opposition to a prior decision of the same court that the legislature had no right to give such a privilege to the University, for a lottery is wrong and human statutes do not make wrongs right. Some good day the supreme courts of our land are going to rule that the legislature has the right to license a lottery.

At one time the people of this country felt that every man had just as much right and the same kind of right to run a saloon as run a grocery, that both were on the same basis. Later on the evils of the saloon became so apparent that they said though a man has an inherent right to conduct a saloon even as he has an inherent right to conduct a grocery, still there was some difference, and so the saloon was treated differently, and license imposed. Now they are beginning to see that the saloon has no inherent right to exist. Still the people hesitate to draw the very logical conclusion, let it be prohibited, but some day they will draw it.

Get us then get ready for that day. Let us awake out of our sleep and put on the armor of light and fight for the coming of that good day.

A minister was in his study thinking up a temperance sermon when the telephone bell rang. He took down the receiver and heard, "This is the Tivoli saloon, send down one of your boys right away." "What's that you say?" gasped the minister. "We want a boy right quick; hustle him down; this is the Tivoli saloon, do you understand?" The minister understood. He understood first a mistake had been made, that the Tivoli saloon had intended to call up the messenger office and not the parsonage. And he understood further that no mistake had been made in the assertion that the Tivoli saloon wanted a boy. For the saloon can exist only as it gets the boys.

I saw a cartoon the other day. It was a picture of a barrel and a boy, and between them was a huge question mark. Beneath were the words, "The barrel or the boy—which?"

I believe in the final complete prohibition of the saloon because I believe the American people value the boy more highly than they do the barrel.

I believe in it because I believe such is God's will. He is sounding out the trumpet that shall ne'er call retreat,

He is sitting out the souls of men before His judgment seat.

Oh, my soul, be swift, to meet Him; be jubilant, my feet!

Our God is marching on!"

BROTHER CRUMPTON'S TRIP NOTES.

We are to have many centennial celebrations from now on. The First church at Huntsville, the second to be organized in Alabama, celebrated that event in a well arranged program, and I was there. While the church is pastorless, they are hopeful of the future. They speak kindly of Brother Gavin and his work as pastor. The Sunday school, under the superintendency of the tall sycamore of, not the Wabash, but the Tennessee, R. E. Pettus, is growing continually. In a few years, if he remains at the head of it, the children will be thoroughly imbued with the missionary spirit.

The old First church some day will be among the greatest missionary forces in the Tennessee valley. I saw Brethren J. C. Dunlap, of the Dallas Avenue, and H. E. Rice, of Merrimac and West Huntsville, but had no opportunity to visit their fields. People will have a hundred years of history ought not to lack to celebrate. The church at Huntsville is a church with a different spirit since that great day,

which from early morning until late at night, every ear strained to hear of the heroic men and women and their descendants who lived and wrought, and pass away here.

What means these 12,963 baptisms in Alabama the past year? Such a number was never added to the churches before in any one year. God's people began to talk of the one hundred years of blessing from the bountiful hand, of the heroic deeds of the brave men and women who settled in these Western wilds, of the doctrines they believed and preached, of the providences that attended their way, and God's overshadowing spirit was present at every meeting, and blessed the presentation of the truth and made converts. How poorly did we do our part, but how mightily did God work. It pays to celebrate. Don't let any church fall of a celebration when the end of its century rolls around.

At Decatur I looked in on Brother Gordon and his new church. I could hardly believe my eyes. There stands a magnificent structure, not far from the little old shack which served for their meeting place so many years. The federal government gives enough money, interest and all, to more than pay for the entire new structure. During the war their brick church was torn down to make chimneys for the winter quarters of the soldiers. Plenty of people living to swear to it, yet congress fools along for these many years without action. Other churches in the valley went the same way.

Returning to Decatur wonder if the brethren there know the struggles of the mission board to keep the little spark alive through the years! It pays to hold on to a place. Decatur is a fine illustration of it; so is Athens, twelve miles away. Another shining illustration is Tusculum, fifty miles further down the valley. Not only has the Old First of Decatur erected a new and commodious building, but they were installing a handsome new pipe organ also. Congregations are growing and the Sunday school is fast becoming one of the best in the city.

I did not see Pastor Merrell, of East Decatur. I heard from Pastor Yates of New Decatur. He has just starting to raise the money to put on another addition to his house for his rapidly growing bapticas. Only about two years ago they enlarged and now they have outgrown the building again. Who was the man who told me a few years ago the people in the Decatur wouldn't go to preaching? Our preachers are proving that it wasn't the truth.

His old friends will be glad to hear from Brother W. G. Curry. I spent a half hour with him and his good wife. While he hardly hopes to be able to take regular work again, he was comfortable and felt he was improving.

Look out for the Decatur! They are coming—growing marvelously, and Baptistically they are advancing. We need certainly two more churches, and maybe three.

I spent a Sunday at Southside, Birmingham. Blake and David Marbury and a host of helpers are stringing things thereabouts. I doubt if there is a livelier and better organized Sunday school in the state. In every class room and in the Auditorium the schedule cards to be seen "Collections this month for State Missions." I think it is the only city church I have seen decorated that way. It looked good. They certainly handed the secretary around beautifully. He visited and made talks to several of the classes.

My guide said, as we came out of a room, "That class of girls gave \$200 for foreign missions the last quarter." Think of that! One class! When the Sunday schools get to coming that way, what may we not expect of the next generation!

Great possibilities lie out before that great church and school on the south side. During the next year they will get up their great building, and then! Who can conjecture what they will be able to do! I told them that no church in Alabama had ever given to state missions \$1,000; that Selma had given \$300 and just a little later sent another hundred for associational missions, which was practically state missions, but I was looking for the church that would give \$1,000. I fancied Southside would take the hint, but they seemed to be willing for Selma to wear the crown.

"The greatest preacher," some one whispered in my ear. I hadn't gone far before the pastors said, "The greatest church." Pastor and people are keeping up a mutual admiration society. The pastor said to me some time ago, with no expectation that I would repeat it: "Brother Crumpton, I wouldn't go back to using tobacco again for anything on earth." I didn't hear his people express themselves on that point.

Who would believe it! Turn to the minutes of the Birmingham Association and you will find not a figure to indicate the strength or work of this great church! So many of our great churches are careless about being reported correctly in the minutes. That ought not to be so.

In the afternoon with Pastor Hubbard and Brother Bonner, we rode about looking at situations for the Twenty-seventh street church, which is now seriously considering the question of building. Once well located, in a good house, the Twenty-seventh Street will forge to the front as one of our great churches. W. B. C.

DO RELIGIOUS PAPERS MAKE MONEY?

It is stated that the Nashville Christian Advocate, general organ of the M. E. church, South, failed by \$5,000 of meeting expenses for the past year, and the Epworth Era rounded up the year with a deficit of more than \$3,800. The Christian Advocate, being what is termed the connectional organ of the Southern Methodists, has probably the largest circulation of any religious paper in the South. We do not know the circulation of the Epworth Era, but we presume it is considerable. If, with such a circulation as these papers have, they still come to the end of the year with so large a deficit, what is to be expected of papers with a smaller circulation? We may say, though, that if the Baptist and Reflector should have any such deficit as either the Christian Advocate or the Epworth Era had; it would not be many years before it would be compelled to go out of business. We were told the other day that after paying

all expenses, Baptist papers had only \$500 left out of the year's income for himself and family to live upon. People who think that editors are getting rich may have food for reflection in these facts. The Biblical Recorder well says: "The publication of religious papers is expensive. If they are not liberally supported they must either depreciate in quality or advance in price.—Baptist and Reflector.

So it goes. If a religious paper makes money it makes trouble for itself, and if it doesn't make money it is in trouble to begin with. There is but one basis for a religious paper—the business basis. On its religious side let it be run solely for the interests of the denomination. This done and the denomination is satisfied and desires nothing else. On its business side it should be considered solely as a business proposition. The two parallel lines run in sympathy with each other, but no further.—Baptist Standard.

IN BLACKBERRY TIME.

Blackberry Fudding.—To one pint of milk and two beaten eggs, one teaspoonful salt, one teaspoonful baking powder and one pint of blackberries dredged in flour of sufficient quantity to make a thick batter. Boil in a mold for one hour, and serve with brown sugar sauce. For sauce—In one large cup of brown sugar with one-half cup of softened butter to a cream, adding from time to time, by teaspoonfuls, a half cup of milk. At last add a few drops of cinnamon extract. This is a delicious sauce for most plain puddings.

Shortcake.—The most familiar form is made by spreading the slightly heated and sweetened berries between layers of baked biscuit dough, and eating it with cream and powdered sugar. Another method, in favor in a certain household, is the following: Stew the berries a few moments with sugar and a little water. Take out part and spread over a prepared biscuit dough; then more berries, then more dough, in layers. Cover and boil about twenty minutes.

THE ALABAMA BAPTIST

YOUNG WOMAN'S AUXILIARY.

Motto: That that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12:3.

IN MEMORIAM.

Miss Rosa Sewell was born near Cedar Bluff, Ala., May, 1874, and died in Altus, Oklahoma, June 22, 1909. She joined the Baptist Church August, 1891, and ever lived her religion which she seemed so much to enjoy. Words fail to express our love and esteem for her as a church worker. Her last school days were spent at the Judson.

She was president of our Y. W. A. and had been since its organization. She was so zealous in her endeavor to do her Master's will that we have known her to meet with the Auxiliary when she had fever just after having had a chill. She was also teacher of the Infant class in the Sunday school, filling her position so well that her work was frequently commented upon. One had to be associated intimately with her to know her real worth. She was unassuming but determined, earnest and faithful in all her church work, and she never tired in relieving need or distress. We believe that when the summons came all was well, and that she received the joyous welcome, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Since God has seen fit to call her home in the very bloom of her earthly life and though it seemed to us that she was so much needed to lead those under her care toward the life everlasting, we are submissive to His will, "who doeth all things well." Therefore be it

Resolved, first, That in her death the Auxiliary has sustained an irreparable loss, the church a stay and the community one who had a cheerful word for all.

Second, That we extend to the bereaved mother and sisters our sympathy, and that we mingle our tears with theirs.

Third, That these resolutions be spread on our bama Baptist and one to her family.

EMILY LAWRENCE.

Cedar Bluff Y. W. A.

Last September while in attendance upon the Missionary institute which was held in Gadsden the Y. W. A. leader had the privilege of meeting Miss Rose Sewell, and from the very beginning our love and esteem went out to her. During the year we have had occasion frequently to write to her, and in her replies she was always prompt and enthusiastic. In March, when the week of prayer should have been observed, she wrote that the high waters would prevent their members from getting to the meeting, but that she knew nowhere eighteen such loyal, earnest girls. We deeply sympathize with them, each one, in their loss, and only pray as we believe she would that God will raise up one from amongst these whom she so sincerely loved and labored with to carry on the work she started.

"One by one our comrades leave us as the shadows longer grow,
When the hills of evening darken all the vale that lies below;
And we miss their cheery voices and their step so sure and strong,
For the music of their presence here was like a marching song.

"One by one, in holy silence, from our ranks they break away,
And another takes the burden they had carried all the day;

While the turmoil and the warfare unceasingly are heard,
As the battling host advances at the leader's kindling word.

"But the comrades who have left us are the near ones and the dear,
More and more, they gather with us and our drooping spirits cheer;

While those we are beholding from our sight may go away,
The invisible departed forever by us stay."

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.)

Alabama Y. W. A. apportionment for 1909-1910:
Foreign Missions \$700.00
Home Missions 700.00

JULY MISSION STUDY.

During this month, when so many are leaving the cities for the seashore or mountains, the thoughts of those who are studying Baptist mission problems turn towards these very cities, where huddled in dusty, hot rooms live so many thousands who can not go to the health-giving resorts. The problems of the city are big problems always, whether we think upon the congested masses of the foreigners in the midst, of the avaricious money-makers, of the rich as well as the poor who know not Christ or of those who profess to be His followers and yet who let so many opportunities for service go unimproved. God places each one of us close by some one whom we can help, and so in our sphere each of us lives in "a crowded city." Those of us who live in small towns and many of us who belong to the Alabama Y. W. A. do, do not have to go far from our own homes before we come to the narrow, dingy streets, where the houses are crowded and low-roofed, and where the children are pale and unkempt, while the mothers sew all day for starvation wages; we do not have to go off our main streets to see the dark-eyed Italians and their waif-like children, and yet are we equal to our obligations?

Do we use our influence to get the city to broaden our poorer friends' streets or to get the landlords to build more humane houses; do we ever try to get those same little children into the public schools, to the libraries, to the Sunday school and to the jolly picnic? Do we invite the Italian and Greek children to our Sunday school as promptly and sincerely as the Catholics do? If we do, then we are doing our part toward making this earth "the city beautiful."

But the Baptists of Baltimore, New Orleans and St. Louis face problems far harder than ours. The conditions in these cities are as interesting as they are appalling, and we can but believe that our members are studying about them this month. You know that what we are to give this year for home missions will go toward the immigrant work in the cities, so as Y. W. A.'s we have an especial reason for profiting by this month's study. We would suggest that every Auxiliary can hardly do wiser than to invest thirty-five cents in a copy of "Aliens or Americans." Order it from Dr. T. B. Ray, of Richmond, Va. It is written in a way to please the young. From it we take the following quotation: "Crowded in the tenements where the bedrooms are small and often dark, where the living room is also a kitchen, a laundry and often a garment-making shop, are the growing children, whose bodies cry out for exercise and play. They are often an irritant to the busy mother and likely as not the object of her carping and scolding. The teeming tenements open their doors, and out into the dark passageways and courts, through foul alleys and over broken sidewalks, flow ever renewed streams of playing children. Under the feet of passing horses, under the wheels of passing street cars, jostled about by the pedestrian, driven on by the po-

liceman, they annoy everybody. They crowd about the music or drunken brawls in the saloons; they play hide and seek about the garbage boxes, they shoot craps in the alleys, they seek always and everywhere activity, movement, life." Can we not do our part to help them toward the right kind of activity and toward the life which is life indeed?

A POLISH GIRL IN AMERICA.

A young Polish girl was brought by her widowed mother to America, in hope of bettering their condition. The mother died soon afterwards, leaving the orphan dependent. Then came the disappointments, one after another, and finally the almost inevitable result in such cases, the fall into the slums and the sweat shops. By hard work six days in the week, fourteen or more hours a day, this girl of tender age could make \$4 a week. She had to get up at half-past five every morning and make herself a cup of coffee, which, with a bit of bread and sometimes fruit, made her breakfast. Listen to her story:

"The machines go like mad all day, because the faster you work the more money you get. Sometimes in my haste the finger gets caught and the needle goes right through it. We all have accidents like that. Sometimes a finger has to come off. For the last two winters I have been going to night school. I have learned reading, writing and arithmetic. I can read quite well in English now, and I look at the newspapers every day. I am going back to night school again this winter. Some of the women in my class are more than forty years of age. Like me, they did not have a chance to learn anything in the old country. It is good to have an education; it makes you feel higher. Ignorant people are all low. People say now that I am clever and fine in conversation. There is a little expense for charity, too. If any worker is injured or sick we all give money to help."

Surely this is good material. A changed and Christian environment would make shining lights out of these poor immigrants, who are kept in the subways of American life, instead of being given a fair chance out in the open air and sunlight of decently paid service.—From "Aliens or Americans."

Y. W. A. ENTERTAINMENT AT ALBERTVILLE.

Some places are so unfortunate as to have no Young Woman's Auxiliary; some are wise enough to have one, but Albertville has two! The Juniors have Miss Myrtle Bradford to help them, while the others are banded together by Miss Clye Metcalf. It gives us great pleasure to publish the following program, so our readers can see what our Albertville friends have been doing. Can we marvel that they sold any number of thirty-five cent tickets and that it could be said of them, "the girls did just beautifully?"

Chorus, welcome song, by the members of the Y. W. A.; piano, Dance Capricciose, Howard Cadmus, Op. 104, Miss Ida Belle Ray; reading, "Our Sorrows and Trials," Miss Lou Dorsett; piano, The Flatterer, Miss Eloise Roberts; "A Natural Spell," Misses Claude Scarbrough, Lillian Wood, Josie Hearn, Votie Metcalf, Bulah Hubbard, Ida Belle Ray, Maude Scarbrough, May Fletcher; reading, "The Escape of the Athenian," Bulwer Lytton, Miss Clyde Metcalf; vocal quartette, Moonlight Will Come Again," Thompson, Messrs. C. Hearn, L. Hearn, Gamble and Bradley; piano, Miss Beulah Hubbard; piano solo, Grand March de Concert, Wollenhaupt, Op. 19, Mrs. C. K. Maxwell.

"Rip Van Winkle"—Dramatis Personae: Rip Van Winkle, H. P. Emmet; Derrick Von Beekman, the villain of the play, Fred Archer; Nick Vedder, the village inn-keeper, Akron Goodwin; Gretchen, Rip's wife, Nell Gardner; Meenie, the little child, Eloise Metcalf.

Reading by Miss Clyde Metcalf. Piano, Voices of Spain, Finding, Miss Willie McNaron. Quartette, Fly Away Birdling, Misses Gladys Wood, Nell Gardner, Claude Scarbrough, Lois Scarbrough. Piano, Miss Beulah Hubbard. Our Parting Song members of the Y. W. A.

THE ALABAMA BAPTIST

STANDARD OF EXCELLENCE FOR BAPTIST SUNDAY SCHOOLS

Adopted by the Sunday School Field Workers' Association of the Southern Baptist Convention.

It is recognized that there are three classes of schools, "A," "B" and "C," three grades within each class. Schools to be known e. g., as "A 1," "B 2," etc. The lowest grade (i. e., next above "Sub-C") being "C 3," and the highest "A 1." The requirements of each class or grade include all the grades below.

(READ FROM THE BOTTOM UP.)

STEP 9.

CLASS A. The School Graded.

Grade 1.—The school graded and using our supplemental lessons, or others equal to them. Graded on the following plan: Primary 0-3 (cradle roll 0-3, beginners, class 4-5, main primary 6-8); junior 9-12, intermediate 13-15, senior 16-20, adult 20-up, a teacher-training (or normal) class at least one organized class for men and one for women. (Adult may be included in the senior in a small school.)

STEP 8.

Departments Separated.

Grade 2.—Primary and junior departments occupying their own quarters, separated from the rest of the school by walls or moveable partitions (or at least curtains). Class rooms or curtained space for 50 per cent of the remaining classes.

STEP 7.

Church Members Enrolled.

Grade 3.—Seventy-five per cent of the church members to which the school belongs enrolled in the Sunday school, including the home department, and the average attendance in the main school, 75 per cent of its enrollment.

STEP 6.

CLASS B. Normal Course.

Grade 1.—Our normal course diploma, held by at least 50 per cent of the officers and teachers, or the reading course certificate by at least 75 per cent of the officers and teachers.

STEP 5.

Regular Teachers' Meetings.

Grade 2.—Regular teachers' meetings, attended by at least 50 per cent of the officers and teachers.

STEP 4.

Bible Used in School.

Grade 3.—Bibles used in the school session by scholars, instead of quarterlies. The use of both Bibles and quarterlies discouraged when the teacher is testing the scholar's lesson study.

STEP 3.

CLASS C. School Under Church Control.

Grade 1.—School under control of the church—making stated reports to the church—church electing officers and teachers, school contributing to at least two general causes fostered by the church.

STEP 2.

Baptist Literature.

Grade 2.—Use of only Baptist literature by scholars, recommended by the school.

STEP 1.

A Perennial School.

Grade 3.—A session of the school every month in the year.

Note.—All schools not graded up to "C 3," to be known as "Sub-C" schools. "Our Normal Course" includes any recognized Baptist normal course.

BAPTIST SUNDAY SCHOOL BOARD,

Nashville, Tenn.

C. E. CROSSLAND, Field Secretary.

GOOD FOR THE ALABAMA SUNBEAMS.

My Dear Sunbeams:

I am proud of the Honor Roll that you find below. I was sure you would not fall me when I appealed to you for State Missions, and I know Bro. Crumpton is glad you came to his help so valiantly. May God bless you, and may you continue to grow in the grace of giving. Your loving friend,
MRS. T. A. HAMILTON.

Honor Roll.

Sunbeam Bands Responding to Appeal for State Missions, July 1909.
Unlontown, Tuscaloosa, Union Springs, Greenville, Brewton, Selma First church, Anniston, Packer Memorial; Anniston, Royal Ambassadors; Floralla, Holt, Jackson, Cuba, Roanoke, LaHette, Thomasville, Marlon, Talladega, West End, Bay Minette, Tuscaloosa, Greenville, Sheffield, Oxford, Dothan, Mobile, Sheffield.



REV. M. K. THORNTON, Bessemer.
We welcome Brother Thornton to the Birmingham District.

THE HUBBARD RESOLUTION.

The Hubbard resolution which was tabled at Roanoke provides for the organization of the Sunday school work on the following plan:

Let each association in the state have a Sunday school convention. Have a president and secretary. Divide the association into districts (not more than eight or ten churches to each district). Let the president of the convention appoint a vice president for each district, whose duty it shall be to visit each church in his district during the associational year. Let the president have appointment blanks printed and let the vice president appoint a corresponding secretary in each church in his district. (Form of appointment blank:)
(Pres. S. S. Convention)

Dear Brother: I have seen personally _____ P. O. _____, Ala., and appointed (him or her) corresponding secretary for _____ church to report to you each quarter of the year.

Yours for good Sunday schools,

Vice President

Let the president also have printed report blanks as follows:

SECRETARY'S REPORT.

Report of _____ church on S. S. for quarter ending.....
How many inhabitants in the territory of your church?
How many members in your church?
Have you a Sunday school?
How many enrolled in your Sunday school?
What is the average attendance?
How many church members attend Sunday school regularly?
How many pupils are not church members?
How many additions to the church by experience during this quarter?
How many additions to the church from the S. S.?
Have you an organized teachers' meeting?
How many teachers attend teachers' meeting?
How many teachers in S. S.?

Corresponding Secretary.

Let the vice president have these report blanks and furnish each corresponding secretary with a blank on which to report to the president of the convention, at the end of each quarter. After a report is received from each corresponding secretary let the secretary of the S. S. convention of the association make a report to the corresponding secretary of the state, who may report to the corresponding secretary of the Southern Baptist Convention. If any churches are reported as having no Sunday school, then the president of the S. S. convention shall write the vice president in whose district such church is reported to visit such church and organize the S. S. work.

Thus the work of the whole Southern Baptist Convention may be organized and we may know what we are doing as a denomination in the S. S. work.

Yours for the passing of Hubbard's resolution,

JOHN WILLIAM DEAN.

P. S.—I have had the Carey association organized on this plan two years and know it to be a success.

JOHN WILLIAM D.

HOME TESTING

A Sure and Easy Test on Coffee.

To decide the all-important question of coffee, whether or not it is really the hidden cause of physical ails and approaching fixed disease, one should make a test of 10 days by leaving off coffee entirely and using well-made Postum.

If relief follows you may know to a certainty that coffee has been your vicious enemy. Of course you can take it back to your heart again, if you like to keep sick.

A lady says: "I had suffered with stomach trouble, nervousness and terrible sick headaches ever since I was a little child, for my people were always great coffee drinkers and let us children have all we wanted. I got so I thought I could not live without coffee, but I would not acknowledge that it caused my suffering.

"Then I read so many articles about Postum that I decided to give it a fair trial. I had not used it two weeks in place of coffee until I began to feel like a different person. The headaches and nervousness disappeared and whereas I used to be sick two or three days out of a week while drinking coffee I am now well and strong and sturdy seven days a week, thanks to Postum.

"I had been using Postum three months and had never been sick a day when I thought I would experiment and see if it really was coffee that caused the trouble, so I began to drink coffee again and inside of a week I had a sick spell. I was so ill I was soon convinced that coffee was the cause of all my misery and I went back to Postum with the result that I was soon well and strong again and determined to stick to Postum and leave coffee alone in the future."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

SYMPATHETIC THEOLOGY—Augustus Hopkins Strong, D.D., L.L.D.

Volume I—The Doctrine of God.

For a score of years or more the "Systematic Theology" has held a unique place in the realm of sacred scholarship. It has passed through seven editions, and is still called for. In the progress of his own thought, however, and in the modification of some of his opinions, Dr. Strong has felt constrained to revise and enlarge this great work. The plan is to issue it in three volumes, with the thought possibly, if it shall not prove impracticable, to gather these ultimately into one. This volume on the nature and being of God is the first of the series. The general plan of the former work has been followed. Dr. Strong's statement of the proposition to be defended has been put in large type, and his comments thereon, as well as citations to illustrate it, in very much smaller type. It is perhaps doing the former no injustice to say that in this latter portion the chief value of the work obtains. From every source Dr. Strong has collated that which will throw light upon his thought, and men who had not dreamed of such a use have been constrained to render him service. The work is really a theological encyclopedia, and in this revised and enlarged form must influence the theological world for years to come. The other volumes of this work will follow in rapid succession.

Volume II—The Doctrine of Man.

Volume II of Dr. Strong's "Systematic Theology" deals with Anthropology, or the Doctrine of Man. The origin, the nature, and the fall of man, with the consequences of this last, are followed out with the great theologian's usual minuteness and care. Man, created in the image of God, fell, and by that fall involved his posterity in disaster. By virtue of his natural headship, Adam imparted to his descendants not only his nature, but also in some measure his guilt. As such they inherit the consequences of the fall—physical and spiritual death. The nature and the results of sin are set forth with Dr. Strong's well known clearness. The various views of others on all the themes treated are considered with the same critical acuteness and wealth of citation, scriptural and otherwise, that characterized the first volume of this great discussion. As each succeeding volume appears it is more and more evident that Dr. Strong has placed the theological world under a great obligation. His work when completed with the next volume will be nothing less than monumental.

Volume III—Soteriology; or, The Doctrine of Salvation.

In this last volume of his great work Dr. Strong has the crowning portion of his discussion. It is pre-eminently the practical portion, too. For, after all, the chief question with man is, not what he is nor what God is, but how he can get from what he is to what he may be, and so be at one with him whom he calls God. In this book our author in his treatment of the person of Christ, the nature of the atonement, and the extent and influence of regeneration, justification, and sanctification, tells us how this may be. There is the same fulness of discussion and the same sureness of touch as in the preceding volumes. No difficulty is evaded and no problem is left without an attempted solution. There is strength in his rational affirmations, and the assurance of the guide gives confidence to his following. Dr. Strong, with this latest volume, will evoke grateful acknowledgment from the many who look to him for guidance in the great themes of revelation. This volume likewise treats of church ordinances and government, and of "last things," and contains copious indexes, topical, scriptural, etc., to the whole work. It will indicate afresh how great is the indebtedness to its author on the part of the Christian world.

Dr. Strong's theology is based on the conviction that the New Testament affords trustworthy evidence that Christian belief has a sound historical basis. But the Christ of Dr. Strong's theology is not merely a being of the past. He is Lord of the present and Judge of the future. He is the Eternal



Word of God, the King of the Ages, the Prince of Life, the Worker of all Good, the same yesterday and today and forever.

Dr. Strong believes profoundly in the two articles which Professor Christlieb says include the whole of evangelical theology—sin and salvation. Were Dr. Strong unorthodox he would believe only in "error and culture." "The cardinal question," says Amiel, "is that of sin." Dr. Strong's theology makes that read: "The cardinal question is that of a divine Savior from sin."—Pacific Baptist.

The church, in Dr. Strong's view, is of divine appointment; it is a voluntary body and democratic in government, and it has two classes of officers, pastors and deacons, and two ordinances, baptism and the Lord's Supper. Baptism is immersion only and none have a right to change it. Only regenerated persons are entitled to baptism, and the prerequisites to the Lord's Supper are: Regeneration, Baptism, Church membership and an Orderly Walk. The local church is the judge whether these prerequisites are fulfilled and should discourage open communion, which logically leads to open membership and to a neglect of baptism. Dr. Strong furnishes the strongest argument for the strict Baptist close communion position.—The Watchman.

It would be impossible in a brief review adequately to discuss Dr. Strong's theology. A volume equal in size to at least one of the three he has given us would be needed for that purpose. It would be unjust to attempt, as well as impossible to achieve, a clear statement of his argument and the reasons for it with regard to the several doctrines of which he treats. Briefly we may say that his theology has no affinity with that loose-jointed, easy-going, not to say namby-pamby variety which goes under the name of "New Theology," though in its essential features it is as old as the first heretics. Dr. Strong founds his theology on the only source of sound doctrine, the divinely inspired Word of God. This inevitably gives it the aspect of conservatism. It is "old fashioned"—but then, so is the Bible. It is quite possible, since "to err is human," that he has not in all points interpreted accurately the mind of Christ; but it is certain that he has not consciously sought to substitute for the mind of Christ the mind of human philosophers, regardless of the teachings of the Holy Scriptures. This is to say that his theology is "sound" in the sense usually attributed to that term. The three volumes are the product of immense labor, and as a compendium of theological thought, possesses a value which will be recognized and appreciated even by those who differ widely from the learned writers' theological conclusions. Theologians of every stripe will find in this work, in addition to Dr. Strong's own conclusions, a rich ac-

cumulation of various opinion which only years of exacting toil, such as Dr. Strong has given to it, could acquire. It is, from every point of view, a notable work, and will indubitably add greatly to Dr. Strong's reputation as a scholar and theologian of the first rank.—The Examiner.

Dr. Strong's Theology will take high rank among the great standard works on this grand subject. No work with which I am acquainted contains so much of the cream of thought on all the broad range of subjects treated. While he has accepted monism and evolution, it has been with reservations which have left them with small comparative influence upon his final conclusions. Through it all there is the ring of conviction, a love of truth and a disposition to give a fair statement of the views he rejects, which are especially wholesome at this time. Copious indices add to its value as a book of reference.—Calvin Goodspeed.

"Systematic Theology," by Augustus H. Strong, president of Rochester Theological Seminary, American Baptist Publication Society, Philadelphia, 1909, \$2.50 net per volume.

DENOMINATIONAL JOURNALS.

The "Commission on Denominational Journals" of the Northern Baptist Convention gave a report that was received with "tremendous applause." It declared the entire combined circulation of the Northern papers would not reach 66,000. It declared the value of the papers to the denomination simply incalculable. It refused to recommend the ownership of these journals by the convention. It recommended consolidation of present journals in the North to three great papers, one in the East, one in the Middle West, and one in the far West. It urged that their contents should be of "inherent value," giving the people the religious news and what they are interested in reading. The strongest emphasis of all was placed on the duty of every loyal Christian worker to do his best to increase their circulation.—Baptist Standard.

WINS HER HEART

Food that Helps Baby and the Family Pleases Mother.

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy and the mother's gratitude is everlasting.

A mother says: "Five weeks ago I weaned baby, but could not get her to take any kind of food until I tried Grape-Nuts which she relished from the first, and on it she has plumped up and blossomed into a fat, chubby little girl.

"I feed Grape-Nuts to her regularly—use three packages a week for baby and my three-year-old boy alone, and I find that it regulates and keeps them nourished, strong and in good health all the time.

"Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it."

Children will grow up strong and healthy, or weak and puny according to the food they get.

Grape-Nuts is a complete and perfect food for adults and children, is made on scientific lines and this is easily proved by trial.

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

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

THE ALABAMA BAPTIST

BROOKS LAWRENCE'S MISTAKE AND ITS RESULT.

That the interview of Brooks Lawrence in the Birmingham Age-Herald should cause such widespread comment in the press over the state at such a time as this is but natural. That the utterance was very unfortunate and untrue to the feelings and principles of the Anti-Saloon League—and to the calm judgment of Mr. Lawrence—needs not to be said. It is self-evident. It was one of those blunders which wise and good men sometimes make when they open their mouth in hot haste. When Mr. Lawrence says: "I esteem all the judges of that (supreme) court as honorable men and able jurists," he speaks for his normal self and for the Anti-Saloon League of Alabama. In repudiating that unfortunate utterance, we will remember that exceedingly few men under similar circumstances, have displayed more patience, prudence and sagacity than he during his four years of splendid leadership in one of the greatest issues that has ever arisen in Alabama during her eventful history. Confronting the Anti-Saloon League was a most powerful organization led by shrewd and clever men who had uncouped money at their command. Their defeat testifies to the organizing genius of this man. "He has delivered life goods" was the common verdict of friend and foe. In vain did spiteful newspapers, call him carpetbagger, and say all sorts of mean things of him. He sawed wood and led a gallant host to victory.

But what about this blunder? Will it hurt the cause of prohibition? No. The people are intelligent enough to distinguish between the Anti-Saloon League and the hasty utterance of one man, though that man be the superintendent. There is the whole organization with its many able and gallant captains left intact. The Anti-Saloon League is a compact organization bound together by the most sacred of ties. It is not dependent upon the prudence or impudence, life or death of any one or two men. Do you not see their solid front, every man standing by the guns? Is there any sign of dissension visible anywhere? Does not every man respond to the "long roll" with quick step? Are not their regimental colors floating everywhere? Look over the field.

Prohibition is no wave of volatile sentiment, but a deep-seated conviction of the Christian conscience, and will abide so long as the vision of the true Christ is before the people. The motive of the Anti-Saloon League is altogether altruistic and seeks to liberate the people from the dominion of the Pro-Liquor League. This abiding conviction that the saloon is an inherent evil and devoid of any possible good is the outgrowth of long observation and careful consideration of many years.

What is the Anti-Saloon League?

Let us see what the Anti-Saloon League is and who compose it. Our not overscrupulous enemies, proceeding on the principle that all things are fair in war and liquor, labor to make the false impression that we are a rival political party—these are not politicians and newspapers who carry large liquor advertisements. But their old false cry of "war" has ceased to work, and the people have turned from them. Of course they hate the Anti-Saloon League which means "against-the-saloon." That is all. It is composed of a large majority of the best people of Alabama, nearly all of whom are democrats. Then the Anti-Saloon League is an organization of the best "simon-pure" democrats of the state, plus the good people of all other parties, who have determined that the Pro-Liquor League shall no longer dictate the policies of this state. The true issue today is Anti-Saloon vs. Pro-Liquor League.

Church-in-Politics.

This is another false issue the Pro-Liquor League has attempted to inject into their campaign and has made ridiculous efforts to whip the people in line by the absurdly foolish cry of "church-in-politics."

Now it happens that a majority of the citizens of Alabama are also members of some one of the many churches. Does the Pro-Liquor League demand that these shall forfeit their citizenship because they

are members of the church? Such is the intolerant dictation that the Pro-Liquor League has so dogmatically arrogated to itself. Those ministers and churchmen who take out membership with them may have their political disability removed. Otherwise, they must suffer the penalty of disfranchisement. For many years this Pro-Liquor League has arrogantly assumed that it is the only natural and safe guardian of liberty, and the only trusted custodian of the policies of this great commonwealth. No man who dared to think or act independently of this league could hope for political preferment. The large cities of the nation are today under its dictation. Perhaps during the history of our nation no more formidable organization has towered in our midst. Till the coming of the Anti-Saloon League it defiantly laughed at all opposition. Great political parties danced to the music of its whiplash.

At last the altruism of the Son of Man has so permeated the minds and hearts of the people that they have arisen in protest against such ruinous rule, and organizing themselves into the Anti-Saloon League have determined to throw off its hard yoke of sin.

We go forth in the name of the Lord and in behalf of humanity. Our trust being in God and our battle for humanity, we can not be discouraged till our faith in Him fails and humanity ceases to suffer. We can not expect an unbroken series of victories. With patient courage we are prepared to meet some temporary defeats. We fully recognize that the fight is by no means ended. We know our wary enemy and do not underestimate his cunning. We also know the persistent determination of Sin. We have not forgotten that "eternal vigilance is the price of liberty." Sin is enmity to Good. The sinner is Sin. Christ came to destroy the works of Sin. We are the followers of Christ. To quit would be desertion. We can not quit.

H. H. McNEILL



Pingtu, Shantung, China, May 15, 1909.

The Chinese are a people with a great history, a great experience—a peculiar people. We have much to say about their habits, their ideas, their customs of life, and think it all very odd; but the following quotation will prove that they think we are also a peculiar people. A Chinese living in America wrote to a relative living in China: "You can not civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice; but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so bad; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odor, but they do not succeed. Neither do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half raw, and they cut and slash and tear it apart. They eat with knives and prongs. It makes a civilized being perfectly nervous. One Yankee himself in the presence of sword swallows. They even sit down at the same table with women and the latter are served first, reversing the order of nature. Yet the women are to be pitied, too. On festive occasions they are dragged around a room to the accompaniment of the most hellish music." So

while we are writing about them they are having no little to say about us—and every people have a ways and means committee of their own.

"There is so much bad in the best of us
And so much good in the worst of us
That it hardly behooves any of us
To talk about the rest of us."

But I am a little off my subject. I want to tell you about a letter I had a few days ago from a lady in Texas, which touched my heart. For several years I have been trying to render what service I thought I could to the Lord, but every time I have a letter from this poor woman, a feeling of shame comes over me for the little I have done. She is a young woman, an invalid, poor in this world's goods, but has a mission above. She is a noble Christian worker, and I have heard of many self-sacrificing deeds she has done for the work. Although she can not leave her room, her church calls her their missionary. Once they connected her room, by wire, with her church, so she would be able to hear the preaching in her room. It gave her great joy to hear the gospel in this way; it was her chief delight, but she sold it and gave the money to help save the lost—willing to deprive herself of hearing the gospel message that others might hear it.

She wanted to furnish a cot, \$5, for the Oxner Memorial Hospital, and in this letter she tells of how she secured the money, some extracts from which I give below:

"I have been sick so much and so long, have found the doctors and every one so kind that I want others, sick ones, to have some of the blessings that have been mine—and I wanted this cot so much, my heart ached in its longings for it. You know I have no means of my own, can not work and earn money, but I felt that I must have that cot; so I thought perhaps I could sell a few of the books my friends had given me for Christmas presents. I told a dear old lady of my desire; we both cried, and she insisted that she would give me fifty cents for it. I was so anxious, wanted it, but could not hurt the dear old lady's feelings so I took it. I sold some books, and when our county missionary was here, I don't know why, but I told him about my cot. He put a dollar on my table for it and left it there. I could not do anything but add it to my list, and although it made my sacrifice of books that much less, I must confess to a feeling of disappointment. I will daily pray for those who occupy this cot, and I want to find many in heaven who have rested on my cot in China.

And further on in her letter this dear sister says: "Since I have been an invalid my relatives and friends occasionally give me a little money. I thought it all over and concluded that me being a shut-in was no excuse for me keeping the Lord's tenth. The money is His, and I consider it a duty and a privilege to give the tenth for His sake and for His work; so at Christmas I had a tenth to add to my cot. There was fifty cents yet to come. I meant to sell more books for that, but wasted God's way, and here is the best of all. We have a neighbor, a poor widow woman in ill health and living on rented land. She ran in to see me a few days ago, saying she knew what being sick meant, and that she had been wanting to give me something for a long time—handing me a little package, she ran away. I opened it, and there was five yards of embroidery, a handkerchief and fifty cents. That poor widow—I could not keep the tears back, and we all cried. I told sister I did not feel worthy to touch it, but she said that it would not be right to hurt her feelings by returning it; and I said I would add it to my cot, which would make the five dollars."

Friends, when you read these lines, stop long enough to breathe an earnest prayer to God for His work and the workers, both at home and on the foreign fields; and if you have not been working for Him as you should, if you have not been giving till you felt the loss of it—if you think you have not been doing all you could for the salvation of the lost, and feel a little bad about it, won't you ask the Lord to clearly show you your duty and make you willing to do it? Yours sincerely,
T. O. HEARN.

EDITORIAL

THE PROHIBITION WAVE NOT RECEDING.

If there is one thing which current events show more certainly than any other it is that the so-called "prohibition wave," which has grown to national proportions during the past four years, is not receding.

On the contrary, despite the editorial exclamations of joy and assumed triumph to which the liquor traffic gave voice in its post-election issues in November, advices from every section of the country indicate that the tide of moral reform is rising higher and higher toward the high water mark of national prohibition.

When the quadrennial chorus of liquor press obituaries on the alleged decease of the prohibition party had spent itself, after the usual nine days' sensation, the announcement by the prohibition national committee that subscriptions exceeding \$30,000 had already been pledged for the next four years' national agitation, silenced these would be political pallbearers of the great reform and transformed their funeral predictions into silly jest.

When almost simultaneously with this news came the dispatches noting the enthusiastic councils and conferences being held in all parts of the country with the prospect of the most energetic educational campaign ever conducted by the party, the full absurdity of the liquor traffic's empty boast was self-evident.

Nor is that all. Spurred on by the incessant agitation of the prohibition press, and which was emphasized by the substantial increase in the national prohibition vote in twenty-four states, the liquor traffic finds itself once more a target of aggressive attack in practically every state legislature now in session.

The Tennessee lawmakers, in response to the overwhelming demand of their constituents, abolished the sale and manufacture of all intoxicants by direct statutory enactment, making to date nine great commonwealths of the United States, with a total population of nearly 15,000,000 people, which have outlawed the drink traffic throughout their borders. These nine states are in the order of their adoption of state prohibition: Maine (1855), Kansas (1880), North Dakota (1889), Georgia (1907), Oklahoma (1907), Alabama (1907), Mississippi (1908), North Carolina (1908), and Tennessee (1909).

And now the governor's call shows that Alabama does not propose to let the liquorites nullify the prohibition laws. If the legislature will rise to the occasion, violators of the prohibition laws will find many loopholes sealed up. See your representative before he leaves for Montgomery, and urge the necessity of not only strengthening the present prohibition laws, but give us an opportunity to vote for a constitutional amendment on the subject.

THE IMPORTANCE OF INTELLIGENCE.

The character and the destiny which are involved are too momentous for parents to permit their children to grow up in ignorance, to leave them exposed to the corrupting influences of the street or the school, or to leave their children in the developing years without sympathy and wise counsel, or in the opening years of manhood and womanhood to leave them to learn by a series of sad blunders and terrible consequences what they should have been taught in a thoughtful and serious way.

Intelligence on these subjects is of utmost importance. Without intelligence, vice and eventual demerit are most certain. The young should by all means be made intelligent, but intelligence alone will not save them. To intelligence should be added moral instruction and religious character. When there is only moral training without intelligence, there is but little security against vicious habits, and when there is intelligence upon these subjects without moral principle or religious character, the security is not fully sufficient. But when the young have proper knowledge upon these sacred subjects and are not only intelligent but are guided by right precepts and religious principles, they will be held in right courses of conduct and a pure life by an abiding moral character.

THE JUDSON.

Under the able management of Dr. R. G. Patrick the Judson had a great year and we are glad to note that at last the worthy president is to have a home in keeping with the great institution he represents. Dr. Patrick spent last week in the Birmingham district in the interest of the Judson. He requested us to state that he had on hand 2,000 catalogues of the Judson for distribution. Parties desiring them can have them by writing to him at Marion. If you can use one or more send for them.

CHILDREN LEARN HOW TO PREVENT CONSUMPTION.

Over 2,500,000 of the 17,000,000 school children enrolled in the United States have during the school year just closed been systematically instructed concerning the dangers of consumption and the methods for its cure and prevention, according to a statement issued today by the National Association for the Study and Prevention of Tuberculosis.

Besides the 2,500,000 children thus regularly instructed in their schools, the National Association estimates that fully 1,000,000 more have received instruction at the various tuberculosis exhibits held in all parts of the country or in separate classes and organizations.

A number of investigations conducted in various parts of the world show that a large percentage of the children in the public schools have tuberculosis before they are eighteen. That a larger number of them do not die is due to the fact that healthy children are able to resist the attack of the consumption germ. On account of the prevalence of the disease among children, the National Association considers their education to be of prime importance.

In Boston a special commission which recently investigated the subject found that over 5,000 school children in that city alone had positive cases of tuberculosis. In New York a recent study showed over 25,000 tuberculosis children in the schools. On the basis of these and other investigations, it is estimated by certain authorities that there are nearly 1,000,000 school children in the United States today who will probably die of tuberculosis before they have reached the age of eighteen. This would mean that the public schools of the country are paying annually about \$7,500,000 for the education of children who will die before they reach the age of eighteen. At least one-half of this sickness, and possibly three-fourths of it, could be prevented if the municipal and state governments would adopt better and more hygienic methods of controlling and teaching the children, and if the public in general were alive to the need for tuberculosis prevention.

The National Association declares that the best way to wipe out consumption among the children is to educate both them and their parents so that they will know that tuberculosis is a communicable disease, that it can be cured and that it must be prevented.

MORE THAN RELIGIOUS.

There is a large difference between one's being merely religious and one's being a Christian. It is not enough to say of a man that he is very religious. There are millions of religious people who are not Christians. There are multitudes of persons who pray, but they are not Christians in a true sense. Of many a person it is said that he is a praying man, yet it does not necessarily prove that he is a veritable child of God. There is a distinction here which should be borne in mind. Far too many people judge that one must be a Christian simply because he appears to be very religious. He talks much about religious things and he seems to be deeply interested in such matters, and yet at the same time he may be a scoundrel. There are thousands of such ones, and the pity is that they belong to Christian churches,

although not all of this class do. No one will deny that the Roman Catholics are a religious people. Very often they engage in religious services. Every Sabbath they attend their church, and during the week they devote some time to some form of religious devotions. But it must be said that the majority of them are not Christians in a vital sense. And the Mormons are a religious people. They have many very costly buildings of worship. They habitually meet for religious devotions. They also contribute very largely to the furtherance of their religious beliefs and practices. But it would not be true to say that as a whole they are Christians. A few of them may be such, but the rest of them are destitute of godliness. In one of Paul's letters he says that not all are Jews who are called by that name. He says that one may be a Jew outwardly, yet not one inwardly. Equally true is it to say that one may be very religious, yet not be a genuine Christian. It may be said that there are vastly more religious people in our land than there are true Christians. And it is because this is so that very many unconverted people bring charges against Christians which they are not guilty of. The really guilty ones are they who, professing to be Christians, are merely religious people. They are tares among the wheat. They wear the outer garments of a Christian, but have not the Christian life. We say, then, do not charge to the Christian man the mean and wicked acts which are performed by one who is only a religious man, and perhaps a hypocrite.

ROMAN CATHOLICISM'S ADVERTISING CAMPAIGN.

The publicity department of Roman Catholicism is being worked overtime in America. We have been astounded at the way in which weeklies, dailies, magazines and books are being used in the propaganda. It shows that the leaders of the movement are not only of ability but push.

Nearly seventy years ago Macaulay wrote, on reviewing a history of the Pope's, "The catholic church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine. . . . The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old."

If the great historian were alive today he would see how well his estimate marched along with the dying century, and would not hesitate to take stock in the proud summing up John Foster Carr in the May Outlook, when he says:

"Consider the advance in Protestant America of this Catholic faith: Within a century twenty-five thousand have become some twelve, perhaps even fifteen millions. The coming census may well show the number of its members nearly equal to those of all other religious bodies taken together. Certainly it needs but a slight Catholic growth, a little further recruiting from new emigrants, and by the courtesy rights of the majority of the adherents of all religions, the United States may be called a Catholic country."

Knowing full well the way in which Catholics count noses, yet somehow we can't help but feel that Catholicism is making wonderful strides in this country and that Protestants ought to be aroused to the situation which confronts them in the great cities when Ray Stannard Baker says in the June American Magazine:

"One of the most evident tendencies of Protestantism in New York city has been the movement of the churches uptown, or out of town, following the movement of the rich or well-to-do people. In fact, the Protestant churches for over a century have been in a constant condition of flight away from the common people. Where poor people or foreigners or Jews moved in Protestant churches moved out. Apparently they were afraid of foreigners, afraid of the poor, afraid of Jews, afraid of Catholics."

SOME GOOD MEETINGS.

We have been having some real good meetings down in this section. At River Falls, Covington county, we had a ten days' meeting and the Lord was with us in saving power. We received some twenty members, most of them grown men and women. I baptized a father and a mother and their little girl. The old and the young were saved, and we rejoiced in the Lord. A. G. Spinks did the preaching.

At Georgiana we had a two weeks' meeting and 24 members were added to the church. Many things came to oppose the meeting here, but the people prayed, worked and preached and many souls were saved. Railroad conductors and business men were saved and added to the church. Many homes were made new because of the Jesus religion. It is delightful to hear so many of the old members talk of a positive stand on the Lord's side—giving up sin and doubtful things. R. S. Gavin did the preaching and he did it well. He is clean, safe and sound in doctrine. He preaches the old-time gospel. W. M. Blackwelder preached two sermons and gave us splendid help at Georgiana. We are, indeed, sorry to lose him to Birmingham.

At Red Level we had a wonderful meeting of five days preceded by an all-day Sunday picnic (called a singing) and followed on Saturday by a largely advertised lodge picnic with Governor Comer as the chief speaker. We received seven good members, one a prominent doctor of the town.

B. S. Ralley, of Florida, did the preaching. He is one of the most lovable characters in the state. He will never sell for his full value down here. W. Y. Quisenberry dropped in on us at Red Level and preached two good sermons.

In these three meetings we prayed and worked for the salvation of lost souls and our God gave us even more than we asked for.

I believe we need our souls set on fire for the lost world.

A. G. SPINKS.

"So far as Spokane is concerned, I find it as near to an ideal city as we could ordinarily expect," said Rev. Dr. Arch C. Cree, of Nashville, Tenn., who is occupying the pulpit at Grace Baptist church for a month, "but not until I have ascertained whether the field is sulted to me would I think of it as a permanent place for me.

"I have been here two Sundays now and that is too short a time to find out anything," continued Dr. Cree, "and until I have spent my month here and studied the situation, I would not want to consider anything definite, and especially not until I had given the trustees an opportunity to see whether they all want me. I shall leave Spokane for a month following the expiration of this trial period.

Dr. Cree added that if he should eventually fill the local pulpit, it would have to be with the feeling that he could do occasional evangelistic work, as he has been closely allied with that phase of the Baptist church for years. —From Staff Correspondence at Spokane.

Evangelistic Meeting at Enterprise



Robert Jolly, Gospel Singer.

We have just closed a good meeting at Enterprise, and as several of its features were unusual with us, they may be of interest to others.

As to Assistance.

Instead of getting a preacher to assist, we secured a good gospel singer and the pastor did the preaching. As this pastor had never held his own meetings, this one was entered upon with fear and trembling. But our singer, Robert Jolly, of Louisville, Ky., was so effective in the service of song that we never lacked for splendid congregations from beginning to end. Such vigorous, inspiring song services as we had, entirely free from the pastor's care, made the preaching easy. This plan of meeting is commended to my fellow pastors.

As to Plan of Services.

At the morning hour, 10 o'clock, a distinctively constructive work was attempted. With the use of a blackboard, the pastor made Bible talks on the doctrines and graces of the Christian life, and this forenoon ministry seemed profitable unto edification. The blackboard is surely a means of grace, where truths are really meant to be taught.

At 4:30 each afternoon, with our town divided into four districts, we held four simultaneous cottage prayer meetings. By moving these four meetings from day to day, we reached sixty different homes with a prayer meeting, and more than fifty persons led in public prayer for the first time. These devotional meetings touched the heart life of our town and counted greatly in the effectiveness of our meeting.

At the evening hour we held the only preaching service of the day, and then we pressed the claims of saving grace. The one proposition that was made during the meeting was to unite with the church on a profession of faith in Christ. Bro. Jolley's gospel solos were very effective in this service. In him is developed in rare degree the grace of appropriateness in song selection.

As to Results.

A number of persons conducted prayer meetings for their first time; more than fifty led in prayer for their

first time; a good number were brought into touch with our church's life; and forty-two members were added to our fellowship. Of these forty-two, thirty-four are distinctively grown people, and the average age of those baptized is about 25 years.

A Final Feature.

During the meeting we had State S. S. Secretary T. McKee occupy three of the day hours with addresses to S. S. workers. These addresses came right in the midst of our meeting and fitted in thoroughly with the character of meeting we were holding. Effectiveness rather than hurrah is the need of our Baptist folk, and McKee has "come to the kingdom for a time like this." He has some messages that are needed by S. S. workers and parents, and he was heard with delight as well as profit in these forenoon services of our meeting.

Sincerely,

A. G. MOSELEY.

An American Alete on Boys and Bible Study.

Most boys are supposed to like athletics. And most boys are supposed to dislike Bible study. But listen to this from one of the most remarkable young men an American college ever turned out, who once scored a touchdown against a Harvard Varsity football team by a phenomenal 100-yard run, won a Cecil Rhodes scholarship at Oxford, whipped the Englishman in event after event of their own athletics, piling up his intellectual honors the while, and finally made everybody gasp by daring to attempt a final Oxford history examination for which the English students take three years to prepare, after "plugging up" for it only six months. Half the class failed, but he passed with high honors. At twenty-six years of age this man, David Porter, decided to devote himself to the Christian life of the young men of America, and is at present working under the auspices of the Young Men's Christian Association among the boys of the secondary schools. This is what he says, after a wide experience with boys: "In the average secondary school it is easier to get boys to

undertake regular systematic Bible study than it is to get them to try for any athletic team."

"Dave" Porter's reasons for his belief are given in a remarkable article just published in The Sunday School Times.

PROGRAM

District Sunday School convention to be held at Billingsley Baptist church Saturday, July 31, 1909. 10 a. m., singing, devotional exercises by M. C. Marlar; 10:30, The relation of the parent to the Sunday school, A. C. Felton; 11, Sunday school and mission, Rev. J. S. Wood, pastor; 11:30, The requirements in which to become a banner district; also the results of a well organized school, J. A. Wilkinson, county president; 12, adjournment for dinner; 1:30 p. m., enrollment of delegates, hear reports from the different schools; 2, Is the Sunday school a religious institution? If so, who should conduct the school? Rev. Mr. Bullard; 2:30, What is the relation of the Sunday school? Miss Eudora Patillo; 3, Qualification of a teacher, Mrs. T. J. Baker; 3:30, Duty of each pupil to attend every Sunday, Brother A. E. Davis; 4, Has the Sunday school proved to be a strong support to our churches? W. W. Carter.

Sunday, August 1st—9:30 a. m., devotional exercises, by D. Davis; 9:45, Just how I conduct my school, the superintendent of each school in the district; 10:15, The Sunday school as an educational force; Brother W. P. Patillo.

All Sunday schools are invited to attend. Dinner is expected to be served on the grounds.—F. W. C. Blee, Dis. Pres.

HELP DO THIS.

One of our students is gathering material for a thesis on the subject, "Southern Baptists in Sunday School Work," and he desires to make it as complete as possible. He would esteem it a favor if you would aid us in this matter by publishing this letter in your paper. I desire to obtain all the information on the subject possible, and would ask that any who have old newspapers, minutes of associations, state conventions, Sunday school conventions, churches, etc., religious papers, especially those published in the South before the war; clippings, books or anything that bears upon the subject of Sunday schools, would send the same if possible, to us. If the material does not bear directly upon the subject send it anyway, for it may be of value, and if it seems of slight value to you it may be of great value to us. We would also ask that any of the older brethren who may have some valuable things stored away in their memories would be so kind as to jot them down and send them in. The material may be sent to the Rev. J. H. Thayer, 322 E. St. Catharine street, Louisville, Ky., and will be properly filed and placed in the library of the Southern Baptist Theological seminary. Fraternally, B. H. DeMent, professor of S. S. Ped.; John R. Sampey, librarian.

THE DAY IS DONE.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in its flight.

I see the lights of the village
Gleam through the rain and the mist
And a feeling of sadness comes o'er
me
That my soul can not resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heart-felt lay,
That shall soothe this restless feeling
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor,
And tonight I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of sum-
mer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with
music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

—Henry W. Longfellow.

Must Be Better Supported.

Only those who have had experience in the publication of religious journals know how expensive is such publication and how difficult it is to finance the enterprise. The difficulty lies in the fact that people are not liberal in supporting such journals. Even many who read religious papers do not pay for them. They either neglect to do it or are unwilling to do so. No man should accept and read a religious journal and then refuse to pay for it. Such conduct is downright dishonesty. Publishers must have rules, as they deal with many thousand people. They must deal with the whole, and not consider every one's individuality. It is not possible to know each subscriber individually. The publisher sends his paper according to published rules in good faith. If every subscriber paid as expected, there would be no deficit. But there

are many subscribers who pay other bills, but will not even respond to a courteous request from the publisher for remittance of dues. He can not visit each subscriber in person to make collection. The result is, the publisher loses the amount justly due him, and loses so many of them that he has nothing left, after paying expenses of publication, to reimburse himself for his arduous labors. He congratulates himself because he is able to keep out of the sheriff's hands. If we are to have religious papers, they must be better supported.—Gospel Advocate.

In Loving Memory of Ola Snider.

On Thursday morning, May 27th, when the curtain of night had been drawn back to let in the golden light of the sun, the spirit of Miss Ola Snider took its flight to the heavenly home, where no night of darkness, pain and sorrow shall ever enter. We feel sure she abides in that home where all is sweetness and purity, with the loved ones gone on before, and where she is anxiously waiting to welcome the dear ones of her earthly home and those so precious to her in Sunday school and church life. She was a member of Friendship Baptist church and consecrated to her Sunday school class and to the Master's cause. True to her friends and loyal in every duty, she was loved and esteemed by all who knew her, and her sad and sudden death has been indeed a dark curtain in our neighborhood. She passed away during her twenty-first year, with many bright and hopeful prospects for future usefulness blighted. We can not now understand why she should be taken from us, with all her cheerful smiles and pleasant words; but when the mists have rolled away then we shall understand the grief and sorrow now upon our hearts. She was a true Christian. She lived and died without a fleck upon her name, leaving to her family, her church and the world the heritage of a spotless character. The desire of her soul was to be right and then to do right.

"She being dead yet speaketh," and the silent voice of the glorified dead is more eloquent than the vocal utterances of the living. A very impressive burial service was conducted at her church by the pastor, Rev. P. L. Moseley, after which she was laid to rest in the cemetery near by. May the Lord comfort and keep her bereaved ones and may we all so live that we may join in sweet songs of praises with dear Ola in that heavenly land where we shall have no grief nor sorrow and where loved ones are never separated. A FRIEND.

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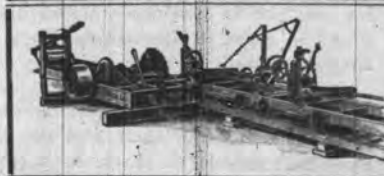
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THE PROBLEM OF THE DYING BABY.

This is the hot season. Those who have money go to the seashore or the mountains. The babies are left, sweltering and uncomfortable, to those who must remain. In the long streets and the narrow alleyways you see that mass of humanity who by process of nature are of poor constructive ability, not so good as they might be—not so strong, not so shrewd. These people are left fighting in the ranks; husbands toiling for from seven to fifteen dollars a week and supporting in many instances a wife and two or three children.

In the most unhealthy surrounding you find, mewing and toddling, the little child, new born, unconscious, weighted with God knows what inherent vices and weaknesses, but a little child nevertheless. The world has come at this problem in various ways recently. It has established children's aid societies for the particular care of neglected children. It has established children's courts, child-rescue bureaus, anti-cruelty-to-children organizations, but somehow, with all these, it has not yet reached the little child in the cradle, the new-born babe, who, by reason of being voiceless, is, therefore, considered by some miracle of nature to be under divine protection. Mother love is supposed to be the saving element in this situation.

The error here is incalculable. The enemies of child life are not necessarily acts of intentional cruelty on the part of strangers or parents. The real enemy is ignorance, and it masquerades in the most subtle form—ignorance of the simplest laws of hygiene; ignorance of the protective value of pure milk, of clean food, of cold storage; ignorance of the fact that dirt breeds disease, that flies carry filth and germin, that contagion lurks in dark rooms and crowded chambers; ignorance of the things that relate to the child's eyesight, its need of fresh air. All of these things are the dark, sinister enemies that are prowling about the rooms of the thousands and tenements of every city and in the more or less thousand towns and villages, killing seventeen out of every hundred children, and weakening and making defective a noticeable percentage of the remainder.

This is a stern indictment of the condition in which we find ourselves, but when you have said all this you have not got to the bottom of the problem. The bottom of the problem is that, knowing all these things, we are not yet reaching these people. Human service based on human sympathy would do it.—Editorial in The Delineator for August.

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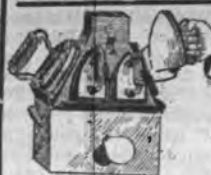
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MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to T. P. Taylor on the 16th day of September, 1907, by James Alexander and his wife, Ella Alexander, and recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 459, on page 142 of the records of mortgages therein, and which said mortgage, together with all the indebtedness secured thereby, was, on the 6th day of November, 1907, duly transferred and assigned to James F. Sulzby, I, James F. Sulzby, as assignee and transferee of said mortgage and debt, will sell, under the power in said mortgage, on Monday, the 9th day of August, 1909, in front of the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following real estate situated in Jefferson county, Alabama, to-wit:

Lot four (4), in J. D. Kirkpatrick's subdivision of a part of S E 1-4, Sec. 20, Tp 17, S R 2 W, as shown and designated on the duly recorded plat thereof in volume four (4), on page sixty-four (64), of map books in the office of Judge of Probate Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same including a reasonable attorney's fee.

JAMES F. SULZBY,
Assignee and Transferee of said mortgage and debt.
W. T. HILL, Attorney.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned, W. S. Oglesby, on the 26th day of June, 1906, by Margaret C. Hubbard and husband, Thomas B. Hubbard, and recorded in the office of the probate judge of Jefferson county, Alabama, in book 504 on page 142 of the records of mortgages therein, I, W. S. Oglesby, will sell under the power in said mortgage on Monday, the 13th day of September, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate, to-wit:

Commencing at the S E corner of the S E 1-4 of the S E 1-4 of Section 9, Township 17, Range 2 West, run north three hundred and thirty (330) feet; thence run west sixty-six (66) feet; thence run south three hundred and thirty (330) feet; thence run east sixty-six (66) feet to the place of beginning, together with all the improvements thereon situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same, including a reasonable attorney's fee, the said mortgage being a second mortgage, said sale will be made in all things subject to an indebtedness of two hundred and fifty dollars (\$250), secured by a prior mortgage on said property hereinabove described. W. S. OGLESBY,
Mortgagee.
W. T. HILL, Attorney for Mortgagee.

NOTICE TO NON-RESIDENTS.

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

Louisa Farver 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 9th day of August, 1909, or after thirty days therefrom a decree Pro Confesso may be taken against them.

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

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by Tom Jackson and wife, Senie Jackson, on the 24th day of November, 1908, and recorded in volume 513, record of deeds, at page 237, in the office of Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Alabama, on the 16th day of August, 1909, within the hours of legal sale, the following described property situated in Jefferson county, State of Alabama, to-wit:

Lots Five (5), Six (6), Seven (7) and Eight (8), in block "K," in said Griffith R. Harsh's plat of the northeast quarter of northwest quarter, of Sec. Twelve (12), Township Seventeen (17), Range Three (3) West, which plat is recorded on page Seventy (70) of map book four (4), in office of the Probate Judge of Jefferson county, Alabama, but all minerals and mining rights in and upon said lots and said quarter section are reserved, provided that no right of way over the surface of said lots nor any right to build houses upon said lots is reserved. Also lot Six (6) in block "G," in said Griffith R. Harsh's plat of northeast quarter of northwest quarter, of Sec. Twelve (12), Township Seventeen (17), Range Three (3) West, recorded on page Seventy (70) of map book four (4), in office of Judge of Probate of Jefferson county, Alabama, but all minerals and mining rights in, under and upon said lot and quarter section are hereby expressly reserved, provided that no right of way over the surface of said lot nor any right to build houses upon said lot is reserved.

JOHN W. PRUDE,
Mortgagee.

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Regular enrollment last session, 594; Summer School, 293; total, 887. Every Alabama county, twelve states and two foreign countries represented.

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Dormitories being remodeled. Co-operative dining hall. Library and Laboratories. Electric Lights. Steam Heat. Beautiful Campus. Healthful Location. Gymnasium. Athletics.

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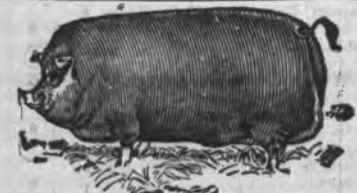
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in your animals or poultry, by giving *medicine*—not food.

Every animal and fowl that you own, has a *liver*, and when it is sick, the real cause is probably a disordered liver.

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If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

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

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

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In the sequel—engagement rings—we are prepared to lend assistance. Beautiful rings—all the various gems appropriate for the purpose—and a great variety to choose from at varied and reasonable cost.

Pearls—Single, set in dull gold, dainty, \$4; larger, \$15. Combined with other stones, \$5 to \$30, with diamonds up to \$200.

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JEWELERS—OPTICIANS
ESTABLISHED 1878
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GOOD MEETING AT PIPER.

On the night of June 28 Bro. W. D. Hubbard, of Birmingham, came to me and my work at Piper, Ala., and for ten days and nights preached the true gospel of Christ to large and attentive congregations.

I think I never saw such a glorious success in all my experience as Bro. Hubbard won in this little town, and that under some very heavy disadvantages such as extreme hot weather, cold indifference on the part of God's people to begin with, no house of worship for our Baptist people. But, notwithstanding the multiplied opposition Bro. Hubbard marched steadily and rapidly on through it all, never swerving from the truth as taught in God's book, and never failing to reach some who were not living as God wants them to live.

Truly Bro. Hubbard is a great preacher, and if all who hold meetings would preach the truth as clearly and forcefully as he does we would have more live churches than we have at present.

The immediate result of the meeting was nineteen additions to the church, a general revival of all who attended, and to the unworthy pastor, the best of all, the unlaunching of a new church house to be pushed vigorously to completion. A committee to solicit aid to build the church and the building committee were appointed and a few hundred dollars secured when we left the field. Beginning on Saturday night before the first Sunday in August, we will hold a few days' meeting again. Pray that we may see the desires of our heart in this important field. A. C. YEARGAN, Pastor.

My work at Adams Avenue, Montgomery, closed last Sunday. I left almost the entire church in tears. God has been wonderfully gracious to us there in the past few months. I regretted to leave them, but I yielded to duty's call elsewhere. I will be engaged in evangelistic meetings in Georgia for several weeks, and then I go to Apopka, Fla. Let the Alabama Baptist go there, please, instead of Montgomery. May the Master richly reward you for your untiring efforts in the cause in Alabama. The "Barrel or the Boy" was timely. Yours in His service, Ashley V. Pickern.

Please find inclosed \$1. You can push my subscription to January, 1910; just can't do without the paper. Wishing you much success in your work, I am your sister in Christ—Miss Kate Nutting.

Tetterine Cured Eczema After Prominent Specialist Failed

St. Louis, Mo., Sept. 1, 1905.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—I have been a very great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialist here for skin diseases without success. Sometime ago, my sister, Mrs. Elton, formerly of your city, induced me to use Tetterine, and after using same a few weeks, I am grateful to realize that I am at last cured of the tormenting, burning eczema. So valuable a remedy as Tetterine should be known of by the thousands throughout the country who are suffering as I have been, and I shall take pleasure in recommending it whenever an opportunity presents. Very Respectfully,
(Signed) Miss A. B. King, 5639 Vernon Street.
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, Chubbins, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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DURING 1908 we sold more than 2600 Church and Memorial windows, ranging from \$100.00 to \$1,000.00. We have equipped from two to five churches in many towns—repeat orders due solely to the superiority of our construction, coloring and prices.

Our firm is among the oldest in the business, and of sound financial rating.—We operate 8000 feet floor space and a large force of skilled workmen, under a foreman of splendid European training—one of the best colored in America. He is directed by a corps of draftsmen, and one of the highest priced designers known to the business.

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Stained Glass, Leaded Glass, Memorial Windows, Beveled Plate Glass, Metal Sash, Etc.



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

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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 53 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.

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Its boys enter the leading Colleges and Universities on our certificate. Ideal location in the mountains. Instruction thorough. Discipline careful. All the comforts of life. Send for catalogue. W. D. Mooney, Harriman, Tenn.

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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.

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Bookkeeping and Business
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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.

We, the committee appointed to prepare resolutions in regard to the death of our beloved brother, D. W. Nash, beg leave to submit the following:

Resolved First—That the sorrow at the death of our brother by the members of the church, by the Bible School and the class of which he was a member is universal.

Second—That our deceased brother in his connection with the church and Bible School in all their relations was active and foremost in every good word and work.

Third—That we will greatly miss our beloved brother amid the many duties that now confront us. And resolving ever to cherish his memory and to take to heart the sad lesson taught us in his untimely death and let us draw nearer to our dear Master and press forward on the lines of duty.

Fourth—We express our heartfelt sympathy to his bereaved family and direct our clerk to furnish them and the Alabama Baptist a copy of these resolutions and spread a copy on our minutes.

**SUMTER LEA, Sr.,
SPRIGT DOWELL,
T. V. B. MOOR,
S. R. HAWLEY,**
Church Clerk.

OBITUARY.

Rev. Francis Tidwell was born April 19, 1850, and died May 17, 1909, aged 59 years and 28 days. He married Sarah Ann Hanes in November, 1869, to which union there was born three children. One is dead, two living, viz, Rev. J. E. Tidwell, of Waco, Tex., and Mrs. Jennie Haggard, of Birmingham, Ala. His first wife died April 22, 1879. He then was married to Mary Jane Murphree January 13, 1880, and to this union there was born five children. Two of them have preceded him to their final reward, and three are living, viz, Misses Edna, Lillie and Lyda, who now live with their mother near Blountsville. He professed religion at a meeting near Chepultepec on Monday after the fourth Sunday in July, 1865. He joined Mount Pisgah Baptist church at that place, which is generally known as the Primitive or Allgood Baptist of the Mount Zion Association. He was liberated to exercise in public in March, 1863, and licensed to preach in July, 1869. He was ordained to the full work of the ministry the first Sunday in March, 1871, by D. F. Allgood, J. T. Smith and David Tidwell. He labored faithfully with these people till August 16, 1893, when, feeling the force of the great commission to that extent that he united with the Missionary Baptist church at Old Liberty, just north of Oneonta, Ala., and at once took up the pastoral work in the bounds of the Warrior River Association, and a church having been organized at Cleveland, Ala., much nearer to his home, he was called as its pastor, and on January 9, 1897, he moved his membership there, where it remained till his death, and he served the church as its pastor for ten years to the

entire satisfaction of the church and the community at large. His labors being greatly blessed in the upbuilding of the church and the saving of many precious souls. He was one of the most faithful and able preachers of his day. His great theme was the plan of salvation. He was a good neighbor and a model citizen, taking a great interest in the education and training of his children, thus fitting them for lives of usefulness. To the sorrowing family and friends we would say weep not as those who have no hope, but rather look forward to the great reunion on the other shore, where heartaches, pain and suffering nor even death can not come, but all will be joy and gladness forever in the presence of the Lord.

He is gone to join the number
Over in the glory land,
Where the crowns with stars are shining,
With a golden harp in hand.

Over there is no sad weeping,
In that bright and glory land,
All our sorrows then will banish,
When we join the angel band.

Resolved, That a copy of the above be spread on our church records and a copy furnished the Alabama Baptist and the county papers for publication. Done by order of the church in conference.

**A. R. HEAD,
J. M. PASS,
A. C. McANALLY,**
Committee.

In Memory of James Lemuel Ventress, Whom the Master called to his home eternal on June 11, 1909.

Bro. Ventress was born near Collinsville June 15, 1876. At the age of seventeen he gave his heart to God and united with the Baptist church of Collinsville. He was deeply pious and wholly consecrated. He had a zeal "according to knowledge," which made him appreciated at home and abroad.

He was a great Sunday school and B. Y. P. U. worker. Bro. Ventress was a teacher by profession who not only taught text books, but by precept and example taught that the Bible was God's word, that Christ was the world's Savior and his religion was the whole duty of man.

His pastor and a large audience of friends, relatives and a broken hearted companion paid to him a last tribute from the text Psalms 37:37.

On November 6, 1901, he was married to Miss Lula Dorris, who was to him faithful and affectionate.

We expect by the grace of our Savior to meet him in the sweet beyond where the awful disease of tuberculosis never comes and where we shall understand why in the midst of his usefulness God took him from his church and community; also why he was torn from the embrace of a dear wife and loving parents and devoted brother.

"Our heavenly father knows."
M. BRISCOE.

**FRECKLES
TAN. SUNBURN** Quickly removed by **WILSON'S FRECKLE CURE.** Guaranteed for freckles, sunburn, tan, moth, pimples. Postpaid 50c a box. Trial size 25c—postage, 5c. Dealers and agents write for special offer to **Wilson's Freckle Cure Mfg. Co.,** Charleston, S. C.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

**JELL-O
ICE CREAM
Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

**For Blood
Trouble and
Rheumatism**

"I think your

K. E. B. P.

Is the Greatest
Remedy on Earth

I had been a sufferer for over two years, and could not get anything to do me any good until I tried

K. E. B. P.

Today I feel as well as ever I did in my life. Unsolicited testimonial from Tampa, Fla., dated March 4, 1909. Name and address on file.

K. E. B. P.

Kills Every Blood Poison
\$1.00 a bottle every drug store.

If not at your drug store, send name and address to
KETTERER MEDICINE CO., M'F'R.
Jacksonville, Fla.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEEA. 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 1098. AN OLD AND WELL TRIED REMEDY.

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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.

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COMPANY**

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

SUNDRIES.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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We have just closed a good meeting at Wells. This is a growing town situated between Headland and Abbeville. Bro. W. H. Tew, a Newton student, has been its successful pastor. But he goes to Howard now. Should any church need his services while at Howard it could not do better than to call him. He is already a good preacher, and faithful. Our meeting closed with twenty-six additions.

When beautified by skill and industry, no prettier country can be found between the great seas than that which lies between here and Abbeville. Level as a plane and susceptible of a high state of cultivation and well watered, even as the garden of the Lord, this land is destined to roll in financial fatness and is fast becoming the possession of the Baptists.

But why do not all of our pastors join the Ministers' Benefit Association? We ought to have one thousand members at once. It amounts almost to unkindness not to join it—unkindness to one's family. It is the cheapest and best insurance in the world. There is no exception. Let the brotherhood know of a surty that this is the best.

The third thing of which I would speak is this: Very recently three volumes of Shaff-Herzog Encyclopedia were sent to me for examination with the view of buying the whole set, provided I liked it. Upon examination I found that many pages were given to a lot of obscure monks and priests, and others of no more note than they; also about one-fourth of a page was given to Dr. John A. Broadus and not a single word said about Dr. James P. Boyce, one of the founders of our great theological seminary. I had but three volumes; hence could not tell what was in the others, whether any of the names of our illustrious dead were there or not. Being displeased I returned the volumes and handed in my complaint. And this is in part the answer I received:

"Dear Sir:—No monks are in the book who are not historically important. They are all historical characters, who have influenced the church, civilization, or learning, or all three. I am somewhat surprised that you should equate John Calvin and Dr. Broadus. The writer could never think of equating the two men. John Calvin could hardly be called a Presbyterian, and his doctrines are basal in the Baptist church. That Dr. Boyce was omitted was an oversight, and not caused by prejudice."

This explains some things, but does not satisfy me. I willingly admit so far as my knowledge goes that the "Shaff-Herzog Encyclopedia" is a good set of books. But I can not see why John Calvin should be entitled to eight pages and Dr. Broadus one-fourth of one. It may be that great men and small do not read worth with equal clearness. If any reader of this article should see fit to criticise either me or the encyclopedia, I would be glad to see it in the Alabama Baptist. Let us all meet at the convention.

R. M. HUNTER.



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NEWS ENGRAVING
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REV. JNO. P. SHAFFER, D. D., MRS. JNO. P. SHAFFER, A TRIBUTE.
By J. W. Hamner.

Rev. Jno. P. Shaffer, D. D., was born in Talladega County, Alabama on March 13th, 1841. His father was a Christian and Presbyterian in faith, but never joined any church because there was no church of his faith in all that region; and his mother was an ardent Baptist. She was Irish and I think his father was Scotch descent. Mrs. Shaffer was born in Coweta County, Georgia on Sept. 25th, 1838. Dr. Shaffer passed to his reward on May 10th, 1909. His beloved wife, Mrs. Margaret E. Shaffer, rejoined him in the paradise of God on June 10, 1909, just one month, to a day, after Dr. Shaffer's death. They loved each other, were devoted to each other to the very end. The presence of each seemed to be essential to the happiness of the other. It is not necessary for me to say to the brotherhood that Dr. Shaffer was one of the handsomest of men to the very last. But Sister Shaffer was not so widely known, and I want to record here that she was equally beautiful in person and attractive in manner till the last.

It was my privilege to be frequently in their home. For nearly thirty years they received me almost as if I had been a son. How often as I looked at them together, I thought of the prayer of Moses: "And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps 90:17. They

Write for catalogue. ~~See page 17~~
were beautiful even in death. No trace of sickness or suffering was left. They seemed as if asleep. "Asleep in Jesus, blessed sleep! From which none ever wakes to weep: A calm and undisturbed repose, Unbroken by the last of foes."

Large concourses of people attended their funerals, and the floral offerings were beautiful and many. It was estimated that more than a thousand friends were in attendance on the funeral of Dr. Shaffer, because he was so widely known.

In 1862 two events of great moment occurred in the life of Dr. Shaffer; one, his being licensed to preach by Rechab Church in Talladega County, the other, his marriage to his lifelong companion, Mrs. Margaret E. Bell, (nee Steed), widow of Capt. Jno. T. Bell of Company I, 14th Alabama regiment, and mother of Rev. Geo. L. Bell of Dadeville, Ala., and Bro. Jno. T. Bell, Jr., Anniston, Ala. Since the day of his baptism by Elder Platt Stout Aug. 12, 1858, at or near Rockford, Ala., he had been burdened with the duty of preaching the Gospel. So deep was the impression as Pastor Stout led him out of the baptismal waters that Dr. Shaffer said it seemed to him to be almost an audible voice. He was then in his eighteenth year. About four years later he was licensed to preach. In 1863 he was ordained to the gospel ministry at the call of Crooked Creek church, Talladega county, Ala., now Lineville church, Clay county, Ala. Sister Shaffer was an intelligent and ardent Methodist when she and Dr. Shaffer were married. All her long life of nearly 71 years, she was noted for Christian hos-

pitality, modesty and piety. Believing that she was right in her religious belief and the Baptists wrong, she was very desirous that her handsome and gifted young preacher husband should be taught the way of the Lord more perfectly. They had some very earnest and pleasant conversations about it. Dr. Shaffer at this period was pastor at Lineville. He agreed with her that she should bring into their home the ablest Methodist preachers to be procured, and that he would hold himself open to conviction from the truths of God's Word, and if his position was shown to be wrong, he would readily and gladly join her church with her. Several came, and finally came the presiding elder. Dinner over, the two preachers faced each other with the Bible in hand in a royal discussion of the doctrines of the Word of God. Mrs. Shaffer was an interested listener. Supper time came, but they stopped not to eat; 10 o'clock at night came, and Mrs. Shaffer excused herself and retired to her room; when she arose the next morning the two men were still facing each other. The presiding elder admitted to her that Dr. Shaffer had completely vanquished him. Finally she broke up the discussion in mercy to the presiding elder and announced breakfast. After the elder was gone she quietly told her husband that she left the room the night before completely convinced that the Methodists were wrong and the Baptists were right. Later she joined the Baptist church and was baptized by Dr. Shaffer. She was thoroughly identified with her husband in all his

work. Dr. Shaffer received an academic education, but was a lifelong student and had the help of a good library; acquainted himself with the works of the great masters, and became wise along the lines of his work.

He was a man of great native ability and a man of rare adaptability. He knew when to speak and what to say and how to say it. He knew when to be silent. As a presiding officer, I have never seen his superior. He knew how to be fair to all, and yet give proper direction to the matter in hand.

As a preacher, he was the center of that galaxy of great East Alabama preachers, W. C. Bledsoe, George E. Brewer, W. E. Lloyd, Z. D. Roby, F. C. David, John F. Bledsoe, C. P. Sisson, Hugh Carmichael, R. A. J. Cumbee, Calvin J. Burden and others. He was wonderfully gifted as a fireside preacher; in the pulpit he was always strong, lucid, able, and given to flights of impassioned oratory that stirred his hearers to resolution and action. Hence, he was in demand when a great issue was before us. In 1870 he appeared at the East Liberty Association his first time becoming pastor at Roanoke soon after in connection with his Lineville charge. In 1879 East Liberty Association turned to him as her great leader, and for thirty years, till the day of his death, he was the leader in denominational affairs in East Alabama.

As a man, he deserved to be classed with the men who have sharp-cut convictions, and the courage of them. He was a brave man; but always gentle, courteous, chivalrous.

He was always greatly interested in general denominational work. For a long time he was a member of the State Board of Missions and was relieved at his own request. For quite a while he was a member of the Board of Trustees of both the Howard and the Judson and was still a member of the Judson Board at the time of his death. He was a member of the Colportage Board during its existence, and of the Institute Board during its life and was its secretary-treasurer. Though a member of all these boards, it is due to Dr. Shaffer to say, that he ever contended that we should have but one Board in Alabama. The State Board of Missions. Right or wrong he never changed his views on this subject.

He believed in long pastorates and close organization. He was pastor of his first church, Crooked Creek, at Lineville, for ten years. By the way, this same church called for the ordination of Dr. Samuel Henderson. At Lineville Dr. Shaffer organized the Lineville school into a high school; conducted it two years, and it has been continuous ever since, and it is now Lineville College, and one of the best schools in the State. He removed to Roanoke, Alabama, and was pastor of the church there twenty years. He was the coadjutor of Hon. W. A. Handley in organizing the Roanoke College, which has always been one of our best schools. He was senior co-principal of the school for five years, and president for five years more. He removed to Dadeville, Alabama, and was pastor there about twelve years. He was pastor at Camp Hill, Alabama

about eight years. During the years he also served Carroton, Ga., and in East Liberty Association, LaFayette, Ferdonia, Mill Town, County Line, Liberty, Mt. Pleasant, Bethel, and Beulah. As to the character of his church work, it was always the permanent sort of design. His first pastorate was also his last—Lineville. His last sermon before leaving for Roanoke to join his sick wife and undergo a slight operation on his eye, the Lineville brethren say was the greatest sermon they ever heard him preach—indeed some say the greatest they ever heard from any man. Lately he had added quite a number of volumes to his already valuable library and was prosecuting his studies with avidity, preaching with the vigor of other years and giving evidence of growth, like a young man, in his ministry.

His lectures before the Mellow Valley Theological Institute in January last, if they had been preserved, would have been valuable contributions to theological literature of the day. Years ago, Howard College recognized his ability, and conferred on him the degree of Doctor of Divinity. Only last year before the Baptist State Convention at Roanoke, and the adjourned session at Montgomery, he "spark like a diamond." At Roanoke he was made first vice president of the convention, which office he still held at his death.

He was gifted in prayer—reverence, pathos, thanksgiving, confession, petition—as we followed him we felt, somehow, that God would hear him. So often! he would be called on to

lead the prayers at our public gatherings.

In 1898 he was near to death and missed a session of the East Liberty Association for the first time since 1870. For years he had been moderator. News of his serious illness fell like a pall over the body. They were like sheep without a shepherd. The much lamented Rev. J. L. Gregory, "Jack," was unanimously elected moderator. On being led to the great arm chair placed for the presiding officer he declined to sit in it, and turning to the audience said: "Brethren, I can't sit in the moderator's chair. I am not moderator, only pro tem. Our moderator is not here; he is sick. When he comes he will occupy his chair." And placing an ordinary chair beside the moderator's chair, he said: "I will sit here." How it thrilled us all! Down in my heart I said: "Thank God for Gregory." Oh, the prayers that were made for Dr. Shaffer's recovery! He believed that God spared him to us in answer to prayer and so we felt. The most touching scene I have ever witnessed was when, after his recovery he walked into the association after an absence of two years. The association wept for joy. The chivalrous "Jack" Gregory met him in the altar, escorted him to the platform, seated him in the moderator's chair and said:

"Our moderator has come."

Many of us had not dared hope to see his face again this side of heaven. But there he was; and oh! the blessedness of the hour.

Six children were born to Dr. and Mrs. Shaffer. Two have gone to their reward—Mrs. W. L. Hill and Rev. J. C. Shaffer. Four are still living—Mrs. Dr. W. H. Blake, Mrs. Guy H. Handley, Deacon Graves R. Shaffer and Mrs. B. O. Driver.

On the brow of the hill in the city cemetery, overlooking dear old Roanoke, around them the flowers blooming, the birds singing and the perfumed zephyrs blowing, hard by the grave of their preacher boy, sleep the cherished forms of Dr. and Mrs. John P. Shaffer, awaiting the resurrection.

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