

SEND IN A NEW SUBSCRIBER ON THE ONE DOLLAR OFFER

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 45 No. 6

Organ Baptist State Convention.

Office, 2119 First Avenue.

BIRMINGHAM, ALA., JUNE 8, 1910

Published Weekly. \$2.00 a Year

WE WILL DO OUR BEST.

Enclosed find check to move up the date on my paper till 1911. However, I shall not make any apology for this delay, as I am doing the same kind of business that you are in that respect—I am preaching to country churches and waiting until next fall for the greater part of my salary.

Then again I am not like some of your subscribers that are writing to you and saying that they can not get along without the dear old paper. As I am not compelled to have it or any other paper, but I take it as a matter of choice. I can get along without anything but my Bible; that I can not afford to give up.

Things are moving along fairly well over in East Alabama. Bro. Dobbs has just closed a fine meeting at the First Baptist church in Phenix City with an addition of forty members, thirty of them by baptism, and by the way, I want to say that Bro. Dobbs is a live wire when it comes to preaching the plain old gospel of salvation by grace, and I consider ourselves very fortunate in securing him for a pastor in this field. Come over and see us and I can prove what I say by showing you one of the nicest church buildings in this part of the state and one of the best preachers.

I close with best wishes for you and the paper. While it is very good, it can be made better, so just do your best, and may the Lord help you to give us the best paper in the south.

Yours fraternally,
E. M. FLANIGAN.

Halley's comet passed over us and did not strike us, but Friday night, June 3, we were suddenly struck by a mighty cyclone which came in such great surprise. It was this. The good people of Wylam sent us in such a heavy pounding that if it had struck us there would not have been anything in the eatable line that any one could wish for and the pastor will not have to visit the grocery stores for weeks to come. This was gotten up by our ladies, and others outside of the Baptists helped. Last week one of our substantial members sent us a large supply of groceries, which was a large pounding by itself. He and his wife did this alone. I am getting on well here with my work. Wylam is a great place and has a great people. They know how to treat their pastor, for they are all the time doing something nice for the pastor and his family. May God's richest blessings be upon these dear people.—H. R. Schramm.

"Last Sunday I was in a little town that boasted one small hotel," he said, "and I asked the landlord where I could go to church." "Well," he said, "I guess you want to know the different denominations. You can take your choice of what we got. We got a Reformed Presbyterian, an' we got a United Presbyterian, an' we got another Presbyterian that ain't neither reformed or united."—Philadelphia Telegraph.



The friends of Mrs. Julia Ward Howe last week celebrated the ninety-first anniversary of her birth. In the same week she appeared before a committee, and, standing, made a plea in behalf of a provision of pure milk for the babies of Boston.

Our fifth Sunday Baptist rally at Curtis was a success. Rev. D. P. Lee preached at 11 o'clock Saturday. Bro. S. O. Y. Ray preached Saturday night, Sunday at 11 o'clock. Brethren C. T. Culpepper and D. P. Lee preached, one in the church and the other in the school building. The following subjects were discussed: Some Things to be Accomplished; Some Distinctive Doctrines of the Baptists; Individuality in Christian Service; Paul's Missionary Journey; The Co-operation of Our Churches in Evangelical Work; The Field of Service and Some Things We Are Doing; The Model Church; The Country Sunday School. These discussions were able. Our missionary offering was \$9.40.—C. O. Helms.

Dr. H. C. Risner supplied Russell Conwell's pulpit on the last Sunday in May and the Philadelphia saints had a chance to hear one of our great southern orators.

We are glad to know since Dr. Len G. Broughton, of Atlanta, has delighted his innumerable friends in America by declining the call of the great London church which has so earnestly sought him as pastor for several years, that the friends of the Tabernacle have raised over \$30,000. One subscription of \$5,000 was given by Banker Witham, a Methodist layman.

Rev. Joe W. Vesey, of Riverside, Ala., has accepted a call to the pastorate of the St. Elmo Baptist church, Chattanooga, Tenn., extended by unanimous vote at a recent business session of the membership, to fill the vacancy created by the resignation of Rev. R. L. Peoples, and will assume charge of his new duties the first Sunday in July. We will miss Bro. and Sister Vesey from Alabama, for both have been great church workers.

Mrs. W. J. Chipley, of Pensacola, Fla., attended the meetings in Baltimore and was taken violently ill on Thursday of the convention week, and died Friday of the following week. The remains were carried to Columbus, Ga., for interment, the funeral services conducted by Drs. L. R. Christie and B. D. Gray. She will be greatly missed by the women workers, as she was devoted to the W. M. U.

The interior announces that Rev. A. J. Diaz has joined the presbytery of Havana. In giving the young men a chance, it seems never believes delivered by Dr. Charles W. Daniel, following the literary address was made last Sunday, and on Tuesday the commencement sermon of Mercer Dr. W. A. Hogan, of Azusa, preached. The interior announces that Rev. A. J. Diaz has joined the presbytery of Havana.

Alabama was well represented among the students of Virginia Institute, Bristol, Va., the past year, and the indications point to a larger patronage the coming term. The students the past year came from seventeen states and the institution is enlarging the range of its patronage every year. More of last year's pupils have registered for next term than ever before. The altitude of 2,900 feet with fine climate, the magnificent buildings and equipments, the strong faculty of trained specialists and the high class of patronage combine to make the institution very attractive to southern girls.

Dr. E. M. Potent is sorely bereft in the death of his good mother, who died in Raleigh last week. She and her daughter, Miss Potent, a teacher in Meredith college, lived together. Two distinguished college presidents are her sons, E. M. Potent, of Furman, and W. L. Potent, of Wake Forest. Years ago the father died, leaving a good name, a rich heritage, and the widowed mother, an inestimable blessing to the children. The future years, ever unfolding, will tell the story of the wisdom, fidelity, devotion and consecration of this Christian mother.—Baptist Courier.

Dr. James M. Buckley, editor of the New York Christian Advocate, says: "When the Methodist Episcopal church allows its ministers to deny, or to imply a denial of, the deity of Christ to teach that Joseph was his father and that Christ did not rise from the dead, but that the resurrection was merely a spiritual presentation which deceived the apostles and others into believing it was his body, and that the future life is a probationary state exactly as is the present state, its well-constructed system of government will not prevent its rapid decay."

Upon the tomb of King Edward VII of England will be placed a wreath made from ivy leaves from the tomb of George Washington, oak leaves from the trees which the late king planted at Mount Vernon, and magnolia leaves from a tree planted by Washington, himself, at his historic home.

An edict recently pronounced establishes national decimal coinage throughout China and orders the cessation of all coinage by provincial mints. The new currency is to be on the basis of seven mace, two candereens to the dollar and is to consist of coins of the following denomination: Dollar, 50 cents, 25 cents and minted in nickel, and cents minted in copper.

On the closing day of the commencement exercises of Birmingham college the announcement was made that Rev. John D. Simpson had been elected president of the college to succeed Bishop James H. McCoy. By unanimous vote of the trustees he was called to this work. We welcome Brother Simpson back to the Birmingham district.

THE POWER OF THE GOSPEL OF JESUS CHRIST

By Rev. P. G. Maness, Th. D., D. Ped.

(Published by the unanimous request of Fellowship Congregation.)

Text: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." Rom. 1, 16.

The text expresses three fundamental verities of the Christian life which are considered basal to the Baptist system. First, the Gospel is the expression of God's power in saving the lost world. No other means is revealed to us whereby God saves a lost soul.

Secondly, the lost are saved by exercising a simple, trusting faith in this Gospel of Jesus. That Gospel in its utmost simplicity is, Christ died for me and I am brought into a condition of salvation by trusting in Him. This faith puts all men on the same level. Rich and poor, high and low, refined and illiterate, educated and ignorant, beautiful and ill-favored, old and young, all alike must come to Him for salvation.

Thirdly, the power of this Gospel is universal in its application. The Jew first, God's chosen people. The Greek next, meaning all the world not Jews. Bondman and freeman, Roman and Hottentot, black and white, red and yellow, all may be saved by exercising faith in Jesus. So then we may say that God saves all people who trust in Jesus. But we cannot dwell upon all of these fundamental facts. It would require a special sermon for each one. We can only take the first one, viz., "The power of the Gospel of Jesus Christ." "I am not ashamed of the Gospel of Jesus Christ, because:

First, it transforms the individual, makes him over again, gives him a new heart; in short, it regenerates. "Ye must be born again." "Therefore if any man be in Christ Jesus he is a new creature," a new creation. He is born from above. A Christian has an unworldly mission—to lift souls from sin, and an unworldly destiny—a home in heaven. He is like the old, worn-out dollar when it is put through the mint; it comes out a bright, shining, new dollar. The old man is put off, the new man is put on. He is re-born. He has been thrown into the crucible containing the blood of Jesus and comes out with new fillings, new purposes, a new will power; old things have passed away, all things become new. He sees things in a different way and with a different purpose. Birds sing sweeter, flowers bloom brighter. The converted man sees God in everything. What is it? The power of the Gospel in regeneration. This transformation of the inner life takes place once for all by the agency of the Holy Spirit, and is represented outwardly by the symbol of baptism. No other religion in all the world gives the individual such a wonderful change, so simple, so childlike, so everlasting. For the new birth means living forever. Therefore, how could I be ashamed of the Gospel?

Again, "I am not ashamed of the Gospel of Jesus Christ," because:

Second, it reforms the individual. First, it transforms the heart; secondly, it reforms the life. The latter is a gradual process and we know it as sanctification. Transformation is altogether divine. Reformation is co-operative. God working in and through the changed heart gives a new life. It is God working with us. It is God using our new life power. It is the Holy Spirit using our new-born faculties. This changed life is one of the most wonderful powers of the Gospel. It takes a drunkard from the gutter and makes a powerful preacher of righteousness out of him like John B. Gough. It takes Saul, the persecutor, and makes Paul the preacher. It takes the doubter, like Admiram Judson, and makes him the great missionary. The cruel man becomes the kind and loving husband and father. Tell me, you doubting, scornful men, what other religion does this for men? You ask me what is the Gospel? You ask me what it relates to. Does it not touch all the human relations of this life as well as the life to come?

You have heard the old story of the preacher who was being sampled at a certain fashionable church. Here it is a little changed. The minister, so anxious

not to make a mistake, asked one of the senior deacons what he must preach about. "Shall I preach on profanity?" "No, you had better not preach on that. One of our leading members says that he can't help swearing a little sometimes and he pays the pastor \$20 a year." "Shall I preach on swindling and speculation, then?" "Oh, no! Several of our most worthy members take cotton futures and such like. Better not." "Shall I preach on adultery?" "Never in the world. Why, our organist has three living husbands, and you would insult her forever." "Well, what about preaching on murder?" "Why that will never do," said the deacon, "one of our best members, who pays the pastor \$25 a year, killed a man in cold blood twenty-five years ago. It was never proven, but we all know he did it. Leave it off." "Well, well," said the would-be preacher, "what about lying and stealing?" "Now, what do you mean," said the deacon. "Just this," said the minister, "when you promise to pay anything and don't do it, you are lying and stealing at the same time." "Oh, that won't do." "Well, what on earth must I preach about, then?" "Why, preach on the Jews. There is not one in forty miles of here."

Ah, brethren, you laugh, but stories like this are actual facts in many of our churches. The preacher is a mighty good fellow when he soars in the air above your heads like a crow crying his "caw, caw," but when he comes down to earth, pulls up your corn, gets on your toes, then you fold your hands, shut up your pocketbooks and turn the poor preacher overboard. No, the power of the Gospel touches human life in all its conditions and relations. From the parent in his home to the king upon the throne, it touches all. From secret sins to sins in high places, the Gospel goes after them and lifts the individual out of contaminating influences and reforms his outward living. As baptism represents the regenerated life, so the Lord's supper represents the life of reformation. As the body gradually absorbs the physical bread, so the soul gradually absorbs the bread of life, until it is completely sanctified. Only the Gospel does this. How wonderful to think of this as the wisdom and power of God. And mark you, brethren, in the Christian religion one cannot exist without the other. Reformation of itself is not religion. Transformation of the heart plus the reformation of life is the brand mark of true religion. Therefore, "I am not ashamed of the Gospel." But this is not all in which the Gospel is a potent power; there is another. Listen! The Gospel is the power of God, because:

Third, it performs things, brings things to pass in the home, in the community and in the nation; not only so, but throughout the entire world. The Gospel is universal, and the transformed soul recognizes that fact. Christ is a world-wide Savior, and it brings unspeakable joy to the redeemed to tell the news to earth's remotest bounds. Beginning at Jerusalem, it reaches in its transforming and reforming power to the utmost boundaries of the world. Here is your mission cause, here is your charity problem, and here is your Christian education. The performing power of the Gospel touches what we do to others. It is the good works of the Gospel. Does the sincere Christian say to the destitute soul, "Be warmed and filled," and does not provide for the body? Never; but having a genuine faith in Jesus, he provides for both soul and body. Listen, brother. "Show me thy faith without thy works and I will show thee my faith by my works." Paul's Gospel is a Gospel "working by love." Our faith produces our works. The more we cultivate our love for Jesus, the more we will work for Him. We pray for the world's salvation; do we prove it by our deeds? God works in us to carry out this plan of salvation. It is divine and human co-operation. "Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to work for His good pleasure. It is the power of the Gospel."

The other day a brother said, "Is not the church losing its power?" I replied, "No, the church has more power over the destinies of the world than ever before. Let me show you. To start with, Jesus said that His church would never be over-

come; and in these modern times the church is coming into its real power—not the power of Rome, but the power of a free Savior. Listen. The church has given us the great modern Sunday school, with its twenty million members, a mighty army whose purpose is to save the lost and develop Christian character. The church is the mother of all our great modern movements for the betterment of the world. It has fostered our national and international courts of arbitration for the prevention of war. Without the Gospel, the Red Cross Society would never have been. It is the mother of our young men's and women's Christians associations that are found in every land, and there are our young people's movements, Epworth League, Christian Endeavorers, Baptist Young People's Unions, all numbering ten million strong. And there's the Students' Volunteer Movement, whose motto is, "The Gospel to all the world in this generation." Would that I could tell you about the great missionary organizations whose enterprise has opened up the entire world to the Gospel and Commerce. A preacher, David Livingston, blazed the way in the dark continent of Africa. A preacher, Marcus Whitman, secured for us the great northwest. Preachers led the way in the settlement of this great country. They have led the way in our educational development. They have been in every reform movement for making this world better. It is the power of the Gospel. And our great Bible societies. Think about twenty million Bibles a year. Think about the good thus brought about. And shall I tell you about our Woman's Christian Temperance Union, Loyal League, Anti-Saloon League and many others. No, my brother, the church has driven the open saloon out of Alabama, Georgia and other states. As radical a paper as the Atlanta Constitution says that "it seems certain that the open barroom has gone from Georgia and Alabama never to return." What does it mean? The Gospel is gathering power as it goes marching on. There are 1,326 counties in the South; of this number 1,116 are dry. There are more saloons in the city of Chicago than there are south of the Mason and Dixon line. And yet the time was when whiskey was sold at every cross-roads in our country. The time was when whiskey on the breath of our preachers was delicious perfume. Such a thing is intolerable now. The whiskey traffic, that great open sore, is doomed. The time will come when there will not be an open saloon in all this fair land. And with it will go the brothel and the gambling hell. God speed the day.

The Gospel is marching on. At one time our presidents could drink and gamble. Now they are the models of our people. Witness McKinley, with a song of Jesus upon his dying lips. We once read of cruel Queen Elizabeth. Now we read of good Queen Victoria. Once it was Louis, the bloated; now it is Edward, the good, peacemaker of Europe. Believe me, the time will come when a drinking school teacher, a drinking, besotted governor, a gambling probate judge or any other kind of lewd officer, will not be tolerated for a moment in our public affairs in all this land.

A saloonkeeper has no place in our great secret societies, and no wonder. He is the father of nearly every ruined man and low-down woman in this country. But the death-knell has sounded. The Gospel is marching on. Oh, but you say the Gospel forces are defeated, you are on the retreat. Never, never; we are only making a flanking movement. Some day you will hear the shout, "We have met the enemy and they are ours!"

Yes, brother, there is much to be done yet. We need stronger co-operation, a better system of doing things. We must realize that we are not our own, we are bought with the blood of Jesus. All that we are, all that we have belong to Him. Let us haste to His Work.

An old negro man used to work on our farm. Not a man in America could beat him at physical labor. By and by, he became crippled and feeble. He had to be carried about in a chair. I went to see the old fellow one day. He was sitting in a chair in the front yard. His boy was plowing close by, and like the young negroes of today, he was kill-

ing more time than he was plowing. The old man grew restless and twisted in his chair. At last he burst into a passion: "Oh, that I had that negro in my hands for one minute. He'd walk to yonder end and back. How I likes to see folks git up and git." So our King loves to see us get a move on things. His business requires haste. Have you joined the ranks yet, brother? Listen, again, while I make a prophecy as to the ultimate power of the Gospel. The time will come when this world will be one neighborhood. Steam and electricity are welding it together. China is nearer to us now than Texas was a hundred years ago. The revival of missions gave birth to human freedom, and this in turn has given birth to modern inventions, which are bringing the world together. It is the power of the Gospel.

Again, the time will come when war will be impossible. A great battle will be thought about as more foolish than a common dog fight. Naval construction, the advent of airships, courts of arbitration, the Gospel of peace, make war a work of the Devil. Once again, the time will come when the legalized traffic in sin and shame will be unheard of in all the world.

And here is one more prophecy. The time will come when the Gospel of Jesus will be preached in every hamlet under the sun. Do you believe these things? Your children will see some of these things in their own generation. It is the power of the Gospel, therefore I am not ashamed of it. These operations of the Gospel are represented in the new conscience given you at your new birth in Jesus. But I must hasten. I come to the last. "I am not ashamed of the Gospel," because:

Fourth, it adorns, glorifies the saved soul. Here my words fail me. Oh! that I had the tongue of an angel. Then would I tell to sinners of the glories of the redeemed. Oh! that I had a sapphire pen dipped in the blood of Jesus. Then would I paint pictures of the blessings that come to those who love God. There is a certain adornment, a sure refinement, that comes to every child of God. A halo of glory surrounds the good. It comes from the reaction of his own deeds, and from the special favor of Almighty God. What a world of praise we bestow on the Christian statesman! How we sing the praises of the great artist, the great sculptor, the great scientist, whose lives were consecrated by the Gospel of peace and good will. Our country, among its many Christian heroes, has given the world three exceptionally great men—Washington, the father of his country; Lincoln, the savior of his country; Roosevelt, the world's peace arbiter. How singular that these men should be refined and glorified by the power of the Gospel. Roosevelt will take his rank with Caesar, Bismarck and Gladstone. Let us thank God that he is a Christian. And shall I tell you of the glories of the other world? "Eye hath not seen, ear hath not heard, neither has it entered into the heart of man to conceive of the wonderful things that God has prepared for those who love Him."

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Do you listen?

"They that be wise shall shine forth as the firmament and they that turn man to righteousness as the stars forever and ever." No, my brother, no human life is complete without the transfiguring power of the Gospel. I care not how well educated you may be, I care not how full your coffers may be of gold and silver; I care not how great your reputation; I care not how beautiful your person, your life is incomplete without the transforming, reforming, performing, adorning power of the Gospel. Do you love Jesus? Are you in line today? You have heard the story of Bunyan's Pilgrim. He waded the slough of despond, the fire of Sinai almost devoured him; timid and fearful he passed the lions by the wayside. He fought old Apollyon in the valley of humiliation and vanquished him. Amid fearful dangers he passed through the valley of the shadow of death, languished in jail at Vanity Fair for months at a time, and there saw his companion, Faithful, buried to ashes. Without Hopeful, he would have perished at the hands of Giant Despair. He nearly went to sleep on the enchanted ground. But as God would have it, he reached the promised land at last, crossing the dark river of death. The angels carried him to the gates of the New Jerusalem. As he en-

tered, a crown of gold was set upon his brow, a harp of gold was placed in his hands and all the golden city rang with a mighty shout, because another pilgrim had reached his everlasting home. "Well done, thou good and faithful servant," is the welcome of Jesus, and the words were echoed the length and breadth of the city. I am not ashamed of the Gospel, because it glorifies me in this world and in the world to come. This glory is represented in an unfading crown of life which God will give to every one that loves the appearing of Jesus.

And now this long discourse is finished. Let me summarize it for you. Take it home in your hearts and ponder it the remainder of your days.

The Gospel is the power of God—

1. Because it transforms, regenerates and makes anew the heart, the feelings, gives a new conscience and a new will power. This divine power done once for all, is symbolized in baptism.

2. Because it reforms, sanctifies the outward life of man. This process is symbolized by eating the Lord's Supper.

3. Because it performs things, brings things to pass, operates upon the affairs of men to make the world better. This condition is symbolized in the reward which comes from a pure conscience, and the approval of our fellow-man.

4. Because it adorns, glorifies the redeemed in this world to come. This final condition is symbolized in the crown of life which Jesus will place upon our heads with His own hands after his life is ended.

Ah, brethren, how could you be ashamed of the Gospel? Long before Christ came into this world a prophet prophesied: "And my people shall never be ashamed." With hearts in prayer, with armor girded on, with face to the foe, we are marching on in the power of the Gospel, to conquer and to conquer. Therefore, "I am not ashamed of the Gospel," of Christ, for it is the power of God unto salvation to every one that believeth, first to the Jew, and also to the Greek.

Transformation plus reformation plus operation plus glorification, is the true crowning of a Baptist, who is at the same time a true Christian. These blessings come only through the power of the Gospel. God grant these graces to each one of you for Christ's sake. Amen.

A CATECHISM ON BAPTISM.

By W. W. Lee.

1. What is the only and sufficient rule of faith and practice for God's people?

Ans. The word of God.

2. How many ordinances has God commanded His churches to observe?

Ans. Two, baptism and the Lord's Supper.

3. What Greek word is used in the New Testament to denote baptism?

Ans. Baptizo.

4. What do all Greek lexicons say baptizo means?

Ans. Dr. Moses Stuart says: "All lexicographers and critics of note agree that baptizo means to plunge, to dip, to immerse in anything liquid." And Professor Goodwin, professor of Greek in Harvard University, says he never saw a lexicon that gave sprinkle or pour as the meaning of baptizo.

5. What do the Greeks themselves say baptizo means and how do all Greek Christians baptize?

Ans. The Greeks say it means to immerse, and all Greek Christians baptize by immersion; even the mission churches established in Greece by the Southern Presbyterian of the United States practice immersion for baptism. (See Im. by J. T. C., p. 231.)

6. If baptizo always means immerse, and never means to sprinkle or pour, is not every command of Christ to baptize a definite command to immerse?

Ans. It is.

7. If the Lord had wished to command pouring for baptism, was there a Greek word in use that always means to pour which he could have used?

Ans. There was. Ekkeo means pour, and is used several times in the New Testament, but never of baptism.

8. If baptizo means pour, can you not substitute pour in every place in the New Testament where baptizo occurs and make the same sense in English that it does in Greek?

Ans. You can; but such substitution clearly proves that baptizo does not mean pour, for it makes nonsense in many passages. "And Jesus when He was poured went up straightway out of the water," Matt. iii, 16. "And were all poured of Him in the river of Jordan," Matt. i, 5. It makes nonsense to say that John poured Jesus and the multitudes in the river. See also Rom. vi, 3; Gal. iii, 12; Gal. iii, 27; Acts viii, 39.

9. Was there a Greek word in use that meant to sprinkle?

Ans. There was. Rontizo meant sprinkle, and is used several times in the New Testament, but never refers to baptism. Substitute sprinkle for baptizo in the above question and the result will be the same.

10. If we did not certainly know the meaning of the word baptizo could we learn from the New Testament description of baptism what the act was?

Ans. We could. It was in the river (Matt. iii, 6; Mark i, 19); after going down into the water (Acts viii, 38); they were buried in baptism (Rom. vi, 6; Gal. iii, 12); there was a resurrection in baptism (Rom. vi, 4; Gal. iii, 12; 1 Peter iii, 21; 1 Cor. xv, 29); and a coming up out of the water (Mark i, 10; Acts viii, 39); and all this is true of but one baptism (Eph. iv, 5).

11. Do the best scholars of all denominations agree that immersion was the practice of the New Testament churches?

Ans. They do. John Calvin says: "It is certain that immersion was the practice of the ancient church." Dr. Philip Schoff says: "Immersion, and not sprinkling, was unquestionably the original form." John Wesley says: "We are buried with Him," alluding to the ancient manner of baptizing by immersion.

12. Since immersion was the practice of the early church, how did affusion originate?

Ans. By 250 A. D. many people believed baptism essential to salvation. In the year 250 Navation was very ill; fearing he would die, they poured water on him in bed for baptism. This is the first case of affusion for baptism in history. But it was not until the year 753 that Pope Stephen III. officially recognized affusion of the sick as baptism. And the Council of Ravenna, in 1311 A. D., was the first to allow sprinkling in all cases where preferred.

13. Has there ever been a time when immersion was abandoned by all Christians?

Ans. No. Immersion has always been the practice of all Greek-speaking Christians.

14. State the leading facts that prove immersion.

Ans. The word used in the New Testament means immersion only and never means sprinkle or pour. The baptism described in the New Testament is certainly immersion; the practice of the early church was immersion, and the change from immersion to affusion is clearly traced in history.

15. Since scholars of all denominations agree that immersion was the act submitted to and commanded by the Lord, how do the opponents of immersion justify the practice of something else?

Ans. Roman Catholics and most Episcopalians claim that the church has the right to change the ordinances. John Calvin and many of his followers say that though immersion is commanded, "it is of no importance; churches ought to be left at liberty in this respect to act according to the difference of countries. Others claim that so the individual conscience is satisfied it makes no difference whether God is obeyed or not. Still others are flippant and irreverent and ridicule this plain command of the Lord. Large numbers of earnest Christians, however, have never studied the subject at all, and accept without investigation the teaching and practice of their churches, and many really believe sprinkling is taught in the New Testament.

The chief statistician of population in the census bureau has been computing what the average income of a minister of the gospel is in this country. He has taken the figures from the cities of the United States which had a population in 1900 of 25,000 and over, and finds that the average annual salary is just about \$663 in all denominations. The denominations which show the highest average are Unitarian, with \$1,650; Protestant Episcopal, with \$1,200; the General Convention of the New Jerusalem, with \$1,200; the Jewish congregations, with \$1,200, and the Presbyterian, with \$1,170.

THE SWEETEST NAME CONTEST.

By Mattie W. Hardy, Tyler, Ala.

(Written for the Sunbeams.)

In that same far-away country there was another good and wise king, who sat upon the throne and yielded the scepter of command.

Also his queen sat at his right hand, and gave good counsel always for gentle forbearance and loving kindness. So gentle, kind and loving was she, that every man, woman and child in the kingdom almost worshipped her, for every one had received many benefits at the kind hands of her majesty.

One day the king issued a decree that every child, rich or poor, high or low, should be brought to the royal palace hall to take part in a contest.

So the king's officers and king's men were sent out on the highways and through the byways to search for all the little children and bring them in, so that none be left out. Each child was to appear before the king with an answer to the question, "What is the sweetest, most precious name in all the world?" The child that gave the true answer was to receive a golden crown. No matter what a little one said was the sweetest name, it had been so arranged that the child would be taken to the great treasure room of the king and satisfied.

The first one led in by the officer in charge was a little beggar girl; her clothes were thin, her feet were bare, her features pinched and drawn, and she shivered as she drew her ragged shawl more closely about her.

Seeing her shrink so timidly, the gentle queen spoke kindly to her, reached out her white-jeweled hand and tenderly patted her rough, unkempt head.

"Child, what is the sweetest name in all the world to you?" asked the good king.

Raising her little thin hands clasped, the poor beggar child looked beseechingly at the king and said, "Oh, bread! Bread is the sweetest name in all the world to me. I am so hungry."

"Take her to the great dining hall and give her all she wants," commanded the king. So she was carried to the dining hall, where all the good things to eat were spread out before her. She ate and ate until she could hold no more, then left with her hands full, and a servant carrying a basket full for her.

The next one brought in was quite a contrast, a richly dressed, coquettish, frisky little miss, who advanced up the hall with all the airs of a grown young lady.

"Little girl, what is the sweetest name in all the world to you?" again asked the king.

"Oh, jewels! Give me plenty of jewels and I shall be satisfied." The poor, deluded child tossed her curly head and looked all around her with an air as though she had said, "I know what I'm about; I will ask for something valuable."

"Take her away and try to satisfy her," again the king commanded.

The face of the dear queen saddened at the sight of such worldliness in one so young, and she murmured, "Vanity, vanity."

The little rich girl was carried to the great strong room in the king's palace, where all the treasure of jewels were kept, and told to help herself. She loaded her neck, arms and fingers with chains, bracelets and rings; not satisfied, she grabbed her hands full. As she was led away she cast a greedy look over her shoulder at the jewels left behind.

The child next was a little curly-haired boy, a mere baby; the officer found him at his mother's grave; she had just been buried that day.

So he raised the little weeping motherless one in his strong arms and bore him direct to the king.

The unshed tears still lingered in his eyes, and the baby chin still quivered. As the gentle queen noted all this, tears of sympathy sprang into her eyes.

The kind voice of the king again put the question: "Little one, what is the sweetest name in all the world to you?"

"Oh, murver! Murver is the sweetest name. I wants my murver."

Tears sprang into every eye, and impulsively the king reached out his hand for the golden crown; but the dear queen with a gesture stayed his hand, as she said:

"Not so, my lord the king; keep the crown for the one for whom it was intended."

"Oh, baby! I cannot give you back your dear mother, but I will see that you receive a mother's care." The voice of the king trembled with feeling; then he raised his voice and asked:

"Who will volunteer to give this child a mother's care?"

"I will," spoke a clear voice, and immediately a kind, motherly woman came forward and received the child to rear as her own.

Then the officer in charge came up the hall leading a lovely child by the hand; the light of heaven was in her mild blue eyes, and the sweet spirit of Christ shone in every expression on her innocent face. The vast audience gazed in wonder at the difference in this child; so did the king, but the dear queen recognized the Lord's own.

The good king's voice took on even a gentler tone as he asked the usual question.

"Dear child, what is the sweetest name in all the world to you?"

Clasping her little hands and raising her eyes to heaven with perfect trust, the dear child replied: "Oh, Jesus! The name of Jesus is the sweetest name in all the world to me."

Softly and tenderly the king reached forth his hand, and placed the golden crown on the redeemed of the Lord.

And so it will be, dear children, in that last great day, when we all shall stand before the throne of the Heavenly King to answer the same question, only differently put.

And those of us that have held the name of Jesus the sweetest and most precious to our hearts, and been loyal and true to the gentle Savior, will receive as our reward the golden crown of righteousness, placed on our devoted heads by a loving Father, for our faith and trust in His dear Son, who died on the cross to redeem sinful man—

"That whosoever believeth on Him should not perish, but have everlasting life."

And now, dear children, the question arises, What are you going to do with God's love, and the love of His dear Son, our Heavenly King?

NIGHT MESSENGER SERVICE BURNS UP BOYS.

The study which the National Child Labor Committee has made of the messenger service of the Western Union, the Postal Telegraph and the smaller companies, shows conclusively that no boy should have a place in the night service. Owen R. Lovejoy, the secretary of the committee, says:

"That the reader may understand the nature of forces affecting child life in the night messenger service, he must dismiss from his mind this popular picture of a small boy in uniform running at top speed to carry a telegram to its destination. This is a dominant feature of the day messenger service, but at night it plays a subsidiary part, and in the place of many local companies has no place whatever. In a large city in the middle West the sign of one of the companies doing a national business announces 'Messengers Furnished Day or Night for Any Kind of Service,' and a New York 'up-state' city on large calendars, 'We furnish boys to run errands or to do work of any kind. Single errands ten cents.' One of their street agents, an under-sized boy of fourteen years, was eager at 10:30 at night to 'show' us the lowest resorts in the city, giving names and street addresses, which further investigation proved to be shockingly accurate.

"Among the duties of messenger boys, reports one of our investigators within the past six months, are mentioned the following: Waiting on table, wheeling an invalid, buying a woman's underwear in a department store, taking care of a baby, assisting a woman to dress, carrying business reports to distant cities, purchasing candy, flowers, cigars and liquor; acting as house watchman in the absence of its owner, folding circulars and mailing in an office, acting as doorboy at a reception, and as escort on the street."

The day messengers do legitimate work, and a bright boy is often given a better position by a business man with whom he comes in contact. No such opportunity is open to the night boy. His errands are of a different sort. Besides the wear and tear which any night work makes on growing boys, these

little fellows have entered one of the "dead ends" or "blind alleys" of industry. The investigation showed that very few enter good office positions or learn trades. They are doomed at 14 or 16 to join the great ranks of the unskilled—and from the ranks of unskilled boys are recruited later the unemployed men.

But worse than this is the use made of the night messengers in illegitimate errands. They are sent to saloons to buy "half pints"; to drug stores to get opium in "plain packages"; to disorderly houses to carry notes and make assignments.

The committee's evidence on this last point is of a character to prohibit general publication. Suffice it to say that growing boys are found in numbers in many cities whose chief earnings are the tips secured for such service. They were in complete possession of the vernacular, the names of houses and inmates, the practices—even the revolting diseases—of the tenderloin.

With this evidence before it, the New York state legislature has passed an act, now before Governor Hughes for approval, prohibiting the employment of any person under 21 years of age for night messenger work.

Twenty-one is none too sharp a line to draw. The messenger companies suggested 18, but the National Child Labor Committee convinced the legislature that a boy of 18 is in even more danger than a younger boy in the Tenderloin—a fact perfectly clear on a moment's thought.

The New York act ought to be introduced next winter in every state legislature in the country. There can be no two ways of looking at the matter. Night messenger service is a device for the moral and physical destruction of boyhood, and it must be stopped. This is a campaign in which newspapers, ministers, teachers and the general public can work together. Even the managers of the companies are in favor of it when they learn all the facts.

THERE IS NO SURRENDER NOR ANY DISCHARGE.

It is a common saying among preachers that when one once unites his life to that of the Savior of the world there is never to be any vacation in the fight upon sin—sin in himself and sin without himself; that he enters this connection with his Divine leader with the determination that he is never to surrender in his fight against the evil one, and that his continuance and efficiency in the battle but increases his zeal for the cause, and that no amount of service or sacrifice will entitle him to a discharge. So when man or woman once gets into his or her soul the fact of the awfulness of the liquor traffic, and sees it, like a monster, devouring more than a hundred thousand souls of men and women every year, and at such sights realizes that if he cry not out against the curse that he becomes a partaker in the crime, and consecrating himself and his all upon the altar for humanity, he then enters the war for life. Such a soul never surrenders—never asks for a discharge—but even in the hour of apparent defeat sees a more glorious prospect of final victory.

Today, viewed from a human standpoint, from the mere politician's place, one might say that the cause of prohibition in Alabama was at a lower ebb than for months past. True, the men in some places of power, and the influences that apparently shape matters, are the enemies of prohibition, but these very seeming victories are but arousing the real friends of humanity to go more wisely and more determinedly to work. No governor nor legislator or other officer would dare defy the power of a righteous people. The great whiskey and beer kings may for the time being have more favorable access to the powers that be than the forces which work for righteousness, but even such brazen enemies of mankind can be driven from view by an aroused public sentiment, and the politician be made to do right.

Let no man think that the fight against the encroachments of the liquor traffic is at an end in Alabama. No, the war has just begun, the batteries have been more carefully located, and the battery even "in the locust grove" will be taken. Let none who love men and honor God surrender or ask to be discharged.
C. W. HARE.
Tuskegee, Ala.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Motto for 1910: "Let Us Advance Upon Our Knees"

Mrs. Charles Stakely, President,
23 Wilkerson Street, Montgomery.

Vice-Presidents.

Mrs. T. W. Hannon, Montgomery.
Mrs. D. M. Malone, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. W. J. E. Cox, Mobile.
Mrs. F. B. Stallworth, Cuba.

W. M. U. MOTTO:

Whatever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.
Mrs. William H. Sanford, Recording Secretary, 915 S. Perry Street, Montgomery.
Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham.
Mrs. T. A. Hamilton, State Organizer, South Highlands, Birmingham.
Miss Kathleen Mallory, Y. W. A. Leader.
Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham.
Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Advisory Board.

Mrs. W. B. Crumpton, Montgomery.
Mrs. A. J. Dickinson, Birmingham.
Mrs. McQueen Smith, Prattville.
Mrs. Jessie L. Hattimer, Montgomery.
Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.
Mrs. Jesse Cook, Montgomery.

Y. W. A. MOTTO:

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

THOUGHT FOR THE WEEK.

"There is no night for one with perfect trust—
Just one long day;
E'en though trials come, as come they must,
Along life's way;
The sun shines on with pulsing glow, the same—
An undimmed light;
Shadows fall, but darkness hath no name—
There is no night."

REOPENING OF THE MISSION ROOM.

For three weeks, the Mission Room was practically closed while I enjoyed a most delightful visit in Baltimore, Philadelphia, Washington and the Shenandoah Valley. The rest was not by any means essential to my health, but on the contrary was as another blessing added to my already fortunate lot. My one hope is that I may now be able to give to you, my dear friends, a service which shall in some degree be in accord with the pleasures and privileges which I derived from this trip.

Unhesitatingly, I affirm that one of the chief pleasures of the trip was my return to Alabama and to the Mission Room. It is joy indeed to have it open again, and to know that our summer work is commenced. Many are the new plans for the year, and June is essential to the year's success. It is to be hoped that every society has received the program for State Mission Day and that those who did not observe the 6th of June for that purpose will select some other day in the month and use the program. We expect great things for State Missions during June, \$2,000 being our moneyed aim! To raise this, we look for help from every woman's society, every auxiliary, R. A. and Sunbeam Band.

It is hoped that the Sunbeam Bands will heed the message given them in this issue by Mrs. Hamilton. In Mrs. Hamilton's letter she refers to the coming to our state of Miss Mary Rhoades, of Mississippi, to take up the work of leader of the young people's societies. As such a leader, Miss Rhoades will have charge of the Y. W. A., R. A., and Sunbeam work. We expect her to enter upon these duties about the middle of the month, and to her we pledge our love and loyal co-operation. She is a young woman, just graduated from the Louisville Training School, and by her charming personality and sweet devotion to God's work will greatly help us. Since the Selma convention, we have been looking for such a leader, and in prayerful gratitude we give thanks to our own Clyde Metcalf for finding her for us.

In Mrs. Hamilton's letter she expresses her regrets at giving up the actual leadership of the bands, but we gratefully note that she promises to keep still a fostering watch care over them. None of us can ever repay or express adequately our genuine debt of appreciation to Mrs. Hamilton for her beautiful interest in the Alabama Sunbeams. They will, I know, agree with me that much of their joy and brightness was but reflected from the light of her own devoted service.

In closing, I take this opportunity to ask the Y. W. A.'s to give to Miss Rhoades their genuine co-operation. It has been one of the joys of my life to work with the auxiliaries, and I know that my successor will find the work delightful. It shall ever be my pleasure to see the work progress through her in your behalf.

TO THE SUNBEAM CHILDREN AND TO THEIR LEADERS.

My Dear Sunbeams:

I am writing to remind you that this month is set apart for State Missions and to ask you, again, as I have often done before, that you make special effort to bring in a fine offering for the work in our own beloved state. Will you do your very best, dear Sunbeam leader, to send up \$5 from your band? This sum has been requested by our Executive Board in Montgomery, and I am sure you will try to accede to their wishes, and thus be a part of the plan of work laid out for us to follow.

May I talk to you out of a full heart, as I make this last request of you? May I tell you softly, in this quiet hour, how inexpressibly precious you have been to me—each and every one of you—during all these years that we have worked together? May I whisper to you how often you have cheered my heart, when it was heavy, by your love and your sunshine—and how many times you have made this heart of mine fairly to "sing for joy," as I saw you "growing in grace and in the knowledge of our Lord and Savior Jesus Christ."

And now as I place you, with loving hands, my dear Sunbeam children, in the care and keeping of another, I congratulate her upon receiving such a tender, sacred charge. I congratulate you that in Miss Rhoades you will find one so competent to lead you out into greater usefulness, and one who comes to Alabama from our W. M. U. Training School in Louisville with the highest esteem of those who know her best.

If you would show her how dear we are to each other, work with all your might for missions, and ever give her the ready and loyal response you have always accorded me.

I am not saying a final "good-bye," for I hope to see you often as I go over the state, but you will send to Miss Rhoades, hereafter, the reports of your work (and be sure you send them quarterly, or she will have a poor opinion of your former leader), and the love letters that have kept my heart young all these years.

And now, "dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

Ever your affectionate friend,
MRS. T. A. HAMILTON.

A LETTER FROM TSZ TSUNG.

Our readers remember the little friend of Miss Kelly in prison in her father's home for faith in Jesus. Miss Kelly received this wonderful letter from her and sent it to us. It is published uncorrected, so that you may catch, as it were, the very faith of the child. May God help us to trust Him as she does.

Shanghai, China, April 4, 1910.

My Dear Miss Kelly:

Just a short note to let you know how much I was pleased for the meeting we had. It seems that day I was full of happy, and when I came back home I could do nothing only praising the Lord.

I was so glad to know that you have recovered your health now. But sorry to learn you had hap-

pened so many sick experiment during these past two years. You know all God gives are profit. Sadness and gladness succeed each other. Suppose in all these things He is preparing you for the greater work. Just remember there are many suffering and weary ones that around you have not your faith, your resources, and alleviations. Turn to them. God wants you bless them through the blessing, that you have accepted.

Miss Kelly, last week a letter came told Aunt will not return now, because her daughter wishes to come along with her there are not enough rooms here for them, so she decided not to return. I am surprised to hear this, but I feel sure that was only Lord answered my prayer. You know if she is here I shall be the hardest period to pass. For she has more wiles than any other ones. But feel sorry for her darkness. Let us have hope in her too, and keep our petition until the answer has perfectly reached us. He will not fail His promise. As Mr. Meyer of London said, God's answer to our prayer does not depend upon great faith, but upon His faithfulness. Mr. Moody said 'keep on knocking is the excellent exercise to the spiritual life. I am very glad and thank God for the new church building. How I am longing. I can attend it on every Sunday. Many a time my heart was aching when I heard the old church bell ringing. Although I am not allowed to come, but my spirit is free to come to worship with you. Now I must stop right away, for I presume to spare a little time to read the "All Sufficient Saviour." Please excuse all my mistakes and don't laugh at my poor writing. May God bless you.

Affectionately,
TSZ TSUNG.

SCRIPTURE THOUGHT.

Be strong in the Lord, and in the power, of His might. Eph. 6:10.

KAISER WILLIAM SEES DANGER?

Kaiser William, the great German emperor, says: "The drinking habit is seriously damaging not only individual students, but the German nation, with the result that both are falling behind foreigners, particularly the Americans and the English, who, in consequence of their more sensible ideas regarding drinking by youths, showed in later years much greater powers of resistance in the battle of life. Germans, with their increasing world enterprises, will be more called upon to live and work in tropical latitudes, where the climate is exceedingly dangerous to men who in their youth have been addicted to alcohol."

This, taken in consideration of the fact of her stupendous drink bill, is enough to make even an emperor pause and think, for the annual drink bill in Germany exceeds the entire expense of maintaining the army and navy for the German empire. It is estimated that the liquor consumed by Germans each year amounts to \$710,000,000, of which amount \$620,000,000 is expended for spirits and beer, while \$90,000,000 is expended for wine.

This amount is twice as large as the total cost of maintaining the army and navy, and is about five times as large as the total cost of public elementary education in the empire.

INTERNATIONAL GRADED SUNDAY SCHOOL LESSONS

Many things are being said and written both for and against the new Graded Lessons, and it is not my purpose to try to work up any controversy on the subject, but to point out a few things for the encouragement of the Baptists who are seeking earnestly and judiciously the best course of lessons.

In the first place, the need of graded material as well as graded methods is apparent to any one who is willing to follow in the light of educational science. To any careful student of child nature and development it is evident that it is an impossibility to meet the spiritual needs of three, eight, thirteen, twenty-five and fifty-year-old people with the same lesson. However much, moved by just denominational pride, we may want our children grounded in our distinctive doctrines and principles, we must not fail to recognize that there is a best time in a life for every phase of work with that life, and that it is impossible to realize adult conceptions and ideas during childhood.

In the second place, the International Graded Lessons have been selected by Sunday school specialists who are also recognized authorities on the subject of child study, and furthermore, they have been carefully examined by many other Sunday school specialists throughout the United States and Canada. The twelfth International Sunday School Convention, held at Louisville, Ky., June 20, 1908, instructed the lesson committee to continue the preparation of a thoroughly graded course of lessons which may be used by any Sunday school which desires it whether in whole or in part. The lesson committee has already been in correspondence with an important group of elementary workers who had begun the construction of a scheme of graded lessons.

The results of their prolonged and arduous work were put at the disposal of the lesson committee, thus placing the lesson committee and the Sunday school world under a great obligation.

The lesson committee, through a special sub-committee, has given close scrutiny to every feature of the scheme, and has held frequent conferences with the group of workers referred to. Further, a draft copy of the scheme, so far as prepared, was sent out to more than seventy Sunday school specialists all over the United States and Canada. Many of these returned valuable criticisms, both on the general principles of the scheme and on innumerable details, criticisms, which were often interestingly divergent. It need not be said that no labor has been spared to give due consideration to every suggestion from every quarter.

In the third place, the series of these well selected lessons that are being recommended to Baptists has been written and published by Baptists, and "the utmost care is given to bring out in them the truths of the gospel as believed by Baptists." This series is known as the Keystone International Graded Sunday School Lessons, and is published by the American Baptist Publication Society. Strang to say, Mr. Harvey Beauchamp, in criticizing the Graded Lessons, particularly with reference to Baptists adopting them, makes no reference to the fact that Baptists have a series of their own just as they have of the International Uniform Lessons.

With perfectly good feeling toward Bro. Beauchamp, let us notice several points in his criticism of these lessons.

He says: "All the machinery of the International Sunday School Association—national, state, county, township and precinct—has been employed to foist the lessons upon the denominations." We understand from his use of the word "foist" that he means that this association is undertaking to thrust these lessons upon us wrongfully, or slyly, if necessary, simply to palm them off in any way possible. This, we know, is not characteristic of the high grade Sunday school specialists who direct the work of this association. Among the leaders of this association are to be found many of the highest type of Christian character and a large part of the best Sunday school talent of the world.

Second, "Many workers have accepted the lessons without question and adopted them, certainly not because of their merit." To know that such super-

intendents as Mr. Marbury, of Birmingham; Prof. Brown, of Birmingham; Prof. Dowell, of East Lake, and Prof. Brown, of Dothan, have allowed these lessons to be introduced into their schools; and to know that such elementary workers as Miss Williams, of Birmingham; Mrs. Barrett and Mrs. Griffin, of East Lake; Mrs. J. W. O'Hara, formerly of Montgomery, and Mrs. Hagood, of Andalusia, are using these lessons is sufficient proof to the Baptist Sunday school workers of Alabama that the lessons may be accepted on their merits.

Third, "Baptists, and Southern Baptists in particular, have been very slow to adopt these lessons." As superintendent of the Sunday School Department of the Baptist State Board of Missions of Alabama, I find that many Baptist Sunday school leaders of Alabama that have had an opportunity to learn anything very definite about these lessons are very much pleased with them. An unbiased comparison of these lessons with the Uniform Lessons is all that is necessary with most of our wide-awake workers to convince them of their superiority.

Fourth, "These lessons are unsound in the matter of conversion." To prove this, he quotes from the Syndicate Lesson Helps. This material, as he certainly must know, is the writings of Southern and Northern Methodists, Northern Presbyterians and Congregationalists, and has no part in the graded lessons used by Baptists. He had just as well quote from a Methodist quarterly of the Uniform Series a Methodist's opinion about baptism to prove that the Uniform Lessons are unsound on baptism. This syndicate does not represent the International Lesson Committee, neither does it represent Baptist interpretation of the lessons selected by this committee. For further proof of their being "unsound" in the matter of conversion, he says that they insist upon the reading of Charles W. Richell's book, "Preservation Versus the Rescue of the Child." In the Junior Teacher's Helps, published by the Methodist-Presbyterian-Congregational Syndicate, the lesson-writer (Miss Josephine Baldwin) refers to a pamphlet of the above title written by Dr. John T. McFarlan, a Methodist. This must be the book Bro. Beauchamp has in mind, but it has no bearing whatever on the merits of the Graded Lessons. The lesson committee has not insisted or even suggested the reading of the book to which he refers, neither have the writers of the Keystone Series recommended the reading of any such book.

Fifth, "There is no provision for teaching the child repentance—turning from sin. In fact, it would be impossible to discover from these lessons that the child is ever a sinner." Had Bro. Beauchamp taken time to examine very carefully the outlines of the lessons already selected, or had he consulted the material to be found in the series of graded lessons published by the American Baptist Publication Society, or even many of the statements of the syndicate material to which he referred, he would have found abundant opportunities to present sin and its punishment. In the First Year Primary Course, there are three lessons on the theme, "God Rescuing from Sin," the titles being respectively: "The Story of the Garden of Eden," "The Sheep that Was Lost," "The Joy of the Shepherd." In the First Year Junior Course, we find five lessons distinctly about sin, as follows: "Hiding from God," "Cain and Abel," "The Doom of Sodom and Gomorrah," "The Rash Act of Adah and Abihu," "The Prodigal Son." Note some of the golden texts in the lessons already selected: "Forgive us our sins," "Rejoice with me, for I have found my sheep which was lost," "Thou shalt call His name Jesus, for it is He that will save His people from their sins," "His own iniquities shall take the wicked and he shall be holden with the cords of his sin," "I will arise and go to my Father and will say unto him, 'Father, I have sinned against Heaven and in Thy sight,'" "Behold the Lamb of God, which taketh away the sin of the world," "The Son of Man hath authority on earth to forgive sins," "My son, if sinners entice thee, consent thou not," "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

Let us next notice the Keystone Graded Lesson

Series, the lessons that are being used by the Baptist Sunday schools. In the pamphlet published by the American Baptist Publication Society for the purpose of setting forth the desires of the writers and publishers of the Keystone Graded Series along with specimens of the lessons you will find the following statements. On page three, "Let us admit with full frankness that children sin. The ideal thing would be to have them come to manhood without sin, just as the ideal thing would be to have all of our older people, who have professed conversion, living the perfect life. But children do sin; and older people do sin. Any other teaching promotes unreality. One of the needs of our time is a sturdy and insistent doctrine of sin. The child must be taught that sin is real, sin is destructive, sin is hideous." On page four, "Our Keystone Series will follow in every detail the outlines agreed upon; their basic educational principles will be observed; but whenever and wherever there is need, the Scripture teachings will be faithfully presented without compromise for the sake of commercial unity or mechanical co-operation, and without regarding any scheme as of more importance than a clear teaching of sin and its awful consequences, of salvation through Jesus Christ our Lord and Savior, and a personal acceptance of Jesus as such Lord and Savior at the earliest period when such a decision can be intelligently made by a child.

Let us turn to the Baptist Junior Helps, first year. In lesson three we find stated: "Fundamental truth of lesson—sin cannot be hidden from God, but God alone can hide sin. Conclusion: Confession to God will bring forgiveness and peace; all have sinned, excepting Jesus Christ." In lesson twelve of same series: "Fundamental truth of the lesson: Yielding to sin results in bondage from which God alone can save. Conclusion: The destruction of the wicked is the result of their own sin. As Lot was saved by the mercy of God in sending the angels, so we are saved by His love manifested in Jesus." And again, the closing words in the treatment of this same lesson: "On the first Christmas God sent, not an angel, nor a messenger, but his own dear Son, to show us how God loves us, and to free us from sin, for we never could be free without Him."

For further proof of the position of the Baptist Series of Graded Lessons with reference to sin in the lives of children, one might read Mrs. Lamoreaux's book, "The Unfolding Life." She is the writer of the Primary Lessons in the Baptist series. She lays down as one of the fundamental principles in the unfolding of a life that "Life is not a pure white page in its beginning."

Even in the syndicate material very strong teachings about sin are found. In the First Year Junior, lesson three (Syndicate Helps), the aim of the lesson is stated as "To show through the story of the first disobedience the character and consequences of all sin, and to point out the only way of escape from it." Again, in lesson 37, same series, the aim is, "To show that distrust and sin bring trouble and sorrow; to point to the only source of strength and help; and to deepen the child's love for and trust in his Heavenly Father."

With all of the above facts, along with many others that may be found, it seems that no teacher need be worrying about the lack of opportunities to teach the young children the nature and consequences of sin. We may sum up the facts by saying that it is doubtful whether any course of lessons the Sunday school has ever studied has given such clear, definite and well adapted teaching on the subject of sin and Savior as do the Graded Lessons.

Sixth, "It will be a sad day when our Sunday schools quit the study of the Bible and take to the study of botany, natural history, races and biographies." He may call the teaching of such lessons as "Father and Mother Birds' Care," "Winter's Sleep and Spring's Awakening" teaching natural history and botany, but we can find many instances in Jesus' teachings where He made abundant use of nature to convey spiritual truths. No more beautiful and forceful lessons can be found than some such lessons as these to help our children realize God's love, care and protection. Any expert teacher of children read-

ly recognizes the golden opportunity in such lessons.

As to whether missions, church history and some other subjects are to become a part of the Sunday school curriculum, is a question yet to be decided. One thing is true, if many of our people are ever to be educated on these subjects it will have to be done by putting such subjects in our courses of study. If the study of the history and the biography of the subject of missions is of as much importance as our missionary leaders claim they are, they are of sufficient importance to occupy the teaching period for many Sundays in the life of every Christian. Should any denomination who publishes its own series of the new Graded Lessons, as the Baptists do, see fit to substitute other lessons for these few lessons they can easily do so.

Seventh, "A third objection to these Graded Lessons is the unfortunate and indeed erroneous selection of the Scriptures to teach many of the subjects." If there are no more serious mistakes made than the few cases he cited us on this point, I am sure no one who has read his article has become much alarmed over this point of his criticism.

Eighth, "What these lessons do not teach is quite as serious an objection to them as what they do teach." So far as what the Graded Lessons teach, they are simply the Scriptures. Certainly the Baptists, in a series of their own, can interpret the Scriptures in a way that will be well pleasing unto Baptists. As to what the lessons do not teach, or do not give us an opportunity to teach, the only thing he mentions is, "Only one lesson in the first fifteen years of the pupil's life offers any opportunity to teach baptism so far as the scheme is now outlined." It is rather early to criticize omissions from the course since less than half of the full course has yet been published. The following lessons will show more than one opportunity to teach baptism in the first fifteen years: Second Year Primary: Lesson 32, "Phillip and the Man in a Chariot" (Acts viii, 26-38); lesson 33, "Peter and the Roman Captain" (Acts x, 1-9, 17-48); lesson 34, review the stories of lessons 31-33. Second Year Junior: Lesson 16, "How John Prepared the Way" (Luke iii, 2-22); lesson 31, "The Journey of Phillip" (Acts viii, 16-40); lesson 32, "Saul Converted on the Way to Damascus" (Acts ix, 1-25); lesson 34, "Paul and the Jailer" (Acts xv, 30; xvi, 40); lesson 35, review lessons 29-34.

Almost every important instance of baptism in the New Testament is included in these lessons—the baptism of Jesus, the baptism of the Ethiopian eunuch, the baptism of Cornelius, the baptism of Lydia, the baptism of the Philippian jailer.

Ninth, "When it is remembered that this graded work is intended to monopolize the teaching energies of the Sunday school (for they are to cover the whole range of the Sunday school) it will be seen that no opportunity will be left to teach the distinctive things, such teaching will be denominational suicide." To show that the above is not a fair criticism, it is only necessary to go to some statements made by the lesson committee. In their introduction to the outlines of the lessons that have been widely distributed you can find the following statement: "It is not assumed that the following courses of lessons exhaust the material which ought to be used in the religious education of the young. The various denominations may desire to prepare supplemental lessons connected with their distinctive history, doctrines and customs."

Upon a careful and unprejudiced examination of the new Graded Lessons, I believe our Baptist people can easily reach three conclusions: First, that the Graded Lessons are far superior in their adaption to the developing minds of our Sunday school pupils than the Uniform Lessons; second, that Baptists have nothing to lose in the way of opportunities to teach the Bible as we believe it; third, should any other lessons be prepared (by the Baptist denomination exclusively, or the Southern Baptists exclusively) we are under no obligations to lay down the International Lessons until such lessons are prepared and proven to be superior.

J. T. M'KEE,

Superintendent of the Sunday School Department of Baptist State Board of Missions, Newton, Ala.

THE FIRST BAPTIST CHURCH, TALLADEGA, CELEBRATES ITS 75TH ANNIVERSARY ON SUNDAY, MAY 27TH.

We regret that we could not be present with the Talladega saints and we wish we had space to print the strong sermons preached on the occasion by Pastor Gwaltney and former Pastor French. The Mountain Home says:

With two great congregations, who listened to matchless sermons from the heart, with excellent music from the choir and the old songs of Zion which swelled from the throats of hundreds, while the flood gates of memory of other days were open, the First Baptist church celebrated its seventy-fifth anniversary Sunday.

The event was important to the Baptists of Talladega, and as the names were called of those matchless ones who have gone before, men whose first duty was to God and church, and whose character has left such an impress upon this community and state, it may be said that the day marked the celebration of one of Alabama's greatest and most useful institutions.

Morning Service.

At the morning hour the service was opened with an organ voluntary by Mrs. John C. Williams, who presided during the musical program. Mrs. Williams' position recalls the fact that in point of service, having been organist for more than thirty years, she is now the oldest official member of the church. She has occupied the position, with short interruption, since she was fourteen years of age.

An anthem, "In God Is My Salvation," was rendered by the choir with inspiring effect. For the occasion the choir members were: Mesdames P. M. Rowland and M. N. Manning; Misses Susie Bishop, Maud Chambers, Beulah Burns, Sarah Williams, Alma McGaugh, and Messrs. J. H. Hayden, F. H. Manning, W. M. Graham, W. H. Boynton and R. S. Morris. On the rostrum were the pastor, Rev. James D. Gwaltney, Dr. J. A. French, of Eufaula, a beloved former pastor; Revs. F. G. Mullen, J. H. Pope, T. M. Nelson and S. A. Austin, local Baptist ministers.

Rev. F. G. Mullen led the opening prayer, which was followed by the offertory, a very beautiful vocal number, "The Plains of Peace," by Miss Maud Chambers.

Rev. James D. Gwaltney preached at the morning hour. His subject was "The Succession of the Godly," and never since his pastorate in Talladega has he delivered an abler sermon.

The morning services were concluded with an anthem, "It Is a Good Thing."

Evening Service.

As great as was the outpouring of people at the morning service, at the evening hour when Rev. J. A. French occupied the pulpit, the capacity of the church was taxed, and the ovation rendered the speaker, who is one of the most popular men of any calling who ever lived in Talladega, was magnificent.

On the rostrum at the evening hour were the ministers who sat there in the morning and Rev. T. M. Nelson led the opening prayer. The choir rendered an anthem, "Clap Your Hands All Ye People."

Rev. James D. Gwaltney read a letter of congratulation from Rev. F. B. Webb, pastor of the First Presbyterian church, which follows:

The Presbyterian Manse, Talladega, May 27, '10.
Rev. J. D. Gwaltney,

Pastor First Baptist Church,

As I am compelled to be out of the city during the services to be held in observance of the 75th anniversary of your historic church, I hope you will permit me in this way to communicate to you and your excellent people my sincerest congratulations, in which I feel assured all the members of my own pastoral charge join most heartily with me.

Your people and their forefathers have done great things for the Lord during these three-quarters of a century; and we have no doubt but that it is in their hearts and minds to dare and do greater things in the future than the congregation has yet accomplished. My earnest prayer is that your observance of the date that marks the seventy-fifth anniversary of your church organization in our beautiful little city may not only be an occasion of much joy and delight to the entire membership, but also prove a stimulus in Christian enthusiasm and unparalleled zeal to the entire Christian citizenship of our community—and, as in the past, so in the future, may the richest bless-

ings of God rest upon you and your people in all your labors, causing His face to shine upon you and multiply unto you abundantly His grace, mercy and peace.

With many regrets at not being able to be personally present at any of your services, I remain, yours most cordially,
F. B. WEBB,

Pastor First Presbyterian Church.

"Just As I Am," a vocal number, was rendered by a quartette composed of Messrs. J. H. Hayden, F. H. Manning, W. H. Boynton and R. S. Morris.

"The Power of Memory," the subject chosen by Dr. French, was presented in his happiest mood. Reminiscent and tender, the speaker held the interest of all as he told a life story full of heart interest.

With an anthem, "I Was Glad," and the singing of "Blest Be the Tie That Binds," a day, happy to the Baptists of the city, and very pleasant to all, was closed.

Notably among those present at the services were Messrs. Edmund and Willey Ogletree and T. F. Elliott, who were members of the church half a century ago, but are now members of the Pleasant Grove church north of the city. Also the presence of G. H. Ham, of Fayetteville, a former member, was noted.

WHO IS HE AFTER?

Dear Bro. Barnett: The first thing when writing to "ye editor" in order to get space is to praise the dear old paper and tell about the great sacrifices you have to make in order to bring it forth on time week by week; then proceed to "bear down" on the delinquents. Well, that type of letter ought always to get space; but what's the use? Those who read The Alabama Baptist know its good, and all who know its editor, know he is of that kind who are willingly making daily sacrifices and enduring hardships for the Kingdom's sake; even being persecuted for righteousness' sake. If you count right, surely you ought to be full of joy. But I want to say something else, a something that has impressed me very much in these times.

In the first place, I think of all people who are to be pitied, it is the church that is not able to call and maintain a D. D., LL. D. (Speaking in modern ideas, of course, without any reflection on the English alphabet.) Sometimes I have wondered why it was, with the American inventive ability, that somebody had not discovered some simple process of manufacturing titles of all kinds, and just fitting them on like hats and long-tail coats. No doubt, under this process a long-felt need, with many, would be entirely satisfied. It is not in my heart to cast one single shadow of reflection on the stalwart man of God who has measured up to his opportunities and has won, by the sweat of his face, what the world is pleased to call honor and distinction. But I say this to encourage the inventive genius of our people, for I think the patent records will be found clear in this field, and this will help me to say that other something.

The folks who need our sympathy most are those who have to sit for thirty or forty minutes twice during one Sunday per month and listen to a young preacher exhort and "snort." Oh, if there ever was a time when the spirit of Christ shows itself in human form, I think it is when one has listened to the blunders of these young preachers of righteousness, and, in the face of all that, have gone to him afterwards and given him a "God bless you" handshake, full of encouragement, at the same time pointing out his blunders in a Christian spirit.

It sometimes happens that the young preacher does not feel the awful weight of responsibility and therefore is powerless; it more often happens that those among the hearers whose hearts should be burdened with prayer are "loaded for bear," hence the good things are discarded and after service they proceed to skin the "excuse" of a preacher in short order, simply because he did not measure up to Dr. Blank.

You say let them practice on other folks. But who? Who! Well, perchance, pine trees or scrub oak; but these have neither ears, hearts or souls. Just this, let us do our part in caring for and developing the sprigs, that some day we may have the joy of seeing the fruits of our labor develop into a mighty oak, able to withstand the fiercest wind.

"Despise not the day of small things," even in preachers.

"What do you say?"

CHURCH ATTENDANCE.

In various parts of the country the cry is heard that within a few years there has been a very marked decline in church attendance. This is particularly true of city churches, notably so in New York and some other northern cities. It is said that the evening congregations are exceedingly small. Various reasons are given to account for such a state of things. It is a suggestive fact that many who make this complaint are pastors of the liberal type, though professing to be evangelical. But why should it be thought strange that such a decline exists? When people, who formerly attended church frequently, are led by the liberal preachers to believe that the Bible is untrustworthy and that all people are the children of God, whether in the church or out of it, why should they concern themselves about religious matters? If they be all right without going to church, why need they attend services on Sunday? Well people do not apply to a doctor for medicine for themselves. A person who has a full set of sound teeth does not employ a dentist to serve him. What is needed by those churches that are bewailing a lack of attendance, are pastors who are positively true to the Calvary gospel. They need men whom God has called into the ministry, and who have been anointed by the Holy Spirit for the express work of calling people to repentance and to a Christian life. God is always with such men, and He gives them favor with the common people. It is safe to say that, as a rule, such pastors have good congregations. Of course, much depends upon the locality; yet proportionately the attendance is likely to be generally good. Such true preachers in England as Mr. Spurgeon and Dr. MacLaren and G. Campbell Morgan never lacked for hearers. Large audiences were the rule. Pastor, if you would have the people attend your services, preach mightily the great doctrines of Christ's cross. Do your very best, and God will do the rest.

"THE TYRANNY OF THE BREWERS"—LIQUOR PAPER.

There is war in the liquor camp. The brewers' journals shrug their editorial shoulders at every mention of the distillers. The whiskey champions are delighted with every chance to throw a bouquet of thistles over into the tents of the beer maker. And it is all well worth the attention of the prohibitionist. It is just another case of "when rogues fall out." This is the friendly tone of voice assumed by that aristocratic representative of the trade, "Mida's Criterion," speaking of the recent developments in Chicago:

"The granting of over 7,000 licenses in Chicago at the half-yearly period beginning May 1st has revealed a great amount of dissatisfaction on the part of the independent saloonkeepers against the brewers, who exert every influence and in some cases resort to undue pressure and methods of doubtful honesty to gobble up the small saloonkeeper's licenses.

"So great has been the indignation aroused over this disclosure of the tricks of tyranny of the brewers that the possibility of a revision of the ordinance which would knock out the restriction on the number of the saloons in the city loomed up when aldermen, urged on by angry saloonmen, declared that unless the breweries ceased their efforts to 'corner' saloon licenses the city council would take action; so it will be well for the brewers to cease their tactics unless they want the dogs of war unleashed by the council."

On the date of January 12, 1907, two prisoners were received at the Ohio state penitentiary at Columbus. One of them was a woman who had stolen \$1,000,000—and almost gotten away with \$10,000,000 more. The second prisoner was a man who had broken into a country grocery to steal a duck for his Thanksgiving dinner. The woman, had she lived, would have finished her sentence in the year 1912. The man's term expires January 13, 1911. One was given five years for stealing a million dollars. The other was given four years for stealing—a duck!

William J. Bryan, who visited South America recently, is very enthusiastic as to the possibilities of trade between that country and the United States.

THE ALABAMA BAPTIST
EDITORIAL

A LINE TO YOUNG GIRLS AND BOYS.

We estimate that vice would decrease 50 per cent in volume, causing an equal reduction in the disease, suffering, dissipation and social wreckage incident to vice if there were not those who secretly and, at times, openly obtain great profits from the business.

The contest with organized, aggressive, capitalized vice is probably the gravest problem with which city and state and nation and the world must contend. The activities of the criminal element that have to be met are hidden and far-reaching and their great profits come not only from enticing and in frequent instances enslaving girls and women, but by systematic exploitation for the increase of vice among boys and men.

Agitation, education, investigation and prosecution are weapons which must be used constantly in this war.

The unquestioned need and value of the work of the Illinois Vigilance Association has been proven. They will greatly appreciate any editorials or news items that will show the hidden aggressiveness of vice promoters or immoral amusement enterprises and the suffering and human wreckage of boys and girls, men and women which results from their activities. Such items will greatly benefit the community as well as help their plan of work.

The Illinois Vigilance Association or the Chicago Law and Order League, whose offices are in the Y. M. C. A. building, 153 La Salle street, rooms 1005-6, will undertake to the best of their ability to investigate the location or the claims of any parties in Chicago who may be offering work or any other inducement to any young woman whom they desire to have come to Chicago.

They desire to hear from fathers, mothers or young women before they arrive and also from parents or near relatives of young women who have reached Chicago and have not sent entirely encouraging reports home. Sometimes such young women can be rescued before serious disaster overtakes them. Sometimes no crime is attempted until the young woman is out of money and discouraged; at other times sudden evidence of prosperity indicates that the victim has entered the path of dissipation which slowly kills.

In short, they wish to prevent attempts to ensnare girls or boys whenever it is within their power to do so.

We regretted missing a visit of Dr. W. J. E. Cox, who was en route to the World's Missionary Conference, which meets in Edinburgh June 14-27. He goes as a delegate of the Foreign Mission Board.

Trinity Church, New York, is offering its grounds, historic churchyard and all, the grounds of its numerous chapels also scattered all over the city, for the use of the people, working women and children, in rest and play. Noontime lunch and recreation; benches, swings, and sand piles; tubs of running water for horse and man.

General Theodore A. Bingham, former police commissioner of New York, unhesitatingly says that our administration of criminal law not only is failing to punish the lawbreaker, but it is actually encouraging him; that, instead of making crime difficult and hazardous, it is making it easy and profitable and safe.

An urgent need in the cabinets of presidents in our day is a large sprinkling of men selected from high positions in the world of trade. While Mr. Taft has a few such in his council, it is pre-eminently a cabinet of lawyers.

Mr. Roosevelt, in his recent address at Cairo, Egypt, gave the Egyptians some wholesome advice when he said: "Remember always that the securing of a substantial education, whether by a group of individuals or a people, is attained only by progress as a unit. You can no more make a man really educated by giving him a certain curriculum of studies than you can make a people fit for self-government by giving them a paper constitution. The training of an individual, in order to fit him to do good work in the world, is a matter of years, and the training of a nation to fit it successfully to fulfill the duties of self-government is not a matter of a decade or two, but of generations."

WHAT A FALL!

From \$21,487 in April for all purposes to \$1,109 in May. Of course it will be far better in June. Won't you help make it so?

Paying Back.

The State Board generously gave way to Home and Foreign Missions in March and April. The churches in districts 3, 5, 9 and 11 ought now to come to the help of State Missions. Will the pastors see that it is done?

Our Big Churches.

What will they do in June? Much depends upon them. Our country churches are composed entirely of farmers. June is the most critical month with them. They may be worn out with labor. Many may not go to church. Besides, money is scarcer with them right now than at any time of the year. Our town churches must do the handsome thing in June and thus save the day. Will they do it?

A Warm Hearted Pastor

said to me: "I often lie awake of nights thinking of the burdens put upon you. Your letters touch me and I lie there and plan how I am going to help you." If the cause could get on all the pastors' hearts that way, we would not fall!

Brethren, we must not fail in June.

W. B. C.

It is difficult to realize that in the fiscal year 1908 the railroads of the United States killed, in addition to passengers, 3,470 of their own employes. When three or four hundred persons perish in some steamboat disaster or theater fire, the world stands aghast at the calamity. Yet our railroads have brought about an average of 328 deaths each month since 1903. Many a tidy little city has fewer adult male inhabitants than the 4,524 employes whom our railroads killed in 1907.

Editorial Secretary William H. Smith and Field Secretary S. J. Porter sailed on May 28th for Edinburgh to attend the World Missionary Conference, after which they will visit our missions in Italy. They will be gone about two months.

To the Baptist Pastors and Laymen of Baldwin, Escambia, Monroe, Conecuh, Wilcox, Dallas and Chilton Counties:

Dear Brethren:

By consulting our calendar you will see that June is set apart as your month for contributions to the "aged and infirm ministers' relief fund." I am assured that the beneficent purpose to which this fund is devoted will prove ample stimulus to generous contributions on your part. The limitations of age and infirmity annually force from active service in the kingdom no inconsiderable number of our pastors. Many of these have no resources with which to meet their temporal needs. Ought not the mute appeal of their long and self-sacrificing service impel us to rescue them from want and neglect? Let your gifts be as large as their needs. Send all contributions directly to R. F. Manly, Treasurer, Birmingham, Ala.

Fraternally yours,

GEORGE W. MACON.

Notes From Bro. Crumpton On Sayings of His Correspondents

A brother:

"You will find enclosed \$2.70 as a special Easter collection from our Sunday school."

"Easter collection." The collection part is all right any time, but the Easter part is all wrong. What have Baptists to do with a heathen festival that the Catholics fastened on to Christianity? More than one Sunday school sent in collections from "Easter Sunday." What are the preachers going to do about it? Sit down and let the children grow up without instruction on this point?

Another brother:

"This is the first collection taken at the church in several years, owing to the fact that an anti has been the pastor for some years."

Wherever an "anti" preaches it means death to mission interests, and usually to the church.

A pastor:

"This is a small amount for the cause, but it is a record-breaker for this church. This is more than they have ever done at one time for one thing. I went after them and they came."

They always come when the pastor goes after them in the right spirit. "I preach missions, but they do not give," said a pastor. Inquiry developed the fact that he had never asked for a collection. As well expect a crop from prayer without work.

Mrs. John C. Brahan, New Market:

"We are well pleased, yea, happy to have Bro. Freeman as our pastor. He gives us three services each month and in a slow, quiet way he is doing much good. We have had several additions to the church, with prospects for more. Two or three Baptists have moved in and we have a Sunday school with twenty-four enrolled. We also organized a "Ladies' Aid" with seventeen members. The future right now is brighter than for years."

Never give up any place, is the right policy. Numbers of places in Alabama have good churches because the board helped on, when the chances seemed hopeless. Keep your eye on New Market. It is a fine country. Faithful women often hold on when all others give up.

S. M. Huckabee, Killen:

"I write to give you an account of an enjoyable visit of our beloved country missionary, Bro. Puckett. He came to us on Tuesday night after the second Sunday in last month and preached four nights, and some of as fine preaching as it has ever been our privilege to hear. Everybody was carried away with his preaching. We all love Bro. Puckett. I am so glad to have him as our country missionary and that our people will rally to his support. We are hoping and praying that the Lord will do great things for us this year."

"We all love our pastor, Bro. W. A. Fowler. He is a fine young fellow and a good missionary in every sense of the term. It means much for us to love and stick to our pastor. I am so thankful to you for the noble way the State Board is standing by Bro. Puckett."

W. T. Hall, Larkin:

"You will find enclosed check for \$17.25 for Foreign Missions from Freedom church. This will make \$25 from Freedom."

This is from Paint Rock Valley, probably the richest land in Alabama. The Baptists are strong there in point of numbers and finances, but have been slow on mission lines. It is a great delight to see them coming up. The young pastor is starting out right.

W. A. Fowler, Killen:

"Enclosed find a small amount, of which I am both proud and sorry. Sorry because my people are not more liberal, but glad they are beginning to open their eyes and do something. I am young in the ministry and of course am not doing a great work, but I am doing my best. I am not much acquainted with the work of the boards. I am clinging to the cross, reading The Alabama Baptist and punching myself every day, and you know that causes us to want to help and hope to do more."

"Clinging to the cross, reading The Alabama Baptist and punching one's self always makes one hopeful." This letter contained a small contribution from each of his four churches. God bless our young preachers.

J. W. Gibson, Culpepper:

"I tell our people the Laymen's Movement is coming whether they—our people—move or not. What a blessed thought that of giving Christ to the world in this generation and that I can help."

This is from one of our most faithful laymen. He was in Montgomery at the laymen's meeting. At first I felt a little critical over the "in this generation" idea; but after much thinking over it, I can see sense in having a definite purpose to accomplish in a given time. The world's evangelization in the next generation is not an impossibility. With only a few of His people working at it, against tremendous opposition at home and obstacles abroad, see what has been done in the last generation. "Have faith in God," and do your best.

A pastor:

"I am always glad to hear from you."

This is from one of our mountain preachers. How wonderfully God is blessing the letters! Multitudes from all sections are writing just as this brother, and they send contributions, too. Of course, many do not feel that way about them; but the secretary can only write and pray God's blessing to go with the mail. It is the only way to reach the friends of the cause.

A Sunday school secretary:

"This is our collection on Easter Sunday."

Another Easter Sunday collection. Baptists' mouths ought to be better trained than to call any Sunday "Easter." If it is to commemorate the resurrection, every Sunday does that.

"The \$6.50 comes from a small country church. You may depend upon us to do more in the future."

Some will smile at the small contribution; but I get hundreds of them. Only a few days ago I received 35 cents. God bless the small givers. How many thousands there are. They will not stay small—like children; they will grow. "Depend upon us to do more in the future," is the spirit that will tell. William D. Dunn, Grove Hill:

"Enclosed I send you a check for \$7.65, which comes from a Sunday school that is held in private residences, and I call it Cammack's Sunday school. It is about three miles from Grove Hill and is doing fine work."

Think of a busy lawyer going out to do missionary work! Isn't that better than loafing on Sunday afternoons? This Sunday school starts right. How many there are in fine churches who never have the opportunity to give for missions! If the next generation of Christians are to be better missionaries than this, we must let them have an intelligent knowledge of mission and be trained to give for the cause.

J. J. Stanley, Thorsby:

"I have been superintendent here for eight years. I think."

These faithful men and women, who, for the love of God, give themselves to the work of teaching other people's children, will not lose their reward.

John D. Wilkes, Bon Secour:

"I have just been looking at a set of books that I so much need, but won't get them now. I would have to borrow the money anyway. Then, I believe the same amount spent for the cause our Home and Foreign boards represent would be of more glory to God. The value of the books is \$14. If it is not asking too much, draw on the State Board for that amount and give it to the Home and Foreign boards and charge to my account."

"I was not at Shell Banks when the call came for Home and Foreign Missions. They tell me they did it just the same. I praise God for a people who do not have to wait for a pastor in order to act for Christ. They look upon the pastor as a leader, but if he is not there to lead, they lead. I am now serving my fifth anniversary with them, and I am sure they are stronger soul winners now, regardless of where it may be."

"I wish you could have been here some time ago when I returned from a wedding to find that a party of my Shell Banks people had traveled a distance six to eight and a half miles in order to take me by surprise and give me a poundage. They did this to a finish and it never hurt me one bit, but they left the sign."

God is blessing this brother's work in Baldwin county. He needs help in this great field.

GIVE YOUR VIEWS.

Will every minister who is a reader of Hampton's Magazine give us his views on the questions asked by Dr. Thomas E. Green in his article on "Revivals and Revivalists" in the June number?

There are vivid pictures of such men as Billy Sunday, "Gypsy" Smith, Lincoln McConnell and George R. Stuart "in action," and opinions of scores of persons have been sought and printed as to the permanency of revival conversions.

There is scarcely a minister who has not, at some time or other, been called upon to measure the effects and results of a revival in his community.

"Behind the interesting consideration of revivals and revivalism, there is a far deeper question and one that is fundamental to the whole fabric of American civilization," says Dr. Green in the June Hampton's.

"Admittedly church going and church support are not keeping pace with the increase in our own population. It is not meeting and solving the ethical problems of our own life. It is not reaching, even remotely, the masses of our own population. It is making little, if any, impression for good upon the great foreign multitudes of our own great cities."

"Many reasons are given for this. Their discussion here would be entirely germane, but they are so numerous as to forbid consideration."

Among these reasons, to mention merely a few of the most often given, are:

The decline of popular belief in the fundamental statements of doctrinal Christianity.

The demolition of the Bible as an inspired book by the assertions of modern scholarship.

The improbability, or at least the unprobability, of the future life at the hands of the most advanced sciences.

The unfortunate, to use the mildest word possible, the unfortunate fact of the divisions and denominations into which our religious world is scattered.

The character of the preaching in many pulpits as not appealing to thoughtful minds.

The fact that, owing to the poor material support accorded to it, the pulpit is not attracting strong men to the ministry, but rather the reverse.

The fact that services and the public worship are dry, and unattractive—often crude and inartistic—and the attendance upon them is a burden rather than a help.

That life has become so strenuous, and its constant duties so onerous, that one needs every possible spare hour for relaxation and repose.

The fact that the punitive side of theology has been entirely abandoned—and the men are no longer afraid not to be religious.

The fact, most often urged as explanatory, that the constant supply of reading matter—books, magazines and papers—precludes the old-time willingness, not to say desire, to listen to sermons.

The fact that in a large degree organized labor has declared itself as entirely out of sympathy with the church—the evangelical Protestant church—because it conceives the church to be entirely opposed to its well-being and its betterment. Organized labor declares the church in its teaching and in its operation to be under the influence of the forces that are hostile to labor's rights and advancement.

Will you write frankly to the editor of Hampton's the reasons you have found for a decrease in church attendance? There is a co-operative value in such answers, since we will print all that are pertinent and beneficial that the clergy in other cities may profit by them. This is a sincere effort to obtain information in which laymen and the clergy are intensely interested.



Memorize this package

It is the symbol of gelatine purity and will bring you joy and satisfaction each time it enters your home.

BOSTON **CRYSTAL GELATINE**

"I can't keep house without it."

Crystal Gelatine will save you more pin money than any other article of food you can buy. Each package makes two quarts of delicious, "tender" jelly, which is truly as "clear as crystal". Simple to prepare, never curdles, agrees with the most delicate stomach. Thousands will use no other kind.

Ask your dealer. Free sample for your dealer's name.

CRYSTAL GELATINE CO.
121 A Beverly St.,
BOSTON, MASS.



CAN CANCER BE CURED?

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We guarantee our cures. Physicians treated free.

THE KELLAM HOSPITAL,
1617 W. Main St. Richmond, Va.

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, Glencoe, Ky.

NORTHFIELD SUMMER CONFERENCE.

The twenty-eighth session of the Northfield summer conferences, founded at East Northfield, Mass., by the late D. L. Moody, was fairly started by the recent opening of a new term of his Mt. Hermon school, which has now been in continuous session, summer and winter, for over ten years. Many of the conference speakers address the boys from time to time, and this spring F. B. Meyer, of London, after the close of his tour of the United States as president of the World's Sunday School Association, will give a course of lectures June 1-13. He will also address the young women of Northfield seminary at their commencement on June 14th.

Among the special conferences the first is, as usual, that of the young men from the eastern colleges and preparatory schools. Under Y. M. C. A. auspices, it addresses itself to topics pertaining to the religious life of the student. At it athletes strive with athlete in common endeavor for clean life and high principle. Its speakers, in part clergy, in part laymen, include Revs. G. A. Johnston Ross, John Douglas Adam, A. P. Fitch, of Andover Theological seminary; John A. Hutton, of Glasgow, and Professors E. H. Miller, of Princeton; Henry B. Wright, of Yale, and E. A. Steiner.

In the July program a Young Women's Conference succeeds that of the young men. It is to be addressed by Revs. John McDowell, George L. Cady, D. D., and J. Stuart Holden, among others. Later in the month the Women's Home Missionary Conference discusses the problems presented to the church by the Alaskan Indian, the mountaineer, the immigrant. Its speakers include Revs. J. Monroe Gibson; Bruce Kinney, whose work has been among the American Indians; Dr. H. R. Mosely, of Cuba, and Congressman W. S. Bennett, of New York. The summer school for Sunday school workers conducts a daily schedule on set periods of classes in Bible study, in child study, and in the mechanical helps to the presentation of the lesson, chalk outlining, etc. On July 21 for one week the Women's Foreign Missionary Societies hold their annual summer school. At it are mission pioneers from the outposts of the church, among them Dr. S. M. Zwemer, of the Arabian mission, author and authority on Mohammedanism, himself an explorer and a fellow of the British Royal Geographical Society, who is one of the chief speakers.

With the general conference of Christian workers in August the Northfield season is at its zenith. The big auditorium with its 2,500 seats is frequently packed far beyond its capacity and the conference buildings are augmented by over 160 tents. Northfield stands for the "old time religion" that Mr. Alexander sings about, but its interests are wide and overlap mere denominational lines. Church of England men, Presbyterians, Baptists, Congregationalists, are its speakers. This year they include J. Stuart Holden, rector of St. Paul's chapel, London; E. B. H. MacPherson, of London; Dr. Len G. Broughton, of Atlanta, and Dr. G. Glenn Atkins, of Providence, R. I. Dr. G. Campbell Morgan returns after a year's absence, as does Rev. R. A. Torrey.

The precise dates of the conferences are: Y. M. C. A. student conference,

June 24-July 3; young women's conference, July 6-14; women's home missionary conference, July 14-20; summer school for Sunday school workers, July 15-22; summer school for women's foreign missionary societies, July 21-28; general conference of Christian workers, Aug. 4-21. From Aug. 23d to about October 1st a series of Bible studies and special lectures will be given at Northfield seminary and at Mt. Hermon, the Moody schools. The usual reduced railway rates are in force this year from June 10th to October 10th, full fare going, half fare returning, applying to practically all of the United States east of the Mississippi with the exception of those states north of the Ohio river.

A TRIBUTE TO MY MOTHER.

On the 17th of Feb., 1910, mother went home to be with God. She was born and reared in Fayette county, Alabama; joined the Baptist church when fourteen years old, and for sixty years lived and labored and loved in the way she felt God was directing. She was twice married and nine children came to bless her life; seven remain, two having preceded her to glory, and together with her last husband, mourn her decease, but we do not mourn as those that have no hope, but think of her beautiful Christian life and deep piety. We know she is not dead, but is only sleeping. Father, brothers, sisters, she is waiting "just over the river" and beckoning with her dear hands for all her loved ones to follow. She taught us how to live. She showed us how to die. Let us still follow her teaching and example and by and by we will meet her in heaven.

Her son,
M. W. OLIVE.

SUNDAY SCHOOL CONVENTION.

The Calhoun County Sunday School Convention met in its annual session with Angel Grove church May 28th. The president not being present, C. A. J. Hollingsworth opened the meeting by reading the 14th chapter of Matthew. On account of the wet weather before, very few of the farmers were able to attend. Only a few schools were represented the first day, but there was a feast of good things in store for each one that was present. The welcome address was beautifully delivered by the pastor, H. G. Johnston, and responded to by A. H. Mynatt. And, indeed, not only the spiritual body, but the physical body, came in for its part of the feast of good things, which was amply supplied. The program was splendid and assigned to good speakers, but only a few of them being present, had to arrange for substitutes.

Reports from the schools were splendid. They showed that good work was being done and were more thoroughly organized than ever before, though there is still room for greater improvement. "Preparation of the Lessons" was ably discussed by A. H. Mynatt, D. F. Weaver and C. A. J. Hollingsworth. Miss Essie Langford, in her own way, told of the work of the home department and what it was doing for her school. Then that great Kentuckian, James W. Long, who has recently moved to Jacksonville, took up "Results of the Sunday School and Advantages of Organized Classes." He held the people

spell-bound as he gave to them the truths of the work and how it could be accomplished.

Sunday morning's session was opened by that great Sunday school worker of Anniston, C. D. Woodruff. Then L. T. Grogan, of Oxford, the pedagogical man, told how he had succeeded in interesting men in Bible study. Our children came in for their share in this great work when Miss Lillie West was presented to the convention to teach a primary class. Miss West is certainly planting good seed in the hearts of her children. We sincerely trust that the harvest of her labors will be an hundred-fold.

At 11:30 W. C. Copper gave a sermon from Matthew 5:13, after which the feast that was spread under the shading oaks did not look as though things were still selling at high prices.

In the afternoon the district superintendents were heard from and results of the work done in their territories. Thirty-seven schools were reported from the forty-two churches that compose this association. One of the grandest subjects of the day was "The Trained Teacher," which was handled by L. T. Grogan, C. D. Woodruff and our own J. M. Rogers, of East Lake. With these three strong-minded, consecrated men, great truths were put before the people, truths that were too plain for us not to see our mistakes. The training class was very strongly emphasized at every opportunity and the good that is being derived from them.

After this came Misses Lillie West and Essie Lanford, each of whom made good talks on home missions, followed by J. M. Rogers on foreign missions. Mr. Rogers handled his theme as no one else could have done, his heart being in the work of answering to the Macedonia cry.

A DELEGATE.

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 554 Grand Ave., Kansas City, Mo.

OLYMYER BELL'S CHURCH BELLS. UNLIKE OTHER BELLS OLYMYER BELL'S CHURCH BELLS ARE LOWER PRICES, OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE SAVINGS BANK

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

BIRMINGHAM TRUST & SAVINGS COMPANY

Capital, - - \$500,000
Surplus, - - \$350,000

Bowden CHURCH & SCHOOL BELLS Catalogue Free. AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN. Special discount to readers of this publication.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

Reliable Frick Engines



Also large Engines and Boilers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Docks, Steam

Governors, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalog.

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

A 10-Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail.

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

COLLIER DRUG CO., Birmingham, Alabama.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Mo.

WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75. 100 engraved, \$5.75 up. If you mention this paper in ordering, will allow 25c discount. ROBERTS PRINTING CO., 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

DEWBERRY SCHOOL AGENCY.

Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

FROM CHINA.

Pingtu, Shantung, China,

April 27, 1910.

Sunday, April 10, was a happy day for the Pingtu missionaries and native Christians, because on that day our splendid new hospital was formally dedicated to our King. Although the hospital was opened for patients more than six months ago, we delayed the dedication services until a favorable time arrived that we might make the occasion count much for our work here. We believe our purpose was accomplished.

Dr. Hearn prepared a program covering two and a half hours, and his friends came nobly to his assistance. Dr. Ayers, of Hwanghien, made the long trip—three days of hard travel—to help us. Rev. J. E. Lindberg, a Swedish missionary, took a two days' journey to assist us spread the tidings of a love that sent the son of God into the world to heal diseases of the body as well as of the soul. About fifteen hundred persons were present, including the high official of Pingtu City, the military official and other of the gentry.

The services began with prayer by Rev. J. C. Owen, followed by a welcome address by Dr. Hearn. Then Dr. Ayers gave us a talk on medical missions in China and the chief official spoke a few words of appreciation of the medical work here. Rev. W. H. Sears gave us a history of the medical work in Pingtu. Then came a splendid sermon by Rev. J. E. Lindberg, who speaks the Chinese language like a native. The services were closed with a short address by Mr. L. our beloved native pastor. An attractive part of the program were the songs of praise rendered by Rev. J. C. Owen and thirty of his pupils.

April 23 was another happy day with us. Thirty persons were baptized, one of whom was of the high class—a military official who came to the hospital some time ago for treatment. Dr. Hearn operated on him and he was obliged to remain in the hospital till he recovered. During his stay here he heard the gospel every day. He is a man of culture and he read the Bible, and studied it with the result—he became a Christian and was baptized. He says that he now knows that God caused him to have his disease and come to the hospital that he might learn the plan of salvation. We are so glad to have this class of people come into the church. I believe that each soul is of like value in the sight of God, but I do think that some lives are worth more to our cause than others, and I believe this man is to be a chosen vessel for our King. Very cordially yours, LIZZIE PENN HEARN.

Stomach Troubles

Morsford's Acid Phosphate Produces healthy activity of weak and disordered stomachs. An unexcelled strength builder.

Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1908. Enclosed you will find \$1.00 for which please send me at once Tetterine. It is a dead shot on ringworms. W. S. Dudley. Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Rough, Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine is: Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

The Gin that Does Perfect Work Under All Conditions

If weather and labor conditions were always ideal, there are several systems on the market that could handle cotton and produce a fair sample. But ideal conditions are the exception. Most of the cotton that comes to the ginney is exceedingly dirty and trashy and much of it is wet. The ordinary system cannot do anything with it. It requires the exceptional system—the Munger System.

The Munger System thoroughly cleans and dries the cotton before it delivers it to the feeders. The process of handling the cotton in the elevator, separator and distributor, in addition to removing all the trash and dirt, opens up and loosens the cotton, leaving it in the best possible condition for the gins to handle.

In cases where the cotton is particularly dirty and trashy the operation of separating, cleaning and drying can be repeated before delivery to the feeders. On this account the Munger System can handle cotton under any and all conditions and is the only outfit which can.

This is only one of the many exclusive features which put the Munger System in a class by itself. Every ginner should study these features carefully. They mean money in his pocket.

We have prepared and copyrighted a handsomely illustrated book on the Munger System which we will send to those interested.

The Continental Gin Company,

Atlanta, Ga. Birmingham, Ala. Dallas, Texas. Memphis, Tenn. Charlotte, N. C.



Munger System Outfit



POLISHES "QUICK AS A WINK!"

QCKWORK METAL POLISH SILVER PASTE

At Last! A Quick Polish

Rub on Qckwork—rub off, Presto! A bright polish quick—no drudgery. Nothing injurious in Qckwork—no acid. For metals of all kinds, golf sticks, door trimmings, yachts, automobiles, glass,—everything.

In 25c Tins Everywhere.

Try Qckwork Silver Paste. Keeps silverware always new. Saves hours of valuable time. Can not injure. Fine for gold, cut glass, marble, etc.

In 25c Jars Everywhere.



PRECIOUS JEWELS OF SACRED SONG, Newest and Best. Thirty-fifth book.

Edited by W. H. DOANE, Mus. Doc., who says: "IT IS THE CROWNING WORK OF MY LIFE." Suitable for Regular Worship, Sunday Schools, Prayer Meetings, Young People's Meetings and Evangelistic Services.

206 HYMNS—Cloth binding, \$25.00 per 100; \$3.00 per dozen. Carriage extra. Tag board binding, \$1.00 per 100; \$2.00 per dozen. Carriage extra. Returnable copy, best binding, 35c post paid. Tag board copy, 50c post paid.

In ordering specify round or shaped notes. BAPTIST WORLD PUBLISHING CO. Incorporated LOUISVILLE, KY.

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palm-tona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palm-tona.

Any reader of the Alabama Baptist who needs it may have a small trial bottle of Vernal Palm-tona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

ELDER JACKSON GUNN.

I noticed in one of the state dailies a few days ago, in a dispatch from Huntsville, that Elder Jackson Gunn, of Morgan county, had passed away. This was not an unexpected event to me, as I knew he was in failing health and had lived beyond his three score and ten years, that the Psalmist said are allotted to man, and even beyond his four score years "by reason of strength."

His death has recalled to my mind many events in my life which were associated with that of Brother Gunn. My first acquaintance with him commenced soon after I took charge of the Baptist Female Institute at Moulton, Lawrence county, in 1856, about 54 years ago. He was then living on a farm about 4 miles from Decatur, and was pastor of Decatur and Mt. Pisgah churches. During my vacation I went to see him and assisted him in a meeting at Mt. Pisgah church. For many years we were intimately associated as officers of the Muscle Shoals Association; he as moderator and I as clerk. I lived within half a mile of him as a neighbor for more than 20 years, and he was a patron of my school at Mountain View for a number of years; we were laborers together in revival and other meetings. As Elder Gunn had much to do with the building up of the Redeemer's kingdom in this part of the state, I ask the privilege of giving to the readers of the Alabama Baptist a short sketch of his life and labors, and thus pay a tribute of respect to the memory of my friend and brother, a faithful servant of the Lord, who spent nearly 60 years of his life in preaching the gospel in north Alabama. Elder Gunn died at the residence of his daughter, Mrs. Charles T. Burt, near Trinity, Ala., April 30, 1910, aged 86 years and 7 months. He died without a struggle, like an infant going to sleep. The lamp of life just burned out. The funeral services were conducted by Elder J. I. Stockton at the Trinity

Baptist church, located near his home, on Saturday afternoon, May 1.

Brother Gunn was born in Robertson county, Tennessee, Sept. 8, 1823. He was the son of Anderson and Martha Gunn. His grandfather on his father's side was Thomas Gunn, of Caswell county, North Carolina, who was a citizen of that county before the state accepted the constitution of the United States in 1789. His grandfather on his mother's side was Colonel Joseph Robertson, who had moved to Tennessee before it was admitted as a state into the federal union in 1796. Elder Gunn's early life was spent on a farm, where he acquired that knowledge and experience which in after life made him a practical and most successful farmer. At an early age he was seriously impressed with the importance of religion and, becoming a Christian at the age of 15, he professed faith in Christ and was baptized into the fellowship of Hopewell Baptist church, Robertson county, Tennessee, by Elder William S. Baldry. His membership remained with that church ten years. When 19 years old he was impressed that it was his duty to preach the gospel. Realizing that this was to be his life's work, and that he needed more education than he had to fit him properly for that work, he quit the farm and spent six years in securing an education. He first attended a high-grade school at Port Royal, Tenn., and then attended Georgetown college, Kentucky. His health giving way while at college, he had to seek outdoor exercise. He returned home and preached, as opportunity offered, and his health permitted. He was ordained to the gospel ministry by Hopewell church on the third Sunday in October, 1848. The ministers composing the presbytery were Elders William S. Baldry, O. S. Morrow and William Baldwin. Soon after, he came to north Alabama seeking health in its mountain air and mineral waters. After some improvement in health he accepted a call from Tusculumbia church to preach for it two Sundays in the month. He also accepted a call from Mt. Pleasant and Liberty churches in Lawrence county for one-fourth of his time to each. He entered upon this work in 1849, and served these churches as pastor four years. On April 3, 1849, Bro. Gunn married Miss Elizabeth Ellet, daughter of Deacon Edmund Ellet, a member of Tusculumbia church, but who lived on his farm about 8 miles southeast from Tusculumbia. Eight children were born to them and raised to maturity, six of whom are now living. They are Mrs. C. T. Burt, at whose residence Brother Gunn died; Mrs. Petrus, wife of Brother R. E. Pettus, of Huntsville; Mrs. Carey, the wife of Rev. James Carey, of the North Alabama conference of the Methodist Episcopal church, south; Mr. James Gunn and Mr. Thomas H. Gunn, who reside on the old home place, and Mr. Edmund E. Gunn, who moved to Texas a year or so ago. Sister Gunn died December 26, 1897.

Since her death, his youngest son, Thomas H. Gunn, has lived on the place and managed the farm, his father living with him and giving attention chiefly to his ministerial duties.

In January, 1854, Brother Gunn was called by the Decatur church for three-fourths of his time and Mt. Pisgah church, Morgan county, for one-fourth of his time, which calls he accepted. He served Decatur church until 1859 and Mt. Pisgah church during his life for 27 years, not consecutively, however. During his pastorate he had many precious meetings, and baptized many people. He was at different times pastor of the following named churches, besides those already mentioned: Town Creek, Enon, Moulton, Hillsboro, in Lawrence county, and Hopewell, Hartselle and Pleasant Hill, in Morgan county; Round Island, in

Sickness is Unnecessary

to demonstrate the value of the telephone in the farm home. In any emergency the telephone performs a function which no other agency can equal. The doctor can be called quicker than the horse can be hitched up. Neighbors can be summoned instantly. It is invaluable for the convenience and protection of the housewife.

For information and booklet about the Bell plan write to nearest Bell telephone manager or to

Farmers' Line Department

Southern Bell Telephone and Telegraph Co.

19 South Pryor Street

ATLANTA
GEORGIA



Where Will You Spend the Summer?

Why not Try Winona Lake Assembly, Situated on Beautiful Winona Lake in Northern Indiana

In Chautauqua features equal to Chautauqua, N. Y., in Bible Conference and Sunday School features equal to Northfield, Mass. Largest attended Assembly in America. A series of rich Literary and Religious entertainments.

Bathing, boating, fishing, golf, tennis, and all innocent amusements. Fine Mineral water. Six large hotels, numerous boarding and lodging houses.

Write postal and secure free the beautiful Year Book, giving all necessary information. Address

Publicity Bureau, Winona Lake Indiana

Limestone county, and Madison, in Madison county. He served Pleasant Hill, of which he was a member, from time to time, for many years. He was pastor of it up to August, 1907, when his infirmities made him unable to perform the duties of a pastor. Several years ago he said that he had baptized into the fellowship of that church not less than 400 members. He did missionary work for the Muscle Shoals Association during part of the year 1884. He also worked as an evangelist for the state board of missions, and in addition to his pastoral work he preached in evangelistic work in Tennessee, Mississippi and Georgia, but his ministerial work was chiefly in Alabama, and in the Muscle Shoals Association. In 1856 he worked as agent for the Baptist Female Institute at Moulton and raised some money to pay off its indebtedness. He served the association as clerk in 1851 and 1852. In 1856 he was chosen moderator, and during his life he filled that position at thirty annual sessions.

As a minister of the gospel and pastor of churches, Elder Gunn was a busy man. He not only preached regularly every Sunday when pastor, carried on protracted meetings with his

churches every year, but at the same time gave attention to his farming interests, and as I have said was a successful farmer, but I will add here that I think his excellent wife should have the credit for a good deal of this success, for I think she assisted him in managing home affairs during his necessary absence from home. She was a very domestic woman. When the infirmities of age came upon him and his eyesight failed him so that he could not safely travel about without some one with him, and could not read his Bible and religious papers, it was a sore trial and great disappointment and deprivation to him, for he loved to preach and to attend the associational and other special meetings where he could meet with his brethren and sisters. The last meeting that he attended of the Muscle Shoals Association, I think, was at Harmony church, in 1903. When on a visit to his home I asked him how he managed to spend his time and entertain himself when alone, as he often was, being deprived of the ability to read, he told me that he had memorized a great deal of the Bible in his life, and he had his memory in command, which enabled him to call up much of the scriptures which gave

You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

him comfort and furnished subjects for thought and meditation.

Elder Gunn, by the solicitation of many friends, became a candidate in 1870 to represent Morgan county in the legislature, and was elected by a large majority. He served in the session of the Alabama legislature in 1870-71. He never was a candidate again for a political office. He always took an interest in public affairs, which every good citizen should do. He generally voted in all important elections.

Elder Gunn owned a fine farm. His residence was a large wooden frame building with eight rooms and a kitchen annexed. It was a good country home. He had lived there about half a century. On the 14th of last December his house was destroyed by fire. The building was an old one. The roof was quite dry, there having been no rain for some time, and it was quite a windy day. Sparks from the chimney fell on the roof. It was soon in a blaze and could not be put out. The building was soon entirely destroyed. Brother Gunn then resided until his death with his daughter, Mrs. Burt, who lived a short distance from his place.

As a preacher Elder Gunn was ranked very high by his brethren and the people generally. He had a good appearance in the pulpit. His voice was strong and loud, yet not unpleasant, rather musical and impressive, and pathetic in its tone. His language was good, plain and simple, so that the most illiterate could understand him. He was earnest in his delivery and his hearers could see that he felt the truth of what he was saying, and they could not well keep from feeling it themselves. He generally held the attention of his congregation.

Elder Gunn studied his sermons well, and was not in the habit of taking a text, and then preaching about something else not in the text. He was a good sermonizer and a ready speaker upon almost any subject with which he was familiar. He had good use of language. He was a successful revivalist. His churches generally had good revival meetings and prospered under his care. He was fond of preaching as I have said, and in his best days could preach two sermons a day in protracted meetings for two weeks or more.

As I have said, Brother Gunn was a successful farmer. He knew how to farm and how to have it done. He was a good business man and had good common sense about everything connected with farming and general business. These two qualities made him successful and prosperous and well-to-do financially.

He believed in education and spent much money in educating his children. He was a firm believer in the fundamental doctrines of his church, such as church sovereignty, a converted church membership, immersion as the only water baptism, the final perseverance of the saints, future rewards and punishments, the divinity of Christ, the atonement made by Him for the salvation of sinners, that the Bible is the word of God given to us as our rule of faith and practice.

While not one of the pioneer Baptist preachers of north Alabama, Bro. Gunn came in after many of the churches were planted, but he helped to build up the churches which they had planted and to develop many of them into strong and active bodies in enlarging the kingdom of Jesus Christ.

He will be remembered by those among whom he labored as one of God's servants whose labors in the gospel ministry have been greatly blessed, and through whom as an instrument many precious souls have been saved. We who knew him and his life have authority to place our departed brother among those of whom the scriptures thus speak:

"Blessed are the dead which die in the Lord, from henceforth, yet, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 13:14.

And we may further say:
The pain of death with our brother is past,
The cares of this world and its labors now cease,
His life's long warfare has ended at last,
A glorious spirit, he now rests in peace.

Solicitor of Christ, the victory is won,
Praise and rejoicing will now be thy employ,
While the everlasting ages doth run
Thou wilt peacefully rest in thy Savior's joy.

JOSEPH SHACKELFORD.

Tuskegee, Ala., May 9, 1910.



MR. EUGENE ANDERSON.

President Georgia-Alabama Business College, Macon, Ga.

"A young man or young woman finds it almost impossible to secure satisfactory employment without the aid of influential friends," writes Miss Bess Epting, a bright young stenographer now holding a position with the Bank of Talbotton at Talbotton, Ga. "But the youth of the South have a great friend and helper in the person of Mr. Eugene Anderson, whose photograph you published recently. I would like to see it published often, because of the inspiration it will be for those who can be benefited by Mr. Anderson. He is the president of one of the greatest business colleges of the South, and although I had studied elsewhere, I recently spent a week there, and was amazed to find what noble work is being done—the training is grand. 'Our business is too well established,' said Mr. Anderson, 'for us to be jealous because we didn't train you. If you are qualified to do the work we will gladly help you. We will help anybody who deserves help. If you can't find employment we will find it for you.' And he did it. This shows the breadth and magnanimity of the man. He has also helped more young people of scant means to get an education than almost any other man in the South, and I found in my brief stay of one week, while waiting for him to place me, that business men value Mr. Anderson's word and his opinion of young people more than they do any recommendation that can be shown. The 'Employment for Life' feature of Mr. Anderson's work is the most wonderful I ever heard of, and he believes in training students and letting them pay for it afterwards."

A young man desirous of obtaining a higher education and willing to pay a part of his expenses by his work is invited to correspond with Miss Julia S. Tutwiler, President Alabama Normal College, Livingston, Ala.

Be Healthy and Happy

Stop worrying—Smile—Laugh—Eat less meat, plenty of fruit, vegetables, and light, well-baked bread made of that best of all flours—the creamy white

HENRY CLAY FLOUR

"Milled from the finest winter wheat, grown in the famous Blue Grass Region of Kentucky, the finest wheat lands in the world."

Lexington Roller Mills Company,
LEXINGTON, KY.

"The Blue Grass Millers"

Give us the name of one grocer who does not sell Henry Clay Flour and we will send you "A Few Famous Receipts by an Old Kentucky Cook."

THE BIGGS SANITARIUM

"In the Land of the Sky."

Devoted to the cure of chronic diseases by natural methods. No drugs. No surgery. If you are afflicted with Paralysis, Rheumatism, Dyspepsia, Neurasthenia or some other disease that medicines have failed to cure, write for our free illustrated book which tells all about this new and better way.

Ideal climate, beautiful mountain scenery, pure water, home-like conditions, hygienic food, personal care and attention to each case, complete new sanitarium equipment, low charges and liberal guarantee of satisfaction are features here.

Patients unable to come to the sanitarium may be successfully treated in their own homes at slight cost.

Write to-day for the book and diagnosis blank—Both free.

THE BIGGS SANITARIUM,

ASHEVILLE, N. C.



EAGLE-THISTLE BRAND SODA

IS THE BEST SODA EVER PRODUCED. IT IS PURE!

16 OZ. PACKAGE FOR 5¢

ASK YOUR GROCER FOR IT!
EAGLE-THISTLE COOK BOOK
SENT FREE ON REQUEST

THE MATHIESON ALKALI WORKS, SALTVILLE, VA.



SPECIAL SUMMER RATES

Write for full information TODAY. Big new catalog free by mail. \$7 colleges in 16 states; \$100,000.00 in equipment; model office department; actual business training; earn while you learn; positions guaranteed; expert specialists; individual instruction; we also teach by mail. Better buy a postal and write TODAY.

ARTHUR C. MINTER, Gen., Mgr.
DRAUGHON'S PRACTICAL BUSINESS COLLEGE,
Atlanta, Ga., Macon, Ga., Montgomery, Ala., Knoxville, Tenn., or Greenville, S. C.

CHURCH PEWS

PULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL — CHOIR CHAIRS



SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG
BIRMINGHAM, ALA.

THESE ADVANTAGES



F. H. LUMMUS SONS CO., Columbus Ga

Better Sample, Increased Capacity, Reduced Fire Risk, Longer Life, Less Attendance, and Most Economical are found only in the

LUMMUS AIR BLAST GIN SYSTEM

It's to your interest to investigate, and we'll tell you all about it if you will simply send us your name and address.

THE ALABAMA BAPTIST

HEISKELL'S

Ointment is a wonder worker on a rough and pimply skin. One application soothes and heals, and a few more work a cure.

Heiskell's Medicinal Toilet Soap aids a skin cure by keeping the pores open. If you are troubled by blackheads, letter, rash or any local inflammation of the skin, use Heiskell's Ointment.

Write for our new booklet, "Health and Beauty." JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Phila.

OINTMENT

WE SHIP ON APPROVAL
without a cent deposit, prepaid freight and allow 10 DAYS FREE TRIAL. IT ONLY COSTS 1 cent to learn our unheard of prices and marvelous offers on highest grade 1916 model bicycles. **FACTORY PRICES** bicycles or a pair of tires from anyone at any price, until you write for our large list Catalog and learn our wonderful proposition on first sample bicycle going to your town.

RIDER AGENTS everywhere are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory.

TRIALS Complete Brake rear wheels, lamps, repairs and all sundries at half usual price. Do Not Wait until to-day for our special offer. Mead Cycle Co., Dept. M. 24, Chicago.

ASTHMA If you have ASTHMA simply send me your name and address and nearest express office and I will at once send you FREE, to try, my regular \$1.00 bottle LANE'S CURE FOR ASTHMA. Certain results; wonderful relief. Send no money, but let me prove my great remedy. Write today. You have nothing to lose; everything to gain. D. J. LANE, 338 Lane Bldg., St. Mary's, Kansas.

VIRGINIA INSTITUTE
Patronage from Many States
DELIGHTFULLY located 1900 feet above sea level. Climate like Asheville, N. C. Picturesque mountains, scenery. Ideal spot for health and study. Four-story brick and stone building—160 rooms. Modern equipment. University and Conservatory trained teachers. Music, Art and Expression. Twenty-eight new pianos. Board and regular courses from \$20 to \$300. Write for catalog to Pres. J. T. Henderson, M. A., Box 25 Bristol, Va.

Cancer and Skin Diseases
Scores of testimonials from persons who will gladly write to those now suffering, all tell of perfect cures. Our Combination Treatment, both local and constitutional, tones the system, purifies the blood, destroys the growth and heals the sore. Free book "Cancer and Skin Diseases," containing testimonials of cured patients, on request. No matter how serious your case or what treatment you have taken, it still afflicts you should have this book; it gives valuable advice. Write at once, Dr. Johnson Remedy Co., 1235 Grand Avenue, Kansas City, Mo.

Excelsior Steam Laundry
Geo. A. Blinn & Son, Proprietors
THE OLD RELIABLE FIRM
Our Patrons are our best Advertisers
Once a Customer Always a Customer
GIVE US A TRIAL
1807 1/2 Ave., Birmingham, Ala.

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 DIARRHEA. Sold by Druggists in every part of the world. Beware and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

Agents Wanted.
Wanted—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game"; also for "Traffic in Girls." Immense sellers. Price \$1.50, 50 per cent commission. Outfit free. Send 15c for mailing. Both outfits 25c. Also district managers for easy payment. Instalment plan. Permanent work. \$2,000 to \$5,000 per year profits. Particulars free. Address A. B. Kuhlman Co., Chicago, Illinois.

FROM OXFORD.

We held services the 29th for the first time in our new house of worship. We have a substantial house, beautiful inside and out. The foundation is concrete, the walls are pressed brick, and the roof is asbestos shingles put on in diamond shape. Oxford Baptists are proud of their new house, in part because they have been thinking and talking for some years of building. Like practically all congregations who erect a new house, we have some debt, but not enough to occasion any alarm or distress.

There are some splendid people in Oxford, and it is a pleasant and healthful place to live. Now that we have our new house, we are hoping and praying there may be marked improvement along all lines.

We trust that the anti-mission spirit has seen its best day in this section. It is good to be able to say that we have two members, each of whom is supporting a native missionary in China. We also have a deacon who has the habit of sending his pastor to the convention, and even included the pastor's wife. Such favors are appreciated by this pastor and his wife far beyond the intrinsic value of the gift.

We gladly welcome the Baptist each week, and trust that its number of supporters may largely increase.

Sincerely,
C. N. JAMES.

FROM LOUISVILLE.

It has been some time since I wrote you. I am so sorry I could not be with you all at the convention, but I was next to it. I was in a glorious revival at Louisville, Ala. We had the pleasure of having with us Rev. J. A. Jenkins, of Montgomery, who is now giving himself to the evangelistic work. A more consecrated man I never saw and his sermons were simply grand, listened to with an eagerness for eight days and nights that you seldom ever see. The brethren put in extra seats and then the large auditorium would scarcely seat the people. Bro. Jenkins is surely one of Gods anointed, filled with the spirit of his Master, seeking only as I believe to do the will of Him that called him, and I can most cheerfully recommend him to the saints throughout Alabama. There was not a dragging service and we had 21 additions. The members were urgent in their request for me to secure his services for another year, which I did, and he booked us for some time in 1911. On Saturday evening the ladies in the absence of Mrs. Cumbee and myself brought to our home more than a pounding of good things such as we need. They are noted for such things and we have a member that goes the whole hog, for every winter he sends me a hog ready dressed. Nor does he credit his subscription with it, either. I must say, to its numbers, we have the best church in East Alabama. We averaged last year 75 persons at our prayer service and 75 in the Sunday school. This year about the same in prayer service and in Sunday school 125. Last year we gave for all purposes nearly \$1,000. We have more than doubled in membership in the past three years. I am proud of the Louisville Baptists. With kindest regards and best wishes I am sincerely yours,
R. A. J. CUMBEE.

FROM ASHLAND.

I feel that I would be other than a dutiful pastor were I not to write you how nobly the church at Ashland is moving forward in the Lord's cause. The church seems to have caught a new vision of God's work and a larger vision of its duty, judging from the work during the last few weeks.

On the third Sunday in March my theme was "Giving the Gospel to Every Creature." The offering was two bright young men volunteered to go as missionaries to the foreign field and \$87.80. On Wednesday following the W. M. U. added \$8.35 and on Sunday following the Sunday school added about \$4.34, making a total of about \$70.45 for missions during our mission week.

Then the first Sunday in April the church granted me a leave of absence to attend the Southern Baptist Theological Seminary during the last quarter of the term, and last Friday I received a check for \$31.27 from the W. M. U. telling me to attend the Southern Baptist convention and the World's Sunday School Convention. So I am now in Baltimore attending the Southern Baptist Convention and will go to Washington next Tuesday to the World's Sunday School Convention.

During the winter and spring the Wednesday night prayer meeting has been well attended. The special feature of the prayer meeting has been the attendant power of the spirit.

The Sunday school, as has been its custom, is doing efficient work.

The W. M. U. has been well attended during the winter and spring and has added the names of many new members to the roll.

Our much loved and consecrated sister, Mrs. O. L. Pruef, is proving herself to be a model Sunbeam leader.

This is a noble people and I ask you and all who read this to pray specially for me that I may be the pastor that so noble a people deserve. Pray for us that the Lord may give us a great revival this summer.

Yours in His service,
J. W. DEAN.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace twenty nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian and other foreign-speaking peoples in Chicago and its environs. In addition to this the Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions.

Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.



comprises a tea and coffee, each supreme in its respective field, each characterized by exquisite quality, distinctive flavor, palate-delighting tang and dainty packing.

VOTAN COFFEE is a special importation from Central America and Southern Mexico, where the world's highest grade coffees are now produced, straight to New Orleans, one of the world's greatest coffee importing ports—a city long famous for its good coffee. And there, in one of the most modern, sanitary and perfectly equipped establishments of the kind in the country, **Votán Coffee** is sorted, selected, cleansed, blended, roasted and packed with all the care, skill and science known to human experience.



We offer the **VOTAN LINE** to the consumer as embodying the very ultimate degree of coffee and tea perfection; and our guarantee of money refunded if it fails to please, stands back of every can and canister.

VOTAN TEA, like **Votán Coffee**, is the best to be had. It is a skillful blend of the most superior and satisfying teas grown. Its very appearance is an indication of its quality—leaves full, clean and free of dust. When brewed it is of crystal-like clearness, handsome to look upon. Its taste and mildly stimulating properties are all that the most fastidious can desire.



There is an exclusive agent in your town (if not, write to us).

The Reily-Taylor Co.
NEW ORLEANS, U. S. A.



BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

6% ON YOUR MONEY

The statement of December 31, 1909, compared with that of December 31, 1908, shows that the Jefferson County Building & Loan Association gained \$140,000.00 in assets during the year 1909.

WRITE FOR STATEMENT

If you have surplus or idle money on which you would like to get 3 per cent every six months, this statement will interest you.

Jefferson County Building & Loan Association

217 N. 21st Street, Birmingham, Ala.

F. M. Jackson, Pres.
W. H. Woolverton, Att'y.
Chappell Cory, Gen. Mgr.
W. A. Pattillo, Secretary.
F. F. Putman, Treasurer.

IN MEMORY OF ARCHIE D. McDONALD.

A face and form so much beloved
Has vanished from our sight,
And hearts are left in sadness—
We wonder why 'twas right.

Her deeds were pure and kindly,
Her voice was sweet and low;
A flower from God's own garden—
That's why we loved her so.

"A perfect woman nobly planned"
In every walk of life;
Dutiful daughter, truest of friends,
A faithful, loving wife.

Send solace to the husband,
That is left so sad and lone,
Who often feels that on this earth
He can not have a home.

Prepare for him, oh, Father,
A mansion in the skies,
Where reunited with the loved,
He can dwell in Paradise.

To the father and the mother,
Who so keenly feel her loss,
Oh! may they sometimes understand,
Help them to bear the cross.

She has only gone to that fairer shore
That's built in the skies above
To await with joy and gladness
The coming of the loved.

So as time rolls on and the years go by
One by one do we pass away;
May we all be gathered around the
throne.

In the land that is fairer than day.
MATTIE McD. JONES.
Rockford, Ala., May 4, 1910.

THE DEATH OF A BABE.

On May 13 the angel of death visited the home of Mr. and Mrs. J. C. Sadler and carried away their four-months-old babe. While it saddens our homes and grieves our hearts to give up our little darlings, they are at rest, and may these thoughts give comfort. We shall meet again our loved ones. They can't come back to us, but we can go to them. We extend our sympathy to the family in their sad bereavement, and in this dark hour may they bow in submission to the will of our dear Lord, who can give comfort.

We shall sleep, but not forever—
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.

C. C. REDMOND,
McWilliams, Ala.

A TRIBUTE OF LOVE.

On Tuesday, April 19, the death angel visited the home of Mr. R. J. Compton and claimed for his own his beloved wife. She was a true and loving wife, a kind and affectionate mother. She was a noble woman and had many friends who will miss her. She was a member of Nanafalia Baptist church, a faithful worker in the Sunday school, a member of the Ladies' Aid. Whereas, God has seen fit to take her from our sight, but not from our memory, we bow in humble submission to the will of Him who doeth all things well. While we shall miss Cousin Bet greatly in our church in different services, she has finished the work God had for her to do, so He took her to dwell with Him in that sweet by and by.

HER COUSIN.

"That once loved form now cold and dead
Each mournful thought employs."

Little Gladys May, daughter of W. A. and C. C. Wright, was born December 14, 1906, and died April 11, 1910. She suffered with whooping cough in a very severe form. The writer was present in the last hours—to weep with those that wept, to share with the heart-broken, to see a father and mother surrender to God and say, "The Lord giveth and the Lord taketh; blessed be the name of the Lord." Little Gladys fought the grim monster like a little soldier, but the last came when a dying, victorious smile lit up that innocent face and little Gladys fell into the arms of Him who has the keys of death dangling from His girdle.

I take these little lambs, said He,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest.

Farewell, little Gladys, for a few days and we'll come to the city of mansions; for we sorrow not as those that have no hope. May God's blessings attend this sad dispensation of His providence. We sympathize with the father and mother and the two sisters, Jennie and Viola, and a little brother, Grady. "Be faithful until death and I will give thee a crown of life."
H. M. JONES,
Cullman, R. 5.



WHY YOUR ENGINE IS IN THE IHC LINE

YOU want the simplest, most economical, most reliable and most durable engine made. You want the one that saves the most work, time and money. In short, you want the engine that pays the biggest dividends. That is why your engine is in the IHC line.

After carefully investigating other engines, thousands have chosen from the IHC line. They now know what perfect power-service means, for IHC engines are unequalled for running the many machines on the farm—such as cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, pump, etc.

Wherever you go—IHC engines are giving satisfactory service. Judge by what they are doing for thousands. Judge by comparison—point by point—with other engines. To be absolutely sure of getting the engine that will mean most to you—choose out of the line of

IHC Gasoline Engines

A Size and Style To Suit Every Need.

You will get the engine that is best adapted to your work. You will get the engine that will work simplest, cheapest and best. You will get a simple engine that you can depend on. IHC engines are made in many sizes and styles. Whichever one you choose—is best in its class.

IHC Vertical engines are made in 2, 3 and 25-horsepower; IHC Horizontal engines (portable and stationary) are made in 4, 6, 8, 10, 12, 15, 20 and 25-horsepower; Famous air-cooled engines are made in 1, 2 and 3-horsepower; Hopper cooled engines are made in 2, 2½, 3, 4, 6 and 8-horsepower; and there are also IHC sawing, spraying and pumping outfits—besides the International tractors—successful in every contest, winning the highest honors at home and abroad—made in 12, 15 and 20-horsepower sizes.

See the local International dealer at once. Let him tell you all about the IHC engine that meets your needs exactly. You will be well repaid for your visit. If you prefer, write direct to us about the engines you are most interested in and we will promptly send you catalogues and any special information you request.

INTERNATIONAL HARVESTER COMPANY OF AMERICA
(Incorporated)
CHICAGO U S A



THE IHC LINE

NATURE'S SOVEREIGN REMEDY



Good health is essential to prosperity, and HARRIS LITHIA WATER is essential to good health. The Kidneys and Liver are just as important as the heart, it being their duty to carry off all impurities accumulating in the entire system, and if they are not in the proper condition to perform accurately that duty it leads to headaches,

dizziness, backaches, nervousness and a generally depleted body. It is important to keep the Kidneys, Liver, Bladder and Stomach in perfect condition, and just as important to be careful of the remedy used. HARRIS LITHIA WATER is nature's own remedy, safe and effective. Get it from your druggist and begin drinking it today.

HARRIS
LITHIA SPRINGS CO.
Harris Springs, S. C.

HOTEL OPEN
From June 15th
to Sept. 15th.

COLUMBIAN



COMBINATION
LATH & SHINGLE
MACHINE

"It Turns
Your Waste Material
Into Dollars."

THREE MACHINES IN ONE.

SHORT Log Saw Mill, Lath and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use.

It's a Big Money Maker.

Write for circulars and particulars.
Manufactured only by
COLUMBIAN IRON WORKS,
Chattanooga, Tenn.

KODAKS, \$1.00 AND UPWARDS.

Spring is here. Get your Kodak NOW. We save you money. Write for catalogue and prices.

We Develop Films Same Day Received.

Best work, low prices and quickest service. Write for catalogue and prices. Address
E. O. ZADEK JEWELRY CO., Mobile, Ala.
Kodak Division Dept. 1.



"For God's Sake Do Something"



We have answered this cry in our new book "Fighting the Traffic in Young Girls" by Ernest A. Bell, U. S. District Attorney Sims and others. The most sensational indictment of the White Slave Trade ever published. It tells how thousands of young girls are lured from their homes annually and sold into a life of sin and shame. The Cincinnati Inquirer says: "Of all the books of the season the War on the White Slave Trade is the most helpful; it should be read by every man, woman and child." Agents are making from \$5.00 to \$15.00 a day selling this book. Over 500 pages. Many pictures. Price \$1.50. 25-cent terms to agents. Outfit free. Send \$1.00 for forwarding charges. Book sent to any address post paid upon receipt of price. American Home Supply Company, Pope Building, Chicago.

PARALYSIS Locomotor Ataxia Conquered at Last. Chase's Blood & Nerve Tablets does it. Write for Proof. Advice Free. DR. CHASE, 224 North 10th St., Philadelphia, Pa.

TAPE WORM Expelled alive in 60 minutes with head, or no fee. No fasting. 48 page Book for 2c stamp DR. J. NEY SMITH, Specialist, 330 N. 12th St., St. Louis, Mo.

Substance of Their Opinions.
 "In ten days I was well, sound and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exactly the words of a man who was an habitual drinker and frequently drank a quart of whiskey a day. After eight years' continuous intoxication he went to Dr. Woolley's Sanitarium with the result above described. People from all over the country go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice of over thirty years. Dr. Woolley's book on these diseases and their cure can be had with his compliments. Address him No. 106 Victor Sanitarium, Atlanta, Ga.

First Aid to Parents.
 Every parent is a doctor and must treat the simpler maladies of his household as well as his domestic animals. Simple injuries sometimes lead to blood poisoning. For festering cuts, bruises, old sores, chronic ulcers, boils, carbuncles, bone-felon, burns, poison oak and many other ailments, parents will find "Gray's Ointment" an ever-helpful and efficient friend. In thousands of homes all over American and in foreign countries Gray's Ointment has been the valued friend and helper of parents for more than half a century. Get a 25c box at your druggist's, or if you have never used it, send your name for a small free trial box, which we will gladly send postpaid to demonstrate its value. Address: Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.
 Dr. Chas. E. Phelps, of Roberts, Mass. Writes "Gray's Ointment is my main dependence in cases of carbuncles, and unhealthy granulations, ulcers and blood-poisoning."

Now Ready
"PAUL DOUGLAS, JOURNALIST,"
 by CHARLES M. SHELDON.
 If the reader cannot absolutely spare the time from other things he had better not take up this book for he will become so absorbed with the story and the problems that it involves that he will probably not lay it down till the last page is read. It is written in that easy, natural, charming style peculiar to Mr. Sheldon, and all the while enforces high principles and beautiful living.—Northern Christian Advocate.

Cloth, 300 Pages, \$1.00
 ADVANCE PUBLISHING COMPANY
 CHICAGO.

Watch Cleaning and Repairing.

Work intrusted to us is certain to receive careful and intelligent treatment from expert and skilled hands.
 Clocks cleaned, repaired, regulated and set in fine running order.
 Jewelry and small wares mended, cleaned and repolished in the most workmanlike manner.
 All work guaranteed.
 Our motto—Neat, prompt and reliable. Prices right.

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

Dr. Burrows' Summary of Statistics gives the white Baptist membership in the south as 2,218,911; churches, 22,438; baptized last year, 140,980; Sunday schools, 14,093, with an enrollment of 1,131,981. Church property valued at \$37,203,522.

We are glad to know that Dr. J. L. White, who has been pastor of the First church, Greensboro, N. C., for a few years, has accepted the call of the Central church, Memphis, Tenn. It brings him nearer. He is one of our great gospel preachers.

SUMMER SCHOOL.

June 1 to July 16, 1910.
 Forty days of the most thorough class drill ever offered in the state. The most ideal location in all Alabama for a summer school. Sulphur Springs is famed for its pure water and bracing atmosphere.
 A specially prepared drill in every branch required for any grade of teacher's certificate.
 Bear in mind that there is no experiment course with us. The School of Preparation has from the beginning of the uniform system of state examination given special attention each year to this phase of work. Our record is the peer of any other school in the State.

This course offers special advantages for preparing for college entrance.

The fee for the entire session for any grade of work is only \$5. Board in the best homes for only \$2.50 per week.

Lawn tennis, bowling alley, baseball and other like athletic facilities.

May 30 and 31 will be given to enrollment, arrangement of classes, ascertaining the individual needs of each applicant, etc. Class drill will begin June 1 and continue each week day till July 16. We make a specialty of adapting our work to the individual needs of the pupil.

Come and spend a few weeks at one of the most delightful and health-giving summer resorts and avail yourself of one of the best prepared courses to be had in the state for July examination.

SCHOOL OF PREPARATION,
 Sulphur Springs, Ala.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by L. W. Moore on the 14th day of February, 1910, and recorded in Vol. 551, record of deeds, at page 564, in the office of the 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, Ala., on the 5th day of July, 1910, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

That certain real estate situated in or near the town of East Lake, in said county and state, which is designated on the map of Lake Highlands prepared and filed by the East Lake Land Company and recorded in the office of the Judge of Probate of said county, in map book six (6), page thirty-one (31), as lot No. eight (8), block No. twelve-H (12-H).

JOHN W. PRUDE,
 Mortgagee.

WE WILL GIVE YOU \$25.00

of the regular dealers' price, to get one of our automobile style buggies in your section. If you are the first to order, you get the \$25.00. REMEMBER: we guarantee every buggy we send out. If not satisfactory, you get your money back. Our buggies are the last word in style, faultlessly durable, reasonable in price, and our terms are right. Our PONY VEHICLES are the prettiest little buggies built and are universal favorites. We manufacture buggies, wagons and machinery for every purpose.
 Handsomely illustrated catalogs sent upon request. Write for them today, addressing
MOUND CITY BUGGY CO.
 909 South Broadway, St. Louis, Mo.

YOUR Boy May Become a Great Merchant

But not unless he has the necessary training. The business of this institution is to fit young men and women for successful business careers. We have the best systems for teaching Bookkeeping, Shorthand, Typewriting, Penmanship, Salesmanship, Telegraphy, Proofreading, Railroad, Public Accounting, Banking and Civil Service. Correspondence courses for those who cannot attend. Write for particulars and free booklet, entitled "OUR PRESIDENTS," giving a complete history of each, from Washington down to and including Taft.

FALL'S BUSINESS COLLEGE,
 Broadway & 8th Avenue, Nashville, Tenn.

CUT OUT AND MAIL THIS COUPON

Fall's Business College, Nashville, Tenn.
 Please send me your free booklet, "Our Presidents."
 Name.....
 Address.....

To Every Reader of the Alabama Baptist

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.
 We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.
 We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.
 And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.
We Have Everything to Wear:
 We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.
Will You Write us and try us?

LOVEMAN, JOSEPH & LOEB
 BIRMINGHAM, ALA.

Sunday School Periodicals
 Price List Per Quarter.

The Convention Teacher.....	\$0 13
Bible Class Quarterly.....	4
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Junior Quarterly.....	1
Lesson Leaf.....	1
Primary Leaf.....	1
Child's Gem.....	6
Kind Words (weekly).....	13
Youth's Kind Words (semi-monthly).....	6
Baptist Boys and Girls (large 4-page weekly).....	8
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	2 1-2
B. Y. P. U. Quarterly (for young peoples' meetings) in order of 10, each.....	6
Junior B. Y. P. U. Quarterly, in order of 10 or more copies, each.....	5

B. Y. P. U.
 Study and Reading Courses.
 Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.
 The Heart of the Old Testament. By J. R. Sampey, D. D. Cloth, 12mo., pp. 282. Price, 50 cents.
 The B. Y. P. U. Manual. L. F. Leavell, Cloth, 12 mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)
 Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.
 An Experience of Grace. Three Notable Illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

Other Supplies
 Topic Card, 75 cents per hundred.
 How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen.
 Send for price list and samples.

Baptist Sunday School Board
J. M. FROST, Secretary. **NASHVILLE, TENN.**