

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## GREETING FROM THE GENERAL SECRETARY.

To the Baptist Young People of Alabama

My Dear Young Friends: The invitation that has come to me from your secretary, Mr. C. E. Crossland, to visit some places in Alabama and attend the State Convention of the Baptist Young People of Alabama at Troy, has been a great pleasure to me. In advance of personal meeting and acquaintance, I want to offer these words of greeting.

Baptist Young People should surpass all others in their earnest and intelligent desire to be able servants of our Lord and Master, Jesus Christ. This has been characteristic of Baptists of other days, and we who have come after to profit by the glorious heritage that has been left us by the fathers should seek in all things to be worthy of them. It is a significant fact that when the Baptist Young People's Union of America was organized the line of work that received particular emphasis was that of study for service. Other movements put more emphasis on present activity than did the Baptist organization, but ours was an emphasis upon preparation for service through a thorough study of the Word of God and acquaintance with denominational history and a broad and liberal view of missionary enterprise. There can be nothing more valuable than this in the building up of Christian character and in equipping us for Christian service. Whatever other good things the Baptist Young People's Union may have to offer, this always stands out as first and best. It is my sincere hope that our coming meeting in Troy will put such an emphasis upon these Christian Culture Courses that in the coming months they will be taken up and faithfully followed by the multitudes who have not undertaken this work in the past. Yours very truly,  
GEO. T. WEBB.



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Vice-President.



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Vice-President.

An address by Secretary W. B. Crumpton before the Bible Institute at Newton, Ala., and by that body requested for publication in The Alabama Baptist:

In an evil hour I wrote for publication, for the encouragement of other brethren, these words:

"Any man can take Riley's History of the Baptists of Alabama, and in one hour's reading have enough matter for a Centennial speech or sermon."

Of course I meant if he had a vivid imagination to put in the filling, like some of our historians. Not having the imagination, I found it much more difficult than I had thought. Another trouble I have encountered: The historian generally deals charitably with the dead, and magnifies their good points, and that is as it should be.

Two friends agreed to write each other's obituaries before the death of either. They were of healthy stock, and lived many years. Curious to know what the other wrote, they agreed to read the obituaries as written. The first that read dwelt much upon the good qualities of his friend. As he spread it on thicker and thicker, the other's modesty forced him to protest. "But," said his friend, "you must remember I am writing of the dead, not of the living."

As far as I can gather, the Baptists back yonder, one hundred years ago, were very much like the Baptists of today, and you know we have very many now we are not bragging on, and if they were dead it would be hard to say anything good of them. I find myself looking much at the faults and blunders of the fathers. These I shall deal out only as I may hope it will be of profit to the Baptists of today.

It is a singular coincidence that the Methodists and Baptists are each celebrating 1908 as their Centennial year. I am surprised that the former did not have theirs five years ago, for in May, 1803, Lorenzo Dow, the notable, eccentric Methodist preacher, preached near St. Stephens, in Washington county, having accompanied a batch of immigrants from Georgia. Doubtless there were Baptists in the State at that time, and probably preachers among them; but at this time we have not discovered the record of their coming. But our Methodist brethren seem to have chosen to celebrate the permanent coming of their people into the State. A conference in South Carolina in 1808 appointed a Brother Sturdivant to travel and preach in this territory. He had to travel near 400 miles on horse-back, and began his work about Tuscaloosa. So much for the Methodist Centennial.

Let us imagine, if we can, all these railroads blotted off the face of the map and every dirt road as well. No telegraph, telephone, automobile or anything of the sort dreamed of—no steamboats on our rivers. Now and then a trail made by Indians through the thick woods—one notable trail running through the State from Nashville to Pensacola. We are told that Pensacola was a trading port for rice, bees-wax, hickory nut, oil, tobacco, tallow, hides and turpentine. There were three settlements, one on the Texas river in Baldwin county, one at St. Stephens in Washington county, and one in Madison county on the Tennessee river. There were no sawmills, of course, and that meant dirt floors for all houses, and these houses built only of mud or logs, covered, doubtless, in many instances, with bark or straw.

Among other things brought along with the first settlers, and that of most importance, was religion. Those must have been times that tried men's souls. Breaking up old ties and starting out in the trackless wilds, surrounded by savage Indians, certainly the godly among them gathered about the camp fires while en route, and af-

ter they had reached the settlements to invoke the Protecting Hand, we can imagine their first Sunday in the new country. Probably one or more preachers were with every considerable number of settlers, and availed themselves of every opportunity to preach. The new comers were not all religious; the sons of Belial were along—the tares and the wheat growing together. How long they remained after the settlement without church organization, we do not know. We are equally ignorant about what circumstances led them to organize. Doubtless the reckless behavior of the unrestrained and ungodly hastened it.

All we know now is that on October 8, 1808, one John Nicholson, a Baptist preacher, organized, in the home of James Deaton, the Flint River church, consisting of about one dozen souls, and that two other preachers, John Canterbury and Zadock Baker, are mentioned as his co-laborers. It is hoped that, before we are through with the celebration of this Centennial year, we will dig up material which will show that other churches were formed before this date. Let us not forget that one of the great objects of the celebration is to induce our people to study history and gather together historical information, which shall be preserved for future generations. Much valuable information has been gathered in the past, but because there was no suitable place to store it for preservation, it was lost. Sometimes a fire did the work; sometimes the death of an old servant of God, whose library and papers fell into the hands of children who felt little interest in their contents.

The State of Alabama has now established a department called the Department of Archives and History for the preservation of historical matter of this character; not only its preservation, but its classification, so that one can easily find at the capitol in Montgomery historical information of every character. This movement on the part of the State should be applauded by every good citizen and its superintendent encouraged. The denominations have had too much to do with the history of the State to be ignored. Good government, education and temperance have found their most ardent friends among church people. What they have said and done is a very important part of the State's history, and the State has done well to recognize it and make provision for the preservation of important data, which was being destroyed by accident and neglect.

An illustration of the value of a celebration like this is brought to light by a recent article, published in The Alabama Baptist, by Rev. R. S. Gavin, the pastor of the First Baptist church in Huntsville, giving a history of that old church, showing that the summer following the organization of the Flint River church the same preachers organized that church, and two of the brethren, John Canterbury and Zadock Baker, served as pastors at different times. Thus he corrects a statement in Riley's History, which makes Bassett's Creek in Clarke county, near Choctaw Corner, the second church organized, the date being fixed at March 31, 1810. The data upon which Brother Gavin based his conclusion was the old church records, found in the possession of an old member of old Enon, now Huntsville church.

The preachers one hundred years ago were not men of education. They knew no books except the Bible and Hymn Book. These they carried in their saddle-bags into the pulpits with them.

The pulpits were built high against the wall to represent the "candle-stick" mentioned in the Book of Revelations. The preacher was supposed to be the candle. They were boxed in, and had a door opening on the inside with a

button to it. Thus the preacher could easily and securely fasten himself in. Coming late on horseback through the dust, it was not uncommon for them to change their linen. Some were mean enough to say a small bottle of "the ardent" would be found in the saddle-bags along with the Bible and hymn-book, which was used to stimulate the speaker.

It is in the memory of many of us when the hymns were "lined out" in all the country pulpits. The whole hymn was first read by the preacher, "suelto to — meter," and then the first two lines were read. The leader would "pitch the tune," the congregation following. That was the congregational singing of the olden time. Not a great number of hymns and tunes were sung; they soon became well known to everybody. Many of these old preachers were great singers. It was no uncommon thing for one of them to sing a solo while seated in the pulpit. Many times the congregations were more affected by this song than by any other part of the service, manifesting it by weeping.

The preaching was for the most part exhortation. There were then, as now, "doctrinal preachers"—men with logical minds, who were students of the word, backing up every proposition by quotations from the Bible. Much store was put upon their interpretation of Scripture. There were then, as now, others who skimmed over the surface; they were not students; they could not be. They picked out Bible incidents and weaved in illustrations and anecdotes and were effective soul-winners.

To the end of time these two classes will go, each supplementing the work of the other.

The lining of hymns, the long prayer, a sermon for one hour and a half or two hours, followed by the brother appointed "to follow," maybe for as long a time, extended the time of the service anywhere from two to five hours.

Much of the preaching must have been doctrinal, preference being given to points of difference between denominations. There were men who carried theological chips on their shoulders, daring any man to knock them off. The Baptists and Methodists both had men who were uncharitable enough to say bitter things of each other. Probably the Baptists excelled in this, as the Methodists could be restrained by those higher in authority. The more bitter the attacks, the more it insured the growth of the other denomination. Peace-loving people, even where they held to Baptist principles, have often been driven from us by good-meaning brethren who dealt in severe denunciation.

It is sometimes said by zealous speakers: "The Baptists and Methodists through all the years have stood shoulder to shoulder." That sounds good, but it has been seldom the case that they got along smoothly. It is not the case now outside the cities and larger towns. The feeling between the two is not so bitter as it once was; but, differing so radically at almost every point as they do, it is hardly possible that they will ever harmonize. But, more and more, each will grant to the other freedom in a free country.

However, this much can be said of the two—they are the two great denominations who care for the common people. They have literally gone out into the highways and hedges and brought in the poor, the lame, the halt, the blind. Alabama would be today almost a waste, howling wilderness, morally, but for the Baptists and Methodists. The Presbyterians and Episcopalians have been content to linger about the towns; some others have been bush-whackers, always ready to capture the stragglers from

any camp, but seldom going out after the enemy.

Let us hope that the next century will find all Christians of every name agreeing on the two propositions—the world is lost in sin, and Jesus Christ is their only Saviour. It would be a glorious thing if they could unite further without a compromise of principle; but if this is impossible, it behooves them to show the Christian spirit in their intercourse one towards the other, and thus magnify their Master in the eyes of the unbelieving world.

As to debates, I do not recall any notable debates ever had in Alabama. Their utility I very much doubt. It was Abraham Lincoln who said about something: "Those who like that sort of a thing, that is the sort of a thing they like." Some like religious debates. I confess I do not.

Having spoken of the mode of discussion of differences in the olden time, who knows, after all, but that God overruled and thus saved us today from a boneless religion? As Dr. Riley in his history says, "To have begun with declarations diluted with a finical conservatism would have meant gradual extinction."

A boneless, sapless, tasteless, one-thing-as-good as another sort of religion is not worth the having. An old grandmother was seen chipping something in her cup of tea, which the grand-daughter had taken extra pains to make good and strong. When asked for an explanation, the old lady said: "It is calamus root, my child; I always like for my tea to taste of something." Earnest people are that way about religion. It ought to mean something.

The great split among the Baptists about '33 on the mission question was the culmination of a long controversy. Be it known that the Baptists were not at first called Primitive or Anti-Missionary and Missionary Baptists. They were simply Baptists. The Flint River Baptist church, it was at the beginning, though now it is the Flint River Primitive Baptist church. These distinctions came years later. The immigrants coming from the Carolinas or Virginia originally knew of the State church and its oppressions. Baptist preachers had been put in prison because they dared violate the laws in favor of the State religion. Property had been levied upon to pay the tax to support the pastors of the State church. Is it any wonder they were prejudiced? They were naturally suspicious of everything new to them.

Very early in the Alabama settlements, many opposed first salaried preachers, then missions, then Sunday schools, then ministerial education, then temperance societies.

In 1814 Flint River Association, with seventeen churches and 1,021 members, was formed in Tennessee, though most of the churches were in Alabama. As their name implies, many of them were as hard as Flint. This is clearly seen by the famous "Non-Fellowship" resolutions passed by the Association about 1839 or 1840. They were leveled at the churches and individuals who had anything to do in any way with the missionary societies, Sunday schools or temperance societies. They dared not contribute to one of these. The formations of societies outside of the churches had been recommended by the Muscle Shoals Association as the best means of satisfying the missionaries and to keep the question out of the Association; but the device only proved to be a boomerang—the societies met in annual session at the same time and place as the Association, and the conflict was joined. The Flint River Association declared non-fellowship for the Muscle Shoals and all such. Some of the churches withdrew from the Muscle Shoals and formed an Anti-Missionary Association. The end soon

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came to this Association, as it has come to the Flint River. I suppose the latter is barely alive, having a few churches scattered long distances apart in three States.

The long-suffering spirit of the missionary brethren in those days was beautiful. They resolved to "bear and forbear." This was their spirit everywhere. Time and again they were denounced and their efforts failed, but they patiently endured it.

At one Association the letters deplored the dearth of ministers; many of the churches were pastorless, and spiritual declension was manifest everywhere. A motion was made that missionaries be appointed to travel in the bounds of the Association to somewhat supply the destitution. It was voted down. Another resolution fared better. It read as follows: "The Association recommends to all of the churches strict adherence to the example of the Lord Jesus Christ and the practice of the Apostles." This had reference to immersion and the Lord's Supper. The example of the Lord and the practice of the Apostles had no weight when the question of missions was involved. The greatest missionary that ever lived was our Lord. What marvelous sermons He preached, and how He traveled for three years! What an example He set for His followers! The Apostolic practice was to go in obedience to their Lord's command. It is marvelous to this day the influence our anti-mission brethren are exerting over the missionaries.

They are few in number, but they denounce mission boards, Sunday schools, ministerial education and all church collections. Their spirit has not changed in the least. Whole associations in Alabama, calling themselves Missionary Baptists, allow these attacks to dampen their zeal, though they do not for a moment endorse the doctrines of the opposers.

Sometimes the question arises, which party split off from the other? Our anti-brethren claim that the Missionaries withdrew and they were left, the Primitive or First Baptists. But there is absolutely nothing in this contention. Where the Anti's were the stronger in any church, of course they held the church, and the Missionaries pulled out and formed a new church. In many cases maybe the majority—nobody knows—the Anti's seceded and left the Missionaries. All the churches called Liberty, Harmony, Freedom, Fellowship, Unity, Providence and Alm-well were doubtless driven out by the non-fellowship resolutions of the Anti's.

The split came after years of strife. Maybe it would have been better for the cause if the Missionaries had been more aggressive and brought on the separation earlier. But who knows? The Lord is among His people. Even their follies and foibles and sins He often overrules for the advancement of His cause. Of one thing I am certain—the Missionaries need to be more aggressive today.

I suppose the stereotyped phrase, as often heard in the letters at country Associations, "We are all at peace," was introduced about this time. It has lived nearly its three score years and ten, and very properly is going out. A letter once read as follows: "We have no pastor; we have had no additions the past year; our house is out of repair; we have no Sunday school or prayer meeting. We are all at peace. Brethren, pray for us." Whereupon Brother T. M. Bailey, who heard the letter, said: "There is peace in the graveyard, too."

One would have thought the Missionaries, now that they were free, would have leaped forward to the task they had been eager to do; but they were hindered still, either by covetousness or because too many with the Anti spirit had remained among them. We will take the Muscle Shoals as an illustration. They were organized in 1820. Twenty-six years later, by a

bare majority, they declared themselves Missionary, or, as the historian puts it, "Missionary in name, at least." The next year, 1847, their first missionary contribution reported was \$342.22 from 28 churches and 2,447 members. The figures for missions never went beyond that sum but one year for six, and on for years that sum was not greatly increased any year, but frequently dropped below those figures. This is very much like the churches and associations now. I know churches which paid their pastor 20 years ago the amount they pay today, though they have increased in numbers and in wealth, and the living expenses of the pastor have greatly increased, and the sum paid in the beginning was shamefully insignificant. So of the mission contributions of the churches. It would seem that a pastor would be ambitious to increase the contributions of his church each year until it should reach a point worthy the great cause they are giving to.

Before leaving the incident of the Muscle Shoals, let me say to their praise: The first year after they became a missionary body, they began to help on ministerial education; they sent delegates to the Southern Baptist convention; the churches sent queries to the Association about drunkenness among members; they helped widows and orphans of the ministers; they recommended the reading of a religious paper. Sabbath schools and Foreign Missions were discussed, and two years only passed before they were considering plans for the establishment of a school. Here is proof positive that when the mission spirit gets hold of people their vision is broadened, and they become friends to every good cause. And it can be as clearly shown that where the cause of missions has but little hold, every interest is neglected.

In the early days of the Baptists there were strong, cultured people who occasionally dropped into the State. Many a rude community or backwoods Association has been marvelously lifted into new worlds by the coming of such a man. It ought always to be the case, but how often we have seen the man of culture drop to the level of his surroundings instead of lifting the people to his! Many a man with fine training, noted among his neighbors as "learned" or as the "best preacher" in his section, finds it easier to float with the current, and is content to drift, when he might set in motion currents which would revolutionize the community for good.

In reading the few histories we have, it is interesting to note the important part the Queries sent up by the churches play. After the preaching, the answer to Queries excited the greatest interest. They had no reports in the Associations on different subjects, as we have now; they had no religious newspapers in which questions of church order were discussed. So the only way to have a matter passed upon by competent authority was for some church to put a Query in its letter.

One Query I recall was: "What should be done in reference to members who moved away without taking their letters with them?" The answer was, if the party was a wife or slave, leniency was recommended; but in the case of a man, exclusion was the remedy.

The "Circular Letter" was another matter of great interest. Usually the ablest man among them was appointed to prepare the letter on some important topic. It was generally aimed at some prevailing trouble. If there was dissension and strife, the letter would be on brotherly love. If Armenianism was rife, the letter would be on the doctrine of God's sovereignty. If the Methodists were attacking close communion, it would be in defense of that custom—of course this involved the question of baptism. This letter was a sort of declaration, and was borne by the hands of the corresponding messengers to sister Associations. One

of these letters, written by the Canaan Association—now the Birmingham—sent to the Flint River Association, proved the candle that touched off that barrel of powder—the "non-fellowship" resolutions. I am curious to see the contents of that letter.

In times of spiritual dearth days of fasting and prayer were frequently recommended by the Associations to the churches. It would be interesting to know how far the recommendation was followed, and note the effect upon the churches. In all these resolutions it was recommended that the brethren who owned slaves should excuse them from labor on that day and allow them, with their families, to repair to the places of worship with the whites.

The religious training of the colored people was the subject of frequent resolutions by the Associations all over the State, showing that the Southern slave owner had a tender interest in the religious welfare of the slaves. What would they have been without that training? Slavery was wrong; its blighting influence will be upon the people of this nation for all time; but as a missionary agency to the black race it surpassed anything ever inaugurated, though man did not so intend. If God shall finally use the American negro for the evangelization of the dark continent, Ethiopia will have reason to stretch forth her hands in thanksgiving to God for the enslavement of her fathers. God's overruling providence is certain to bring this to pass.

The first Association formed wholly in Alabama was the Beckbee, afterwards the Bethlehem, in 1816. The Flint River was the first, in 1814, but it was partly in Tennessee. The Cahaba was the next in 1818; the Alabama a year later; then the Bethel and Muscle Shoals in 1820. In 1821 there were 70 churches and an estimated membership of 2,500. Three or four years later the number had grown to 128 churches and about 5,000 members.

In 1823 a preacher by the name of Randallson, late of Louisiana, through correspondence requested all who favored the organization of a State convention to meet at Salem church, near Greensboro, in October, 1823. Only about 20 met.

Quoting from Riley's History, we discover this bit of history, which will prove an inspiration to the women of our churches:

"Here was met the same embarrassment which had all along prevailed. If the meeting meant anything, it meant missionary expansion. But what do those Baptists mean who have thus met together? Are they 'all of one accord in one place?' or have the opposers met the advocates of the scheme here in order to foil the attempt to institute such a measure? These were perplexing questions in this infantile movement in 1823. A distrustfulness was manifest of every hand. But confidence became stiffened when it was ascertained that there were delegates present from seven societies, which were distinctively missionary in character. And significance attaches to the fact that these seven missionary societies were founded by Christian women, and were operated by them. These Baptist women, as far back as 1823, had missionary societies of their own in some of the Baptist churches in Alabama, and they were responsible for the presence of nearly one-half of the delegates who constituted the first convention organized in the State. These woman societies at that time were seven in number. They were reported from Bethel, Jonesboro, Salem (Greene county, where the convention was being held), Claiborne, Elyton, Rouse's Valley and Greensboro.

"The Missionary spirit among the Baptist women of Alabama was without concert of action, as that was altogether impracticable in widely separated regions, and with no means of inter-communication. It was the spontaneous impulse in several localities

in which these organizations existed. It was the spiritual inheritance of that zeal which fired the hearts of noble women in the days of the Master's personal presence in the world. It was but an echo of that spirit of gratitude to Christ which, in the early days of Christianity, prompted delicate women to stand unshrinking before the onset of wild beasts, or to sing praises, while destroying fires curled round them at the stake.

"The following extract from a letter from the Ladies' Aid Society of Jonesboro to the first convention of Alabama Baptists, signed by Harriet Harrison and Cassey Holcomb, fully indicates the spirit which impelled the noble women of our churches in those early days:

"Being fully convinced of the importance of missionary operations for the spread of Divine truth, which the rich of their abundance are casting into the treasury of the Lord, we wish to bear some humble part in so glorious a work. Nor can we fail to derive encouragement to the exercise of charity from the approving declaration of our blessed Saviour concerning the poor widow who cast only two mites into the treasury. And as Phebe was bearer of the epistle of Paul to the Romans, and Priscilla and Chloe were helpers, so would we reach forth a helping hand and assist in carrying into effect your laudable design."

"Among the contributions made by these worthy women during the year was that of Miss Elizabeth Stark, who gave her watch and chain; another by a member of the Ladies' Society of Montecello, who contributed two pair of socks, knit with her own hands.

"The present 'woman's movement,' so far from being an innovation, therefore is simply the revival of a long-suspended interest, and for the sake of Christianity it has been revived none too soon."

The first convention did not adjourn until they put it on record they were a Missionary body, for \$325 was the sum put in the treasury for missions. Fifteen men were put out as missionaries, to spend six weeks in active service at one dollar per day and traveling expenses. No better plan has been devised for country work than this. Six weeks in the summer covers pretty much all the time in the year when congregations can be had at the churches on week days.

Nor did the new convention adjourn until they showed their interest in a substantial way in ministerial education and denominational education.

All was not smooth sailing after the organization of the convention. The opposition grew more bitter with the passing years.

The brave work done in the appointment of fifteen men was a failure with most of them, and Hosea Holcomb says in plain words it was because most of them were either opposed to missions or lukewarm on the subject. That was not the last time a blunder like that was made.

Many times the idea in making appointments has been: Here is a place for a man, and here is a man that needs the place. Then many a man has been appointed to placate him or his following. Disaster is certain to follow where a man receives appointment who is not thoroughly in sympathy with the work.

The tenth session of the convention was at Grant's Creek church, in Tuscaloosa county. Only four messengers were present. Their names should be handed down in history. They were: McCraw, Ryan, Thomas and Hosea Holcomb. The people seemed to be afraid of the convention. One preacher called it "The Beast of Revelation," and others assailed it. Think of a convention of four delegates! Of course the people of the immediate community were on hand. In point of real work, it excelled any session ever held.

They put on foot the establishment (Continued on Page 6.)

# Field Secretary Crossland Writes of B. Y. P. U. Meet

## An Attractive Program

### Who is Expected at Troy?

We want to see you at Troy April 6th if you are:

1. A pastor interested in training your young Christians to be better Christian men and women.
2. A father or a mother interested in the training of your boys and girls.
3. A Christian worker interested in the training of the many young people around you.
4. A young man or a young woman interested in making of yourself the best possible soldier for Christ.
5. An individual interested in the study of the Bible, Christian doctrines, Christian missions.
6. An individual looking for a line of activity to take up in your own church circle.
7. In any way interested in and connected with the growth of the Baptist denomination in Alabama.

You do not have to be a member of a B. Y. P. U. to come. Only delegates from local unions can vote, but visitors will be welcomed. The very fact that your church has no training service for the young people is the best possible reason why your church should be represented by your pastor and a few of your leading young men and women. Come and see.

### Troy's Hearty Invitation:

Quite a number of invitations have been sent out, but we fear that we have not been able to obtain the names of all the unions, especially those organized since the last convention; and if such is the case, we wish them to understand that they are also cordially invited and urged to come.

LET ALL WHO INTEND COMING SEND THEIR NAMES as soon as possible to THORNTON J. WOOD, chairman, so that they may be provided for. All interested in this work will be heartily welcomed.

On the night preceding the opening of the convention our union will give an informal reception to the visitors.

Our best efforts will be given to making the visits to our city a most pleasant one for all, and from the program I know, it will be very profitable.

G. J. HUBBARD,

President B. Y. P. U., First Baptist Church, Troy, Ala.

The following committee in Troy are in charge of the arrangements:

Thornton J. Wood, chairman; H. T. McKinnon, J. D. Murphree, G. J. Hubbard, Misses Bertha Gillis and Corinne Gilmore.

### Montgomery's Hospitality.

All will remember how delightfully they were entertained at Montgomery during the 1907 convention, and they will be glad to know they are to have an opportunity of enjoying Montgomery's delightful hospitality again.

All delegates from North and West Alabama are expected to arrive in Montgomery on morning trains Monday, April 6. Immediately on arriving they are expected to report to the New First Baptist church, where a reception committee will await them. When the proper time comes, these visiting

The fifteenth annual convention of the Baptist Young People's Union of Alabama will meet April 6, 7 and 8 in the First Baptist church of Troy, Ala.

### Monday Evening, April 6th.

8:00. Welcome service and reception to delegates by members of the local union.

### Tuesday Morning, April 7th.

9:30. Song and prayer service—Eugene Ballard, Prattville, Ala.

9:45. Enrollment of delegates and organization.

10:00. "How the Baptist Young People's Union Trains in Bible Study" (to be followed by a conference)—Prof. L. P. Leavell, of Oxford, Miss.

11:00. Recess.

11:15. Convention sermon—Rev. J. W. Anderson, Dothan, Ala.

### Tuesday Afternoon.

2:30. Song and praise service—Prof. E. E. Layfield, Dothan, Ala.

2:45. Report of committees: 1. Secretary-treasurer. 2. Executive committee. 3. Special.

3:00. Session Study in Young People's Societies—Dr. T. B. Ray, Richmond, Va.

3:30. The Monthly Missionary Meeting of the Baptist Young People's Union—Rev. George T. Webb, Chicago.

delegates will be served with a luncheon by the City Union of Montgomery. The New First church has a social room and a complete kitchen for such purposes, and the various unions will entertain the delegates as they pass through to Troy. The train leaves for Troy at 3:50 p. m.

Be sure to come in time for this delightful arrangement.

### What is It All for, Anyway?

Why are we having this Troy convention? What are we going there for? Why do we want to see hundreds of young people there? What is the use of it all, anyway?

Briefly: As young Christians we want to render our best service now and through life for Christ. Much is given the Christian of today, and much will be required of him.

In order to render this worthy and acceptable service, we must be educated in the doctrines of the faith, and we must be trained in the lines of service.

We are going to Troy to hear and see and consult regarding this great question of training for Christian service.

We are going to Troy to gather and to scatter enthusiasm and inspiration for Christian training. We pray for a vision of what duties and privileges the future may hold for us.

We are going to Troy to learn the practical side of this question of training, as well as the inspirational. A useful, trained Christian is not a mere happen-so. God does not surround the human body with a perfect set of hygienic laws and leave the development of the Christian soul to chance.

We want to be better Christians, better Baptist Christians, better Bible Baptist Christians.

If you can join with us on that platform, join us in Troy.

4:00. Open Conference on Methods—Prof. L. P. Leavell.

### Tuesday Night.

7:45. Song and praise service—Rev. J. W. O'Hara, Montgomery, Ala.

8:00. Accomplishments of the B. Y. P. U.—Rev. George T. Webb.

9:00. Our State B. Y. P. U. Work—Rev. Austin Crouch, Woodlawn, Ala.

### Wednesday Morning.

9:15. Song and praise service—Rev. P. C. Barkley.

9:30. Sacred Literature Course—Rev. Samuel A. Cowan, Montgomery, Ala.

10:15. Efficient Officers—Rev. Geo. T. Webb.

11:00. Work of Committees—Prof. L. P. Leavell.

### Wednesday Afternoon.

2:30. Song and praise service—D. F. Bird, Montgomery Ala.

2:45. The Junior B. Y. P. U.—Rev. George T. Webb.

3:15. Junior Conference, conducted by Rev. George T. Webb.

3:30. Miscellaneous business.

### Wednesday Evening.

7:45. Song and praise service—Rev. S. H. Campbell, Troy, Ala.

8:00. Heathen Conditions and What is Being Done to Remedy Them (illustrated with the aid of moving picture machines)—Dr. T. B. Ray.

### A Word to the Pastors.

The most progressive, successful farmers of every agricultural state gather in conventions and conferences to learn how to produce the best grades of wheat, corn, cotton, etc. The scientific farmer realizes the value of this scheme.

It is just as expedient and helpful for Christians to gather to consider plans for producing in our churches the highest type of Christian worker.

I know that conventions and meetings are multiplying on us, but the Troy convention is going to be a meeting devoted to the practical plans for producing the highest grades of young men and young women. If you cannot come yourself, see to it that your church is represented by two or three of its "key young folks." A better plan would be to come and bring them with you.

### The Annual Letter Blank.

In the circular letter mailed was a copy of the annual letter, which we want every local union to fill out and mail to Secretary Davidson a few days before the convention. Fill out as many of the items as possible. We hope to get a report from every Baptist Young People's Society.

### Junior Work Emphasized.

One thing that is going to be emphasized in the Troy convention will be the work of the Junior B. Y. P. U. The department of our work is extremely neglected in Alabama, and will be rather new to us. It is hoped a number of workers will come prepared to listen especially to this part of the program.

Many B. Y. P. U. workers forget entirely that our study courses are the features which distinguish our plan from the plans of other organizations. The Christian Culture Courses will be largely discussed.

### Do Not Forget This Item.

You will prove that you mean business if you come to Troy with a notebook and pen or pencil right handy.

Things are to be said and put on the blackboard that will be worth carrying back home. You are going to have a mighty fine time, but remember that the real pleasure comes to the one who does not neglect duty.

### Pre-Convention Campaign.

Previous to the convention Dr. Webb will be with us in Alabama for a few days' tour. I wish we could touch a large number of places, but that will be impossible, as his visit South is limited.

On Thursday night, April 2d, we will have a great B. Y. P. U. rally in Birmingham under the auspices of the Birmingham District Union. Everybody is invited to this meeting.

The only other definite plan yet arranged is a series of three rallies in Montgomery Sunday, April 5th. Everybody is invited to this also, and all the delegates who can do so should come to Montgomery a day ahead and spend Sunday in Montgomery. Any such who will write B. F. Davidson will be entertained, I am sure.

These rallies are not to take the place of the convention, but are intended to blaze the path to Troy.

### Three Strong Leaders.

The Baptist young people of Alabama, indeed the whole Baptist denomination, are fortunate in having secured the services of three distinguished specialists for the Troy convention April 6, 7, 8. These brethren are Dr. Geo. T. Webb, Prof. L. P. Leavell and Dr. T. B. Ray.

### Dr Webb

Dr. Geo. T. Webb, of Chicago, is the general secretary of the Baptist Young People's Union of America. This is the highest active office in the organized work of Baptist young folks and its field comprises the whole of the United States and Canada.

Dr. Webb's specialty is addressing large conventions of young people (such as we are going to have at Troy); and from him we expect to get blessings that will abide with literally hundreds of our young Christians through life. Read his pre-convention greeting in another column of this issue.

### Prof. L. P. Leavell.

It is as unnecessary as it is impossible to describe the charm and the enthusiasm which Landrum P. Leavell has brought to so many audiences in Alabama. He is known beyond the boundaries of our Southern Baptist convention for his Sunday school work, and yet if there is a man in the south who has studied the work of the B. Y. P. U. and who knows how to tell what he knows, it is Leavell. He has been specially commissioned by our Nashville board to foster the B. Y. P. U. His B. Y. P. U. manual is needed by every pastor and worker.

If you have heard Leavell, you want  
(Continued on Page 12.)

## THE ALABAMA BAPTIST

### TWO LITTLE MAIDS.

Little Miss Nothing-to-Do  
Is fretful and cross and so blue;  
And the light in her eyes  
Is all dim when she cries,  
And her friends they are few—oh, so few!  
And her dolls, they are nothing but sawdust and  
clothes;  
Whenever she wants to go skating it snows,  
And everything's criss-cross—the world is askew.  
I wouldn't be little Miss Nothing-to-Do;  
Now, true,  
I wouldn't be little Miss Nothing-to-Do,  
Would you?

Little Miss Busy-all-Day  
Is cheerful and happy and gay;  
She isn't a shirk,  
For she smiles at her work,  
And romps when it comes time for play;  
Her dolls they are princesses, blue-eyed and fair;  
She makes them a throne from a rickety chair,  
And everything happens the jolliest way.  
I'd sooner be little Miss Busy-all-Day,  
And stay  
As happy as she is, at work or at play,  
I say.

—J. W. Foley, in New York Times.

Dear Mrs. Hamilton: I have thought several times I would write and thank you for the encouraging letters you write to my Sunbeams.

At our last meeting we elected new officers: Laura and Bessie Andress, president and vice-president; Katie Belle Stallworth and Lois Parker, secretary and treasurer.

We are meeting twice a month now. The children keep up very good interest in the work. Our Mission Field is so much help to me, for I have always felt so unprepared for leadership in the work.

We hope that more of the Bands have finished paying their share of money for school buildings. It is an obligation that I hope the Sunbeams may be sure to meet. If you think it wise, our Band will get to work and try to send you the second ten dollars.

I received the envelopes you sent me, but gave them to the president of the W. M. Society, for just at that time I did not think the children could use them to much advantage.

I hope it may be our privilege to have you visit us this year. Our new church is finished, and we will worship in it hereafter.

I think we are to have the fifth Sunday meeting here in May. Perhaps you can visit us then. If so, we will be glad to have you.

Much success to you in your work. Sincerely,

MRS. S. D. ANDRESS.

Beatrice, Ala.

Dear Mrs. Hamilton: Our Sunbeams are endeavoring to raise ten dollars for the El Paso school. You will find enclosed \$5 of that amount. Hope we can send the other soon. Yours sincerely,

MRS. C. T. BRUNSON, Cor. Sec.

Greenville, Ala.

Dear Mrs. Hamilton: You have not heard from us in a long time, and reading so many Sunbeam letters in The Alabama Baptist made me want to write and tell you what we are doing. We have a very fine Band with 54 members. Miss Janie Campbell is our leader, and we all love her very much. Our church has been improved and made new, and the Sunbeams made the money and bought the finial for the steeple. We are sending you \$3.50, just what we have in the general treasury and birthday box. We want you to use it for the schools you are needing money for. We will send you more later on. We want to have an entertainment, and we would be glad to have you send us programs for it. We would be glad to have you visit our Band whenever you can. Your little friend,

MYRTLE JONES, Secretary.

Columbia, Ala.

### WOMAN'S WORK

#### CENTRAL COMMITTEE.

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

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

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

Leader Young Woman's Work—Mrs. J. W. Vese-  
sey, 4804 10th Ave., Birmingham.

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

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

Dear Mrs. Hamilton: Enclosed you will find a check for \$4, which the Sunbeams send for the schools. We will observe this week as the week of self-denial, and will send you more next week. Our Sunbeams haven't done much lately on account of bad weather and sickness. Your sister in Christ,

MISS EULA PARKER.

Jackson, Ala.

Dear Mrs. Hamilton: Etta, Orle and I meet every Tuesday night to make up the program. We are going to move soon, and would certainly like to see you before I leave Alabama. We will have to elect a new leader. Had a good meeting last Sunday and sang several songs. Our Bible reading was Mark x, 13-17. We will meet at Mrs. Nickerson's tomorrow. Hope we will have a nice meeting. Write soon and let me know about the literature. Much love, etc. Your devoted friend,

LOTTIE BARNES.

Siluria, Ala.

Dear Mrs. Hamilton: I have promised my little Band that I would write to let you know what we are doing in Linden. We are hard at work. Our little band of about 20 members have pledged the amount of \$10 for the Sunbeam school at El Paso. Today our collection for the orphanage was \$4.10. Don't you think we are doing nicely? We would be glad to have you come down and meet with us some Sunday. Remember us always in your prayers. Your sister in the work,

MRS. JOHN BLEDSOE, Leader.

Linden, Ala.

Dear Mrs. Malone: Enclosed find \$4.10 for State Missions. We are a new band of workers down here, organized in September with 35 members, and are doing nicely. Have \$2.59 on Sunbeam school in Texas, and \$4.10 for State Missions. I am proud of my children. They are so willing to do all they can. We have named ourselves "Cheerful Helpers." We meet every Sunday evening, and use the regular program once a month. The secretary calls the roll, and each one comes to the table and puts his or her penny in, reciting some verse from the Bible.

You will hear from us regularly. Isn't it a glorious privilege to be a Sunbeam leader? Yea, verily; for the blessings and joys are many. Faithfully yours,

MRS. T. J. BAKER, Leader.

Billingsley, Ala.

Dear Mrs. Malone: Find enclosed check for \$5 for the two Sunbeam schools from the Demopolis Sunbeam Band. They have promised to give \$10 for these two schools next year, so this \$5 pays for the first six months of 1908, and if God is willing we will send the other \$5 in June.

We are as busy as bees today packing our Santa Claus barrel of toys, fruits and clothing for the little ones at the orphanage. Yours sincerely,

MRS. J. D. RHODES, Leader.

Demopolis, Ala.

My Dear Sister: I send enclosed a postal order for \$5, my Sunbeams' Xmas contribution for the school in Yingtak. I am very sorry it reaches you so late, but pray God's blessing may go with it. I have a very interesting band now, and love the work very much. But when I think of the importance of training these little ones to do their part, I feel so incompetent. I feel the necessity of the children being interested in the missionary work and the importance of liberal giving. I so often wish that I could know personally the Central Committee, but should I never see you face to face, my heart is with you, and I feel very near to you. With best wishes, etc., yours in Christian love,

MRS. J. F. HATTIMER.

Fort Deposit, Ala.

Dear Mrs. Hamilton: As I have not written to you in some time, I feel that I should inform you of the condition of the Sunbeams here now. There are hundreds of children at the large cotton mills in this place who could be drawn together and put in working order if only we had a building sufficient. We have a lot already. All that we need is a building. Cannot the Sunbeams help us? I know that we could have better work in our Sunday school and Missionary Society if we only had a church. The Sunbeams send love. Yours sincerely,

LOCIA FOSTER.

Huntsville, Ala.

Dear Mrs. Hamilton: I received your little package today, and I can assure you we are glad to know that you are so interested in the young people's work. I am very enthusiastic over the work myself, and the little pamphlets you left and sent will be quite a help to the society.

I filled out the report of organization, and will send it to you.

Will send you the report for missions later. Pray for us, for little by little we'll try to shine. Wishing you much success in your work, love from the Sunbeams. Lovingly,

EMMA BENTLEY.

Ensley, Ala.

### GROWING STRONGER.

#### Apparently, With Advancing Age.

"In 1896, at the age of 50 years, I collapsed from excessive coffee drinking," writes a man in Missouri. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched, and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously, I drank daily an average of six cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions, and I liked it fully as well as the best high-grade coffee.

"Improvement set in at once. In about six months I began to work a little, and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my age, and apparently growing stronger with advancing age.

"I am busy every day at some kind of work, and am able to keep up with the procession without a cane. The arm and hand that were once almost useless now keep far ahead in rapidity of movement and beauty of penmanship."

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

(Continued from Page 3.)

was to be. The first idea was to educate the young ministers. A farm was purchased near Greensboro. Marion wanted it, but the Presbyterians had established a female school there, and it was not considered wise to put the college there.

New life seemed to spring up with the establishment of the school; the education of the young ministry was the source of inspiration. There were fifty delegates at the next session. Looking back, it seems marvelously strange that men who claimed the Bible as their guide should attempt to keep the plainest command of the Book out of the Association. That is what they did with the question of missions. The reason assigned was that it would create division.

In chapter 4, Holcomb's History, a plea is made that "Baptists shall lead in giving the gospel to the world, inasmuch as they have always insisted that Christianity should be taught and maintained by moral means, by the power of argument and the evidence of the truth, rather than by civil power. They are advocates of light and knowledge and the fullest investigation." We stand on that platform and make that plea today. Baptists are the logical leaders of the world in spreading Christianity. Where they do not lead they are ignorant of their duty and living far beneath their privileges.

How I wish our people would read our history! They cannot conceive of the fearful persecutions our missionary fathers endured right here in our own beloved Alabama. Some of the Antis went so far as to say if the "money-hunters," as they called the missionaries of the convention, should come their way, they would get out with their rifles and resist them. There were some who would not be moved by any such threats. Brave old Hosea Holcomb says: "Let the line be distinctly drawn between the friends and the enemies of missions. Let those who choose to withhold their aid stand aside; and, with the blessing of God, the great body of the denomination will advance like an army with banners to the help of the Lord against the mighty." The language is given of a Peco-Baptist who became a Baptist: "The Baptists manage their affairs with great indiscretion. Conduct like theirs would sink any other denomination, and yet they are rising. God must be with them."

In the midst of it all, the Manuel Labor School failed. How their enemies rejoiced!

In closing I must say a word about "booze" and its effects among the Baptists. To quote Dr. Riley's history: "The custom of society in the early days was a general indulgence in strong drink. Almost every one drank. Upon the mantel or sideboard of every home was kept a bottle of 'rye,' 'peach' or 'corn.' The hospitality of the times demanded that a drink be offered to guests in the home. Not to observe this rule was regarded as an innovation. Morning toddies and Christmas egg-nogs were popular. For more than a generation this prevailed throughout Alabama.

"It was regarded as queer if one did not drink when the decanter was offered him, and it did not occur either to those who offered or those who accepted that it was improper or wrong. But an acquired fondness led to the frequent abuse of dram-drinking, and in this abuse many of the Missionary Baptist preachers shared, not to the extent of drunkenness—for this seldom occurred—but in the improper companionship of the liquor flask in the saddle-bags or in the home. They discountenanced—yea, denounced it—and when inebriation occurred in the churches over which they presided, they insisted upon a proper application of discipline. We shall see, at a later date, that a reaction took place. While this reaction did not stamp out

the sale and drinking of liquor, it drove the decanter from the respectable home and stamped disgrace upon the improper use of liquor by the minister of the gospel. But its excessive use and sale by the Anti-Missionaries, and their open defiance of both these practices, caused their influence to wane along with the disappearance of the unfortunate social custom already alluded to."

As to numbers: Baptists have been slow—very slow—to gather statistics. In the State convention minutes now, and then an estimate is made, but there is no attempt at accuracy.

In the Southern Baptist Convention minutes in 1872 the Sunday School Board at Memphis estimated that there were in Alabama 750 churches and 75,000 members. In 1879 somebody made a bold dash for 1,434 churches and 96,893 members. In 1883 they sobered down to 1,216 churches and 74,246 members.

In 1884 they made a small increase in churches (1,244), but a falling off in the members (72,951).

From that time Lansing Burrows, that prince of secretaries, has kept accurate account. A few years ago we began to transfer his figures to the State Convention minutes. His last, taken from the Associational minutes of 1906, was 1,893 churches and 154,700 members. The true figures now, I doubt not, are not far from 170,000. These are the white Baptists alone. The negro Baptists are probably more numerous.

**What Have We Now?**

A great missionary spirit, which is growing stronger each year. There is opposition; in some quarters it is very bitter; but kindly discussion before the Association, through tracts and The Alabama Baptist, is breaking it down. As confidence grows opposition ceases and prejudice dies.

What have we? A great Baptist brotherhood, who are joining hands and with cheerful hearts are pressing forward in the good fight of faith.

We have The Alabama Baptist going each week into thousands of homes, carrying good cheer and gladness to father and mother and every child in the home.

What have we? A band of women, worthy followers of those seven societies who in 1823 sent most of the 20 delegates to that first convention. By their prayers and their beautiful faith and devotion they are helping on every good work and increasing the mission funds in every mission treasury.

What have we now? The little Sunbeams and the big B. Y. P. U.'s growing into a great army of workers for our Lord.

Time would fail me to tell of the Howard and Judson and our five secondary schools, of the Ministerial Education Board and the sixty or seventy fine young Timothys who are studying to show themselves approved unto God "workmen that needeth not to be ashamed." Of the State Board of Missions and its one hundred employees; of the orphanage growing in favor with God and man.

Of the old ministers' fund, which grows year by year, and the Bible and colportage work and the Sunday school department that is earnestly striving to reach the 100,000 mark this year.

Our fathers fought the battles to give us these.

What will we do with them? God help us to be faithful and make this year glorious by great achievements.

**BIBLE INSTITUTE AT NEWTON.**

A rare intellectual treat and a genuine spiritual uplift came to us last year in the Baptist rally at Newton, but even greater things have been wrought in the Bible Institute which has just closed for the Baptist of south-east Alabama than was last year or any other time in the history of our

state. The planning for this meeting and the securing of speakers for the various topics has been no easy task. Many were invited who for different reasons could not come, but we are indeed thankful for those who came and brought us such strong and inspiring words. The speakers present were Drs. Montague and Crumpton, who are always a blessing and power for good wherever they go, and Rev. J. L. Thompson, of Ozark; Rev. W. M. Anderson, of Dothan; Rev. P. C. Barclay, of Elba; Rev. B. S. Ralley, of Florala; Rev. A. G. Mosely, of Enterprise; Hon. O. C. Doster, of Ozark, and Rev. R. A. Cumble, of Brundidge, whom we all know to be among the most talented in the state. The following subjects were ably and enthusiastically discussed: "One Hundred Years of Baptist History," "Loyalty to Our Denominational Institutions," "A Plea for Our Secondary Schools," "A Plea for Our Preacher Boys," "Baptist Needs in Southeast Alabama as Seen by Laymen," "Bible Translations," "Keep the Question of Temperance Before the People," "The World's Call for Efficient Service," "The Past and Present of the Baptists of South Alabama," a magnificent address on education by Dr. Montague, and a splendid and forceful sermon from the text, "To him that knoweth to do good, and doeth it not, to him it is sin," by Rev. J. L. Thompson.

The interest shown by the listeners was keen and lasting from start to finish. Large crowds were present at every service and almost perfect attention was given to everything that was done and said.

It's being generally understood that this institute was to be a beginning in the campaign led by Dr. Montague for funds for a new building for the Baptist Collegiate Institute. The people seemed to be anxiously waiting for the opportunity to express their willingness to sacrifice for the cause of Christian education. When the doors were opened for pledges the scene was thrilling far beyond our highest expectations. The student body had asked that they might have the first chance. In less than thirty minutes the speakers and visitors were on the floor with tears in their eyes and their hands clapping with unusual joy when it was announced that the student body had contributed more than \$2,000. This amount was given in subscriptions of from \$5 to \$100 by a student body a large part of whom are educating themselves. Many of them saw wood, wash dishes and do other work as they can find it to help pay their expenses. Next the citizens were called upon and they responded quickly with a subscription of \$4,000. There was a peculiarly joyful spirit in every heart. All seemed to be struck with awe and amazement that so much could be done in so short a time. That evening's service, which as Dr. Montague said will be a history-making night for the Baptist cause in Alabama, was closed by singing "Praise God from whom all blessings flow."

On the day following the enthusiasm was fully as great. During the day Dr. Montague worked among a number of the citizens that were not out the

night before and secured a little more than \$1,000. Then at the evening service, which was the closing service of the institute, another \$1,000 was subscribed, making a grand total of \$8,000 pledged by the student body and citizens of Newton.

This institute was pleasingly and tactfully presided over by Rev. R. A. J. Cumble. A committee composed of Dr. W. B. Crumpton, Rev. J. L. Thompson, Rev. A. G. Mosely and Prof. A. W. Tate was appointed to decide upon the future of the institute, and this committee reported in favor of having at Newton an annual Bible Institute with one of the seminary professors as the leading speaker. This report was accepted and Rev. R. A. J. Cumble was elected as permanent chairman.

May the Baptists of Alabama come to the assistance of these students who did so nobly in giving of their poverty and hard earnings to make it possible for them and others in this section of the country to be educated in a Christian school.

J. T. McKEE, Sec'y.

**ORDINATION SERVICE AND CHRISTIAN WORKERS' MEETING.**

On March 28 and 29 there will be held with Pleasant Hill Baptist church a Christian workers' meeting, and at this time and place, Clay I. Hudson, of Auburn, will be ordained to the full work of the gospel ministry.

**PROGRAM.**

- Saturday, 28th.**  
 9:30 a. m. Prayer and song service, Mr. Robert Jennings.  
 9:45 a. m. Organization.  
 10 a. m. "Is Every Christian Responsible for the Gospel Being Carried Into the Whole World?"—Prof. Chas. M. Hudson.  
 10:30 a. m. "The Observance of the Lord's Supper"—Rev. Geo. E. Brewer.  
 10:45 a. m. Missionary Sermon—Rev. W. D. Ogletree.  
 11:45 a. m. Conference—Selection of presbytery.  
 12 m. Dinner on the grounds (plenty).  
 2 p. m. Song and Praise Service—Rev. D. G. Clements.  
 2:15 p. m. "Why Church Members Should Attend Their Saturday Meetings"—Robert Jennings and Rev. G. E. Brewer.  
 2:45 p. m. "Office and Work of the Holy Spirit"—W. D. Ogletree, Clay I. Hudson.  
 3:15 p. m. "Individuals at Work for Individuals"—Prof. Chas. M. Hudson.  
 3:45 p. m. "Church Decorum"—G. E. Brewer, closing with general discussion.  
**Sunday, 29th.**  
 9:30 a. m. Devotional Exercise—Rev. F. T. Hudson.  
 9:45 a. m. (1) "Why Have a Sunday School?" (2) "Best Methods of Conducting a Sunday School"—Prof. Chas. M. Hudson.  
 10:15 a. m. "How to Interest the Little Ones in the Sunday School"—Miss Mary Hudson.  
 10:30 a. m. Examination of candidates by presbytery.  
 10:45 a. m. Ordination Sermon—Rev. G. E. Brewer.  
 Charge to Candidate—Rev. G. E. Brewer.  
 Charge to Church—Rev. W. D. Ogletree.  
 Benediction.  
 12 m. Dinner on the grounds (enough for all).  
 2 p. m. Organization of Sunday school.  
 2:15. Sermon—To be selected.  
 You are cordially invited to attend these services.  
 T. M. DAVIS, Church Clerk.

A CALL TO HEROIC EFFORT.

The months of March and April, according to the schedule, is the time for Home and Foreign Missions. The largest part of March is already gone, and April 30, when the books close, will come marvelously soon. The reports from Secretaries Gray and Wilingham gave great encouragement until December last, but since then their letters of information have become pleas of anguish and heart-piercing cries, and justly so, too. It looks now that we were just "talking high-sounding talk" at Richmond, and are now ready to put forth the effort commensurate with those plans and ideals. I don't think we placed them too high at all, for the Baptist hosts of the South are amply able to reach \$500,000 for Home Missions and \$750,000 for Foreign Missions. Alabama Baptists are abundantly able to do their part in this worthy undertaking, but it will take united, heroic effort.

I am anxious to see such effort put forth for several reasons. The work was never more successful than now, both at home and abroad. Every missionary reports many inquirers and conversions. The calls for more workers are urgent. The tide of immigration to our country is enormous, bringing both danger and opportunity. Thousands are actually pleading for the gospel, while if we sent forth a larger army to occupy ground that the Lord has opened, in a very few years all the world would be clamoring for the bread of life.

The field presents an opportunity of a lifetime, and to fail to seize it by advance today may forever close the door against us. To fail now is to lower our self respect and dignity, and lose the reward and growth of heroic effort. As I see it we can't afford to fail, for our personal honor and denominational loyalty demands that we measure up to the standard, to say nothing about the appeal of the "Macedonian cry" from all the world.

The combined effort of all will bring victory. We have so far had good weather, but if we should not, pastors and officers should go out and get the money from their people. Effort should be made to secure an offering from every member; nothing short of this will reach the goal or be pleasing to the Lord of the Harvest. Every society and church and Sunday school must bend every faculty and lend every effort to this end. We need some earnest praying—praying that produces doing and giving.

Brethren, let us make our secretaries feel glad at Hot Springs in May. Fraternally, J. W. O'HARA.

HAPPY OLD AGE

Most Likely to Follow Proper Eating.

As old age advances, we require less food to replace waste, and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed up under the bran-coat of the wheat, are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for eight years, and feel as good and am stronger than I was ten years ago. I am over 74 years old, and attend to my business every day.

"Among my customers I meet a man every day who is 92 years old, and attributes his good health to the use of Grape-Nuts and Postum, which he has used for the last five years. He mixes Grape-Nuts with Postum, and says they go fine together.

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation; now my habits are as regular as ever in my life.

"Whenever I make extra effort, I depend on Grape-Nuts food, and it just fills the bill. I can think and write a great deal easier."

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

FLOWERS FOR THE LIVING.

By J. O. A. Pace.

Dear Editor: My attention has recently been called to some utterances by different correspondents. One writer very nicely objects to too many flowers at the grave. Why is it that many suffer for the comforts of life when on their dying beds they are sorely neglected and decide that all the friends of other years have forsaken them? No sooner does the news go out that they are dead than their friends will gather to pay the last tribute of respect to their memories; tears of sorrow will mingle with those of the bereaved words of condolence. A large crowd will be present at the funeral; kind words will be spoken of the many noble traits of character possessed by the deceased. His frailties are forgiven and forgotten; all are ready to admit that the deceased would be sadly missed in the home and in the community. Why not speak a good word to them along the rugged journey of life? Why not carry flowers to the sick room? Why not every one do something of material benefit to them while they are with us? And not wait until they are gone. We might have eased their last moments by doing something to alleviate their afflictions. Flowers for the living; words of good cheer for them. Smiles for the one who needs encouragement. Instead of censure, criticism and fault-finding we ought to throw around our brother the broad mantle of charity, remembering that we, too, are erring mortals. In the day of judgment our Lord will say: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." If the world would only adopt the golden rule, "Do unto all others as you would have them do unto you," what a good world this would be to live in! Whenever we are on the up grade every one is ready to cheer, but let misfortune overtake us and we surely need help. It is then that the cold shoulder is turned. The old adage proves to be true, "when a dog starts down hill every one is ready to give him a kick.

Let us, while we can, try to make others happy. Be kind to our loved ones; make our homes the happiest place on earth. "Let us smile at the world and the world will smile back at us."

Be kind, especially to the aged, those who have out-lived their generation. They will not be with us long. Let them not feel that they are in the way. Make their last days as peaceful as possible.

If we will thus live and act the world will be made better by our having lived in it. In the language of another, as I can not go through this world but once, let me do all the good that I can while I live here.

How many heartaches there are? No one knows the secret troubles of another. How often we misjudge the actions of others! What a blessing it would be if we would place the best construction possible upon the actions of others. Let us be careful about how we misjudge, some one who is innocent lest we take from them that which is dearer than life, their character. May these lines be helpful to some one is the great desire of the writer.

WORDS FROM CORRESPONDENTS.—W. B. C.

A. T. Sims, Geneva: "Sunday was missionary day with us, and it was indeed a glad day. I think all of our people are feeling good over the results of that day. We raised \$350 from those present. A number of our people were absent, owing to the prevalence of la grippe. We appointed committees to see the absent ones and get a pledge from each one, however small the amount. I used the Missionary Map of the World, the pictures of our foreign missionaries, the envelopes, schedule cards, etc. These led the people to pledge far above anything they have ever done before for missions. The results are an agreeable surprise to all. I shall do my utmost to make the Centennial movement a success. I am visiting some of the country churches near Geneva, and will continue to do so during the year. The Lord greatly bless you and the brethren stand by you in your work."

H. M. Mason, Isney: "You will hear from me again real soon. I am expecting greater things this year in work than last year. Our apportionment is much larger than ever before, but I am determined that my churches shall not stop this side of the mark. My aim is for advancement along all lines, and the outlook is hopeful, so you can count on me as one not knowing how to beat a retreat."

D. P. Lee, Blocton: "My church is going to advance in mission contributions this year about 50 per cent. over last year. I think the Association is going to make a general advance."

The Passing of an Old Servant of God.

C. C. Billingsley was born in Stafford county, Virginia, December 25, 1816. He left Falmouth, in Stafford county, the 21st of September, 1831, for Alabama. He remained a while in North Alabama. In August, 1832, he came to Autauga county. In 1838 he joined the Methodist church and served them as class leader for about 21 years, when he became dissatisfied with their faith and practice and joined the Missionary Baptist church and served them until his death, January 2, 1908, aged 91 years and 8 days."

A. T. Sims, Geneva: "I hope to be able soon to show that we are in hearty sympathy with you in your struggle to meet the pressing demands upon the Board."

L. T. Reeves, Cullman: "We are using the duplex system this year, and will follow the schedule. We have the full schedule printed on each envelope. I don't know how much we will give this year, but you may depend on us for more than we gave last year. I will see what we can do to aid in the Centennial celebration. Remember that when your letters are not answered, it is not because of a lack of sympathy nor a lack of interest."

Jesse A. Cook, Louisville, Ky.: "I want to come back to Alabama for service. You people have been good to me, and I love our college and our State work."

"This has been a great year for me. The Bible is a new book now; the great mission cause now lives before me, and I have had a vision of the great opportunities of our Sunday school work. I want my life to 'burn out' in service, developing our work in whatever place God may direct me. May He bless you in the great things on your heart for His kingdom."

Alexander Miller, Oxford: "I do believe we will give to the boards more than we did last year. Why not? Certainly the Baptist preachers do not know 'how to beat a retreat.' However, it may be that our church members are looking through a glass darkly at the financial stringency. The great commission comes from high heaven, 'Go ye into all the world,' placing the responsibility on the individual, and now shall the Master's work lag? I am afraid the fault of the age is, not that it knows too much, but too little in regard to our duty; and the most unpromising feature is that it does not suspect its own ignorance. If every Baptist in Alabama will respond to the teaching of the Holy Spirit, then and only then shall we see our Boards out of debt. You have our prayers and the co-operation of our church in your work."

Don't Forget Our Dollar Offer . . .

FOR \$1.00 CASH WE WILL SEND TO NEW SUBSCRIBERS THE PAPER FROM NOW UNTIL JAN. 1, BEGINNING THEIR SUBSCRIPTIONS FROM THE TIME WE RECEIVE THE MONEY, SO YOU SEE THE SOONER THEY SUBSCRIBE THE LONGER THEY GET THE PAPER. WE HAVE LOVELY PRESENTS FOR ALL WHO WILL HELP.



## THE SUNDAY SCHOOL LESSON.

The periodicals of the Sunday school board of the Southern Baptist Convention contain a special missionary lesson for March 29th. This is a timely arrangement considering the condition of our mission boards and is another evidence of the vital relation existing between our Sunday school board and the other enterprises of the Southern Baptist convention.

At the request of Dr. Van Ness, the editorial secretary of the Sunday school board, Dr. Gray furnished an article for the March number of "The Teacher," setting forth the condition of our home mission work and calling upon the Sunday schools for their most generous help at this time of extreme need. Will not pastors and teachers in all our Sunday schools give special attention to this missionary lesson and to Dr. Gray's call to our Sunday schools?

Dr. Gray is greatly alarmed over the heavy debt on the home board. At the Richmond convention last May he was ordered to advance and at the first meeting of the board it laid out the work on the basis of \$100,000 more than for the preceding year. For six months receipts were much beyond the year before. The financial panic came and receipts dropped nearly 50 per cent in December and during January and February they were distressingly small.

A great increase in the number of givers and the size of the gifts is absolutely necessary to save the board from a crushing debt at the close of this conventional year, April 30th.

If our churches are to be truly missionary the Sunday schools must have imparted to them information about our work and be trained to give to it. The hope of our churches and of our missionary enterprises is largely conditioned upon this sort of work in the Sunday school and with our young people. We do, therefore, make this earnest appeal to our pastors and Sunday school teachers to use this lesson and press this cause home upon the hearts of the young under their care. The work of missions is the very life of Christianity. The Bible is from beginning to end a missionary book.

## PROGRAM

Conecuh Association, Fifth Sunday Meeting at Brooklyn March 28th and 29

10:30 a. m. Devotional exercise, conducted by Rev. I. S. Ridgeway.

11:00 a. m. Sermon, Rev. C. H. Morgan.

11:30 a. m. Pastoral Support, G. R. Boulware, Rev. J. W. Stewart.

1:30 p. m. Our Duty to the Lost:

1. In Our Association, Rev. S. P. Lindsey.

2. In Our State, M. A. Kirkland.

3. In our Southland, Rev. Richard Hall.

4. In Foreign Lands, F. M. Fletcher.

3:30 p. m. Adjourn.

Sunday, March 29.

9:30 a. m. Importance of Sunday School (15 minutes)—C. S. Rabb.

How to Conduct a Sunday School (15 min)—M. C. Reynolds.

Open for discussion thirty minutes.

10:30 a. m. The Centennial Movement—Rev. John W. Stewart.

11 a. m. Sermon, Distinctive Baptist Principles—Rev. R. Hall.

1:00 p. m. Can we Discharge Our Duty as Christians Without Contributing to Missions?—William Harrison.

1:30 p. m. Family Religion (or Religion in the home)—R. C. Kirkland.

2:00 p. m. Adjournment.



## THE B. Y. P. U. STANDS FOR SOMETHING

During the past year the State organization of the B. Y. P. U. has been officered by a set of consecrated young laymen, and we congratulate President Thomas J. Wingfield and the other officers on their good work, and wish especially to commend the active campaign conducted by Field Secretary Crossland, and sincerely hope that the annual meeting scheduled at Troy April 6, 7 and 8 will prove the greatest in its history. We have studied the program with pleasure, and felicitate the committee on having secured three such strong leaders as Brethren Webb, Leavell and Ray, together with such an army of home talent, to take part in the sessions. We all know and love Leavell, admire and appreciate Ray, and are glad that we are going to have an opportunity to welcome Dr. George T. Webb, of Chicago, the general secretary, to Alabama. Dr. Gelstweit in an illuminating article in Service, among other things, wisely says:

"If there is no encouragement for Baptist young people to come together as young Baptists, they will gather under other flags, and multitudes of them will be lost to the denomination. If Baptists are wise and sensible, they will conserve the things for which the Baptist Young People's Union stands; they will rise to its support as they have never done before. Its hands are now free from business entanglements; if our people have the sense and breadth I think they have they will make the Union the mightiest factor in our denominational life today. It promises most in development in every phase of the kingdom's life, and thus should be sustained."

Although in conventions, public addresses, sermons, newspapers and tracts attention has been called to the fact that it is not a rival of the church, still there are some who yet look on it with suspicion, and for their benefit we give the following clear-cut statement of the leaders:

"It is not a rival of the church. The idea was formerly held by many that the B. Y. P. U. was a rival of the Baptist church, and that in time it would supplant the church itself. This error has been one of the most serious hindrances to our young people's work. For many years the Sunday school was looked upon as a useless, if not a dangerous organization. This false theory has nearly vanished, and all Christians recognize the Sunday school as the great teaching service of every church. Just so those who understand its nature give the B. Y. P. U. its proper place as the training service. It is no more a rival of the church than West Point Academy is a rival of our United States army.

"It is not a scheme to bring up a set of proud, pert, pushy young people and crowd out the old people. Far be that from the thoughts of any young-Christian. Old and young, all rejoice to see consecrated young people take a prominent part in Christian work.

"It is not simply to furnish social entertainment for the young people. It does put their social life under the influence of the church, which is a good thing, but it is not an organization for pleasure purposes, other than that pleasure which comes from service.

"It is not a money-making machine. It serves to teach our future business men and women the nobility of Christian giving, but a B. Y. P. U. is not to be judged solely by the money raised. Its purpose is to turn out something far nobler than wealth—trained Christian workers.

"By reason of its educational courses, its annual conventions, its touch upon state and individual church life, it ought to reach out and double its usefulness, for the great need of the hour is the getting of men to understand first hand the messages of God as revealed in His Word. Men hear much about the Bible, and they hear much about God, but they have little personal knowledge of either. There needs to be time set apart when every young man and woman can study these great themes first hand. Many men are formally religious, but they think of that religion as a thing apart. It is not a reality to them. The greatest task of the church of today is to make this religious life a thing of vital and commanding power."

The Christian Culture Courses are planned to furnish the framing and to generate the propelling power to make this knowledge take form in action.

God help our pastors to realize the opportunity which they have to use the B. Y. P. U. in framing the moral and religious life of the young people in their churches and put it into their hearts to go to Troy, and thereby show their interest in the purpose and work of the state organization.

## ONLY FIVE SUNDAYS

Before the books of the home and foreign boards close. To date Alabama has given only about a third for foreign missions and a fourth for home missions asked of us. "Brethren, pray for us," the apostle frequently wrote. We certainly need to pray now. It will help us all and it will tender many a heart.

W. B. C.

## THEY NEED A SAVIOR.

Awful sins have sunk non-Christian nations into the deepest poverty, wretchedness and degradation.

Dr. Dennis in his great work, "Christian Missions and Social Progress," gives a catalogue of fearful evils, which are rampant in every non-Christian land—a list that would cover pages in this paper. Think of a whole nation where sin reigns more supremely than in the worst slums of our great cities, and you begin to get some little conception of heathenism. The awful picture which Paul draws in the first chapter of Romans is just as true today as when he wrote it. The real conditions are more deplorable than we can imagine. The worst demons of hell must gloat with pride over the awful wreckage of human souls. Satan, unrestrained, has done his utmost in those lands, and there is nothing more that even he could desire. He must be well satisfied with his work; no ray of light pierces the gloom.

Where can help be found for these wretched millions? They need help, and they feel the need of it. They are burdened with guilt, and they long for pardon and peace. They are hungry-hearted and there is no help in their so-called religions. They have been tried for ages and the people have only grown more wicked and wretched. Education as a remedy for sin is always and everywhere a failure. Contact with western civilization without the gospel makes the conditions more pitiful. Their only help is in the gospel of the Lord Jesus Christ. It saved our heathen forefathers; it has transformed nations; it will uplift any country. The people who sit in darkness are waiting for this light; it is the only hope for them. For 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. Shall we give it to them? What is the answer of Alabama Baptists? We can easily increase our efforts tenfold; shall we do it? God pity us if we fail.

## PRAYER AS A FACTOR.

How easy to forget! That has been the trouble with all His people through all the ages. We take His blessings as a matter of course and presume upon a continuance of His favors. If the hearts of men are in His hands, how important to pray Him to move upon those hearts and make them tender to appeals.

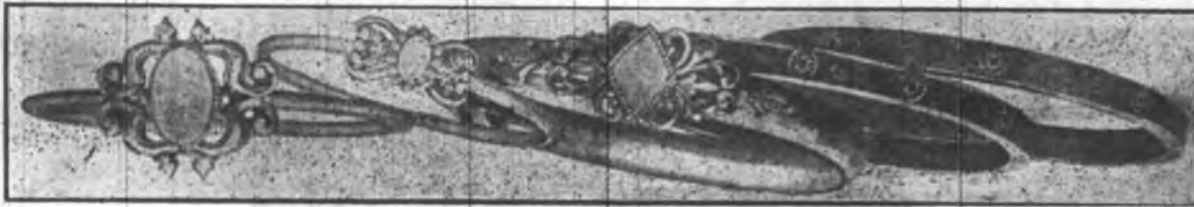
Right now the Baptists of Alabama need prayer. "To your tents, O Israel," was the cry a long time ago. Why not now, "To your closets, O Israel?" The praying men and women are sure to be among the givers and those prayed for can be brought around, too, by prayer. Contributions coming that way are a thousand times better than by any other route. It will do the giver more good and God will see to it that it does more at the other end of the line. I appeal to the praying ones to let their prayers ascend with or precede their alms.



DO YOU WANT A CENTENNIAL BRACELET?

REMEMBER. "All that Glitters Is not Gold."

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WHAT DOES HOWARD COLLEGE OFFER?

It is very gratifying to see the high interest that is being shown in Howard College. I have always felt that our pastors should have a keener interest in the welfare of our institution, or perhaps I should say, let their interest be known. It matters not how much we may desire to see our historic school continue the great work it is now doing and reach the high ideal to which her leaders aspire, that desire is worthless unless we do or say something. There are too many things for us to do and to say for us to be silent. Let the people of Alabama—and of course the Baptists—know what Howard College is, both from the pulpit and through the press.

What I shall say of the college shall be said from actual contact and experience in the institution; and since I was a student under the present management, and since I have lived under her shadow from the day of leaving (1904), I have a right to speak—not that the college needs any defense, but that the facts concerning the school should be known.

The social life of Howard is pure and wholesome. From the day a student enters there is about him an atmosphere so easy and genial that he does not feel as a stranger among strangers, but a friend among friends. The good people of East Lake attribute much to the social life of the college; couple this with literary societies and dormitory life as it is there, and a student has the very best social advantages.

Closely connected with the social is the religious life of the college, which is of a high standard. It is not necessary to say one word concerning the religious influence of her president. The Baptists of Alabama know him. The old adage, "Like priest, like people," holds good here. You may know Dr. Montague better than some other members of the faculty, but one has only to come in touch with these men to know their restraining and helpful influence, which contributes so largely to the moulding of character and creating Christian ideals for the students. The church of East Lake is one of our best. The pastor is well known for his culture, conservatism and interest in every member of the student body. The students have organizations for Christian culture and experience. These are mutually helpful to the boys. All these form an ideal college life for the development of Christianity—the very atmosphere in which to place your boy. Fathers, mothers, do not forget when choosing a college for your sons to consider this, which is the most important factor in his education.

Howard College is not one whit behind any other educational institution in the state. A study of her roster will show where her students stand. They are in the foremost ranks among the clergy, teachers, physicians, statesmen. Her faculty today are college and university-bred men. They are specialists who have and are giving their lives to the education of the youthful mind.

For the above reasons, and many more that could be advanced, the Baptists of Alabama should give Howard College their sons; and for what the institution has done, is doing and will do, we should give freely to her of our money.

J. O. COLLEY.



Loveman, Joseph & Loeb, among the largest buyers in the south, closed out a manufacturers' line of gilt bracelets, the latest novelty. We saw them and bought the 120 dozen to give away.

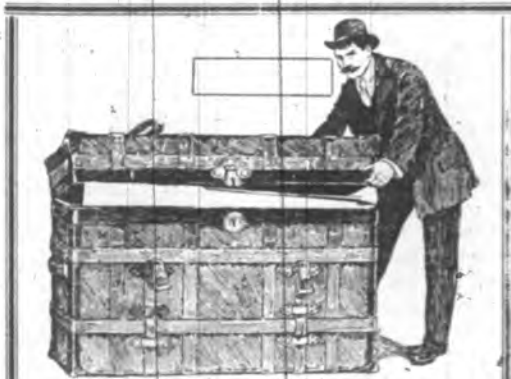
You Can Get One Free

1. Try and get 3 new \$1 cash subscribers to Jan. 1, but if you fail and get only one, send the dollar and we will send you a bracelet, and if you can't get anybody and want to subscribe yourself, send your dollar and get the paper to January, 1909, and a bracelet.
  2. If you have already paid to January, 1909, and failed to receive a present, drop us a card and we will send you a bracelet; or if you got a present and did not like it, say so and we will send you a bracelet.
  3. If you will pay up to January, 1909, we will send you a bracelet.
- |  |        |
|--|--------|
| If you are paid to January, 1908, send . . .   | \$2.00 |
| If you are paid to February, 1908, send . . .  | 1.85   |
| If you are paid to March, 1908, send . . .     | 1.65   |
| If you are paid to April, 1908, send . . .     | 1.50   |
| If you are paid to May, 1908, send . . .       | 1.35   |
| If you are paid to June, 1908, send . . .      | 1.15   |
| If you are paid to July, 1908, send . . .      | 1.00   |
| If you are paid to August, 1908, send . . .    | 85     |
| If you are paid to September, 1908, send . . . | 65     |
| If you are paid to October, 1908, send . . .   | 50     |
| If you are paid to November, 1908, send . . .  | 35     |
| If you are paid to December, 1908, send . . .  | 15     |

GET THE PAID-IN-ADVANCE HABIT.

Don't hesitate to send even 15c and we will send bracelet.

P. S.—If you prefer a silver stick pin or set of beauty pins ask for them in place of bracelet.



DON'T WAIT FOR AN AGENT.

The commercial tourist, familiarly known as the "drummer" is always in the land with his sample trunks, but when the railroads called in the passes it made it too expensive for us to continue our field agents. So if you want sample copies don't wait for them, but write to us and we will gladly send you a bundle. Now is a good time to get a lot, for by giving them out you may be able to get a club of new subscribers on the \$1 offer to January, 1909. You can help us. You can help the cause, and you can help yourself, for we will send you a nice present.

THE CONDITION OF THE FOREIGN MISSION BOARD.

The condition which confronts the Foreign Mission Board is serious. We must receive at least \$335,000 from the churches during March and April, or the work will suffer incalculable loss. Up to date we have had only \$165,188. This is \$16,556 less than we had received up to the same date last year. If we can raise this large amount in two months, it will be only a 25 per cent. advance over last year. That much advance is demanded by the growth of the work. The convention calls for a much larger increase, and we ought to make it. We are able to do it, and beyond all question the time has come for a great forward movement in our foreign mission work.

All during the past ten months the Board has been compelled to deny the missionaries nearly every appropriation asked for the expansion of the work. If things go on as they are, and the Board has to face a ruinous debt on the 1st of May, we will be forced to adopt the same policy and stint our workers for another whole year. This policy of repression is wrong. It is not dealing right with the missionaries who have sacrificed so much to go to the foreign field. They are cramped and crippled in their work. They are over-burdened. It is pitiful—nay, it is sinful—to send out this noble army of conquest for Christ and then fail to support them. It is wrong to the cause. It is not dealing fairly with the vast multitudes who are waiting for the light. It is not dealing honestly with our Lord. He has blessed us abundantly. Has He not a right to expect us to make some sacrifices, now that a little adversity has come? Shall we let this great work of world-wide evangelization suffer because money is not quite so plentiful? God forbid!

Now we are counting on the brethren. We believe in them. Your Foreign Mission Board is in a critical condition. Unless every man of us does his very best for these two months, the result will be a calamity. But you are going to do your best. Let every pastor see to it that his church not only gives as much as it did last year, but makes some advance. If necessary, go to your members privately and urge them to give as never before. Then there are many churches that gave little or nothing last year. You can influence some of these churches in this time of crisis. Can you not go to their Saturday meetings? If you are a pastor, ask your church to release you for two Sundays, and spend the time with these undeveloped churches. Let us in every way wage a strenuous campaign for two months. Heroic work must be done. Above all, let prayer be made continually both privately and in public; God can yet give us the victory. Baptist thought and the gospel as we hold it are sorely needed throughout the world today. It is not a time for retrenchment. Let our watchword be advancement! While there has been much said about hard times, all the churches from which we have heard so far promise to make some advance over last year. Some have made a large increase. This is encouraging. We are confidently expecting a considerable increase. We need it. Can we not count on you? Faithfully yours,

WILLIAM H. SMITH.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

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 GUARANTEED  
 Highest mechanical efficiency.  
 Saves 25% of power over all other pumps.  
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 Dallas, Texas.  
 Joplin, Mo.



**NOTICE.**

Estate of Dixon L. Hoffman, deceased—In the Probate Court, Jefferson County, Alabama.

Notice is hereby given that letters of administration have been granted to the undersigned on the above estate by Hon. S. E. Greene, Judge of Probate of said county, and all parties having claims against said estate are hereby notified to file them within the time prescribed by law or they will be barred. W. F. BRIDGERS, Administrator.

**EVERYONE THAT HAS USED**

Vacher-Balm for Catarrh, Colds or Croup thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good and make money. Write for particulars to E. W. Vacher, New Orleans, La.

**ANTIOCH ASSOCIATION.**

Programme for Fifth Sunday Meeting to be Held With Isney and Spring Bank No. 1 Churches March 28 and 29, 1908.

Isney, Saturday, 9:30 a. m. Prayer service, led by E. J. Reaves.

10 a. m. "The Duty of the Church to the Neighborhood"—T. E. Tucker. 10:30. Centennial Address—J. F. Brock.

11:00. "The Importance of Training Our Young People in Church Work"—J. L. Carny, J. F. Brock.

11:30. "Duties of the Deacon." Ordination service.

2:00 p. m. Prayer service led by C. D. Mason.

"How Shall We Supply Our Destitute Fields?" General discussion led by G. W. Zitterrow.

3 p. m. "Best Method for Arousing Our People on the Subject of Giving"—J. L. Carny, L. B. Shoemaker, J. N. Mason.

4 p. m. "How Can We Best Promote Sabbath School Interest?"—E. J. Reaves, C. D. Mason, R. Swann.

7:30. Preaching—J. F. Brock.

Spring Bank No. 1, March 29, Sunday.

9:30 a. m. Prayer service led by M. Slay.

10:00. "Best Method for Conducting the Sabbath School," led by Prof. W. J. Damsby.

Talks on our mission interests, led by J. L. Carny.

11:00 a. m. "The Duties of the Deacon," by J. F. Brock. Ordination service.

All are invited to attend. We hope to have interesting services at both places.

Subscribers and renewals to the Alabama Baptist will be looked after.

H. M. MASON.

**IN MEMORIAM.**

Anna Dixon Bass departed this life December 12, 1907. Sad days and weeks preceded the death of this bright, joyous Christian. Her illness baffled the skill of attending physicians, and the unremitting efforts of loved ones and friends. Unconscious almost the entire time for six weeks was she; so we know not of a certainty whether she suffered continuous pain; nor shall we ever know, for when "Dixie" was born at Woodstock, Ala., she will have glad tidings for her friends. No time for sorrow, or sorrow's theme. The devoted mother's prayers for her "baby" fell not short of heaven, but we know that God will answer in His own merciful way.

"Dixie's" devotion to her mother was beautiful to behold. A sincere little Christian, she was her mother's constant companion on devotional services. Their daily lives were so intimately blended that within that mother's heart life is an aching void God's grace alone can fill.

The youngest of four children—too young at her father's death to realize that sorrow had visited their home—her sunny disposition was as balm to the bereaved. Into the home prepared for them, away from the scenes of their bereavement, by her mother's only brother, Mr. J. J. Elliott, little "Dixie" came as a ray of brightest sunshine. She grew into a very dear

place in the home and hearts of her uncle and aunt. Their plans for her advantageous future were closely allied to those for their own little daughter.

Dixie was born at Woodstock, Ala., September 25, 1893, and joined the Childersburg Baptist church during the summer of 1903. A joyous maidenhood, loyal in friendship, lofty in ideals and aggressive in cheerful good will; a devoted Christianity, zealous in service and pronounced ambitions, characterized her young life at its close.

To her broken-hearted mother, loving brothers and sisters and other devoted relatives who mourn her loss, we extend sincere sympathy and commend them to the love of God, which alone can make our burdens bearable.

"Safe in the arms of Jesus,  
 Safe on His gentle breast;  
 There by His love o'ershadowed,  
 'Dixie' is now at rest."

FRIENDS.

**THE NAME OF GOD.**

Our baby has caught a new word today

And made our hearts rejoice;

Its note was richer than the warbler's lay.

In his own sweet, innocent voice.

He has entered the path that angels trod.

For he named the holy name of God

Little son, the mother-heart o'erflows with love

As she gazes into those soulful eyes.

And sees the image of Him above,  
 Whose name you waft up toward the skies.

We know our treasure fathoms not  
 The depth or meaning of the word.

Nor deems his speech more lofty,  
 Since breathing the name of his Lord;

But still for him we feel less fear  
 If only the name of God be near.

Ah, little son! If you but knew—  
 But you will know some day—  
 How all things hang on that key-word,  
 Which you shall love, I pray!

O let our baby lose all else  
 Ere he, like Hermas, blindly grope  
 In dire despair for that one word  
 Which gives us life, and peace, and hope!

Just let him dwell in soft repose  
 Upon God's breast, whose name he knows.

Little son, little son, with tender joy,  
 We watch you grow from day to day,  
 And for the gift of your sweet life  
 The deepest thanks we humbly pay.

Our God, we give him back to Thee  
 With all fond hopes of parental pride.

And if Thou needst him far away,  
 Take him, Lord, but with us abide.  
 Let not one thought of earthly fame  
 Mar the honor due Thy name.

O little son, be still and know  
 As you enter life's paths untrod,  
 That of all the names in heaven and earth,  
 The worthiest of love is God!

—O. B. I.

**HEISKELL'S OINTMENT**

Is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of ECZEMA.

Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. (Directions, 50¢ a box; Soap, 25¢ a cake; Pills, 25¢ a box. Sold by all druggists or sent by mail. Testimonials free.)

Johnston, Holloway & Co.,  
 221 Commerce Street,  
 Philadelphia.



**WANTED**

In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

**FARRAND ORGANS.**

Give age and present occupation and references and address.

W. R. PHILLIPS,

2010 Second Ave., Birmingham, Ala., State Agent.

**ENGRAVED**

**WEDDING**

**INVITATIONS and**

**VISITING CARDS**

Send for samples if interested in fine work.

100 cards and plate engraved in script, \$1.00.

100 Wedding Announcements, with inside and outside envelopes, express paid, \$8.50.

Also the widely advertised LAUGHLIN FOUNTAIN PEN.

Your choice of two styles, equal to any other \$3.00 kind, for only \$1.00.

Mail orders from our out-of-town friends will receive prompt attention.

**C. L. RUTH & SON**  
 JEWELERS OPTICIANS  
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**BLMYER BELL**  
 UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE OUR FREE CATALOGUE TELLS WHY.  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**BLOOD POISONING POSITIVELY CURED.**  
 Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Diseases. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.  
 A. A. BROWER, M. D.,  
 San Antonio, Texas.

**THE FARMER'S SON IN THE**



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 is often shown preference by the merchant or banker searching for competent office help. Some of our most successful graduates are boys from the farm. Let us train your son for a life where promotion and ultimate success is assured. We will send you our catalogue if you will write our nearest college.  
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 MONTGOMERY, ALA. RICHMOND, VA.  
 COLUMBUS, GA. JACKSONVILLE, FLA.

**AGENTS \$50. WANTED**  
 Per Week  
 To sell the Dr. Harkins famous "Perfect Vision" spectacles—first on earth. State present occupation. Dr. Harkins Spectacle Co., Dept. 124, St. Louis.

**EAT CHARCOAL**

**Bad Breath, Gas on Stomach and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.**

**Trial Package Sent Free To Prove It.**  
To blow a whiff of your bad breath in the face of a stranger or a friend is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful, but simple things, by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

**MRS. MARY COBB.**

Mrs. Mary Cobb (nee Colvin) was born in Greene county, Alabama, January 7, 1823; died February 20, 1908, in a short distance of the place where she was born and spent her life.

She was married March 4, 1843, to Nehemiah Cobb and as a result of that union there was born unto them two sons, Thomas W. and David G. Only Thomas W. survives her. Her husband and David G. preceded her to the glory land many years ago.

Her remains were taken to Beulah church, followed by relatives and a host of friends, where the funeral services were conducted by the writer, after which she was laid to rest by the side of her husband, where she will await the roll call in heaven.

She professed faith in Jesus Christ nearly sixty years ago; joined Beulah Baptist church, where she remained a true Christian until she heard the voice, "It is enough! Come up higher!"

While she suffered a great deal during her last days on earth, she did not allow her suffering to disturb the sweet peace which Jesus had bequeathed her. She bore all of her afflictions without a single murmur or complaint, believing that all things work together for good to them that love and serve Him.

Although she was competent to grace the highest position in society, she did not aspire to social reputation, but, on the other hand, her chiefest joy and delight was to administer to the wants of suffering humanity, and thus render true service to her Master.

Surely many, many will rise up in judgment and call blessed, and the Lord will say, "I was sick and ye visited me, naked and ye clothed me, hungry and ye fed me." "Where, my Lord?" "Down yonder around Beulah church, where you was my representative for sixty years."

She was loyal to her church and delighted in attending each service. Notwithstanding she lived six or seven miles from the church, unless sickness prevented she was always present. Of course, there is a vacant corner, a vacant chair, a vacant place at the table, a vacant rocker at the church which she occupied so long, yet she has not left us without hope, for the life that she lived paved her pathway sunward, and around the great white throne in heaven, robed in pure white, she is now singing the song of Moses and the Lamb.

We extend our deepest sympathy to all the bereaved and point to her life and character as a model worthy of imitation.

A. R. LOFTIN, Her Pastor.

**A HERESY—MY ASSUMPTION.**

In "The Primitive Baptist," published at Martin, Tenn., the following proposition appears for debate, affirmed by a "Primitive Baptist," and negatived by a Missionary Baptist:

"The scriptures teach the holy spirit, operate on the heart of alien sinners in regenerative independence of the gospel, written or preached."

Before it can be proven, it must be shown that at least one individual in all the world's history of religion or Christianity has been brought to the saving knowledge of the Lord "independent of the gospel, written or preached." I assume it can not be done. There is no other way to prove the affirmative of the proposition, and no other way is necessary. I denounce such a heresy pure and simple, rendering all the advocates of it unworthy of recognition and respect as preachers or teachers of the Lord, and challenge any or all of them on the ground of the issue.

W. R. WHATLEY.

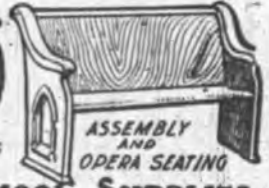
**Non-alcoholic Sarsaparilla**

If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor. We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

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**NATURE'S OWN TONIC.**

A Remarkable Combination of Sulphuric Acid and Iron, making it a powerful External and Internal Antiseptic. THE STRONGEST NATURAL WATER KNOWN.  
Dose: Tea to tablespoonful. Endorsed by leading physicians and Medical Text Books. For Indigestion, Diarrhoea, Dysentery, Eczema, and all diseases of Stomach, Bowels, Liver and Skin.  
If not for sale by your local druggists we will make you trial shipment on receipt of price (\$1.00 pt. or 6 pts. for \$5), and name of your druggist.

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OFFICES: ANDALUSIA, ALA. WELLS-GREENVILLE, ALA.

**The Greatest Possible Cotton Crop**  
of the best possible quality, is the aim of every enterprising cotton planter. And "it is as easy as rolling down hill" if you only use enough

**Virginia-Carolina Fertilizers**

Is there any reason why you cannot do just as well as Mr. James M. Swint, of Chipley, Ga., who used 600 lbs. per acre of Virginia-Carolina Fertilizers on his cotton crop? He gathered one and a half bales of cotton per acre, and there were more bolls yet to open.

This is the experience of hundreds of other cotton planters. Careful preparation of your soil, and liberal use of high grade Virginia-Carolina Fertilizers will surely "increase your yields per acre." Numerous unprejudiced authorities tell how it is done in the new Virginia-Carolina Farmers' Year Book or Almanac, a copy of which may be secured from your fertilizer dealer, or from our nearest sales-office.

An interesting picture of Mr. Swint's cotton will be found in this Year Book.

**Virginia-Carolina Chemical Co.**

Richmond, Va.	Durham, N. C.
Norfolk, Va.	Charleston, S. C.
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Atlanta, Ga.	Chickamauga, Ga.
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# Weigh Yourself

and then after a few weeks weigh yourself again. If you are losing weight take SCOTT'S EMULSION. Breathe fresh air day and night. Eat simple food.

Try this for a few weeks.

Then weigh yourself again. The experience of thousands of men, women and children is that

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increases the weight. It contains a power that produces new flesh. This simple treatment often cures consumption.

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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 DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 998. AN OLD AND WELL TRIED REMEDY.

Church's Chime Peal **BELLS**  
Memorial Bells a Specialty.  
Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

**PROGRAM**  
Of Fifth Sunday Meeting of Bigbee Association at York, March 28 and 29, 1908.

Saturday, March 28—Morning.  
10:30-10:45. Devotional exercises.  
10:45-11:00. Organization.  
11:00-11:30. The What and Why of the Centennial Movement—Rev. J. E. Herring.

11:30-12:00. History of Baptists in Alabama—Rev. H. B. Folk.

**Afternoon Session.**  
2:30-2:45. Devotional exercises.  
2:45-3:30. Christian Stewardship—Rev. J. D. Cook.

3:30-4:15. The Present Home and Foreign Mission Situation—Rev. J. R. G. White.

4:15-4:45. Mission Work in Alabama—Rev. U. B. Ernest.

4:45-5:15. Baptism and the Lord's Supper—Rev. J. R. Larkin.

Sunday, March 29th—Morning.  
11:00. Sermon, "What Right Has a Baptist Church to Exist?"—Rev. H. B. Folk.

**Afternoon.**  
3:00-3:15. Opening exercises.

3:15-3:45. "The Layman and Missions"—E. M. Shaw, Prof. G. W. Brock

3:45-4:15. "A Man's Worth to His Church and Master"—Prof. J. D. Phillips, J. W. Cook.

4:15-4:45. "The Baptist and Religious Situation in Bigbee Association"—Rev. J. R. Larkin, Rev. J. E. Herring.

**Evening.**  
7:30. Sermon, "Is the Commission as Given to the Disciples Still Binding?"—Math. 28, 18-20.—Rev. J. D. Cook.

## IN MEMORY OF MRS. J. A. BRANNION.

On the 12th day of February, 1908, at the home of Mr. and Mrs. John Harton, Fayette, Ala., a cloud of sadness came into the lives of many relatives and friends of this dear, consecrated woman. Her death was a great shock to her relatives, although she had been suffering for several weeks from typhoid fever.

To know her was to love her. So it is with all true servants of Christ.

Mrs. Brannion was born on the 26th day of March, 1873. She was the fourth child in a family of fourteen children, and was the first of this number to give her heart to God and the first to be taken from this world. Thus late in life the family ties have been broken.

Through Mrs. Brannion's influence many souls were brought nearer to God. What a blessing to have such a true, consecrated woman for friend, daughter, wife and mother! Since her conversion she has been a consistent member of the Baptist church. For the past three years her membership has been with the Millport Baptist church.

We would speak of Mrs. Brannion's devotion to her family because it was so beautiful. Even during her last moments she was so thoughtful of the dear ones who would gather around her bedside.

Often to the husband she would say, "Grieve not; be brave for our children's sake."

From her death we have been made to realize that "it is not all of life to live, nor all of death to die." She had no fears of death, but was always calm and ready to go at any time. To her it meant only a glorious reunion in heaven.

Mrs. Brannion leaves a husband and

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That's the way to get it back again next year. If you spend your money in Chicago or Cincinnati, you're doing more to retard the progress of the South than its worst enemies.

We don't ask you to pay more to us. What we do ask is that all things being equal—quality, style and price—that you buy here. That is the safe and sane policy of the man who loves his state.

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The largest stock of Furniture, Books, Dress Goods, Domestic, Linens, Carpets, Mattings, Shoes, Boys' Clothing, etc.

The Farmer's wife can buy her household and purchasing necessities to better advantage here than anywhere else.

Give our Mail Order Department a trial. Complete satisfaction guaranteed or your money returned without question.

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**Jell-O**  
for  
Dessert to-day  
You'll be delighted  
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Drives 'Em Out Of House To Die

Get a box of **Stearns' Electric RAT and ROACH Paste**

If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 25 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.

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UNIQUE ARTISTIC DESIGNS FOR ALL PRINTING PURPOSES

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THE NEWS ENGRAVING WORKS BIRMINGHAM, ALABAMA

**GRIP-IT QUICK!**

does not make you sick or otherwise inconvenience you; cures the worst cold

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50c.; send stamps if not kept by your dealer.

Porter's Medicine Co., Paris, Tenn.

**Eye Glasses not Necessary**

**Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.**

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument

called "Actina." "Actina" also relieves sore and Granulated Lids, Iritis, etc., and removes Cataracts without cutting or

drugging. Over seventy-five thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Cal., writes: "About two years ago my sight began to fail rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days threw away my glasses."

"Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

Rev. Charles Carter, East Springfield, N. Y., writes: "I have made a severe test of 'Actina' by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend Actina to all my friends."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to 11 o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 304 N. 811 Walnut St., Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Prof. Wilson's Treatise on Disease.

**A Terrible Crime Against Society**

WHEN  
**Whiskey, Morphine, Liquor and All Drug Addicts**  
AS WELL AS

**Nervous Prostration**  
are neglected, since beyond doubt they  
**CAN BE CURED**

without shock or pain in little time at that magnificent modern

**New Fenwick Sanitarium & Hospital**  
at Abbeville, La.

Acknowledged by all to be the largest and finest in America.

Don't be deceived. This is one of the few first class sanitariums in the United States. Special department for ladies.

References first class, including governors, senators, archbishops, ministers and hundreds of former patients. Worth investigating. Write

**Fenwick Sanitarium,**  
and Hospital  
Abbeville, La.

two daughters—Velma, who is a student at the Judson, and little Jimmie Neil, besides her own father, mother, brothers, sisters and many relatives, to mourn her loss.

Loved ones, grieve not for the one who has been taken, but strive by her example to meet her in that home not made with hands.

"No night shall be in heaven, but endless noon;

No fast declining sun, no waning moon. No sorrow and distress—

But there the Lamb shall shed perpetual light,

'Mid pastures green and waters ever bright."

**THE ALMIGHTY.**

What is God that we should serve Him?

What dominion has He within? What power to save one of us Filthy worms of the mother dust?

Inquires the infidel.

Many people believe in God, But do not believe in His Word; Believe not that He will descend To comfort fallen, sinful man— For this would not seem well.

For God in His great majesty, In all His spotless purity,

Cannot descend from His high throne To visit man in his meek home— Reason they in their minds.

God made the heavens and the earth, And all things therein He gave birth; How can we think for one moment That He who made them will consent Now to leave them alone?

The watchful eye of God above, In beams of light and purest love, Doth pierce the heavens through and through

With rays of beauty always true To every angel there.

So also does His vision fall To every creature of this ball, And gives a ray of righteous light To guide humanity aright, If they will only heed.

Upon the circle of the earth Around each meek and humble hearth The throne of God is occupied, And mercy to the world supplied— Freely given to all.

Upon the surface of the sea, Like Jesus did on Galilee, He cheers the sailor's fainting soul And makes storm-tossed mariners bold, If they but trust in Him.

The eye of God sees everything— He sees the sparrow on the wing; He sees the night-hawk in the barn; He sees the plow-boy on the farm, As if 'twere face to face.

He watches you and me each day; He speeds the planets on their way; He guides the wind that sways the trees;

Tunes the hum of the bumble-bees— God is all, and in all.

Not anything doth fall to naught— Not any workmanship is wrought, Unless the will of God doth say, You cannot live till dawn of day— We're all at His command.

We should serve God, for He is good; We should not against Him intrude; We should not doubt his power to save, For there is life beyond the grave— If we but trust in Him.

—S. D. McCormick.

**STEWART HOME and SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS.**  
Expert training, mental development, and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of nervous children. Home influence. Delightfully located in the blue grass section of Kentucky. 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric light and steam heated. Highly endorsed and recommended by prominent physicians, ministers and patrons. Write for names and descriptive catalogue. Address: DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

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We want just a few direct words with you about your congregation and your organ.

Good music means larger attendance. Without a good organ you can not hope for real good music. Let us tell you how easily you can own one—a real one at a small price.

We have everything from the small chapel style to the immense pipe organs.

Write to us.

**THE CABLE COMPANY**  
1816 Second Ave.

Florence, Ala., Feb. 1st, 1908.

Mr. Robt. M. Rawls,  
Editor Alabama Courier, Athens, Ala.

Dear Sir:

As you will recall, last spring we offered a Florence 2 3-4 inch wagon to the farmer who by the exclusive use of our fertilizer should raise the largest number of pounds of seed cotton on one measured acre, proper witnesses and information to be furnished.

Please announce to the farmers of your county that the contest was allotted as follows:

First, R. P. Dupree . . . . .	1,800 lbs.
Second, J. W. Jarrett . . . . .	1,660 lbs.
Third, F. L. Holland . . . . .	1,510 lbs.

Thanking you for the interest you have taken in this enterprise, beg to remain, yours truly,

TENNESSEE VALLEY FERTILIZER CO.

State of Alabama,  
Limestone County.

I, R. P. Ennis, a Justice of the Peace in and for the State and County aforesaid, do hereby certify that R. P. Dupree appeared before me on this date and under oath says that he planted one acre of ground in spring of 1907 in cotton and that he used under this cotton only fertilizers made by Tennessee Valley Fertilizer Co., Florence, Ala.; that on said one acre of ground he stated under oath that he picked 1,800 pounds of SEED cotton therefrom, in witness whereof he does this day make oath and sign his name hereto.

Given under my hand this the 23d day of January, 1908.

R. P. ENNIS,  
Justice Peace.

R. P. DUPREE,  
Contestant.

Witness:  
E. M. PEETE.

IN MEMORIAM.

To the W. M. Wardens and Brethren of Sulligent Lodge No. 532, A. F. & A. M.: We, your committee appointed to write resolutions on the death of Bro. Simeon B. Thomas report as follows:

Died, in his home, in Sulligent, Ala., November 2, 1907, in his seventy-third year, Simeon B. Thomas. Brother Thomas was born in Georgia, but he had resided in Lamar county longer than the time commonly allotted to man. He had long been a member of the Baptist church, in which he always took an active and interested part.

He was initiated into the order of Free and Accepted Masons in Old Moscow lodge No. 206 on the 28th day of November, 1868, and passed January 23d, and on the 20th day of February, 1869, he was raised to the sublime degree of Master Mason. For four decades he served his lodge with fervency and to his fellow man he was zealous in the spirit of Friendship, Morality and Brotherly Love.

He was a charter member of the Independent Order of Odd Fellows instituted at Vernon in 1873, and in his relations to this fraternity he was active in the exemplification of Friendship, Love, and Truth.

His life was an exemplary one, while in its nature it was quiet and unobtrusive. He was active in good deeds, steadfast in his devotion to duty, and loyal to the interests of those about him. He was kind, generous, and charitable. With an ever-ready spirit of helpfulness, he gained the love and respect of every member of the community in which he lived, and which he served so well throughout a long and honorable life.

Whereas, It has pleased our heavenly father to call our friend and brother from his earthly labor to his eternal reward, therefore, be it

Resolved; That we hereby record our deep sense of sorrow at the loss which our lodge has sustained.

That, As we were united to him not only by the bond which our fraternity evokes, but by a warm personal friendship and high admiration, we hereby pledge ourselves to cherish forever the memory of his gentle example, which shall inspire us to higher devotion, to nobler living, to broader charity toward humanity, whom he served so well.

That we extend our sympathy to the bereaved family; that these resolutions be spread upon our minutes, and copy be sent to our county paper for publication.

J. T. DUNN,  
R. J. YOUNG,  
C. V. MATTHEWS,  
Committee.

OBITUARY.

J. H. Falkner, aged 36, died at Sterrett, Ala., March 2. He professed religion early in life. Joined the Baptist church at Beulah in 1901, and had since been an active and consistent member. He never shirked any duty his church or people called upon him to perform. He bore public testimony for his Savior and was an active worker in Sunday school. He was truly diligent in business. He buried his father last August and is survived by one brother, J. S. Falkner, of Ensley, and a great number of relatives and friends.

He was interred in Sterrett cemetery, the funeral services being conducted by Rev. I. W. Inzer, his pastor.  
W. C. ELDER.

Mr. Editor: Please say to your readers that we have hundreds of testimonials from most successful farmers, showing that the best yields are always obtained by the use of our fertilizers. Yours truly,  
TENN. VALLEY FERTILIZER CO.,  
Florence, Ala.



Are you protected from loss by any of the above and other accidents?

Weekly Indemnity \$20.00. Premium only \$12.50 per Annum.

Write Security Life and Accident Insurance Company

Steiner Bank Building, Birmingham, Alabama.

Liberal terms to reliable agents. Write at once.

THE CONVENTION'S PERIODICALS.

Price List Per Quarter.

The Convention Teacher.....	\$0 12	Topic Card, 15c per dozen, 75c per 100.
Bible Class Quarterly.....	4	HoHow to Organize—with Constitution and By-Laws. Price, 10c per dozen.
Advanced Quarterly.....	2	See B. Y. P. U. Quarterly in list above.
Intermediate Quarterly.....	2	1. Their intrinsic excellence.
Primary Quarterly.....	2	2. Their special adaptation to our people.
Lesson Leaf.....	1	3. Their advertisement of the Convention's work.
Primary Leaf.....	1	4. Their value in denominational training.
Child's Gem.....	6	5. The basis for the Board's business operations.
Kind Words (weekly).....	13	They are used in 90 per cent. of all the reported Sunday schools in the South.
Youth's Kind Words (semi-monthly).....	6	Why not every school support the Convention in this work? Why not 100 per cent.?
Baptist Boys and Girls (large 4-page weekly).....	8	Every order increases the Board's usefulness. Samples sent on request.
Bible Lesson Pictures.....	75	
Picture Lesson Cards.....	2 1/2	
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each.....	6	
Superintendent's Quarterly.....	15	

B. Y. P. U. Supplies.

BAPTIST SUNDAY SCHOOL BOARD,

J. M. Frost, Secretary.

Nashville, Tenn.

W. A. PORTER, President.

R. C. MIDDLETON, Vice-President.

CHAS. M. SPENCER, Secy and Treasurers.

SAVINGS

The boy and girl can be taught few lessons of more importance than SAVING. Get one of our Home Banks for the nickles and dimes and teach the children the lesson of SAVING

Bank with us by mail.

CITIZENS SAVINGS BANK,

Birmingham, Ala.

4% Compound Interest

Baptist Pastor Joins the Great Union

I am glad to join the great company who can and do recommend to all sufferers from Indigestion Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself. Rev. I. N. Perwick 6 bottles \$5.00. Express prepaid.

SHOFFNER-HAYES CO. Paducah, Ky

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.

GOLLIER DRUG CO. Birmingham, Alabama.

WANTED

One Customer in each Fruit Growing section of the south, who will buy one sample of our Famous Fruit and vegetable Canning outfits, and act as agent for same. We have the 'Only Real Thing.' If you mean business write, Tharpe Hardware & Mfg Co., Elkin, N. C.

Angiston Marble Works

ANNISTON, ALA.

Manufacturers of and Dealers in marble and Granite Monuments, Tombstones, Iron Fencing. All kinds Cut Stone Work. Write us for prices. A few reliable agents wanted in unoccupied territory.

EXCELSIOR STEAM LAUNDRY

GEO. A. BLINN & SON, Prop.

THE OLD RELIABLE FIRM Our patrons are our advertisers—Once a customer always a customer GIVE US A TRIAL

1807 Second Ave. Birmingham, Ala.

Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nervine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

"My eighteen-year-old daughter had fits for five years, as often as two and three a week. She began to take Dr. Miles' Nervine, and she has not had an attack for two months." PETER McAULEY, Springfield, Mass. If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

EASTER

This year Easter falls on the nineteenth day of April. To aid you in preparing for its celebration in your school we offer the best of everything for that occasion, as follows:

BOOKS FOR EASTER

- The Boy Jesus. Rev. Cortland Myers, D. D. Illustrated. Price, 60 cents net, postage.
- The Coronation of Love. George Dana Boardman, D. D. Price, 50 cents net, postage.
- A Lily of France. Caroline Atwater Mason. Price, 50 cents net; postage, 15 cents.
- Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- Glens from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.
- From Hallow to Hilltop. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 5 cents.
- Spring Blossoms. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 5 cents.
- Nide by Nide. Mrs. E. Y. Mullins. New edition. Price, 50 cents net, postage.

CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," entitled Lilies. Nothing will be issued this year that will contain brighter or sweeter music. It will charm the children and delight parents.

Send for free sample copies. Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage extra. We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society  
ATLANTA HOUSE  
37 N. Pryor St., Atlanta, Ga.  
H. C. ROBERT, Manager

BIRMINGHAM TRUST AND SAVINGS COMPANY

Statement of Condition February 14.

In response to call of Comptroller of the Currency

ASSETS.

Loans and discounts.....	\$2,163,787.01
Demand loans.....	237,102.32
Overdrafts.....	1,335.73
Real estate, furniture and fixtures.....	100,000.00
U. S. and other bonds.....	338,007.55
Cash in vault.....	683,555.99
Cash with other banks.....	979,726.26
	\$4,504,014.86

LIABILITIES.

Capital stock.....	\$ 500,000.00
Surplus.....	250,000.00
Undivided profits.....	72,056.11
Dividends uncalled for.....	100.00
Deposits.....	3,681,858.75
	\$4,504,014.86

KODAKERS EVERYWHERE

mail your films to Boyle, expert on films and Velox printing. Send for price list. Boyle, The Kodak Man, 165 Dauphin St., Mobile, Ala., Dept K.

**Dinner Forks**  
 Exclusive and handsome in design, made by the world's largest works, are stamped  
**"1847 ROGERS BROS."**  
 This mark on knives, forks, spoons, etc., means durability, style and beauty.  
 Send for Catalogue "O 1"  
 INTERNATIONAL SILVER CO., Successors to  
 MERIDEN BRITANNIA CO.  
 Meriden, Conn.  
 SOLD BY LEADING DEALERS

**HICKS' CAPUDINE**  
**CURES COLDS and GRIP** It Removes the Cause.  
 Relieves Feverishness and Aching. Soothes the Nerves and Restores Healthy Conditions.  
**IT'S LIQUID—EFFECTS IMMEDIATELY**  
 Contains No Acetanillide  
 10c, 25c and 50c a bottle of Drug Stores

**ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc.** Ask for big Catalog No. 88. E. H. Stafford Mfg. Co. Chicago, Ill.

**Can Cancer Be Cured? It Can.**  
 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.  
**THE KELLAM HOSPITAL,**  
 1615 W. Main. Richmond, Va.

**Don't Suffer with Skin Diseases.**  
 Itching, Redness, and pain are quickly relieved and the germs of skin and scalp disease destroyed by **TETERINE**, the fragrant antiseptic and healing ointment. This splendid remedy is an invaluable boon to sufferers from Eczema, Tetter, Itching Piles, and all diseases of the skin and scalp. Costs 50 cents at your druggist's or by mail. Address: The Shuptrine Co Savannah, Ga.

**FREE TO HOUSEKEEPERS.**  
 We have just discovered a preparation that removes ink and rust stains from clothing, fine linen and cotton goods, table cloths, napkins and handkerchiefs, fine laces and lace curtains easily and quickly and does not injure the fabric in any way. This wonderful preparation never fails and is sent postpaid on receipt of 25c, stamps or silver, and with it, free of charge, a new article worth just as much and used every day, and also our large illustrated catalogue of household necessities which every housekeeper should have. **Household Utility Co.,** 476 N. Fifth St., Memphis, Tenn.

**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, Alabama.

**FOR THE LORD.**

After reading The Alabama Baptist week after week, I feel it my duty to add a few words to its pages. I am far from able to compete with those spirit-filled writers who contribute to its pages at times, but I hope to speak some word of encouragement, and though I may possess but one talent, God wishes me to use it, and there is not a higher aim in my life than to be a witness for Jesus. By reading your good paper one is determined to do greater things for the Lord. I am sure that if all the Baptists in the State would strive to do their part by supporting and contributing to it, we would indeed have a good paper, and there would be no room for the advertisements that take up so much space. Since it belongs to the Baptists, each one should feel under obligations to support it. The real pleasure derived from perusing its pages is sufficient to cause an interest. We are very often careless and indifferent about our literature, and so many spend their time reading current events only. Children are denied the training which is necessary for the development of their Christian characters, and grow into manhood and womanhood more interested in the things pertaining to this life that perish with the using than the interests of eternal life. We should obey God from a sense of love for "He so loved the world that He gave His only begotten son that whosoever believed on Him should not perish, but have everlasting life."

There is something for each of us to do, and there are so many ways in which we can help. What a mistake is made when we entertain the idea that our presence is not required at the house of worship. Seats being vacated at preaching and prayer services by those who profess to be followers of Christ. Always finding excuses for your absence. If you could not conscientiously face God with them they will not do. In the song service there is work to do. Urging disinterested parties to take part in Christian work is a great way for doing good. Let each of us ever keep this question before us: "Lord, what will thou have me to do?" Then when conscience bids us do a good deed, lay hold with our might. Realizing that we are our brother's keeper, we can't afford to keep silent when Satan is ever going about, as a roaring lion, seeking whom he may devour. I was very much impressed by an assertion made by a skeptic a few days ago who claimed that there is no place of eternal punishment, when he said that the conduct of people was sufficient proof that they did not believe in a burning hell or they would not be so careless about worshipping God, but pursuing the downward road to destruction. Friend, does this not cause you to pause for a moment and consider your earnestness? Does your life suggest

such a thought? O, may we hasten to realize the guilty distance that we stand from God and our duty!

Let us lay aside the formality and wickedness of this world and contend earnestly for the faith once delivered to the saints. You who are gifted with the pen, will you not gladly contribute to this already good paper?

Let none hear you idly saying,  
 "There is nothing I can do."  
 While the souls of men are dying,  
 And the Master calls for you,  
 Take the task he gives you gladly,  
 Let his work your pleasure be;  
 Answer quickly when he calleth,  
 "Here am I; send me, send me."  
**MRS. J. L. McLEOD.**

**OBITUARY.**

Marcus Gillespie Wilkinson was born at Forney, Cherokee county, Ala., July 25, 1894, and was accidentally killed by a gunshot wound while out hunting December 21, 1907, at Guin, Ala. He was laid to rest in Kennedy, Ala., Dec. 23. He was the son of Prof. and Mrs. T. E. Wilkinson. Born of Christian parents, he from babyhood was imbued with the noblest principles of morality and religion and we might say in all truth that his short life of a little over 13 years was entirely free from sin. When only eight years old he asked to be allowed to read a chapter in the Bible for family devotions. He united with the Baptist church at Millport, Ala., when only 12 years of age. Was a devoted, loyal Sunday school pupil, not missing a service when it was at all possible for him to attend. Every tendency of his being was toward good, gentleness and amiability. He had one of the most lovable natures I ever knew. Strangers were always attracted by his gentle manners and that air of inborn nobility which was his. He seemed to know instinctively all those gracious manners other children have to be taught. Of his intellect I hesitate to speak. The amount of knowledge he had acquired seems incredible in one of his years. He had mastered in the short period of his student life what others have found it hard to do in twice that time. The road to knowledge was always a smooth, easy way for him and he drank in the truths contained in his text books so rapidly that he was a wonder to his teachers and classmates.

When I think of his brilliant intellect, his great genius and powers for accomplishing good, it is hard to understand why his life was cut short in the very beginning. His parents cherished the fondest hopes for his future; had anticipated seeing him one day an able minister of the gospel. We can not know or understand God's way and it is better so. It is not for us to ask why, but only to bow submissively and trust in His supreme goodness and justice. As He has taken away this lovable character, this noble Christian boy, this brilliant genius, we can only be assured it is for some good and wise purpose. Sometimes His brightest jewels are snatched from earth to make heaven brighter and we believe it to be the reason why Gillespie was removed. May the memory of his sweet life be a blessing to his bereaved parents and other loved ones.

His friend and teacher,  
**MISS MATTIE WILLIAMSON.**

**WONDERFUL CURE**

**Great Suffering and Wonderful Cure of a Religious Woman in Kansas.**

**HER HUSBAND'S LETTER**

He Says It is Next to Work of Miracles.  
 Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui? If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master muen gain) healed my wife, and the M.D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

**J. F. STONE.**  
 Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

**THIS GOLD DRINK**  
 SOLID GOLD  
 For selling seven 25c boxes "Merit" Blood Tablets. \$1 days allowed to sell Tablets, return money and get King. Address "Merit" Medicine Co. Room 200. Chattanooga, Ohio.

**\$3 a Day Sure**  
 Send us your address and we will show you how to make \$1 a day absolutely sure; we furnish the work and teach you how to do it. Write us your address and we will explain the business fully, remember we guarantee a clear profit of \$1 for every day's work, absolutely sure. Write at once. **ROYAL MANUFACTURING CO.,** Box 1022 Detroit, Mich.

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

(Continued from Page 4.)

to hear him at Troy. If you have not heard him, you can't afford to miss it.  
Dr. T. B. Ray.

When told that we were going to import T. B. Ray from Virginia for the Troy convention, some one asked if we did not have enough Rays in Alabama already. He was told that we had a number of Rays, X-Rays, etc., and we couldn't afford to lose a one of them—each is a blessing—but this time we are going to spring a new one at Troy—he is a "moving picture" Ray.

Dr. Ray is the educational secretary of our foreign mission board. Missions is the heart of any church, now and twenty years from now. So at Troy our young people are going to learn something (a great deal) about missions. Ray is going to tell about the mission study class plan; and one night he is going to use a real moving picture machine to show and tell to our young men and young women facts that will burn themselves deeper and deeper into the heart.

#### And Now Abideth These Three.

You could not select three men who are more capable of taking the leading part in a convention of young people. Each one of them could hold the crowd interested the whole three days if necessary. But it is a convention worth coming to when you get to hear all three of them.

Look into the faces of these three drawing cards and make your plans to meet them there.

#### THERE ARE OTHERS.

Do not get the idea from the article headed "Three Strong Leaders" that Webb, Leavell and Ray are going to crowd everybody else off the program. There are others.

Rev. Austin Crouch, of Woodlawn, is going to discuss "Our State Work." We want to consider some plans for enlarging our state organization and its usefulness. And who could better lead such a discussion than Brother Crouch?

Before coming to Alabama, Rev. Sam A. Cowan held a high position in the State B. Y. P. U. of Georgia. The bright young pastor has the B. Y. P. U. spirit in him; he is doing something that very few other pastors are doing, that is conducting a sacred literature class for his young folks. He is well fitted to discuss his portion of the program.

Rev. W. M. Anderson, of Dothan, is to preach the convention sermon Tuesday morning. Bro. Anderson is remembered as the host of the Baptist state convention last July. Dothan, Newton and the wiregrass section of Alabama has been very little represented in our State B. Y. P. U. and we are glad to come closer to them.

So you see, there are others.

#### THOMAS J. WINGFIELD,

Of Birmingham, President Alabama State B. Y. P. U.

Mr. Wingfield has been closely identified with the work of the State B. Y. P. U. for a number of years in various positions. He has seen the Union in times of trouble and despair, as well as prosperity. He makes an ideal presiding officer, and is heartily loved by the young Baptists of Alabama.

## STUDY THIS SCHEDULE CAREFULLY

These figures are changed weekly

1907-1908.	
Alabama Baptists are asked for—	
For state missions .....	\$ 25,000.00
For home missions .....	28,000.00
For foreign missions .....	40,000.00
For church building .....	7,000.00
<b>Total .....</b>	<b>\$100,000.00</b>
We have given—	
For state missions since July 1st .....	\$10,406.82
For home missions since May 1st .....	7,891.24
For foreign missions since May 1st .....	11,698.99
For church building since May 1st .....	530.91
What is before us?	
For state missions to June 30 .....	\$14,593.18
For home missions to April 30 .....	20,108.76
For foreign missions to April 30 .....	28,301.01
For church building to April 30 .....	6,469.09
Only FIVE MORE SUNDAYS before the books close. Let everybody do their best.	
W. B. C.	

## EARLY LIFE OF ST. PAUL

Written for Dothan B. Y. P. U.

In the learned city, Tarsus,  
Many, many years ago,  
Lived a quiet, steady schoolboy  
Of whose birth we little know.

But we know he was a student  
Of no ordinary cast,  
By the writings he has left us,  
That will live while time shall last.

At the feet of learned Gamaliel  
Earnestly he sat and thought,  
Drinking in the truths eternal  
That the wise old doctor taught.

He was so enthused with learning  
All his long and useful life  
That he had no time for courting,  
So he never had a wife.

He admired a woman's beauty,  
For it pleased him to declare  
That the glory of a woman  
Is the beauty of her hair.

So, methinks, 'mid all his studies  
In philosophy and art,  
That he, too, felt love's sensations  
Linger sweetly in his heart.

He was proud to be a Roman,  
And as proud to be a Jew;  
And was always dead in earnest  
In all that he tried to do.

Such a perfect type of manhood—  
Mind and body, spirit, all—  
That the people all that knew him  
Feared to measure arms with Saul.

He believed the early Christians

#### C. E. CROSSLAND, FIELD SEC'TY.

Brother Crossland, a graduate of Howard College, has special gifts as organizer, platform speaker, writer and teacher. During the past year he has not failed to use his talents in promoting the B. Y. P. U. work in Alabama.

#### MR. D. F. BIRD,

Of Montgomery, Vice-President.

At a recent meeting of the Montgomery City Union, Mr. Bird was elected president of that organization. He is also superintendent of his Sunday school, and is a young church worker of proven ability and consecration.

#### J. B. DUKE,

Of Gadsden, Vice-President.

Brother Duke is an enthusiastic B. Y. P. U. worker, and can be counted

We're a superstitious sect—  
That by them his own religion  
Would be set at naught and wrecked.

So he therefore got permission  
From the rulers of the Jews  
To bring bound, both men and women,  
All the Christians he might choose.

So he started for Damascus  
On a tour like this one day,  
When there shined a light about him  
In a most peculiar way:

And a voice from heaven, saying,  
Just as plain as plain could be,  
"Saul, O Saul! why persecutest?  
Saul, why persecutest me?"

Blinded, Saul arose, upstartled,  
For he'd fallen to the ground,  
Terrified at being blinded  
By the light that shone around.

Genuinely there converted,  
He became a Christian Jew,  
And cried out, "O Lord!" in earnest,  
"What wilt Thou have me to do?"

So the fearless Saul of Tarsus—  
Learned, intellectual Saul—  
In a moment strangely came to  
Be the great Apostle Paul.

Paul, Jehovah's chosen vessel,  
Fashioned by an All-Wise Hand  
To proclaim His glorious gospel  
To the lost of every land.  
(Written for the B. Y. P. U. by request of the pastor of Dothan Baptist church, H. C. Carlisle.)

upon to do his full duty in promoting its welfare. He belongs to one of the best unions in Alabama.

#### MR. B. F. DAVIDSON,

Of Montgomery, Secretary-Treasurer.

Perhaps the most widely known and most popular young worker in the State B. Y. P. U. is Mr. Davidson. His enthusiasm captured the convention at Gadsden for Montgomery, and since then he has had a large hand in directing the work of the union.

#### MR. HARRY W. DEARING,

Of Birmingham, Chairman State Executive Committee.

For such a young man, Mr. Dearing holds an extraordinary number of responsible positions. He is president of the Birmingham District Union, is clerk and financial secretary of the

First Baptist church of Birmingham, and teacher of a large class of young ladies. To his ability is largely due the present usefulness of the State B. Y. P. U.

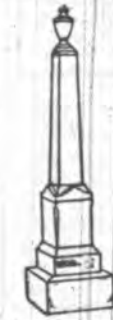
#### Convention Song.

If you have any copies of the Convention Song written by Mr. Jerome VanZandt, of Gadsden, get them out and have your young folks to practice up on it. It is going to be a feature at Troy. Learn to sing it like you mean it.

See how slow the figures grow from week to week. They look alarming. Alabama will not reach the figures of last year unless there is some heroic work done in the next five weeks.

The question of prohibition is largely a matter of taste.

There are many reasons for failure, but no excuse.



## Monuments, Statuary, Vases

and iron fences of all styles and material. We do first class work, use only the best of material and employ only sober and reliable men.  
Write for catalogue.  
Agents Wanted.

**CAPITOL CITY MARBLE CO.**  
Successors to Curbow-Diapp Marble Co.  
209-211 Dexter Ave.  
Montgomery - Alabama

Mr. Farmer: Your cotton crop depends upon the number of potholes which you use of our fertilizers. None better.  
**TENN. VALLEY FERTILIZER CO.**  
Florence, Ala.

#### NOTICE.

Default having been made by Martha A. Neal in the payment of certain indebtedness due by her to T. B. Lyons and secured by a mortgage executed by the said Martha A. Neal to the said T. B. Lyons, dated the 21st day of February, 1905, and recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 381 at page 314, which said mortgage conveyed as security for said indebtedness, lot 19 and the east half of lot 20, in block 65, Jefferson county, Alabama, together forming a rectangle fronting 50 feet on the north side of Fourth avenue, north, and running back of that uniform width along the west side of Fifteenth street 140 feet to an alley.

And the said mortgage providing that upon default in the payment of any part of the indebtedness secured by said mortgage, the whole thereof shall at the option of the said T. B. Lyons become due and payable, and the said T. B. Lyons having exercised the option to mature, the whole of said indebtedness;

Now, therefore, the said T. B. Lyons will on Saturday, April 4, A. D. 1908, sell the aforesaid property to the highest bidder for cash, in front of the court house door of said county, within the legal hours of sale, in pursuance of the power of sale contained in said mortgage.

This 25th day of February, 1908.

T. B. LYONS.

**TILLMAN, GRUBB, BRADLEY & MORROW,**  
Attorneys for Mortgagee.

## BELLS.

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