

ONLY THREE MORE SUNDAYS. THEN WE WILL KNOW WHAT ALABAMA HAS DONE FOR HOME AND FOREIGN MISSIONS.

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PLEASE SEND IN A NEW SUBSCRIBER ON \$1 OFFER TO JAN., '09.

I rejoice with you over the great prohibition victory in Birmingham and the state. Your paper did fine service.—H. W. Provence, Shanghai, China.

I arrived all O. K. from Georgia and have volunteered my services gratis to the DeKalb County Association for April, May and June to do Sunday school work, and I want to put out some copies of the Alabama Baptist whether I take a single subscription, so please send me some sample copies.—A. L. Stephens.

Please change my address from McDonough, Ga., to Abbeville, Ala. I will preach my first sermon there next Sunday. I regret very much to leave my native state, where I have labored for my Master the greater part of my ministerial life. But God calls me to Alabama, and I must go. Whenever I can serve you command me.—Ed S. Atkinson.

We welcome Bro. Atkinson to Alabama and pray God's blessings upon his work.

PLEASE SEND IN A NEW SUBSCRIBER ON \$1 OFFER TO JAN., '09.

A sermon on Bible church discipline was preached last Sunday by Pastor Granberry. He called upon his members to know who would uphold him in an effort either to reclaim the careless and sinful church members, or if they will not hear the church to withdraw the hand of church fellowship from them. He was assured of the help of those who desire to see the church kept clean. The deacons were asked to begin at once to reach those specially needing attention. All of this is in the best of spirit. Indeed the purpose is to reclaim the wanderer if possible.—Tuskegee News.

Permit me to tell you about our Christian workers' meeting at Pleasant Hill church on the fifth Saturday and Sunday. We had very good attendance on Saturday and several interesting talks were made by different brethren. Bro. W. D. Ogletree delivered a stirring sermon on missions at the 11 o'clock hour and the people responded by a collection of \$6.45 for missions. After the sermon dinner was served on the church grounds. On Sunday morning after several talks on Sunday school work, Bro. C. I. Hudson, pastor of the church, was ordained to the full work of the gospel ministry. The ordination service was an impressive one, and the entire church seemed to be strengthened by these services.

A VISITOR.



## JAPAN

NEEDS



BY W. J. BRYAN

The following appeared in the Japan Advertiser two years ago when Mr. Bryan was making a tour around the world. It ought to be an answer to those who claim that foreign missions appeal only to women and children, and that the reports of missionaries are misleading when they write or tell of Japan's need of a Savior. Read it carefully, for it's the testimony of one of the world's most distinguished private citizens. Read it prayerfully, for it's a challenge to every professed believer—and then give liberally to carry the gospel to "the little brown men" across the seas who are making history more rapidly than any people on the earth:

After the opening of the country to foreign commerce, there was some persecution of Christians, and several thousand were imprisoned. But in 1873 the prisoners were set at liberty and the exiles allowed to return. Since that time there has been absolute religious freedom and many men prominent in official life have been devoted Christians.

At the last report of the Protestant communicants numbered nearly 51,000. There are among the natives 442 ordained ministers, 559 unordained ministers and helpers, and 186 theological students.

The Baptists have a theological seminary, an academy, five boarding schools for girls and eight day schools, with a total attendance of nearly 1,000.

Buddhism is losing its hold upon the Japanese; its temples are not crowded, as they once were; its ceremonies do not interest, and its teachings do not satisfy the new generation. Christianity will appeal more and more to the educated element of the Japanese population. Already favor is taking the place of toleration, as toleration thirty years ago supplanted persecution.

Japan needs the Christian religion. A nation must have some religion, and she has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil, from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the aspiration to noble needs, the other presents a plan for the perfecting of self, with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sym-

pathies and links each individual with all other human beings, the other turns the thought inward in search of perpetual calm.

Christianity dominates Europe and the Western Hemisphere, while Buddhism still holds the Orient under its drowsy spell. On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the gospel of love and consecrated activity in the land of the rising sun will open the way to a still larger triumph in Asia.

And then in another place he said: "I am not yet convinced that this nation will substitute the sword for the Bible in dealing with the weaker people. And I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better. There are those who object to foreign missions on the ground that those who have the least light are in the least danger. If we bring Christ to the notice of the heathen and they reject him, they are worse off, it is said, than before; whereas, if they remain in ignorance, God's mercy will provide for them. Now, if the only purpose of religion is to get into heaven, there is reason in such argument. But my understanding of religion is that it is not meant simply to save men for heaven, but it is also intended to teach them what this life really means. If this is true, then we have an obligation to make Christ and His gospel known to every human being. The Sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of the life that now is as well as of that which is to come. I am anxious to see this religion brought to all mankind."



PLEASE SEND IN A NEW SUBSCRIBER ON \$1 OFFER TO JAN., '09.

Dr. Hawthorne delivered his lecture, "Air, Sunshine and Outdoor Living," in the First Baptist church here last night to an audience of about five hundred.—J. D. Cook, Meridian, Miss., April 1, 1908.

Bro. W. Y. Quisenberry was with us at Livingston Tuesday and at Eutaw Wednesday night, speaking on his recent trip to China. Special contributions of about \$257 and \$137, respectively, were received.—H. B. Folk.

We acknowledge with pleasure the following wedding announcement:

"Mrs. Paul H. Earle requests the honor of your presence at the marriage of her daughter, Annie Finley, to Mr. Robert Graves Hiden on Thursday evening, the 17th of April, 1908, at 8:30 o'clock, First Methodist Episcopal Church, South, Birmingham, Ala."

PLEASE SEND IN A NEW SUBSCRIBER ON \$1 OFFER TO JAN., '09.

A good sister writes: "I have done my best to get you some new subscribers. There are a few Baptists in this community. They don't seem to care a straw for their church paper. I feel sorry for any one that don't appreciate our right arm of Baptist power. Just as well my pantry to be empty as to be without the blessed tidings of the Alabama Baptist. May heaven's richest blessings rest upon you."

In my report of the Samson meeting I neglected to mention the good man who helped in the singing. Bro. W. C. Henson did efficient work as a singer and was a great help to Bro. Ray in all the first part of the meeting till Bellwood called for him to go there and hold a meeting for them. Bro. Henson did a lasting good work at Bellwood. The church was greatly revived and many sinners were converted. There were 39 accessions to the church. Bro. Henson is a good preacher as well as a good singer.—R. M. Hunter.

"These occasional pats on the back from friends of the craft are all right, and we appreciate them, but we would appreciate a more liberal support from the home people. Some are doing well, but a greater number of our people are not only withholding financial support, but even withhold encouragement by word or look. Bouquets are all right as a cure for little ills, but when man has pain in the pantry and no dough in the house, it's the spondulix that makes him sit up and notice things. And unless the delinquent subscriber wishes to see this paper lay its lily white hands across its bosom and turn its little pink toes to the daisies—well, they'd better pay up. Nuf sed."

## EARLY DAYS OF THE BAPTISTS

By Dr. Owen

Dr. Owen, Delivered Historical Address—Talked of First Two Pastors in Montgomery.

An unannounced but interesting feature of the services at the First Baptist church yesterday morning was an address on the early days of the Baptist church in Alabama by Dr. Thomas M. Owen, director of the State Department of Archives and History. Dr. Owen was present on invitation of Dr. Charles A. Stakely, who was appreciative of the director's valuable assistance in securing portraits of the sixteen distinguished ministers who have occupied the pulpit of the First Baptist church.

Two of the missing portraits were secured through the efforts of Dr. Owen, and he has rendered valuable assistance to those who are compiling historical information on the advent and establishment of the Baptist church in Alabama.

The present is the centennial year of the Baptist denomination in Alabama. Observance of this anniversary will take various forms in the State. At a later date, the First-Baptist church will have a general celebration at which Dr. Owen has been invited to deliver an address. As a part of the historical work Dr. Stakely, at considerable trouble and pains, has collected portraits of all the ministers who have served the church in this city as pastor of the First church.

The address of Dr. Owen yesterday morning came directly after the offertory. He was presented to the congregation by Dr. Stakely, who reminded his hearers that the present year marked a century of the Baptist denomination in Alabama. The observance of the day would take various forms throughout Alabama, on different occasions. As part of the historical work he had secured for the church the portraits of the sixteen ministers who had served the church since its foundation in Montgomery in 1829.

He presented Dr. Owen, who was present, he said, at his invitation to speak upon the early history of the church in Alabama.

Dr. Owen said:

Dr. Stakely and Friends of the First Baptist Church in Montgomery:

I am with you at this hour to join in your praise and rejoicing and worship on the final accomplishment of the very praiseworthy task set for himself by your pastor some years ago. The sentiment embodied in this effort is one that appeals to me, as you may well imagine, with unusual force. The injunction to the children of men to honor their fathers and mothers in the flesh applies equally to fatherhood and motherhood of whatever kind. We ought always to honor that man, or that body of men, that thing, or that combination of things, to which great movements and events can be traced for their beginning. We ought always to honor our spiritual fathers, our institutional founders, for from the one we date our entrance into the new and larger life, and from the other we date the planting of those agencies which are designed for the betterment of man.

Therefore, this effort of Dr. Charles A. Stakely, your distinguished and worthy pastor, is due all praise. In the bringing together of the likenesses of the men who have served you from that memorable day of your institution in 1829 to the present, he has shown, not only a sentiment of respect and reverence, but also a keen appreciation of the value of the principle of historic continuity. All honor to him for the conception! No church, of which I know, can boast such a collection. As one deeply impressed by the lessons of history, I rejoice with him and you on the realization of the task. It was fitting that it should have been conceived and carried forward simultaneously with your ambitious ideals for larger opportunity, embodied in this beautiful and imposing structure.

I might stop here, for I have said quite enough, but inasmuch as it was my good fortune and pleasure to materially aid in locating and securing the likenesses of your two first pastors, it would seem not amiss for me to briefly sketch their lives and careers. To do this can not be other than instructive, and may serve



as a stimulus to you and to those who are to come after you, to wider aspiration and achievement. While your church has had a group of pastors, many of whom were exceptionally distinguished, and whose lives would afford happy opportunity for detailed treatment, what I shall say will be confined to the two saintly men who first served you, and to influences which grew out of their lives and work.

#### Rev. Lee Compere, First Pastor.

Rev. Lee Compere, your first pastor, was born at Market Harbor, county of Leicestershire, England, November 3, 1790. His mother was a Miss Fox, daughter of Job Fox and Grace Voysy Fox. The Compere family were of French Huguenot origin. On settling in England, they united with the Anglican church. The Voysy family had been Baptists for two hundred years, and there had been several marriages between the Voysy family and the Wesley family; and the family tradition is that Rev. Lee Compere was a relative of John Wesley.

Mr. Compere's father dying in 1794 and his mother in 1796, young Compere was reared by an older sister and an aunt. He clerked in a store in early life.

He made a profession of religion, joined the Baptist church and studied for the ministry under the care of Elder Satchell. After his ordination he married Susannah Voysy. Some time in 1816 he was sent by Elder Shenston's church in London as a missionary to Jamaica.

He remained there one year, but on account of his health he was forced to leave that island, and went thence to South Carolina in 1817. His first born child, an eighteen months old daughter, sickened and died on the voyage from Jamaica, and was buried at sea. He settled in Sumter district, South Carolina, where two of his daughters were born. One of these daughters, Frances, became the wife of the Rev. S. S. Lattimore, a noted Baptist minister of Mississippi. He afterwards lived in Clinton, Ga., where one child was born. His ministerial labors were abundant in both Carolina and Georgia.

In 1822 he was sent by the Baptist mission board as a missionary to the Creek nation, where he labored at Tuckabatchie until 1828. That his labors were not in vain, and that the good seed he sowed among the Creeks did not perish, but eventually sprang into life, grew and bore fruit in after years, we have the positive statement of Dr. H. F. Buckner, who, twenty years later, was a distinguished missionary in the Creek Nation, West. While living among the Creeks two children, a son and a daughter were born to Mr. Compere, and as showing his attachment to and deep interest in the Creek people he gave to

each of these children, in part, an Indian name, Susannah Muscogee and Thomas Hechlege Compere, later afterwards becoming a Baptist minister.

When the Creek mission was abandoned in 1828, Mr. Compere came to Montgomery, and in 1829 he established the first Baptist church in what was then a small frontier town. He had three sons born near Montgomery, one of whom, Ebenezer L. Compere, became a prominent Baptist preacher in Arkansas and in the Indian Territory.

After some years residence near Montgomery, Mr. Compere moved westward and settled in Yazoo County, Miss. In that county his wife died Sept. 6, 1831. In 1836 he was married to Sarah Jane Beck. The offspring of this marriage was two daughters. Mr. Compere was a prominent factor for many years in the councils of the Baptists of Mississippi. In the absence of records it is at present impossible to indicate the various places of Dr. Compere's residence in the State of Mississippi. In the late forties and early fifties he lived in east Mississippi, and for one year was pastor of Bethesda church in Oktibbeha county.

A letter recently received from an aged member of that church, Mrs. Lucretia Holbrook, of Starkeville, Miss., says:

"His manner of preaching was eloquent; he was dignified; he held his audience spellbound and could tell more of the goodness and mercy of God than any other minister I ever heard."

About the beginning of the war Mr. Compere with his son, Thomas, moved to Arkansas and lived in Dardanelle until the close of the war. About 1865 he settled in Paris, Tex. Later he moved to Corsicana, Navarro county, where he died June 15, 1871, in his 81st year. His wife survived him several years, likewise dying in Texas. Apart from his philological work, Mr. Compere wrote articles for the religious press, and devoted his time to teaching and preaching. Prof. Henry S. Halbert, a resident of this city, and a member of your congregation, knew Mr. Compere in east Mississippi and has lively recollections of his personal appearance and ministry.

Another fact: Mr. Compere was not a preacher alone. So far as is known, he was the first American student of the Muscogee Indian tongue. The result of some of his philological work can be seen in the "Archaeologia Americana," Volume II, of the Transactions and Collections of the American Antiquarian Society, pages 381-422, consisting of an extensive vocabulary, several pages of select sentences and the Lord's Prayer—all in the Muscogee language. A copy of this rare volume can be seen in the Alabama Department of Archives and History.

Mr. Compere took an interest, too, in historical work, and supplied some data concerning the Creek Indians to Col. A. J. Pickett for use in his invaluable History of Alabama.

#### Rev. S. D. Worthington, Second Pastor.

Rev. Samuel D. Worthington, your second pastor, was born about 1786 in Edgerfield district, South Carolina. He was educated in that State, took a collegiate course and graduated, though in what college is as yet unknown. Early in life he joined the Baptist church, and soon afterward entered the ministry. He devoted his life to preaching, though in connection with his ministry he often engaged in farming and teaching. At one time in his early life he lived and preached a short time in New Orleans. About this period he married, in East Feliciana Parish, La., Mrs. Linn, a widow lady, whose maiden name was Mary Ann Spier. She was a Catholic, but after marriage she embraced his faith and united herself with the Baptist church.

The only literary work extant of Rev. S. D. Worthington, so far as I know, is an article in The Southwestern Baptist of September 9, 1853, in which he gives an account of a conversation in 1834 with Col. Loymonowsky, in which the latter gives his experience with the Spanish inquisition in 1808, when he was in that country in the French army. Colonel Loy-



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monowsky had been an aide to the Emperor Napoleon. He subsequently became a Protestant minister, and in 1834 he visited Montgomery to solicit aid in building a Protestant house of worship. While in Montgomery, he made a public address in the First Baptist church, and for several days was the guest of Mr. Worthington, who in the Southwestern Baptist of September 9, 1853, gives from his notes the facts related above.

After severing his connection with the church in Montgomery he purchased a plantation near Monroe, La., where he lived several years. However, during almost all this time he was engaged in mission work, traveling and preaching. About 1841 he disposed of his plantation, moved up into Union county, Arkansas, and founded the first Baptist church in that county. For several years succeeding he lived and preached in various places in Arkansas and Mississippi. He then moved to Lamar county, Texas, where he preached and taught school until his death in 1859. He lies buried in Paris, Tex. He was the father of four children, two sons and two daughters, all of whom are dead except W. S. Worthington, of El Dorado, Ark., who is now an old man of 70, and a cripple, the result of a severe accident.

### Missions to the Creek Indians.

Having sketched the lives of these two pastors, it is proper that I should hurriedly bring to your view several facts in the history of this church; so intimately connected therewith as to form a part of it. I do so with the more pleasure because it gives me the opportunity through the recital of these events to congratulate the Baptists of Montgomery—the First Baptist church of Montgomery—on a record of achievement altogether unique and probably without parallel. From my examination of your history, I come to you with the plaudit "Well done," but the greater is your duty and responsibility for the future.

You will recall my statement that Rev. Lee Compere, the founder of your church, was the first and only Baptist missionary to the Creek Indians in what is now Alabama. It is an interesting further fact, and one affording quite a coincidence, that Rev. H. F. Buckner, of Alabama, was the first Baptist missionary to the Creek Indian nation, west, upon which work he entered in 1848. There was about that period a peculiar interest felt by the Baptists of Alabama in the Christianization of the Creek Indians, owing, in some degree, perhaps, to the fact that the homes of the people of Alabama were in the ancient domain of the Creek people.

Mr. Buckner was well sustained in his missionary work by the Baptists of Alabama, and especially by the First Baptist church of Montgomery, as can be verified by the collections in the State Department of Archives and History. In May, 1857, Mr. Buckner addressed a letter to your church in which he told its members that he had just organized a new Baptist church among the Creeks on the north side of Canadian river. After the organization of the church, he writes, a question arose among the Creeks as to the name by which the church should be known to distinguish it from other Baptist churches in the Creek nation. Finally, one of the Creek brethren proposed that it should be named "Montgomery," in honor of the First Baptist church in Montgomery, as some acknowledgment of their liberality in supporting the beloved missionary, Rev. Dr. Buckner. This proposition was adopted, and it was unanimously resolved that the church should be named "Montgomery" for the reasons I have stated.

In this connection it is a somewhat remarkable coincidence that the deacon of this new Indian church, whom Dr. Buckner assisted in ordaining, was named "Ikana Chatti," which, we know, was the name of the Creek town upon which now stands the city of Montgomery. The words "Ikana Chatti," signifies "Red Earth."

Dr. Buckner's labors among the Creeks were abundantly blessed, and at least prior to the war nearly all the Creeks who had professed Christianity were Baptists, while their Choctaw neighbors were mostly Methodists and Presbyterians.

To the First Baptist church in Montgomery, then, through their first pastor, Rev. Lee Compere, and

subsequently to the efficient aid rendered by this church to Dr. Buckner, belongs, under Providence, the glory of being largely instrumental in the evangelization of the Creek Nation.

### Other Mission Effort.

But not alone among the Creek Indians, but in other heathen fields have the beneficent labors of your church extended. A brief reference to one instance will suffice.

In July, 1856, in your old building of hallowed and sacred memory, with most impressive ceremonies, Rev. Robert W. Priest was ordained as a missionary to the Yoruba mission field in Africa. His work there with that of Brown and others has become a part of a glorious history.

Professor Halbert, to whom reference has been made heretofore, was a classmate of Mr. Priest at Union College, in Murfreesboro.

### Old Baptist Church Building.

The history of your old church building, too, is associated with much of the pathos of the last two years of the confederacy when the entire South was a vast hospital. Dr. W. C. Buck, of Selma, was employed by the Baptist domestic mission board to serve as a missionary in the hospitals of Montgomery. The basement of your old church was used by Dr. Buck for his congregations, and there he brought his messages of comfort and cheer and hope to the sick and wounded soldiers.

### Conclusion.

But I have said enough—perhaps more than the occasion demanded. In contemplating your record for more than three-quarters of a century, the liveliest emotions of admiration and gratitude have been stirred. As a citizen of a great commonwealth, I am proud of your achievements. Yours is a valiant record of noble endeavor, of high aspiration, and of struggle for the realization of the purest and the best in life and society. Your past is secure. Its record is writ large in the history of the Christian world. With new opportunities, with clarified vision, in the gaze of the cloud of witnesses of a hallowed past, with the help of the King of kings and Lord of lords, may the future be all that they impose.—*Montgomery Advertiser, March 30.*

### A RESUME.

Have you ever heard the great American query, "Does this pay?"

There is a fable which tells how a certain emperor was charmed with the song of an artificial nightingale which was brought to him from a foreign country, and as he found so much pleasure in listening to it, a courtier suggested that he should walk in the grounds of his palace and listen to the real birds. What, cried the emperor, are there nightingales here? Yes, sir, if you will but hear them, replied the courtier. But how could they be as good as this, which has been made in a foreign country and sent to me by my brother, the king? And the emperor refused to hear the nightingale in the gardens.

There is a pretty Indian fable which says that when it rains in Svati time the oyster tries to catch a drop of the rain because it knows the drop of water will become a pearl. After catching a drop the oys-



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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.

ter dives to the bottom of the sea and waits for the pearl to develop.

All this fiction, delightful, delicate and artistic, is a revelation in the present practical day. There is said to be no quicker witted nation in the world than the Americans and none quicker to see the point; yet, how sadly true that so many of them are like the fabled emperor, they "refuse to hear;" but many, we rejoice to know, are like the smooth oyster that deals in "pearl catching," even though it dives to the bottom of the sea. A plain point for plain people, then, is this: The best business policy for all is that which has foundation on fact, and that mind is inactive and that heart is dead indeed to higher feelings of humanity, which does not grasp the truth of that cannot be stirred by the glorious fact of missions. Does this pay?

Rev. W. Y. Quisenberry delivered a missionary lecture on China in Greenville March 24. The grandeur of missions was convincingly shown by him as he presented with such enthusiasm the great need on this field, and these results rewarded his work. Four of our members gave \$100 for the support of a missionary in the great empire, our ladies' society, with a debt of \$1,200 staring them in the face, also gave \$100; our young men's class in the Sunday school, co-operating with their noble teacher, Mrs. Blackwelder, will give \$50; mission study classes are being discussed, and only time will tell the rest. Back of the lecturer, though, stands our missionary pastor, Dr. W. M. Blackwelder, with his untiring labors and some faithful laborers, but best of all, leading the work and the workers is the God of missions. Does this pay?

May the mighty cause move on until it makes the universe again "develop to the rhythm and the tune of music," for

"From harmony, from heavenly harmony,  
This universal frame began;  
The diapason closing full in man,  
Thou who art as wise as thou art strong  
Can compass all that thou dostrest."

KATE McMULLAN,

March 28, 1908.

Greenville, Ala.

### THEY GROW

Good Humor and Cheerfulness from Right Food.

Cheerfulness is like sunlight. It dispels the clouds from the mind as sunlight chases away the shadows of night.

The good humored man can pick up and carry off a load that the man with a grouch wouldn't attempt to lift.

Anything that interferes with good health is apt to keep cheerfulness and good humor in the background. A Washington lady found that letting coffee alone made things bright for her. She writes:

"Four years ago I was practically given up by my doctor and was not expected to live long. My nervous system was in a bad condition.

"But I was young and did not want to die, so I began to look about for the cause of my chronic trouble. I used to have nervous spells which would exhaust me and after each spell it would take me days before I could sit up in a chair.

"I became convinced my trouble was caused by coffee. I decided to stop it and bought some Postum.

"The first cup, which I made according to directions, had a soothing effect on my nerves and I liked the taste. For a time I nearly lived on Postum and ate little food besides. I am today a healthy woman.

"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now, I am doing my own housework, take care of two babies—one twenty, the other two months old. I am so busy that I hardly get time to write a letter, yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

"I tell my friends it is to Postum I owe my life today."

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

# The South's One Great Metropolitan Missionary Need

By REV. WALTER M. LEE



At this time of the year, when so many impassioned appeals are being made in behalf of home and foreign missions, nothing is so helpful to the busy pastor as being able to lay hands upon reliable data concerning the needs of the mission fields. In the great thriving metropolis of New Orleans is represented every class of missionary need, which the Home Board of Atlanta is endeavoring to supply, with the sole exception of mountain schools; for search as we may, we could not find any mountains in this city, the entire area of which lies below the surface of the mighty Mississippi river, which flows by her portals.

There is no object for study that is more interesting than a great city. The marble palaces, the whirring elevators, the rumbling cabs, the rushing crowds, the multitudinous traffics, the



crushing hearts—these are the fibres out of which the fabric of the city's life are woven. The master student of life is the servant of God, who prays and plans and purposes and works for the redemption of the souls and the elevation of the lives of these multitudes. The pastor of a village or country church has as much responsibility for these souls, indirectly, as the city pastor has directly. Therefore, brother pastor, consider for a moment the vast destitution of Baptist gospel in this city of 300,000 souls, the South's one great metropolitan monster of missionary need.

New Orleans, a city with 200 years of Catholic history behind it, a city with the characteristic French pleasure-loving sentiment predominant, a city in which the gambling mania has been inculcated and instilled by decades of lottery gambling, raffling, eucbre playing, wine drinking and all the pomp and display incident to a Hispano-French civilization. Can the city be saved from sin, from the saloon,

from the horse race, from the brothel? Ah, yes, brethren, the gospel of grace, and of salvation through faith, has not been given a thorough trial. The religion of form, of ritual, of pomp, of display, of sacerdotalism, of infant sprinkling, the religion without the regeneration of the Holy Spirit, the religion without the recognition of Christ as King of the individual life—this has been predominant.

The Catholic church has not condemned the saloon, nor the horse race, nor the card game, nor the dance, nor the theatre, nor the bull fight. A church that condemns no weakness and sin cannot lead the lost to Jesus. Here is an item from one of the papers in New Orleans:

**Church Euchre a Success.**

"The grand progressive euchre given Wednesday night for the benefit of the new Catholic church of the Most Holy Rosary was a big success in every way. Over one hundred couples took part in the euchre, which was held in the temporary building now being used as a church, the altar being screened off. (Black type mine.) Fourteen prizes were contested for, and the winners were," etc. (Names follow.)

Why is New Orleans the greatest gambling center in the entire South today? The Roman Catholic church (the Most Holy Rosary being an example) has inculcated gambling. I have been told, too, that a church near ours also sold wine, beer and whiskey at their great bazaar, in which \$3,000 was cleared, and in which the "holy father" gave special dispensation for some of the young people to dance in return for a consideration.

It is a common experience to be asked to buy raffle tickets for the benefit of some "holy" something or other. One of the most ludicrous and laughable sights that I ever witnessed was the stealing of a bottle of "holy water" (which is used by the hyper-superstitious for cleansing evil spirits and other unclean things out of the house, etc.) from a little Catholic boy by a little Episcopalian girl. Images, medallions and charms are sold by the emissaries of the Catholic church. After the image is sold to the person, it must be taken to the priest to be blessed before it will be of any holy

efficacy to him. For blessing an image, the holy father charges a nickel or more.

If these images, medallions and charms were sold by panderers to the superstitious, and manufactured by them for that purpose, the case would be different, for some people will do anything for money. But these charms and holy images are manufactured to the special order of the church and sent out by the hierarchy to be sold to the ignorant worshippers of the fetish. I asked of the illiterate woman who tried to sell me one of the medallions if she believed in that tomfoolery and nonsense, and she replied, "Of course I do; I would not be a Catholic if I did not." The church reaps great revenues from their sale.

We all have heard how the Roman Curia sold indulgences in Saxony, by the hands of one Tetzel, during the sixteenth century, and how a Roman monk by the name of Luther tacked 95 little statements on a church door, which all Germany came to read, and how a great reformation was wrought. But let me observe in passing that here in this great, thriving, cultured metropolis indulgences are sold daily; though I have not ascertained how the market stands on indulgences, nor how great the demand is. But the indulgence market runs as regularly as the cotton exchange, and one day a week more.

Out of the 300,000 people in New Orleans, about 100,000 are foreigners and about 77,000 are negroes. Of the foreigners about 40,000 are Germans, 30,000 are French, 25,000 are Italians, and the remainder Poles, Finns, Hungarians, Bulgarians, Chinese, etc. Mohammedanism, Confucianism, Taoism, Shintzism, Buddhism and other isms are represented here in varying numbers. New Orleans is a cosmopolitan city. One of the city banks advertises its capital and surplus in six languages for the benefit of the different races.

Baptist brethren of the South, will you permit a city of this kind to remain any longer upon your border—yea, in your midst—without supplying its vast needs and its monumental destitution with the gospel? The needs are of this nature. New Orleans needs more mission stations established. The



right kind of a man with purpose, prayer, perseverance and patience can establish a Baptist church in the very heart of the Catholic stronghold—the French section. There are areas covering 15 square miles and containing 20,000 people in which there is no Baptist center of worship. This cannot be said of any other city in the South to the same extent that it can be truthfully said of New Orleans.

The Home Mission Board would, if it could, establish the needed mission stations here. The supreme element in their need is just one thing—a thing that Southern Baptists have—and that is money. It is believed that when God's people see how great the need is, they will respond with the needed funds. Surely God can furnish through His people the funds to accomplish the work that is needed to be done in His world. God appeals to



you today through these recorded facts—which set forth the needs of hundreds of thousands of lost souls in this sin-cursed metropolis. Louisville, only two-thirds as large as New Orleans, has 28 Baptist churches. New Orleans has only seven. Proportionately she should have more than forty. How lamentable, how distressing is this destitution! Would to God New Orleans were on the hearts of the Baptists of the South as it is on some of our hearts! Brethren, will you not preach a special sermon on New Orleans? Please do so, and write and tell me that you expect to do so, enclosing a stamp, and I will gladly send you literature and tracts that will help you to get even fuller information than you can get from this article.

Let us remember to give and help in the home mission campaign which is now at its hottest. God has rich blessings in store for those whose watchword is "Upward!" Let us then pass beyond the \$500,000 mark set us by the convention.

**WE BESEECH THOSE WHO ARE ABLE TO PAY UP AND RE-NEW TO DO SO AT ONCE, AS WE ARE SORELY IN NEED OF MONEY. SEND COPPERS, NICKELS, SILVER, GOLD, GREENBACKS, SCRIPT, CHECKS, STAMPS, P. O. OR EXPRESS ORDERS; BUT SEND SOMETHING AT ONCE DON'T BOTHER TO REGISTER—WE WILL TAKE THE RISK.**

**"JUST START SOMETHING OUR WAY, AND HELP TO SAVE THE DAY."**

**\$1.00**

To January 1st.



**Our Great Centennial Offer**

**\$1.00**

To January 1st.



## THE ALABAMA BAPTIST

### REPORT OF THE ALL-DAY MEETING OF THE BIRMINGHAM WOMAN'S MISSIONARY UNION.

Despite the inclemency of the weather, quite a number of ladies, representing the different societies of the Baptist churches in and around Birmingham, gathered at the West End church on last Friday. At 10:45 the meeting was called to order. Mrs. M. E. Bell conducted the devotional service, consisting of Scripture reading, songs and prayer, after which the president, Mrs. N. A. Barrett, took the chair, and the secretary, Mrs. W. L. Rosamond, took her place.

A missionary institute became the order of the day. Survey of the work of W. M. U. was presented by Mrs. T. A. Hamilton, who took a birds-eye view of important points and called attention to various details which are apt to be neglected; stressed our marching orders, emphasized the advantages gained by the missionary information and the spiritual blessings received during the week of prayer; appealed to the women to cut their personal expenses to meet the obligations to our boards, denying themselves for Him who raised womanhood from the dust and for our sakes became poor. If we are His children, let us be faithful to His command.

Next on the program was W. M. U. Methods, by Mrs. L. Q. C. Kelly, showing how, by complete organization and carrying out of the plans of the Executive Committee at Baltimore, with Miss Heck as president, everything is made easier for the less informed. Miss Heck has asked why the Baptist children and young women are doing so little by comparison with the young people of other denominations. More consecration needed in mothers. Commended the Young Woman's Auxillary of Alabama for sending as their beneficiary Miss Floy White to the W. M. U. Training School of Louisville. They hope to have her represent them on the foreign field.

Mrs. D. M. Malone, our corresponding secretary, gave a very explicit talk upon Campaign Plans for Our Association, explained that campaign meant sustained operations, organized action. The plans formulated at the Southern Baptist Convention are carried out by the State Central Committees; they are the connecting link between headquarters and the Unions of the State; begged that all organizations of our Associations should be truly missionary in spirit; showed how the Anti-Missionary churches of the country had died; they had lived for and in themselves. Missionary information on the Woman's Page of Alabama Baptist, whose price is now within the reach of all. Missionary literature could be obtained at the Mission Room in the Watts Building. Mrs. Malone begged that the quarterly reports be more promptly sent in; stressed the importance of having a society and auxillary and a band in every church; praised the apportionment plan and urged strenuous efforts to meet the state apportionments and the Association apportionment, the latter being \$900 for foreign, \$500 for home and \$400 for state missions. Requested that quarterly reports be read before societies each quarter. Stated that our quarterly all-day meetings had been a great advantage to our work, and had brought the workers closer together. Our object to win the indifferent, encourage the earnest, and to tell all of Jesus and His love.

After singing a hymn, Mrs. A. J. Dickinson gave an interesting digest of books of the Mission Study Course; a vivid sketch of "Uganda's White Man of Work," telling how charming this book is to children. Gave delightful sketches of the uplift of China and The Challenge of the City.

Open parliament for the Scriptural authority of organizing missionary societies, led by Mrs. Barrett. First, Mrs. Hargrove said that as we there meet in family life—one great family, with God as our Father, Jesus our elder Brother—His commands will be obeyed, for we will love Him and listen to His loving voice. Second by Mrs. Sellers—Prayer: So thankful that we can go to Him in prayer, relying upon His promises, who said, "Ask of Me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Third, by Mrs. Vesey, depicting the beauties of consecrated young womanhood. Fourth, The Water of Life, by

### 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. Vesey, 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.)

Mrs. Rosamond, rejoicing that we can all partake and continually pass on to others. Fifth, Giving, by Mrs. Hendricks. It is a privilege of God's children to give to His work; that in a society we meet in loving fellowship, growing in good works. Sixth, by Mrs. Bussey—The Last and Best, to See Christ; 'twill be the greatest reward to see the King in His beauty and hear His "well done." It behooves us to lay aside our work one day in the week to meet Him in our society, and this should be done in love instead of duty.

Good news from Southside brought forth expressions from many present in regard to precious blessings received during the Week of Prayer, and reports from some glorious meetings which were being held in different churches. Brother Wear, pastor of the West End church, dismissed the morning session with prayer. Adjourned to the lecture room for luncheon and a social gathering, where old friends and new ones found pleasure.

#### Afternoon Session.

Mrs. Barrett introduced Miss Margaret Cumming, who conducted the consecration service. We sang "Come, Holy Spirit," which was followed by united prayer. She then read an excellent paper upon the meaning of consecration. When we wake each day we should yield our physical as well as mental nature to glorify God. It is not only possible, but the only way to true happiness. "I will walk with thee"—a real promise. Present yourselves a living sacrifice; the reward is fellowship with God. An appeal, who will consecrate herself this day? Song, "Take My Life and Let It be Consecrated, Lord, to Thee."

An interesting feature of the afternoon was a Mission Study Class conducted by Mrs. Montgomery on the Uplift of China, illustrating with a map of China and pointing our mission stations.

Mrs. Hamilton gathered the Sunbeams around her and took them with Dr. and Mrs. Willingham to Japan. The talk was so interesting and so realistic that a lady near me said, "Why, I did not know that Mrs. Hamilton went to Japan with them!" She described the Japanese customs, saying it was a paradise for children whose manners are so very good; told of the festival of dolls and many queer things; of visits to the missionaries, to the schools; of the idols, which are a blot that God's light will dissipate. A Japanese house, dolls, kitchen gods were shown, incense burned and other strange customs explained, all of which was enjoyed by old and young.

Open parliament. What in this meeting has been most helpful to you? The consensus of opinion was that Miss Cumming's paper on Consecration.

Only Three More Sundays Then we will know what Alabama has done for Home and Foreign Missions.

Mrs. Massey talked on Howard College Co-operative Association, and urged societies to send representatives to the meetings which take place the first Thursday in every month. Mrs. Hargrove stated that twelve young men in the college had offered themselves for mission work.

An invitation from Ensley was given and accepted for the next meeting.

The chair appointed the following program committee: Mrs. Mynor, Mrs. Kelly and Mrs. Massey.

Mrs. Barrett presented the thanks of the visitors for the delightful hospitality. Pleasure expressed by Mrs. Kelly for having the visiting unions with us.

Mrs. Malone told of the literature which she had for distribution, especially of the calendars. She urged that quarterly reports and money be sent her by April 10th.

All joined in singing "What a Friend We Have in Jesus," and the Union was dismissed with prayer by Mrs. Harrison.

MRS. M. E. BELL.

West End.

To Southern Baptist Women:

For the past four years the Margaret Home, located at Greenville, S. C., the gift of a Christian mother to our Woman's Missionary Union, has been the loving, faithful care of the Baptist women of our Southland. In this beautiful benevolent institution the children of our home and foreign missionaries enjoy home, health and happiness amid desirable surroundings and the tender watch-care of the "mother," as well as wise supervision of the Local Board, while they are trained in body, mind and soul for their life work. Our missionaries, spent and worn with self-sacrificing service for us and our blessed Master, always find within these walls welcome home, sweet rest and helpful refreshment.

Our women have nobly and generously performed our part in the maintenance and furnishing of the home, but what of the present moment in regard to the \$1,200 asked of us as our annual apportionment for maintaining it?

Our wise and inimitable leader, Miss F. E. S. Heck, as she intently "views our landscape o'er," clearly rings for us a note of warning: "Only half of the amount due for year's support of Margaret Home has been paid, and the year almost gone."

Oh! Southern Baptist women, shall we not continue to be true to this worthy object of our love and care, and now and at once meet our apportionment for our Margaret Home before the conventional year closes?

The welfare of "these little ones" committed to us and the "God speed" of our weary substitutes are dependent upon us, and we will neither now nor never prove untrue and recreant to so sacred and noble a trust! Yours in Christ, MRS. T. W. HANNON,

Chairman Advisory Board Margaret Home.

Montgomery, Ala., March, 1908.

#### NICHOLSVILLE.

My Dear Mrs. Malone:

It is a pleasant duty to write you what we are doing away down here in Nicholville. Just one year ago our pastor's wife, Mrs. J. Mercer Green, organized our first Ladies' Aid and W. M. U.

I cannot give you our average attendance, but almost all of our meetings have been well attended and have grown in interest from the beginning. The majority of our ladies take an active part in the devotional part of the meetings, which we consider one of the greatest blessings our leader has been to us.

We have made three quilts. The church has a beautiful communion set bought by the ladies, and we have paid about \$32 for the making of a nice carpet, packed a box for the orphans valued at \$33, have sent \$5 to the Training School and \$6 to missions to be divided between the three boards. Now we have assumed a debt of \$60 on our parsonage.

The Aid meets twice a week. The W. M. U. once every quarter. We prepare special programs, and meet in the homes and serve refreshments.

I trust that I can write you of greater things this year. Yours in the work,

MRS. D. EARL DAY,  
Corresponding Secretary.

# Dr. Hiden's Interesting Page

## THE PRIESTHOOD OF CHRIST.

An Exegetical Study.

Hebrews v. 5-10.

In verse 5, after "O laetas," we are to supply "edoxason auton," so that the sense will be that Christ did not glorify Himself in becoming a high priest, but that He was glorified by Him who said to Christ: "Thou art my Son; today have I begotten Thee." The "o" is thus regarded as the nominative to "edoxason" understood. The words from "whios" to "se" inclusive ("Thou art my Son, today have I begotten Thee") are quoted exactly from Psalm 2:7 of the Septuagint. Christ, then, is seen to possess the second requisite of the priesthood—namely, a Divine call.

In the 6th verse we have another quotation from the Psalms, "Thou art a priest," etc. It is found word for word in Psalm 110:4 of the Septuagint.

In verse 7 the "os" (who) is to be taken as referring to Christ—not to Melchisedec. The reasons for this view are obvious and conclusive. It is clear that the same subject (os) is continued through the paragraph to the 10th verse, inclusive; and therefore, when we find this same person called "a son," and "the author of eternal salvation," we necessarily conclude that Christ is meant. I suppose that no reader of the English version would ever have imagined that Melchisedec could be meant; and such a construction had never occurred to me until I heard a fine Greek scholar, and a careful student of the Greek Testament, say that verse 7 described some event in the life of Melchisedec; and the reason given was that the "os" (who) grammatically referred to Melchisedec in the preceding verse. In view of the connection, and especially of the statements already referred to, I cannot regard such a construction as at all legitimate. Indeed, it strikes me as utterly wild. The learned professor's Greek grammar had evidently run away with him.

The "prayers," the "supplications" and the "tears" evidently point to the struggle of Christ in Gethsemane, and in this view I am sustained by such scholars as Bengel, Paulus, Tholuck, Bleek and divers others.

In the translation of "apo tes eulabeias" our English version gives us the tame and unmeaning phrase, "in that he feared." What sort of meaning can any reader extract from the statement that the sufferer "was heard in that he feared?" It can hardly be supposed that the mere existence of fear on the part of a suppliant will make his prayers acceptable to God. I suspect that our translators have here dodged a difficulty, and in so doing have become unintelligible. The passage is a difficult one, and the best critical scholars are divided on it. Luther, Bleek, Conybeare and Howson, the Bible Union and some other authorities take the "eulabeias" to mean the fear of God—plety. This would make it necessary to take the "apo" in the sense of "dia," in which case the meaning would be that Jesus was heard on account of His plety—a rendering which seems forced and unnatural, to say nothing of its tameness. Again: This rendering would seem to involve that Christ's prayer (to be saved from death) was heard; i. e., answered; and we know that this was not true. The only escape from this difficulty is found by making "save from death" refer to Christ's resurrection, and this is as bad as the difficulty itself.

I believe that the "eulabeias" has no reference to plety; that it means not the fear of God, but the fear of death. In this view I am sustained by Beza, Grotius, Bengel, De Wette, Tholuck and a host of other critics; and this meaning has been defended on philological grounds by Casanbon, Wetstein and Krebs.

With this view of the meaning of "eulabeias," and remembering the scene in Gethsemane, we have the following sense: Jesus prayed to be delivered from death; and He was heard—i. e., answered—in as far as respected the fear of death, learned obedience by His sufferings; was made perfect (in His priestly of-

fee), and became the author of eternal salvation etc.

This rendering, or interpretation, is not open to Bleek's objection "that Christ was freed from His solicitude (fear of death) stands in no intelligible connection with the principal clause, that He learned obedience by suffering." Indeed, I think that the conditions of the case are fairly met in this translation and exegesis.

In the 8th verse the words, "made perfect," are misleading as a translation of "teleiothels." It is not meant that the moral character of Jesus had hitherto been imperfect, and had been improved by His trial; but that in His official character as a priest he was made complete. Conybeare and Howson, influenced, perhaps, by the ritual of the Church of England, translate it, "When His consecration was accomplished." I am not sure, however, that their rendering is altogether wrong, though it has something of an Episcopal tinge. We may regard the "teleiothels" as a sort of antithesis to the "en tais emeralis tes sarkos"—in the days of his flesh, i. e., when he was compassed with infirmities; and this may involve an allusion to the resurrection, when Christ, in his glorified body, entered the heavens "as the first fruits" of perfected humanity. But I am not sure of my ground here, though there is some reason for regarding this exegesis as allowable—nay, even probable.

Verse 10 repeats the statement that Christ was called of God a high priest after the order of Melchisedec. This can hardly be regarded as an explanation of verse 9, setting forth the manner in which Christ is the author of eternal salvation, i. e., by his intercession; for the language does not involve the idea of intercession; and Melchisedec is not represented as an intercessor. I regard verse 10 as pointing back to verse 6, and thus as grammatically reintroducing the theme which had been mentioned, but not discussed in that verse.

### NOTES AND COMMENTS.

The word *fad*, if, indeed, we may properly call it a word, is new—so new that my edition of Webster's unabridged dictionary does not contain it. At its etymology we can only guess. If it has a derivation it is, perhaps, a corruption of the old adjective "fade"—a rare word in English literature. It seems to have been French originally, and was another form of "fat," meaning "foolish." The Italian has it in the form of "fado." Jeffrey speaks of "passengers somewhat fade," and DeQuincey says: "His masculine taste gave him a sense of something fade and ludicrous." Guided partly by the hypothetical etymology, but mostly by its general use, we should define "fad" as a weak notion for which people have a strong fancy.

However new the word may be, the thing is old enough. It is well known that in the sixteenth century scholarly and philosophical treatises, even in England, were usually written in Latin. Lord Bacon's works were mostly in Latin. Some of the scholars of the period would not use a Latin construction which could not be found in Cicero. The great scholar Erasmus argued against this folly, and said that if Cicero himself were alive he would ridicule this senseless rage for Ciceronian construction. It was a fad. The famous orator, Charles James Fox, in writing his history of the reign of James the Second, determined that he would put into it no word that had not been used by Dryden. This was a fad; for Dryden had been in his grave some fifty years when Fox was born, and the English language had meantime greatly developed and improved. Besides, a writer who had devoted himself mainly to poetry, and whose prose consisted largely of prefaces, dedications and occasional bits of criticism, could hardly be a safe model for a grave historian who wrote a hundred years later.

The only strong place is the right place. In yielding so far as to order the scourging of Jesus, Pilate surrendered the fort. To keep on some sort of terms with the right; to please the mob, and to hold his

office, were the objects which he had in view. But the scheme would not work. No such scheme ever does work. This is God's world, and not the devil's. You can not serve God and mammon. The ball room and the prayer-meeting will not agree. "Progressive eudhre" will not increase your reverence for the Lord's supper. "The german" will not help the revival. The clown in the circus is not a good exhorter to holy living. "A little wrong," if there be any such thing, will never help you to do the right, but will always lead to more and greater wrong. Heed the exhortation of the wise man, and avoid it; pass not by it; turn from it, and pass away. You may make lies your refuge, and under falsehood you may hide yourself; but God "will lay judgment to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow, the hiding place." "The overflowing scourge shall pass through; then ye shall be trodden down by it." How can you expect to rest when "the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it?"

Where will the rage for critical speculation end? We are told in the gospel that a certain Simon, a Cyrenian, a countryman, on his way to the city, was pressed into service as crossbearer for Jesus. The critical commentators indulge in divers speculations as to whether this Simon was a disciple of our Lord; and Mark's statement (15:21) that Simon was the father of Alexander and Rufus is pressed in order to make out a case in favor of Simon. This is sheer guessing; for we do not know, and have no means of learning, who or what Alexander and Rufus were, though they were probably known to the first readers of Mark's gospel.

The character of the books read by growing boys and girls is a matter to which Christian parents should give very serious thought. Even on purely literary grounds, how much better it is that your fifteen-year-old boy should love to read the "Merchant of Venice," or "Macbeth," than "Dick Turpin," or "Claude Duval." And when we estimate the moral and spiritual results of our reading, the matter becomes momentous indeed. Our books are our companions. They exert a most powerful and permanent influence upon our characters and our lives. I feel encouraged in preaching to young people whom I know to be careful readers of good books. A youth flattered away over the portentous pages of the average "dime novel" is a poor preparation for solemn realities of this life, to say nothing of the life to come. Young men, read good books; don't waste your time and your mind on trash.

### REVIVED

#### Oil-Time Health, Eating Grape-Nuts.

"I had been sick for 10 years with dyspepsia and a lot of complications," wrote an Arkansas woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased 8 lbs. in 8 weeks and I shall always eat Grape-Nuts as it is far pleasanter than taking medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.



# THE PASTORS' MOVEMENT

By F. M. McConnell

We are hearing a good deal about "The Laymen's Movement." From that measure, no doubt, much good will result. It will enlist thousands of church workers in missionary work. Whatever is calculated to stir the masses on this subject may well cause all lovers of the Redeemer's kingdom to rejoice. The writer of this expects gracious results from the Laymen's Movement, and would speak or write only in its favor. However, there is another movement I wish to emphasize—the pastors' movement.

No matter what else we have as a means of stirring up the Lord's people, pastors must always be their leaders. God put them in that position. God's law of advancement for mankind is this: The multitudes must be led by the capable, enthusiastic few. The masses are never aggressive. They can not be from the very nature of the human mind. It would be an unspeakable calamity were it otherwise. Society must everywhere be organized upon the recognition of this fundamental need. Hypocrites, grafters, demagogues and tyrants may take advantage of this fact, and we may suffer, or deplore, but we can not repeal the law of God.

In the organization of human beings into a church the Lord put the pastor at its head, and charged him with the responsibility of its successful leadership. If a church does not succeed the trouble is with the pastor almost every time. The people will almost invariably follow a wise, zealous pastor. People want a part in a success. If he promises—in deeds, not words merely—to lead them into one success after another they will rally to him in ever-increasing numbers. The history of nearly every church proves this, for the same people did little under one pastor and nobly under another.

The supreme deficiency which keeps great success from hundreds of pastors is right here. They



need to realize deeply and keenly the truth that they can not escape their responsibility to God in the matter of leading their churches to do their full duty in the world's evangelization. We may ignore a duty, or trifle with it, but God holds us responsible for its performance. In the city, and in the country, pastors are the ones above all others to whom God looks for the enlistment of the full power of the churches in reaching a lost world.

They should generally count on taking their own collections, and they should learn how to get amounts of which their churches would not be ashamed. If any church that has been giving \$50 a year to home missions will rise up and give \$500 it will never be the same again. That day is a day of victory which will shed its light on all the future.

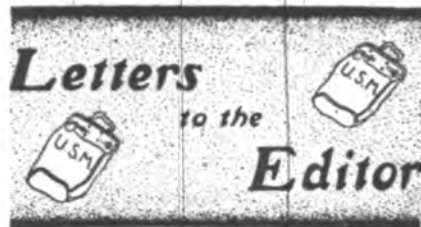
A pastor ought to be able to take a better collection from his people than any one else could get. He can prepare for it, creating missionary interest clear out to the limits of the membership. After the collection he can, and should, personally look after the gleanings. Large things can be done by thousands of churches that are now doing almost nothing. Oh, this world needs a great, wide, mighty pastors' movement! If they would all realize the importance of their position in its relation to the lost world, and earnestly endeavor to do their full duty, the cause of missions would go forward with leaps and bounds.

Every man is responsible for any wrong which he could prevent. If I can prevent a horse from running away with a buggy, in which sits a little boy, and I fail to do it, the father of the dead child, seeing my negligence, must, in his heart, hold me responsible. I clear myself only when I do my best. Every pastor who carelessly allows his church to fail year after year cannot but be responsible—and God holds him so for that shameful record. He clears himself only when he does his very best to lead them to do their full duty. No man can take the pastor's place; no man can assume his responsibility; it is God ordained, heaven-bestowed, and for it, with all that it means, he alone must give account in the judgement.

## AN EDITOR'S MAIL BAG.

If the editor published all of the letters he received from people who had or imagine they had a grievance some good brethren and sisters would be put to shame for unnecessary petulance. We get during the course of the year our share of complaining letters, but they are greatly overbalanced by those which bring sympathy and love. We publish the following to show that a subscriber can order his paper stopped without committing an assault even when he feels that the paper was forced on him by one of our representatives:

"Dear Brother in Christ: If you will look over your subscription list you will find that I owe you \$2.30 for the Alabama Baptist. I asked Bro. Glass, your field editor, for a sample copy in November, 1905. He said that he did not have any, but would send my name in as a subscriber. I objected, because I did not have any money at that time, but as he was personally acquainted with me, sent my name in anyway, trusting that I would pay it some time. I received the paper from November 8, 1905, to January 1, 1907. Since the last named date I have not received another paper. I thank you for not sending it, too, not because I have any prejudice against the paper or that I dislike it in any way, but because I am a poor boy who has to save all his money to clothe, feed and educate himself. Therefore I was not financially able to do the above mentioned and continue on the subscription list. I received a letter from you January 1 stating that my subscription was due and past, and that I owed you \$2.30 up to that time. So inclosed you will find the \$2.30, which pays my subscription up, as I have not received any paper since January 1, 1907. I am very sorry that I can't continue as a subscriber, but can't. Your paper is a good one, to be sure, but I think it should have more Baptist doctrinal sermons or doctrines printed on its pages, and also think it should fight for temperance more strongly and that it should fight all the degrading sins and devices



that satan has presented to the world. One especial subject I want you to fight strongly is that sect of people who preach or teach that there isn't any hell or eternal punishment. Wishing you success as an editor and hoping that I can soon become a subscriber, I remain, yours truly,

P. S.—Please send me a receipt for the money, so I will be certain that you received it. Below is a list of names of persons that do not take your paper."

A young man who can write such a letter evidences the fact that he is a Christian gentleman.

N. B.—Some brethren stopped their paper because of our vigorous fight for temperance and this good young man thinks we should fight for it more strongly."

One of the things which strikes hard at our good nature and keeps our bank account from getting swollen is the reception during the year of a number of letters of which the following is a good sample:



"Please stop my paper, as I don't wish to take it any longer. Yours truly,

On the face of it it seems to be in good form, but the brother gives no hint whatever about paying for the year or more he is in arrears. Just such letters mean the loss of thousands of dollars each year and keep us poor and humble. But the man who will take the trouble to notify us is in a higher class than the one who owing for months refuses to take the paper out of the postoffice and makes the postmaster write us.

Some while back a good brother wrote:

"Since you are making a political paper of the Alabama Baptist, I will ask you to discontinue my subscription. I have paid to January, 1908. I get all the political and prohibition news from other papers that I care to read and will not take another copy of the Alabama Baptist from the office."

Of course we were sorry to drop his name from the list, but when we think of the great victory for temperance in Alabama which came through agitation, prayer and work, we take heart, although we did lose some subscribers because of our intense fight against the liquor interests. We pray that those who got mad with us for our warfare on the saloons will live to see that God was the power behind us.

Each week the paper in its endeavor to serve the various interests of the denomination either editorially or on its news pages presses upon its readers that money is needed to carry on the work. A brother writes:

"You will please find inclosed postoffice order for \$2.20, being the amount due on the Alabama Baptist, and you will please stop my paper, as I am tired of hearing so many calls and begging for money, for I think it must have some place to stop at. Yours with kindness,

The Lord's work will always need money until He comes again. We dare not stop our appeal for His work even if we wanted to.

*The Pastor*

## THE WORTH OF WELCOME.

It makes a great difference with one, as he goes into the home of an acquaintance, whether he receive expressions of cordial welcome, or be coldly received. It is probable that there is no person in our land who is so indifferent or independent as to not care how he is treated by others when he calls upon them. Even those who boast of their independent spirit, and disclaim to speak to the persons whom they regard as being their inferiors, really do appreciate a glad welcome from the friends that they visit. Think of our Lord, as He went to the homes of various people. It would seem to be true that He did not receive any welcome at the most of those homes. In many instances the people received Him with a measure of courtesy, but with no warmth of greeting. He was tolerated, but not welcomed. A degree of outward respect was shown to Him, but the hearty welcome was lacking. It was altogether different when He went to Bethany and paid a visit to the home of Lazarus and his sisters. By them He was always welcomed with the greatest cordiality and pleasure. How His great soul was refreshed in that dear home! What delightful conversations they had! Utterly free from all conventional restraints, and all outside interferences, He could unburden Himself with the utmost freedom, and talk upon the great themes which were dear to Him. And this bright picture suggests the fact that wherever Christ is truly welcomed He always imparts blessings of great worth to the ones who receive Him. No such blessings come to the homes where He has no welcome. Nor do the largest blessings come to those who give Him only a merely formal reception. There is a wide difference between a mere reception and a fervent welcome. Which do you extend to the great Lord of heaven?

Only three more Sundays. Then we will know what Alabama has done for home and foreign missions.

We made the mistake of enclosing a number of bracelets in some old card boards to protect them: It happened that some of the card boards were statements and some of our friends who are paid to 1909 have written us to correct their figures, thinking we were dunning them again. Wear the bracelet and tear up the card.

*The Key to the Situation*

Elsewhere we publish an illuminating article from Dr. McConnell on the pastors' movement which ought to be read at this critical time by every pastor in Alabama. He is careful to give the laymen's movement full credit for what it has done, is doing and hopes to do, but puts the emphasis on mission work where it belongs, ON THE PASTOR. He well says:

"In the organization of human beings into a church the Lord put the pastor at its head, and charged him with the responsibility of its successful leadership. If a church does not succeed the trouble is with the pastor almost every time. The people will almost invariably follow a wise, zealous pastor. People want a part in a success. If he promises—in deeds, not words merely—to lead them into one success after another they will rally to him in ever-increasing numbers. The history of nearly every church proves this, for the same people did little under one pastor and nobly under another."

And Dr. Love, in his article last week on "Can Southern Baptists Save the Day?" said: "The pastors are God's appointed and honored leaders and are especially entrusted with the welfare of His cause at this time," and then in asking "Will our pastors stand the test?" pays them the following high tribute:

"We confidently believe they will. Here is a deliberate judgment, which rests upon a somewhat extended acquaintance with the various bodies of evangelical ministers of the South: The Baptists have the strongest and most effective body of preachers in the land. They have great convictions about the truth and they have a personal liberty in exercising their gifts and powers of leadership that no other class of preachers have. Not all are yet alive to the needs of the present hour, but many are devoting themselves to the task of saving the day with a splendid courage."

A wise editorial writer has truly pointed out that the history of the Christian church through the ages teaches clearly this lesson: Missionary epochs are the periods when most successful work is done in the home churches; for those that join heartily with Jesus Christ in worldwide service make their union with him so complete that there can be a large inflow of spiritual energy.

Today's special call in all departments of our churches is for such wise and resolute leadership as to help the membership to share the vision and spirit and service of Jesus Christ. The responsibility and privilege of this leadership belongs naturally to the pastor, who is the educator, the exemplar, the leader of Christian forces; the advocate for the people abroad; the ambassador of Jesus Christ. Among our Lord's gifts to the church are, "some to be pastors."

Notwithstanding all the numerous obstacles, whenever the leader is filled with missionary faith and knowledge, is patient and zealous in missionary service, the spirit that he possesses or that possesses him will, in time, be communicated through his word and life to the church. In the words of Mr. Mott, in his late book, "The Pastor and Modern Missions": "The pastor's position gives him authority; his character and work give him vast influence. He alone can direct an influential access to all the members. . . . He should regard his church not alone as a field to be cultivated; but also and more especially as a force to be wielded on behalf of the evangelization of the world. He is responsible not only to care for the souls of his parishioners, but also to direct their activities. He must get others to follow as a result of his own courageous spirit and contagious earnestness."

We look for such display of pastoral leadership in this crisis as has never yet been witnessed among Southern Baptists. We believe that this can be counted on and that we shall see our pastors lead to glorious victory, even against such great odds as confront them. But to do this they will need helpers and followers. The lieutenants and corporals to our pastors, the officers in our churches and churches societies, must help their pastors as they have never helped before, and the men and women in the ranks must follow this leadership. Pastors can not lead to victory if their people do not follow. Go to your pastor, encourage him and tell him you will help and you will follow. There is no finer work in the campaign than this. Strong laymen and gentle women will be found encouraging their pastors and enlisting the indifferent at a time like this and will share the joy of victory when it is won.



## FACTS ABOUT CLOCKS.

Clocks are found in every house in these times, no matter how humble the dwelling, but there was a time when they were only seen in public places. The word "clock" is from the Anglo-Saxon word "clugga," meaning a bell, and the first clocks had bells to strike the hours, and hence the article that registered the time came to be known by the noise the bell made, a "clack," or sound.

From the earliest periods of human history men have sought to measure time. The first measure for time was the sun-dial, but this method was of no service on cloudy or on rainy days. Then the hour-glass was invented, and following that was the water-wheel, known as a "clepsydra." These measures for time were in use two thousand years ago. The next improvement was the substitution of a weight for water to turn the wheel. This was the invention of Archimedes, a native of Sicily. Some contrivance was necessary to regulate the weights so as to make the index-finger on the dial-plate pass over an equal space in an equal time. This was accomplished by the pendulum. Galileo, a native of Florence, when but eighteen years old, made the important discovery. He was in the cathedral at Pisa and noted the swaying of a lamp that was easily set in motion. He was impressed with the regularity of its motions, having tested its accurateness by comparing the beating of its own pulse. He concluded that by means of its equality of motion, a simple pendulum might become a valuable agent in the measurement of time, and so it proved. Not until the year 1700 did clocks come into general use. Since that time there have been no material changes in the principles on which they are made, except in the substitution of steel springs for weights, and finer movements, and in the addition of hairsprings to regulate still further the action of the pendulum.

Please look at your clock and see if it is not about time for you to pay up and renew.

Only three more Sundays. Then we will know what Alabama has done for home and foreign missions.

We made the mistake of enclosing a number of bracelets in some old card boards to protect them. It happened that some of the card boards were statements and some of our friends who are paid to 1909 have written us to correct their figures, thinking we were dunning them again. Wear the bracelet and tear up the card.



FROM THE EVERGREEN CHURCH.

Not for the sake of puffing a brother who is too well known and loved to be benefited by any puff from me, nor for the sake of blowing my own church trumpet, but for the sake of the cause—that cause dearest of all, I believe, to the heart of the Master—I write to tell the readers of the Alabama Baptist what the Lord has wrought through Bro. W. W. Quisenberry at Evergreen.

It was a week night meeting, Wednesday, March 25. The church was full, not a seat to spare, and our visiting brother had the temerity to hold forth for—well to say just how long might damage the cause, that is, with those who have not heard him. When you do hear him you wish that he had more time and could talk 500 words to the minute instead of 250.

His theme was China and Japan, chiefly China. The first hand information, the personal knowledge and experience which Bro. Quisenberry brings from his recent visit to these countries, the facts and figures set on fire by passionate earnestness speedily convince his hearers that zeal for the Lord's cause in China hath eaten him up. The suffering of China's millions, especially of the women and children, became so real, so near to us, that expressions of horror and pity chased each other over the faces of his hearers.

Representing the foreign mission board in this day of its great need, when the appeal for subscriptions was made, the response was prompt and surprising. Four brethren each agreed to support a native preacher in China and a total sum of \$548.50 was subscribed. The next morning our brother addressed the W. M. U. and they also agreed to support a native preacher.

The end is not yet. For more than a year our church has observed the monthly schedule, our members making pledges at the beginning of the year to missions and benevolence. On the third Sunday in April when the regular contribution for foreign missions will be taken I have no doubt whatever that the \$650 subscribed this week will be largely increased. Not all of it will be paid then, of course, but the present figure means a three-fold advance over last year.

A few words about the conditions under which this offering was made. Our new church, costing nearly \$20,000, has been more than two years in building. It is not yet paid for. A year ago a subscription of \$5,500 was made, last month another of \$2,000, and there still remains a debt of \$4,000. The second Sunday of this month the pastor asked for \$200 for home missions and got it. I had expected to wait until April before making an appeal for foreign missions, but the Lord's messenger came along unexpectedly (only two days' notice) in the shape of our brother. The grace of God was bestowed upon his people in Evergreen so that they gave according to their power, yea, I bear them witness, some of them, beyond their power.

Judged by city standards we have no rich men in our town of less than 2,500 people, even judged by village standards not more than two or three. With many church building subscriptions only partially paid, this giving means genuine self-sacrifice to many of the givers.

Brother Quisenberry's appeal is not only for money, but for laborers to go to the field that is white unto the harvest. Since the 1st of March forty-four young people have volunteered to go to the foreign field when the way is opened.

I write this letter with the hope that it may be read by the pastors and brethren whose churches Bro. Quisenberry will visit in the next few days. And if he shall visit any church whose "peculiar circumstances" (see March Foreign Mission Journal) are like ours I beg for him and his thrilling, inspiring, burning message a hospitable reception, confident that "in such a trial of their faith the abundance of their joy and poverty will abound to the riches of their liberality" and that they will receive, as we have done, the rich blessing of God.

Fraternally,

RICHARD HALL.



You Can Get One Free

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.

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.

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

ZENANA WORK.

(As seen by Dr. B. J. Willingham.)

Today one of the most useful forms of work in India seems to be that known as the Zenana work. Let it be remembered that woman's lot here is a hard one. It is a disgrace not to marry. Girls are betrothed in infancy or early childhood, and go to live with their husbands often at 11 or 12 years of age. If the husband or intended husband dies then the girl is a widow for life, even though she may have never seen him. When married she goes to the husband's harem or Zenana, where she is shut in from the world. We visited in Calcutta a school for small girls where the noble missionaries were taking the little ones from five to ten or twelve years and trying to write God's truth on their tender hearts, knowing that after the latter years they can come to school no more. They then go to their husband's home. These Zenana workers follow them up. They have access to the homes and teach them music, embroidery, etc., in order to teach them of Christ. One good sister in Calcutta started with two converted Hindu women, teaching these and sending them out. She now has about thirty of these women, whom she teaches and through them reaches about 3,000 homes. We enjoyed very much the privilege of talking to these Bible women.

The Baptists have a number of schools for small

girls in Calcutta, Howrah (across the Hoogly river) and in Serampore, with about 1,000 girls in them. This work is being carried on by other denominations also, and in other parts of India. Under God it must bear fruit.

There are ninety-one societies working in India. The work of our Northern Baptists (Missionary Union) has been greatly blessed, especially among the Telugus. This has proved to be one of the most successful mission fields of earth, and yet twice, once in 1853 and again in 1862, the question was seriously considered of giving up this work. The story is known of the gracious ingathering of 1878, when over two thousand (2,222) were baptized in one day. In about three months over 9,000 were baptized. Again in 1890 came a glorious revival when nearly 10,000 were gathered in within five months. We hear of God's blessings resting upon the work at this time.

Some of our readers do not know that there is an interesting story connected with the opening of the work of American Baptists among the Telugus. Rev. Amos Sutton, an English missionary to India, married an American lady. He visited her relatives in the United States in 1835. That year the Old Triennial Convention met in Richmond, Va. He was invited to speak. He referred not only to his own work in Orissa, but also to the Telugu people just south of him. The treasury that year reported a large balance (a very unusual thing). The question was taken up and the mission which has been so blessed, was opened.

R. J. WILLINGHAM.

Steamship "Africa," Indian Ocean, Feb. 5, 1908.

HOWARD COLLEGE'S CLAIM.

Baptist institutions have no mortgage on us, but a very just claim. Ours is a debt of love. We are really indebted to her for what she has done for us. But our duty to the college is one that inheres in the existing relationship.

What my home is to me, the Baptist cause should be to me. I stand related to my own home in a way that I do not to any other home in all our fair land. My home with me should, does come first. The Baptist cause should, does come first with us when we are considering the many agencies looking to the coming of our Master's Kingdom.

What is plainly one's duty to his own? Love. Howard college is one of many children of an illustrious family. Eternity only can fully declare what she has done for our Zion. During the period of this school's infancy my beloved grandfather, Dr. Henry Toibird, whose name I bear, was made president and held the position ten years. It was his faithful slave who waked the sleeping students at midnight hour when fire was rapidly doing its destructive work. This hero lost his life, but found it. He died to save others. This spirit lives in the alumni and other friends of Howard today. The tree is known by its fruits. I love her for the thrilling victories that have been hers. Truly she has been heroic in at least a thousand hard fought battles, yet today she proudly shows each scar as a badge of honor. Her youth has been renewed like the eagle's. She has run but not become weary. She has walked but has not faltered. But our face is to the future, not the glorious past.

Now again notice, please, our duty to our own is to support. Your prayers will be appreciated. The in-spired fervent prayer of the righteous availeth much. Let's pray dear old Howard up. Pray as if all depends on God. Work for Howard. Work today in this part of our Lord's vineyard. Work as if all depends on you.

Give your money. Our state schools are receiving increased and increasing funds for their maintenance. Howard is today the peer of the best institution of learning in Alabama. What Baptists in this state do for the different interests they foster will tell mightily in the years to come.

Send your boys to Howard. A saw mill can't do business without logs. A male college can't do business without boys.

Baptists of Alabama, love not others less, but Howard more.

H. T. CRUMPTON.

THE ALABAMA BAPTIST

A GENUINE REVIVAL.

With gratitude to God, I rejoice to report the splendid revival which we have had at the First Baptist church in Ensley.

Having accepted the care of this church on the first Sunday in October last, I found the need of great revival throughout the entire city, and our people felt this need, and often from prayer meetings and Sunday services came the prayer from earnest hearts, "Lord, revive us!"

On Wednesday night, March 4, Dr. W. D. Hubbard, one of our State evangelists, came and began the meeting. He preached to large crowds afternoons and evenings, and at times our church was crowded, chairs being placed in the aisles, and even then quite a number were turned away.

Hubbard is a splendid evangelist, and preaches with great earnestness and power. He had sown good seed, rebuked sin, reproved unrighteousness and earnestly contended for a high standard of Christian living. Our people were very much helped by his preaching, and numbers of people united with the church; but just when the time came for him to reap the harvest, he was forced to go to Woodlawn to fill an engagement with Brother Crouch, so we were forced to look for another to take up the work, and immediately we called up Dr. W. M. Anderson, the bishop of the Dothan Baptist church. He responded, and came to us on Monday, the 16th. Now, as hard as it is for a new man to begin in the middle of a meeting and make a success, Anderson's good head and heart were equal to the emergency, and from the first he managed the situation successfully. He won the hearts of all who heard him, and through the week, notwithstanding the rain, the crowds kept coming and strong men yielded themselves to the Lord and united with the church. As a result of the work of these two splendid men and preachers, and the prayers of a consecrated band of men and women, we had 42 additions to the church, 24 of whom are for baptism, and the work is by no means completed, as we are expecting several others to decide to join by the time of the baptismal service, which will be held next Sunday night. Our people are rejoicing, and the church is in splendid condition. We are united and expecting a steady growth in spirit and service. Our Sunday school is steadily growing, and we will soon have to enlarge our church or build a new one in order to accommodate the crowds.

O. P. BENTLEY.

Truly, God is good to Israel and to such as be of a clean heart. Great is the Lord and greatly to be praised in the city of our God.

O. P. BENTLEY.

**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.

PROGRAM OF CENTENNIAL MEETING

To be Held With Bangor Baptist Church April 11 and 12, 1908.

Saturday night—Preaching by Rev. L. H. Shuttlesworth, of Warrior.

Sunday, 9:30 a. m.—Sunday school. 10 a. m.—Sunday school address by Rev. C. E. Crossland, of East Lake.

11 a. m.—"What the Baptists Owe to the World," by Rev. Frank Willis Barnett, of Birmingham.

2:30 p. m.—"What the Baptists Believe and What They have Accomplished in the Past Century," by Prof. W. Y. Adams, of Hanceville.

7:30 p. m.—Preaching by Rev. L. H. Shuttlesworth.

J. E. CREEL,  
B. R. McANALLY,  
FRED ROGERS,  
Committee.

We are so simple as to believe the Lord had a hand in sending Brother S. R. Adams to us. He is one of the best pastors at all, and he preaches the gospel in its simplicity. Great things will happen in this old mining camp of Dora if he continues to preach the gospel as he has in the past. He comes to us once a month, preaching the third Sunday and night. How we wish we were able to locate him in our midst so he could preach for us every Sunday and Sunday night! Last night he preached a powerful sermon, and eight persons joined the church by letter. Since Brother Adams came to us as pastor, we have finished paying the church debt, and have some forty dollars to apply on painting account. This church has always been weak financially, but under the leadership of our pastor the church will grow and will some day be a mighty factor in the kingdom of our Lord. We are so glad we have a good pastor and preacher we hardly know how to behave ourselves. Hilliard.

Each member of our society deeply feels the loss of our beloved member and a former president, Mrs. M. I. Colman, although, because of her feeble health, she was unable to meet with us regularly in the past year, yet we knew her heart was with us in our work.

Whereas, Our Heavenly Father has been pleased to call to Himself our sister; therefore, be it

Resolved, first, That in the death of Sister Colman the Ladies' Aid and Mission Society of Pleasant Hill Baptist church has lost a faithful and loyal co-worker.

Second, That our societies extend our heartfelt sympathy to the bereaved sister, Mrs. J. W. Bailey.

Third, That a copy of these resolutions be sent Mrs. Bailey.

Fourth, That a copy be spread upon the minutes of both of our societies and sent to The Alabama Baptist for publication.

MRS. J. J. JOHNSON,  
MRS. F. G. DUDLEY,  
Committee.

Stokers Way Down

in the boiler-room of the steamship shovel in the coal night and day that gives her power to make a record. The best coal gives the best power.

That is why Scott's Emulsion

produces flesh when other things fail. It contains more power. It is truly a body fuel. Many a man, woman and child have broken their records for weight by the pounds of flesh gained from SCOTT'S EMULSION. It is a powerful flesh-producer.

All Druggists; 50c. and \$1.00.

American Centrifugal Pumps

GUARANTEED  
Highest mechanical efficiency. Saves 25% of power over all other pumps. Give us your pump specifications.  
Manufactured by  
**THE AMERICAN WELL WORKS**  
Aurora, Ill., U. S. A.  
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Chicago, Ill., First National Bank Building.  
New York, N. Y., 2-4 Stone St.  
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New Orleans, La., J. H. Mengo & Co.  
Dallas, Texas. Joplin, Mo.

AGENTS WANTED

To sell the Dr. Hazzey's "Perfect Vision" spectacles—finest on earth. State present occupation. Dr. Hazzey's Optician Co., Dept. 148, St. Louis.

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

**BELLS** BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. The E. W. Vanduzen Co., 434 E. 2d St., Cincinnati, O.

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

WEDDING SILVER

The highest quality solid silver, pretty patterns, large variety and the good workmanship of the best makers.  
Tomato Server, Berry Spoon, Gravy Ladle, 6 Coffee Spoons, 2 Salt Dishes and 2 Spoons, choice at \$3.50  
CUT GLASS.  
A choice of pieces, artistically designed, exquisitely cut and of sparkling brilliancy.  
Tall Bon-bon Dish, Celery Tray, Sugar and Cream Set, 8-inch Berry Bowl, pretty Vase, either at \$4.00  
Illustrated catalog free.

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JEWELLERS OPTICIANS  
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Heiskell's

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimples Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

Ointment

POISONING POSITIVELY CURED.  
Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Head and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in a full and frank confidence for proof of cures. Take my treatment and get well.  
A. A. BROWER, M. D.,  
San Antonio, Texas.



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.  
STEARNS' ELECTRIC PASTE CO. Buffalo, N. Y., U. S. A.

This Much Is Certain

If you are an energetic young man or woman and that energy is accompanied by a desire to enter the commercial field and there do well, this college can open every avenue to success for you by imparting to you a practical knowledge of all the details of the business offices of banks, firms and factories—let us send our catalogue. Write the nearest of our colleges.

**MASSEY BUSINESS COLLEGES.**  
BIRMINGHAM, ALA. HOUSTON, TEX.  
MONTGOMERY, ALA. RICHMOND, VA.  
COLUMBUS, GA. JACKSONVILLE, FLA.

**\$3 a Day Sure**  
Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.  
ROYAL MANUFACTURING CO., Box 1026 Detroit, Mich.

**GRIP-IT**  
does not make you sick or otherwise inconvenience you; cures the worst cold QUICK!  
GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. 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 handkerchiefs; but that dreadful "dropping down" into the tub 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 50cts; send stamps if not kept by your dealer.  
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Beautiful and artistic patterns in communion sets, collection plates, alms basons, chalices, crucifixes, vases, etc., are illustrated in our

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**AT ENSLEY.**

(By W. M. Anderson.)

On Saturday night, March 14, O. P. Bentley, bishop of the Ensley Baptist church, sent over long distance the Macedonian cry, "Come over and help us." Dr. Hubbard had been with them one week, and had done some good preaching, but had to leave for Woodlawn before the reaping really began. Bentley did not give me time to discuss the matter with him, but just hung up the receiver, and I went. I left at 4 a. m. Monday. I preached twice each day for one week and five times on Sunday. The blessings came down from heaven, and prayer and praise went up to heaven. It was another Jacob's ladder on which the angels were ascending and descending. Strong men bowed the knee to our Lord and King.

This preacher will never forget Bentley, his family and his people. If I had space and time I would mention them one by one.

**BAPTISTS BOOMING.**

The time, the place and the boom have all met right here in Huntsville for the crowning Baptist year. This is not an idle dream, but a fact substantially supported. For instance, the First Baptist church, Sunday school has decided to go to 300 this year under the leadership of Supt. R. E. Pettus. Since his election the third Sunday in January the enrollment in the regular department has increased about forty, saying nothing for the home department and cradle roll. And, too, the writer, who has been secretary of the school for six or more years, is prepared to say that the first two Sundays in this month showed the largest regular attendance in the history of the Sunday school. I tell you the people are awake to the importance of doing something. All they have to do is to go after the people, and they will come in. This has been proven. A contest for the gold button is on. It is proving a success in every way. It is being worked for both attendance and the getting of most new scholars. We are getting ourselves right for a revival soon. Brother Gavlin, the historian, the pastor, the preacher, the man, is accomplishing a great work. The people are interested, and from now on the state can focus their lenses on Huntsville to get Baptist enthusiasm. And there is nothing short about Dallas Avenue Baptist church. It is growing, and Brother Dunlap, the new pastor, says it has done nothing compared with what it will do. That sounds good. His heart is full of the spirit, he is fully equipped and with a loyal membership he expects to do great things for the Lord here. In fact, the work throughout North Alabama seems to be on the up-lift, and the year 1908 is conclusively the year in which for us to make good. We must and will turn up something for the cause. The Alabama Baptist, Brother Crumpton and all. We should not let Howard College lag, either. We won't. May success attend all of our undertakings for the Lord.

J. E. PIERCE.

Huntsville, Ala.

**THE WAY ONE MODERATOR DOES IT.**

Dear Brethren and Sisters of Lauderdale County Missionary Baptist Association:

The spring is here. If your Sunday school has been in winter quarters, now is the time to get together and to work. Don't wait. "I must work the works of Him that sent Me while it is day."

It would be a good thing for the young people, led by the older members, to meet on an early Saturday and brush up the church yard, trim out the grove, get the spring or well in good order and tidy up the church house.

Remember the fifth Sunday meetings at Killen and Evergreen; see that your church is represented; look over the program. Come prepared to help in making this a great day for the Lord's cause. Try to be on time. The day will be filled with good things if you do your share.

I am sure the brethren at Killen and Evergreen will set their houses in order, seeing that the stoves are ready and wood is at hand, so that if it be cold, there may be no delay in the work.

Remember that the churches in other parts of the state have made large contributions to the work in our county. This is a very hard year on the town churches, thousands of their members being thrown out of work by the necessary shutting down caused by the financial panic.

The country has been blessed with fair crops, which have brought good prices. If God has prospered you, don't forget His cause. The missionaries carrying His message to lost men need food and clothing. Give, every man according as God hath prospered him.

In our county God has blessed the efforts of our own and other churches for good morals, law and order. A great victory along these lines has come to the whole state. Let us not sleep now. If we do, the enemy will surely sow tares. Let every Christian man lovingly but firmly stand for sobriety and orderly conduct in the community.

I still have a few copies of the minutes. If you need a copy, or know where one would do good, write me. Begin now to get ready for the Association. Pray and work for the salvation of souls, and see to it that you cheer the hearts of the brethren with a church letter filled with good news.

All the brethren should read Brother H. McMurtry's letter in the Florence Times of March 13. It is a gospel letter because it brings good news. Fill the papers with the news of good church and school work, and you will crowd out the news of murders, drunken rows and divorce proceedings.

It is a blessed privilege as well as a bounden duty to lend yourself to every good word and work.

I suggest that at your next Sunday meeting you have the Church Covenant read publicly. You will find it in the minutes.

"Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Yours fraternally,

JOHN T. ASHCRAFT,

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## ONLY THREE MORE SUNDAYS.

Then we will know what Alabama has done for Home and Foreign Missions. I hear some encouraging words from the brethren, but the sums received in the office are nearly all small.

I took in Central Decatur on a recent trip. The pastor assured me that, notwithstanding they had spent \$12,000 on their building, they will not fall below the figures of last year. It was a joy to look into the faces of an immense audience in their handsome auditorium.

I heard from Brother Gordon, of Decatur. They have just arranged for a \$15,000 building. Brethren Gavin, Dunlap and Rice, of Huntsville, in a brief interview promised to do their best.

Scottsboro is yet without a pastor, but the Sunday school sent in a good collection. Brother Starkey and others seen at the fifth Sunday meeting at Fackler said they would be heard from.

The Ministers' Conference of Birmingham gave me a few minutes. I look for great things from the Birmingham churches. I heard of many revivals in the churches about Birmingham. Some reported the best ever held. Pastors in our cities cannot have meetings too often. In times of depression especially they are most effective.

The piles of letters on my desk are filled with words of cheer and promises of help. I haven't looked into them all. I want to assure the brethren they are appreciated, though I may not get at them at once.

Remember this is my busiest month. Receipts for money may not be returned promptly. Twenty-one thousand dollars came in last April. All but \$3,000 went through this office, \$10,000 of it the last day of the month. Think of the work this involves. The amounts range all the way from 50 cents to several hundred dollars. The smallest amount requires the same time as the largest. I am thus explicit because every year about this time some brethren get huffy about my failure to return receipts promptly.

## Small Contributions.

A brother sends a small contribution and says: "I almost get out of heart over the small contributions I get. I am ashamed to send them, and sometimes think I will quit trying." Many a brother has quit for the same reason. I want to beg the pastors not to be discouraged. A small contribution is not to be despised. A collection regularly taken is an educator. The mere effort has its influence. It provokes thought and discussion. Some one may criticize, but some one will defend, and the preacher will be called on to explain. The next thing you know I will get a letter asking for information. Then some one will refer to an article in The Alabama Baptist, and in a little while the people are prepared to listen eagerly to a mission sermon by the pastor or a visiting brother.

The small contribution, regularly taken, has a mission to perform. It is the little leaven that will work. All it needs is a chance. Besides its educational value, it is a power. How many hundreds of them I get each year! I sometimes wish I could keep account of them. From the wiregrass and from the mountain, from the small village and from the country they come, maybe 45 cents, or 75 cents, or \$1—a great multitude that, put together, makes thousands of dollars. The Lord bless the givers of the small contributions! Maybe they ought to give more, but that is a beginning. The larger giving could never be without the training that comes through the small.

Brother pastor, don't be discouraged at anything.

## "The Trembling Heart in the Breast"

God uses against the enemies of His people; but the devil often uses the same instrument to prevent God's people from doing their best. Leaders of God's host must not allow themselves to be frightened from their duty.

## The Pastors at Hot Springs.

Reader, will yours be there? He ought to be, and I know he wants to go. He will be all the better preacher for going. Maybe he is not able to spare the means from his meagre salary. It would be a noble thing and a thing greatly appreciated for the church to tell him to get ready to go. The young

people would be delighted to get up the money if the church so instructs.

Many a modest pastor is wondering right now if he can go to the convention. He will not speak of it. He ought to, but modesty prevents. A brother wrote me last year: "I want very much to go, but it is not right for me to leave wife and family on one cent less than they now have. You will say my church ought to send me, but they never think of it, and there is no one to remind them of it. I never will."

Don't let a pastor in Alabama say that this year. The convention needs the pastors, and they need the convention. Brother, when you read this, get active at once and make your pastor happy. Appoint yourself a committee. If his suit is getting rusty, send him to get a new one and get him off in good style. If you can go with him, all the better. No church has ever been too good to its pastor. Your pastor is worthy of all you do for him.

W. B. C.



BROTHER SPILMAN WITH US AGAIN.

The Sunday School Board is happy to announce that Rev. B. W. Spilman is with us again as field secretary, with headquarters at Kinston, N. C. He will have charge of two specific lines of work, with the other field secretaries co-operating with him, viz: (1) The Teacher Training System, centralizing and unifying this so as to make it more effective. (2) Working in our institutions of learning by such methods as they may indicate for training our young people in efficiency for Sunday school service. The calls from our schools for this help are more than enough to take the whole time of any one man. And these schools also make one of the most strategic points for permanent and far-reaching influence.

Brother Spilman is manifestly one of the ablest Sunday school experts in America, and will serve in this capacity with distinguished ability. He is master in every phase of the work, and his service will be of immense value to the Sunday school cause at large. The Teacher Training System has been in operation for six years, and is bearing rich fruit all over the South. Brother Spilman giving special attention to this, will make it even more effective. He and our field secretaries are much devoted to each other and work beautifully together.

It is the intention of the Board to increase the number of its field men and to cover more thoroughly the entire territory of the convention. This is necessary to meet the demands of the work, which is growing very rapidly. There is no telling whereunto this will grow.

J. M. FROST.

Nashville, Tenn.

## HOW WE STAND WITH THE FOREIGN MISSION BOARD.

On the 1st day of April Alabama has sent in \$12,630.83. This is \$3,223.21 behind the contributions of last year at this date. The total amount of receipts to date is \$193,295.85. This is \$15,344.57 less than the total amount at this time last year. These figures are distressing in their suggestiveness. Unless they are speedily changed, it is easy to see that the first day of May will be one of gloom and sadness to us all. They are a trumpet call to intense prayerfulness and action.

We believe that this month will witness the most tremendous campaign for foreign missions in the history of the South. As one leading pastor says, "We must not fall." The pastors and other leaders are becoming aroused to the situation. We are trusting to them to see that the cause shall not suffer. The churches are later than usual about taking their collections, but it seems that everywhere the watchword is advance.

All our missionaries are turning with anxious hearts to the home land. They are asking if the word victory can be sounded around the world again on the 1st of May. They know how much depends upon it in their own work. We must not disappoint them. Above all, we must not disappoint our Lord, or grieve His holy spirit.

## A Plan for the Country Churches.

Brother W. Y. Quisenberry, who has had wide experience among the churches in the country, suggests that every country church, some time during the month of April, give a whole day to the consideration of foreign missions, with dinner on the ground and the very best speakers that can be secured. If it can be arranged to have this rally on Sunday, it will be better. The people in the country are in better condition financially this year than any other class of our people. They far outnumber all others, and if they can be aroused they will do great things. We most heartily approve the plan, and commend it to our country churches and pastors. Let thousands of churches try it. Let a part of the day in each instance be given to prayer that the Board may not only have no debt, but that a great advance may be made in the work, and then let the largest offering in the history be made.

God alone knows just how much depends upon our efforts during this month. When the books close at midnight on the 30th, may each one of us be able to say, "I have done my best." May His grace prove sufficient for us.

WILLIAM H. SMITH.

## THE WITNESSING CHURCH.

Ye shall receive power, when the holy spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth.—Words of Jesus, Acts 1:8.

Witnessing is the primary function of the church, according to the teaching of Jesus the great head of the Church. This is the lost note in much of the religious life of the time. This is the essential note in the church life that makes for the extension of the kingdom of God and the salvation of men.

The non-witnessing church will not be a living agency for the promotion of the kingdom of God, no matter how much it may give itself to spasmodic services called revivals. Emotionalism has become discredited for want of character back of it. The witnessing church, on the other hand, which proves its divine authority by righteous life, will be an evangelistic and missionary church, even though no special meetings are ever held within its house of worship.

The church of Christ evangelistic, missionary—this is the church alive, alert, aggressive. The evangelistic pastor leading an evangelistic people will solve the church problems and the social problems and will save the world. The church that steadily seeks to save others will save itself. Let the church rise to this true conception and live out this truth of witnessing, and its power will reach out from the home centers to the uttermost part of the earth.



MONTGOMERY NOTES.

We have just celebrated the 17th anniversary of the Clayton Street Baptist church, March 24th. Seventeen years ago it grew into a church of 37 from a mission conducted by Miss Ivy, now Mrs. Green, of Nicholasville. The church then had a little shell of a house and a very small Sunday school. Now we have a fairly good house, but entirely too small for the congregations and Sunday school. We have a membership of 380, and two Sundays gone had 178 in Sunday school. The attendance at this anniversary was double that of any previous one, and every one went away with praises for both program and refreshments. I will baptize three Sunday night. We will give \$1,000 for missions this year.

Pastor Cowan at Southside spent two weeks in Atlanta at the Bible conference. Georgia likes to "make eyes" at him, but he is too well satisfied here to let them influence him. I hear only good things of his work. Money comes easy, and his people are loyal to every call he makes. His study classes are proving quite helpful and popular features of their work. A few nights ago they raised \$320 for foreign missions from a handful of folks on a rainy Sunday night.

Pastor Bush at Highland Park has been kept indoors for a month, but is able to be back at his post again. He will perhaps be stronger now than ever before. His work continues with the same bright promises and prospects.

West End is fortunate in securing Brother R. R. Brasher as pastor. He has already made a good impression and won the affection of his people. He baptized one last Sunday night. The church is rallying to him, and all move in perfect harmony.

The First church has recently had some treats in their experience. Dr. Stakely not only knows how to preach strong sermons and delight his people, but to select others who bear messages of grace and power to an appreciative people. Dr. Hawthorne came first and lectured on outdoor life, then on the following Sunday night preached on the "Heavenly Vision." He spoke with his usual eloquence and power.

Last Sunday, March 22, W. Y. Quisenberry was in Montgomery representing the Foreign Mission Board, and spoke at the First church in the morning and at Southside at night. Rain prevented his coming to Clayton Street, as we hoped he would. His messages, coming with the fervor of soul characteristic of the man, made a great impression here. The Foreign Board is to be congratulated on placing him in the field.

Possibly all are aware of the conditions at Adams Street. It is too early to forecast, for matters have not fully adjusted themselves. There were good brethren on each side with different views. Brother Fancher resigned and called for his letter, and some thirty-odd have called for letters to go with him. He tells me he has a list of possibly 63 who have expressed a desire to participate in his work. March 22, with Brethren Crumpton and George as presbytery, the Baptist Tabernacle church was constituted. Brother Fancher has in mind something of the institutional church idea. In the



meantime Adams Street is having the pulpit supplied, and will call a pastor soon and continue upon the same old lines. The division is calculated to be a blessing to both organizations. In that it will unhypocritically or retiring forces and give the basis for two strong church organizations instead of one. Proper management will accomplish this, and we wish both unlimited blessings.

We are looking forward to the coming of Dr. George T. Webb, of Chicago, on the first Sunday in April.

I have learned that Bro. George has been called to Dauphin Way, Mobile, and will likely go. We regret to lose him from this field. Prattville loses a strong, competent young man when he goes.

The Baptist ministry was never more harmonious in Montgomery than now. Not only the pastors, but the churches are pulling together for a great Centennial year. In the midst of this harmony it is gratifying to note the increase in baptisms. The record shows the following: 1903, 33 baptisms; in 1904, 18; 1905, 111; 1906, 128, and 1907, 97. I am quite sure that 1908 is going beyond this. There is deeper spirituality and more love for souls than is usually manifest and this will bring results.

Wishing The Baptist success, and that every one will read it, I am,

J. W. O'HARA.

Montgomery, Ala.

\$225 EXTRA FOR FOREIGN MISSIONS.

That is what we said at Orrville after listening to Brother Quisenberry Sunday night. He just told us in his simple, earnest way of the great needs and possibilities of the great country of China and of the blessings that have already attended the gospel there, and we who thought we had already gone to the limit of our ability were only too glad to make still greater sacrifices for the cause of our Lord. Let all the churches do something extra just now. Brother pastors, a crisis faces our board, and the issue rests with us. What are we doing? Our people are indifferent for lack of knowledge. Let us put the facts before them, and let's be in earnest about it.

Brother Quisenberry has demonstrated beyond a doubt in our case that facts plus earnestness in the pulpit equals results in the pew. Let's get busy and stay busy till the crisis is past and the victory is won.

J. L. JACKSON.

A GREAT MEETING.

Sid Williams has just closed one of the greatest meetings that has ever been held with the Palmetto Street church. While we did not receive quite so many members as we did last year, because nearly all of our Sunday school children joined the church last year, yet this meeting reached out farther and influenced more people on the outside of our congregation. Eighty-three members were added to the church, of whom seventy were grown men and women and forty-eight were received for baptism.

Sid Williams is one of the safest men in a meeting I have ever seen. He is fearless in exposing sin of every kind and in preaching the distinctive doctrines of the Baptists. He can preach a sermon on the subject of the Lord's Supper or baptism, and have conversions.

No church can have him in a meeting without having its membership greatly strengthened in doctrine and spirituality as well as numerically. He does not resort to clap-trap methods. He just preaches right out of God's word and trusts in the Lord to give the blessings. His coming to Mobile will no doubt be an important factor in the matter of law enforcement, which is creating so great a stir here at this time.

J. W. SANDELL.

HOWARD COLLEGE.

Allow me to say just a few words about our Howard College. I say our college, because it is the school that all Alabama Baptists claim as their own. As I have represented this college for two years, I believe that I am in a position to know something of its real worth, and also of its needs.

There is no college in all the world that should appeal to the great Baptist denomination in Alabama so much as the Howard for many reasons.

1. Because it is the college where our young preachers, or at least the most of them, are educated. These young men will in all probability remain in Alabama to preach the gospel to the people. I know that now and then one of them go to other States, but a majority of them will preach in Alabama. Then suppose they do leave the State, we are equipping them for their great life's work somewhere. The cry of the day is for an educated pulpit. Even our country churches are waking up to the importance of an ed-

ucated pulpit, and are clamoring for educated pastors.

Now I am sure that none of us will dare say that we can do better than send our young preachers to Howard College, for certainly there is none better for our Alabama boys than the dear old Howard. Dr. Montague writes me that there are quite a number of ministerial students there now who are in need of financial aid, and unless we help them many of them will be forced to leave school.

Brethren, it seems to me that Baptists all over the State should begin to open their eyes just here. We so often see in our papers articles written by the brethren trying to explain the reason why so many of our pulpits are vacant. Some give one thing as the cause, and some another. May we not ask the question: Is not the great cause of the scarceness of preachers due to our own negligence?

A young man does not want to enter the ministry handicapped as he will be if not educated. While he does not enter the ministry from a selfish standpoint, yet he wants to be prepared to do the greatest possible good, and he knows this is impossible unless he is educated.

I know that we should give to missions and to all the other causes, but it does seem to me that we should not think of neglecting this great cause.

Last summer I visited almost every town and city in North and Northwest Alabama in the interest of the Howard and Judson colleges, and I noticed that the best preachers I met were educated at the Howard. The Howard boys are great soul-winners, and this is due largely to the spiritual influence of the college and to the thorough instruction received while at the Howard.

Dr. Montague is certainly second to no college president in all the land, and especially is this true when applied to a college for our young men.

One other thing I noticed while out for the colleges was that most parents seemed more interested in the education of their girls than they were in their boys. I know that it is very important that we educate our girls, and I would always recommend to our people the dear old Judson as one of the very best colleges for the girls, and as a proof that I am a believer in the Judson I had a daughter there constantly for six years, and have enough at home to keep one there for the next ten years. But I fail to see any reason why we should feel a deeper interest in the education of our girls than we do in our boys. Our boys must take our places in all the business of life, whether that business is a profession, calling or anything else. Now certainly we want our boys to be successes in life, and we may rest assured they will not be unless we educate them, for this is a day of education.

Brethren, let me appeal to you in the interest of the Howard. If we have pledged anything for its support, let's redeem that pledge at once, and if we have not pledged, let us send some money any way, for it will be a great help, and Dr. Montague will greatly appreciate a kindness like this, and so will these ministerial students who are in such great need at this time. Fraternaly,  
A. B. METCALF.

**STEWART HOME AND SCHOOL** **For Feeble Minded** **CHILDREN AND ADULTS**

I want to send my Catalogue to every one interested in the care and training of feeble minded children. You ought to know how such cases can be developed by special methods in teaching and special medical care. Let me send you my catalogue to-day. Address: Dr. John P. Stewart, Supt., Box 4, Farmdale, Ky.

# CHURCH PEWS

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FROM MT. OLIVE, PERRY COUNTY.

We have an evergreen Sunday school, with good attendance each Sunday. Since we organized November 11, 1906, many that never seemed to care for the Sunday schools have taken hold of the work and are strong advocates of the Sunday school. We feel proud of what we have done through the Sunday school here in 1907. In that year we gave twice as much to missions and the orphans' home as the church ever gave any previous year. We also paid our pastor more than we had been accustomed to paying. I feel that this was partly due to the influence of the Sunday school. These are facts that we should emphasize because they prove the results of training. We train mules to plow, because they don't know how. It is our duty to teach and train our children to give, because it is right and a Christian duty. How can they know this unless they be taught? Hence we see the great importance of the Sunday school. We hope to see the Sunday school work take on new life in our state, and before the close of the Centennial year have the \$100,000 for missions raised and a like number of students enrolled in the Sunday schools.

W. M. HUGHEY, Supt.

A LETTER FROM BROTHER ESTES.

I have been thinking if I could tell my brothers and sisters and readers of The Alabama Baptist something of my feelings, it might interest them. I have had a name among God's people about 16 years, and as I look back over my past life it seems as almost yesterday. I am thinking of how short the time is and how white the harvest fields are, and what little effort we are making, especially the young Christians. It is time for us to awake. We think if we owe a man some money we are in honor bound to pay that debt; so when we joined the army of our Lord we said we were ready for the battle; but alas! when the storm began to rise, we began to look back and say we are afraid. But we should look upon the Lord as our helper and leader, and should not be afraid. Just think how soon we will have to take the front in the battle! The old soldiers will soon be gone and leave us behind; so how we ought to be praying to the Lord to give us grace to help us, and should grow in the grace and knowledge of Jesus so that we may be able to stand in the time of temptation and carry on the great work. The Lord has promised to help us carry on this work, and He will if we trust Him. The Lord has said He would never leave us nor forsake us, so let us take courage and honor our fathers and mothers in Israel and honor the Lord of heaven with our whole soul, mind and strength. If we are what we profess to be, we are the light of the world; and may that light shine so bright within our lives that we may shine among the vilest of the vile. So may God bless His ministering servants and strengthen the faith of the weakest of His children. Yours truly,

R. L. ESTES.

Pain and Misery

Is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there. The greater the disturbance the more severe the pain. Dr. Miles' Anti-Pain Pills stop pain and misery because they relieve this irritation. Many women find great relief from periodical suffering by taking Anti-Pain Pills on first indication of distress or pain.

Dr. Miles' Anti-Pain Pills are the best headache remedy on earth. Mother and I have used this remedy for the past seven years. If they fail to help, your druggist will refund the money on first package. 25 doses, 25 cents. Never sold in bulk. MILES MEDICAL CO., Elkhart, Ind.

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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 druggist we will make you trial shipment on receipt of price (\$1.00 pt. or 6 pts. for \$5), and name of your druggist.

**Matchless Mineral Water Company,**  
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CHILDREN'S BIBLE DAY  
JUNE  
FIRST OR FOURTH SUNDAY.

Programs, Supplements and Mite Boxes Sent Free on Request. Name the Number Needed.

The Collection for the Bible and Colportage Fund of the Sunday School Board.

For the Sunday Schools of the Southern Baptist Convention.

**NEW BOOKS.**  
THE CLOUD OF WITNESSES, and Other Sermons. J. B. Hawthorne, D. D. Cloth, 12mo., 281 pages, \$1 postpaid.

THE MEMORIAL SUPPER; A Plea for Organic Church Life. J. M. Frost. Cloth, 12mo., 282 pages, 90 cents postpaid.

THE HIGHWAY OF MISSION THOUGHT. Eight of the Greatest Discourses on Missions. Edited by Rev. T. B. Ray. Cloth, 12mo., 270 pages, 75c postpaid.

ISAAC TAYLOR TICHENOR, the Home Mission Statesman. J. S. Dill, D. D. 12mo., 98 pages. Cloth, 50 cents; paper, 25c postpaid.

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Baptist Sunday School Board  
J. M. FROST, Corresponding Secretary. Nashville, Tennessee.

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, postpaid.
- The Coronation of Love. George Dana Boardman, D. D. Price, 50 cents postpaid.
- 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 Hollow to Hilltop. Mary Lowe Dickson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.
- Spring Blossoms. Mary Lowe Dickson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.
- Side by Side. Mrs. E. Y. Mullins. New edition. Price, 50 cents postpaid.

CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 25 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 *Little's*. 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  
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E. 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	1,835.73
Real estate, furniture and fixtures	100,000.00
U. S. and other bonds	328,007.55
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

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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.



## MIDDLE-AGED WOMEN

**A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.**

### SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

### HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Bagguley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

A 50 Cent Package of

**DR. LORD'S HEADACHE POWDER**

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

Price 10 and 50c at all druggists or by mail on receipt of price.

**GOLLIER DRUG CO., Birmingham, Alabama.**

MRS. L. M. COLEMAN.

On February 11, 1908, Mrs. L. M. Coleman was gathered to her eternal home. Mrs. Coleman was of Pleasant Hill, Ala., and died in the 76th year of her age. This saintly woman had so lived that when she was called to lay down her life and begin the life here, she could pass out without a sigh, and sweetly trusting in her Lord, whom she had loved so long, crossed over the river.

"And I heard a voice from heaven saying unto me, Write blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Mrs. Coleman's life was sweet and gentle and patient, and her Christ-like spirit made her greatly beloved. She had made her home for 25 years with her sister, Mrs. J. W. Bailey, her husband having gone on before.

J. J. JOHNSON,  
Her Pastor.

### BROTHER FRITH.

Brother W. L. Frith was born in Perry county in 1869, and died March 23, 1908, at East Birmingham. He had been a faithful church member for 26 years, and had accomplished many good things. Last August he moved his membership to Boyles, and has made many friends to mourn a great loss, not only in church work, but as a neighbor. He married in his 23rd year and has always been a devoted husband. He leaves a lovely Christian wife and two bright young girls. One has already united with the church. But oh! such a consolation they had given to them on his dying bed. He gave them all some good advice and told them to meet him in heaven; also to his aged father and mother and friends who were present.

We extend our deepest sympathy, especially to his family and aged father and mother, and pray that God's blessings may rest on them in bearing this burden. He was very nicely laid to rest by his orders, Odd Fellows and Boiler Makers, of whom he was a faithful member. W. R. SEYMORE,  
Pastor.

We are making great preparations for the convention in July. Our Sunday school is in construction and will be complete by July the first. Ample entertainment will be arranged for all who come—messengers, women and visitors. A cordial welcome and free entertainment and a gracious plenty of it for one and all. The good people of Roanoke are feeding the unfatted calf and will be ready to kill the fatted calf July 22; Chickens will be ripe and in season, then and Baptist preachers have a right to be called primitive chicken eaters if not Primitive Baptists, for Baptist preachers have been eating chickens centuries before the Methodists were ever heard of or had an existence—yes, ever since that Porter.

ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 9. E. H. Stafford Mfg. Co. Chicago, Ill.

## WE WANT TO SELL YOU THE CHURCH ORGAN

We can and do state most emphatically to you that we are in a position to furnish your church with a better organ for less money than anyone else and on better terms. This applies to YOUR church whether the organ you expect to buy be a small chapel type or one of the immense pipe organs. Write to us for full particulars and illustrated literature; its free.

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It is a great opportunity to get your people in touch with our denominational enterprises. Please get to work and send in a club. Presents for all who help.

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Oldest and largest South Positions secured Enter now Catalogue Free

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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.

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

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THE GREATEST STORE SOUTH OF THE OHIO BIRMINGHAM, ALA.

THE 25TH ANNUAL CONVENTION

Alabama Sunday School Association to be held in Birmingham, Ala., April 28-30, 1908.

Montgomery, Ala., April 2, 1908.

My Dear Co-Workers:

This is to remind you that the 25th annual convention of the Alabama Sunday School Association is to be held in the city of Birmingham April 28-30.

We trust that your school will plan to send a full delegation to the convention and appoint only those who will attend every session, for every delegate ought to get the full benefit of the convention and return home determined to do better work.

The basis of representation is five delegates at large from each county, all ministers of the gospel; the superintendent and two other delegates from each Sunday school.

The names of all delegates should be sent to Mr. B. C. Bynum or E. C. Thurston, Birmingham, Ala.

Each delegate will be expected to provide for his own entertainment. Mr. Bynum, the chairman of the White Cap Committee, will give the delegates full information about hotel and boarding house accommodations, and will have a list of boarding houses and the rates charged at each place.

It gives me pleasure to inform you that the railroads of the State have granted to delegates attending the convention a rate of 3 cents per mile plus 25 cents for the round trip. This is practically one fare for the round trip. Full information can be obtained from the railroad agent in your own place. Yours cordially,

JOSEPH CARTHEL,  
General Secretary.

I have resigned my pastorate at Powderly to take up the work at Lipscomb. I have accepted the call at Lipscomb Baptist church for the first and third Sundays in each month. I was received with a hearty co-operation. By the help of God we expect to do great things for God this ensuing year. May God bless you and your paper, The Baptist. C. M. Cloud, Pastor.

**BELLS.**

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

**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.

**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.

ONLY THREE MORE SUNDAYS. Then we will Know What Alabama has done for Home and Foreign Missions.

**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 . . . . .	\$11,300.61
For home missions since May 1st . . . . .	8,859.53
For foreign missions since May 1st . . . . .	12,493.97
For church building since May 1st . . . . .	539.71

What is before us?

For state missions to June 30 . . . . .	\$13,699.39
For home missions to April 30 . . . . .	19,140.47
For foreign missions to April 30 . . . . .	\$27,506.03
For church building to April 30 . . . . .	6,450.29

Only THREE MORE SUNDAYS before the books close. Let everybody do their best.

W. B. C.



In the absence of Rev. J. L. Rosser, pastor of the First Baptist church, Selma, Rev. J. C. Hiden, D. D., of Birmingham, has accepted the invitation to fill the pulpit of that church on Sunday, May 17th.

The Master was truly good to me during March. He helped me in making 50 addresses on missions. He opened the hearts of the people to give \$9,166.25. Three of the strongest churches visited will make their offering later. Forty-eight young men and women offered themselves to go as missionaries if the Master would send them. The spirit was manifestly present with us. In many cases the gifts were doubled over last year, and in several tripled. It has been a joy to feel and see the noble spirit of the pastors, as a rule. Three of those on small salaries have given \$100 each; five \$50 each. One pastor's wife offers her watch and chain. Another gave up her new hat. Her husband the night before had given \$25, and so it goes.

If all of our pastors in the south will take hold in dead earnest and prayerfulness during the month of April there will be no debt on either home or foreign mission boards May 1st. What say you men of God? "Be strong and very courageous," and God will give us the victory. Yours in His name,  
W. T. QUISENBERRY.

**AN OLD VETERAN LEFT ALONE.**

Hartselle, Ala., March 30, 1908.  
Dear Bro. Crumpton:  
I am in deep water. My wife is dead and a party of relatives and some kind friends have gone to Hartselle today to bury her there; I am too feeble to go. Pray for me. Yours in love, F. C. David.  
Thanks for check.

**WHY DOES EVERY ONE WANT VACHER-BALM?**

Because Vacher-Balm promptly relieves most of the aches and pains that we all suffer from at times, such as Headache, Toothache, Sprains, etc. It is cooling and harmless, price 25c per jar. I pay you to give samples to your friends and neighbors. Write today for particulars to E. W. Vacher, New Orleans, La.

**Silver Aluminum Jelly Moulds FREE**  
Leaflet in each package  
**Jell-O**  
Explaining.  
10c. package  
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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.  
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