

July is the Month for Bible and Colportage.

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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I would be glad to assist in revival work through the summer and fall. Any brother needing any assistance in the work will please communicate with me at Andalusia, Ala. Yours in the work, S. G. Woodall.

I want to say Brother J. H. Foster's suggestion about a Baptist chautauqua at Oxford are good. I will be glad to see it carried out. The appointment of W. Y. Quisenberry as special agent of the seminary was a wise appointment. Besides doing a great work in the way of raising an endowment he will be of service in evangelistic and missionary meetings.—W. B. Crumpton.

I have just returned from a successful four days' meeting at Waverly with Dr. W. C. Bledsoe. There were eight additions, three by baptism and perhaps ten or twelve conversions, who will likely go to other churches. On Friday morning we ordained Hawkins Dawson as deacon. The church also elected Brother John Primel as one of the deacons. Brother J. S. Knight is there now, and when he puts his membership in he will be received as deacon. The work is left in good condition.—J. W. O'Hara.

Please send my paper to Tallassee, Ala., R. F. D. 3, until further notice. I am spending the summer with my parents. It was with great reluctance that I left Cullman, where I have labored for four years. The Cullman people were exceedingly kind to me, and my successor will be a fortunate pastor. Cullman has a good future. It is at present one of the most flourishing towns in the state, with many things in its favor. Cullman will be heard from more and more. Fraternally, L. T. Reeves.

We held our meeting in June, with twenty additions to the church as part of the result. Brother W. W. Lee, of Montevallo, did the preaching the first ten days and Brother R. S. Gavin, of Huntsville, the last five days. Both did excellent work. We expect still to reap from their labors. This week closes the first eleven months of my pastorate here. During these eleven months we have had about fifty or sixty additions to the church. We have built and nearly completed one of the prettiest little churches in the Birmingham district. We have raised about \$3500 cash on the work (the building having been put up and most of the money raised since the panic).

When I came last August, to take charge of this newly organized band I found them worshipping in a little school house that would hold about one hundred people. We now have a church which will seat 400. God has blessed us beyond what we had expected.—T. H. Johnson, West Woodlawn Baptist church.



PROF. G. W. MACON

We welcome him back home.

A GREAT MEETING.

Beginning on first Sunday in July we had twelve days' revival meeting at Sylacauga. After two days Brother R. I. Gavin, of Huntsville, did the preaching to the edification and delight of all the large congregations. I think no preacher has ever done me more personal good or has had better attention from my pulpit in a series of meetings than has Brother Gavin in this, our meeting just closed. Our church is revived, the Christian people of the town are living in a rejoicing mood and several have already joined our church. One thing encouraging to me in my four and a half years' pastorate here is the marked growth of interest, religiously, among the men of our town. An afternoon prayer meeting is now and has been occasionally for more than two years one evidence of spiritual growth and zeal among our men. In our church work at Baraca and a Philathea class are doing good work, showing evidences of interest among our young people. We have recently ordained more deacons and a more thoroughly organized effort is being made to grow more financial interest among our membership. We hope to develop a better missionary life than hitherto manifest. After some months of sore trial and application, I am experiencing more and more the marvelous power of sustaining grace and since our good meeting I took hold with renewed zeal and

press on in my Master's work. I am praying and working for a great harvest all over our beloved state among all our churches this summer season. Yours fraternally, C. J. BENTLEY.

Boyles Revival Quite a Success.

Revival services continued two weeks under Rev. A. D. Glass' preaching. The church is very much revived. Twenty-one added to our church, and I think more will soon come in. Also called the writer as pastor. This is a great field and we need the prayers and help of Christians to carry on this work. If your field is not well organized and prospering you will be very fortunate in securing Brother Glass as helper in your meetings. I have had him with me two years and find him to be a good preacher and fine personal worker. He is still pastor of Jonesboro Baptist church, Bessemer, Ala. Best wishes for your paper.—W. R. Seymore.

Austinville, July 16, 1908.

We had a glorious revival; 24 joined, 14 by baptism. Brother Yates, of New Decatur, was with us and did some fine preaching. Our church was greatly revived and I believe we are in a good condition to make progress now. Your brother in Christ, J. T. Weatherly.

P. S.—Our meeting commenced first Lord's day in June and lasted eleven days.

Dear Brother Barnett: It affords me much pleasure to announce through your columns that I have just closed a great meeting at Newville, Ala. I began July 4th and closed the 9th. Twenty-six were added to the church; eighteen for baptism and 8 by letter. The Lord was with us in great power.—W. H. Tew.

We have just closed a precious meeting with New Hope church across the line in Florida and about seven miles south of Geneva. The church was greatly revived and four young men and one young woman were baptized as a result of the meeting. Our young brother, S. D. McCormick, a recent graduate of the Howard and now employed by the Geneva Association to do evangelistic work, did the preaching and did it well. Brother Mc is now well equipped for the ministerial work and with his graces of head and heart and tongue promises to be a widely useful man. He will aid the writer in a meeting at Searight the last week in present month. Our people have recently painted their new house of worship at New Hope. In the near future we hope to have the building entirely completed, when it is our purpose to have a formal dedicatory service. Embracing third Sunday in next month Brother A. T. Sims, pastor at Geneva, will help me in a meeting at Eden, located nine miles northwest of Geneva. You are giving us a good paper.—A. J. Brooks.

We have just closed a very fine meeting in which Rev. Berry McNatt, of Murfreesboro, Tenn., did the preaching, doing it exceedingly well. He is one of the most powerful preachers in Tennessee and he seemed at his best at every service. There were more than twenty professions of religion during the meeting; some of them being heads of families and among the hardest sinners of the town. Quite a number have united with the church and others are to follow as a result of his efforts here. It was impossible to accommodate the large crowds that flocked to hear him. But even all those who were forced to stand throughout the entire service were held in profound silence under the power of his message. East Florence will always have a warm place in her heart for that strong man of God, and we hope it may be his lot to pass this way again. The church gave him a contribution of \$35 for his labor at the close of the meeting.

Wish you might visit our Sunday school Brother Editor, and be convinced that East Florence Baptist church is wide awake and will do her part if given only a half chance. Our men are all on public works and the panic hit us hard; but there will come a time. A more pleasant field of labor can't be found in the state of Alabama.—George H. Freeman, pastor East Florence Baptist church.

THE ALLEGED DECAY OF CHRISTIANITY IN NEW YORK

Rev. Charles Frederic Aked, D. D.

"Ye can not discern the sign of the times."—Matt. 16:3.

You can not miss the accent of rebuke in the Savior's words. They were addressed to the leaders of the church of his day. They were weatherwise in trivial things. They looked upon the red sky in the evening and said: "It will be fair tomorrow"; or upon the red and lowering sky of morning and said, "It will be bad today." But they were blind to the deeper things of human life.

A seer who can not see, a preacher who can not preach, a prophet without insight and foresight, a leader with neither wit to lead nor grace to follow—these are comprehended within our Lord's reproach. I have many things to learn. You have many things to teach. I am willing to learn. Are you willing to teach? For I am anxious that we should not merit the condemnation, "Ye can not discern the signs of the times."

This morning I invite you to a careful and reverent attempt to interpret the signs of the times as they affect allegiance to our Lord and the work he gives us to do for him.

One of the things that impressed me most when I came here for a month in the autumn of last year, but one was the depression of so many preachers and recognized leaders in the churches of this city. I met many representatives of the denominations, and their discouragement about Christian work in this city seemed very strange to me.

It was unlike anything I had observed in previous visits reaching back about fifteen years. It seemed to me also so unlike yourselves. The American people are not easily discouraged. There is in you a buoyancy of spirit, an irrepressible vitality, an intellectual and emotional agility which smiles in the face of difficulty.

We English people have shown through many centuries the grim determination we possess, and our Yorkshire saying, "It's dogged as does it," represents a national characteristic. With you it is different. It is not "grimness" nor "doggedness" that I find in you so much as a joyous and sunny disregard of difficulty, and the easy assurance of victory everywhere, which itself is more than half the battle, so that this attitude toward the problems of religious life struck me as significant.

I have heard much of that kind of talk since I came here more than twelve months ago. First one well known preacher or worker and then another has shown that in his opinion Christianity is not holding its own in this city. And lately some remarkable utterances have reached the public ear.

Dr. Aked then referred to some statements attributed to the Rev. Drs. Atterbury and Jefferson, and quoted from Mr. Thomas Dixon's recent article in *The Arena*, going to show a menacing decline in the percentage of Protestant churches and church members to the population in New York city, and illustrating the statement of Dr. Jefferson that "the last decade has been the most strenuous and discouraging for Christian workers which this city has probably ever known." He continued:

If the churches had kept pace with the population on the 1855 proportion there should be today, not 1,200 churches, but about 2,000. In 1855 there was one Protestant church to 2,126 of the population; in 1905 there was one Protestant church to 3,312 of the population.

Now it may be said that this only means that the city is becoming overwhelmingly Catholic, and compared with Protestantism, that may be true; but compared with the increase of population, you can scarcely find much consolation there.

I stand on the broadest grounds—not of toleration, for toleration is an intolerant thing, and the right to tolerate carries the right to persecute—but on the broadest grounds of human comradeship. But, all the same, I am not prepared to rejoice in the gains of Roman Catholicism, if those gains have been won

at the expense of Protestantism in which I believe. But have they?

Mr. Dixon calculates that during the last eighty-six years this country has received about 25,000,000 immigrants, and that, at the fewest, 15,000,000 of them have been Roman Catholics. But as a matter of fact, the Roman Catholic church claims only 12,000,000 of adherents in this country—Mr. Dixon says 10,000, but I think he is wrong—so that, notwithstanding the prolific birth rate of the classes from whom that church draws so largely, Catholicism seems to have gained nothing from outside, and lost some of its own members.

And a more careful writer than Mr. Dixon gives us certain figures. He says that in 1890 there were in this country 8,301,367 Catholics; in 1902 there were 10,976,757. This is an increase of 2,675,390 in number in twelve years, but during those years the Roman Catholic immigration amounted to 2,705,134, so that instead of gaining through births there was a net loss of 29,794 members.

It does not, therefore, seem probable that Protestantism has lost in this city merely because Romanism has gained. And coming back to our own position it seems quite clear that there is a vast population, variously estimated as three-fourths of a million or a million, made up of nominal Protestants; that is to say, people who are neither Catholics nor Jews, entirely untouched by any of the churches.

Falling the definiteness of figures concerning church membership believed to be reliable, you have to fall back upon certain general observations. Call to mind what you know of falling churches, of churches with feeble congregations, of large buildings which on any Sunday you can fire a shotgun without danger of hurting anybody.

Call to mind what you know of abandoned enterprises, of strategic positions deserted, of churches which have joined with other churches, unable to preserve an independent existence. Call to mind the slight attention given nowadays by the press to preachers and sermons. I contrast what I can remember of newspaper reporting of sermons with what I find today. Or consider the small influence of the churches as churches on public life. And one single return of the federation of churches for the year 1905 strikes terror to my heart.

In the borough of Manhattan there were 335 churches. Through the course of a long twelve months' work, with their preaching and praying and giving and working, with all their machinery of demonstration and organization, these 335 churches added 386 to their membership—and this with a million of people untouched!

New York is not solitary. In the article to which I have already referred in the February *Arena* a Mr. George Allan England calls attention to the world-wide phenomenon. So presented, the view is startling. In Russia the peasants are very largely becoming either indifferent to the Greek church or hostile to it. In Austria there is a revolt against ecclesiastical authority. In Germany attendance at worship is falling off.

In Italy and Spain it is the same thing. Everybody knows how enormous is the proportion of the French people untouched by the church. In Great Britain there are echoes of our own depression.

The newspapers which have reached me this week report the May meeting of the Baptist Union of Great Britain. My friend, the Rev. J. H. Shakespeare, secretary of the Baptist Union, has just read a paper on "The Arrested Progress of the Christian Church." He says: "The Anglican church finds it harder than ever to get preachers; the condition of the Methodist church is distressing in the extreme, and Baptists are going through a period of marked depression."

And he says further that the loss in our own denomination in Great Britain "is numerical, social and spiritual." That is to say, the gains are fewer, the classes of people won are of a lower social po-

sition, and the spiritual life of the churches is suffering.

Dr. Josiah Strong makes an absolutely appalling statement with regard to the gains of the churches of this country at the present time as compared with earlier victories. He says: "If the gain of the church on the population during the first half of the century is represented by 80, during the last half it is represented by 20, during the last twenty years it is represented by 4, and during the last ten years it is represented by 1."

So viewed, the position of the churches seems alarming. But the view is not complete. Certain matters have been left out of account, vital in any true study of the religious world. I name only two things. First, the enormous amount of Christian work done by organizations other than the churches. In bulk it is tremendous. In significance it ranks very high.

The young Men's Christian Association will readily occur to you as one such activity. Study the returns of the national committee of the Y. M. C. A. Remember the enthralling address delivered from this platform by Mr. Cooper, telling us of his work among university students, and that is only one, I am assured, of a dozen stories equally good. Then let your imagination play about the thousand and one activities of this character.

You will see that the figures of the churches by no means exhaust the inquiry. But a question does emerge. Why is not much of this inside the churches, and what is the matter with the churches that so much of the consecrated manhood and womanhood find the best outlet for their energies in organizations other than the church itself.

And still another question is pertinent. Can we hope that these very organizations themselves will preserve life and health if the church, the pillar and ground of the truth, has a name to live and is dead? The second great factor necessarily left out of account by statisticians and most improperly left out of view by critics, is that of the enormous amount of Christianity outside the churches.

There is a Christianity which is in the air. There is a Christianity which is in the hearts of the people. There is a Christianity profoundly affecting the life of men and nations which can not be expressed in any figures known to us. It is real, and we ought to bless God for it.

But still the question persists, Why is not this related more intimately to the churches? And how long will its energy endure if the churches, from which it has been originally derived, lose their own vitality? The whole position remains one for great searchings of heart. We need to know the cause of whatever decline there is, and we need to brace ourselves for renewed activity.

There are secondary or local causes for the falling away of interest in the churches. Sunday newspapers must be reckoned among them. And the more interesting and alive you find those newspapers to be, the more certainly do I regard it as an undesirable thing that you should begin the day with them. You had far better leave the concerns of this busy world, its stocks and bonds, its murders and divorces, its automobile races and base ball and its fashionable gatherings, to take care of themselves on the Sunday morning. Your minds will be all the sweeter and fresher for communion with the eternal, undisturbed by thought or sight of the passing show.

Your fondness for the automobile and for the whole round of pleasure of which the automobile is a mere type has been for some years past making against the organized failure of the church. And there is a sin that is in the air, that of the worldly life, with its pressure, its allegiance to material things, its disdain for the invisible, the spiritual and the eternal.

But these only push the inquiry further back, and

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we want to know why these have prevailed and why the church has yielded to their encroachments. It is here that great and serious thoughts begin.

Other factors were here referred to, such as failure of the church adequately to recognize the great advances in physical sciences and historical and literary criticism of the Bible. "He then asked, "What is the outlook? What must we do?" and answered:

Believe that this is a phase, a stage in evolution. The churches are not played out. Christianity is not in peril. We shall find the real Satan whom we have to fight. We shall face him and fight him in the name of God! We shall come through the period of doubt, hesitation and fear. We shall master the new knowledge. We shall show ourselves as big and brave for our day as our fathers were for theirs.

The God who has been our help in ages past will be our hope for years to come. "Revolutions," says Wendell Phillips, "are not made; they come." Quite so; but while they are coming we may help them along.

What then must we do to accelerate the wheels of progress? Can we do anything? Yes; you will have to pay a little more attention to the ministry than you have been doing lately. The simple fact is that we of the pulpit are not big enough.

I bring no railing accusation against my neighbors. I do not know them well enough to rail at them, and know myself too well. * * * No; it is in no spirit of censoriousness, but of deep humility, that I make this admission. There is need for greater men in the pulpit of this country than we who occupy it now. The work of preaching in such a day as this, to such a people as you are, amid such conditions as are coming upon you, in conflict with the new forces that are threatening, calls for the best blood and best brain of the nation.

Oh, if I could—if I did but stand under a sounding board big enough to carry my voice across a continent—I would plead with the young men of the country, the best men, the men of ambition and capacity, university trained men, the young men who at this moment are thinking great thoughts and dreaming great dreams—I would plead with them to bring their dauntless minds and young enthusiasms and consecrate them through the ministry to the service of Jesus Christ.

Can you do any better with your life than help to win this world for God? Is there any ambition which can stir your blood and fire your zeal and call into superb activity the best you have and the best you are like this tremendous conflict?

I speak not to the weakling, not to the half-educated, not to the selfish man nor the coward, I speak to you young men who have it in you to achieve the greatest things and grasp the highest; and I say to you that in this country, and in this hour there is the opportunity of work worthy of the greatest man among you, and promising that your greatness shall become the imperishable possession of mankind. If you are men big enough, you will win big victories; and with all the passion of my soul I would plead with you to bring your victor's crown and lay it at the feet of Christ.

After a brief word concerning the great prizes offered to young men in the professions and business enterprises of the country, he appealed to his hearers to help in making it possible to persuade the men who are capable of doing things to enter the ministry. He said:

The preachers of this country are not properly paid, neither in town nor city, neither in the big churches nor in the small. The sordid, grinding, degrading poverty in which live great numbers of the country ministers and ministers in the small towns is a scandal. In the great cities the cost of living has been increasing year by year, the demands upon the city clergyman multiply, and when he should be concerned solely with things of the kingdom of heaven you keep him in a state of agitation by the miserable consideration of dollars and cents.

Salary is not all, but it is something. And you can not reasonably expect that the man to whom I am appealing, content, as I hope he will be, to let the prizes of life go past him, will be also content to see all the hopes he had of the glorious work for the Master dissipated into thin air through the necessity of a yearly and daily struggle to keep his head above water.

You must conceive great ideas. You must plan great plans. You must give play to imagination and to all faculties of initiation and creation. You must think in large figures. It is imperial thinking the church needs in this hour. I do not understand the pass to which things have come in this country. I am groping for a clew. I can not understand why your outlook upon, let us say, university education, is so wonderful, so inspiring, and your treatment of the church so pitiful.

I rejoice in the mighty movements which have made the universities what they are. The influence of your daring, generosity and greatness has been felt all over the civilized world. But I want to know whether the time has not now come for views as wide, plans as far-reaching, consecration of wealth as superb, for religion. * * * I do not dogmatize, but I wonder whether the hour has not dawned for a similar consecration of wealth to religion. You have your general education board—where is your general Christian board? You have led the nations of the world in the outpouring of wealth for the universities. What will you do to win fresh triumphs for the cross?

This is every man's work and every woman's, and not the work only of the money kings of the country. I tell you again you need imagination and generosity to make your conception real.

You have not begun to give enough to the service of the church. You pay your lawyer better than your doctor; your doctor better than your clergyman, and your clergyman better than your missionary. You will give any amount of money to defend your property, less to save your life, still less to save your soul, and your gift to win the world for Christ are tragic in their inadequacy.

But what can we do, we who are here, the men and women inside these four walls this morning? We can not do everything, but we can do something. Our church can not do very much to arrest a downward course if it be downward; nor to carry a city or a country to heights of Christian living. But that, is not a reason why we should not do the little that lies to our hand.

Now what does duty demand of us personally? We need a great church, a large, commodious and handsome building, conspicuous, attractive, worthy of ourselves. We need a church crowded with activities, properly equipped, efficiently staffed. You need to make possible a ministry, not necessarily mine, but a greater than mine, "authoritative" and "prophetic." Our field is among the men and women like yourselves. To this section of the city we have to minister, to you and to people from homes like yours.

Such work properly done would be a magnificent contribution to the life of New York. But I should not be content with that. We need to be a missionary people. East and west in New York city we must stretch out our hands where the teeming millions are. We have to take the gospel to the children of other lands here upon Manhattan Island.

Every Christian nation on earth to whom the missionary impulse has come has had to cross seas and continents for its foreign missionary work. Our foreign missionary work has been brought by God to our very doors. We could win Italy for Christ without going outside the city of New York! And I have half a dozen great schemes tormenting me night and day, any one of which, properly carried out, and with the blessing of God establishing the work of our hands, would bring lasting honor to this church and glory to the Redeemer's name.

DID NOT WANT A BAPTIST.

There was considerable discussion both in the nominating committee and in the hotel lobbies at the International convention because of the substitution of a United Presbyterian for one of the Baptist members of the lesson committee.

Two or three of the Baptists on the nominating committee insisted that the usual Baptist representation of three members out of fifteen be retained in the new committee. Rev. B. W. Spilman sought to bring before the convention the question of substituting a Baptist for the United Presbyterian member proposed to the nominating committee, but his amendment was laid on the table before he had an opportunity to explain to the body the meaning of his motion.

Had the Baptists in the nominating committee stood together for a third Baptist on the lesson committee, it is practically certain that they could have won their contention; but with divided counsels, in the face of a vigorous appeal from the United Presbyterians for at least one representative on the new lesson committee, our brethren could not hold their ground.

If the other larger denominations will consent to a similar reduction six years hence, we can possess our souls in patience. It should also be borne in mind that denominational questions seldom arise in the lesson committee, and that the two Baptist members have been treated by the colleagues with marked consideration. Professor Price has been chosen as secretary of the new lesson committee, and both he and the writer have served at the board of important sub-committees almost from the beginning of their connection with the committee. We are both members of the new sub-committee on graded lessons.—Dr. J. R. Sampey.

A FURTHER WORD AS TO THE BAPTISTS AND THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

We are glad to have through President Mullins assurances from leaders of the International Sunday School Association that no slight was intended for the Baptists in the reduction of representation of the Lesson Committee. No other attitude on their part was expected, especially in the light of subsequent events.

The fact nevertheless remains that Baptist representation on the Lesson Committee was reduced from three to two members; that this was done deliberately and in the face of protest; that the protest was made on denominational, not on geographical grounds—hence the weakness of the plea that certain unrepresentative northern brethren yielded the point; and that in his plea for the time-honored number on the committee, the Southern Baptist, hitherto a pleader for interdenominational work, was treated with marked discourtesy both in the nominating committee and before the convention.

It appears that the idea of reducing the representation of the larger denominations on the committee—Baptists, Methodists and Presbyterians—was an after thought, given as an explanation to "pour oil on the troubled waters;" and that it is practically impossible of further application. To suggest a sixteenth place on the committee might have been all right for "one of the smaller denominations" about which there was apparently so much solicitude, but to provide it for a Baptist displaced from a long time position was but to add to the humiliation involved; and Mr. Spilman was right in his contention. We do not see, therefore, satisfactory reason for any change of view from that of a week ago.

We thank Dr. Mullins for his article, and if in his masterful way and peace-loving spirit he can control the anti-Baptist sentiment manifest in the association, counteract the evident Peço-Baptist tendencies clamoring for adoption, and infuse into the interdenominational Sunday school world correct New Testament principles he will render incalculable service.

SKETCH OF GRANT'S CREEK BAPTIST CHURCH

By L. S. FOSTER

Prof. T. M. Palmer, University of Alabama:

Dear Brother: Some time since you requested me to prepare a sketch of Grant's Creek Baptist church, Tuscaloosa county. In compliance with that request, I hand you the following, which is not complete on account of the burning of many of the old records in the home of Rev. John C. Foster some twenty years ago. Yours sincerely, L. S. Foster.

Grant's Creek Church.

This old church is some twelve miles in the country south of Tuscaloosa, in a community which at one time was noted for the unusual culture and refinement of its people, and still enjoys this distinction, though having lost much of its former prestige by the death or removal of many of its excellent citizens.

The church was organized in 1828, in a school house near where the present church now stands. Rev. Robert Marsh was the principal actor in its organization, and became the first pastor of the church, which relation he sustained until the year 1836. The present church building was erected in 1829, about one year after organization, and was built of carefully selected yellow pine lumber, sawed by the newly built water mill of James Foster, which stood just above the present steam mill and gin of Walter Patton, on Grant's Creek. James Foster was one of the pioneer settlers of that part of Tuscaloosa county, entering a large body of government land and establishing the two first mills ever known in that region. He was a constituent member and a deacon of the infant church. He was a man of remarkable piety and culture and force of character. He was the father of Mrs. Woolley, Mrs. Martha Hodges, Mrs. Wilkerson, Mrs. Prince, Mrs. Pearson, Mrs. Kitchens, Mrs. Rebecca Hodges, Rev. John C. Foster, Rev. Joshua Collier Foster and J. Luther Foster. Of these all have now crossed over the river except E. Collier Foster and Mrs. Rebecca J. Hodges. Of the grandchildren of James Foster the time would fall me to speak.

James Foster was soon joined in the community by three of his brothers, Robert Savidge, Hardy and John L. S. Hardy Foster was the second person to be baptised into the new church. He and Mr. Sanders (later deacon), founder of Sanders' Ferry, were baptised at the same time. Hardy Foster was about to be baptised first, but stepped aside and said: "Let Brother Sanders be baptised first, for he is more worthy." So Deacon Sanders, in 1828, was the first convert baptised into the infant church, and Hardy Foster was the second. Hardy Foster also became a deacon of the church. He was the father of James Collier, Robert Hill and Joshua Wyatt Foster and of Mrs. Norris, Mrs. Martha Hill and Misses Susan, Elizabeth Savidge, Augusta Wade and Mary Ellen Foster. These all became members of Grant's Creek church, and all have gone to their reward except Mrs. Norris and the three unmarried daughters.

Robert Savidge Foster, another brother of James Foster, soon became a member and deacon of the church. He was the father of John Thompkins, James Monroe, Robert Savidge, William Lovelace, George Washington, Adoniram Judson and Wade Foster, and of Mrs. Louisa Gates and Mrs. Ann Cornelia Foster. Of these all have crossed over the river except the two daughters, Mrs. Gates and Mrs. Cornelia Foster.

John L. S. Foster, another brother of James Foster, also soon became a member and deacon of the new church, coming into the community in November, 1831. He was the father of James Hardy, John Arthur (known later as "Chancellor Foster"), David Lawrence, Jesse Green, Robert Savidge and Ezra Foster, and Mrs. Elizabeth A. Foster, Mrs. Martha Crawford, Mrs. Susan Ann Pace and Mrs. Sarah Keeney Montgomery. These became, most of them, members of Grant's Creek church. All have crossed over the river except Mrs. Crawford and Drs. Robert and Ezra Foster.

Besides this large connection of Fosters, who gave to the community the name of Fosters Settlement, there were other families of influence and importance who were worthy members of this church. There were the Bealles, the Willifords, the Tooles, the Nixes, the Sanders, the Robertsons, the Maharrys and other noble old families.

Through the influence of some of the members, the noted evangelist of that day, T. J. Fisher, held a revival meeting with Grant's Creek church in 1837, which proved to be a most remarkable religious awakening. After the evangelist had gone the revival spirit still lingered for eighteen months or more, and new converts were received into the church by the score. Sometimes there were as many as seventy-five baptised at one time.

At this time Dr. J. C. Keeney was pastor of the church, having succeeded Robert Marsh in this relationship. Dr. Keeney was then a teacher in the old Atheneum, a female seminary in Tuscaloosa, presided over by Dr. J. L. Dagg, an eminent minister, educator and author. This school was later the Methodist college, then Tuscaloosa Female college, under Professor Alonzo Hill, then the Methodist college, and now the Queen City hotel.

Dr. Basil Manly, Sr., then president of the university, followed Dr. Keeney and was pastor or supply of the church for a short while. Later John A. Hodges, son-in-law of James Foster, was pastor for a time; it is not known just how long.

In 1843 E. B. Teague, then teaching school in the neighborhood, and John C. Foster, eldest son of Jas. Foster, were ordained to the ministry by this church's authority. Mr. Teague at once became pastor of the church. Next year, 1844, as Mr. Teague had left in order to become a teacher in the Atheneum, John C. Foster was chosen as pastor. His pastorate continued uninterruptedly from 1844 until his death in 1893, a period of forty-nine years. James Foster died in 1843, just prior to the ordination of his son to the ministry.

At some time previous to the death of James Foster (the date might be ascertained from the convention minutes), the Alabama Baptist state convention met with Grant's Creek church. Also the celebrated Luther Rice once visited the church and spoke to the congregation of his great work; also Dr. Shuck, one of the early southern Baptist missionaries to China, once visited and preached to the church.

After Dr. John C. Foster had been pastor of the church some thirty years, the church by unanimous resolution, invited him to remain as their pastor during the remainder of his life. He did this and was pastor of the church when his death occurred in 1893.

Dr. John C. Foster was succeeded in the pastorate by Rev. J. H. Curry, of Northport, in 1894. He remained in this pastorate several years, and falling in health, he advised the church, if they felt that it were best to call another pastor. The church, however, held him as pastor until his death. He was the second pastor who had been thus called from their service to the heavenly home.

Some time after the death of Mr. Curry, Rev. Jas. W. Dickinson became pastor. He was not a stout man at the beginning of this pastorate, and had already the seeds of consumption in his system. He was a zealous and consecrated pastor and continued his ministrations as long as he was physically able to do so, but while still pastor, in September, 1905, he heard the call to "Come up higher," and laid by his armor of service to obey the call, being the third pastor of this church to die in the pastorate.

During the latter half of 1905, after the resignation of James W. Dickinson as pastor of the church, Rev. James R. Magill, pastor at Northport, was invited by the church to give them an afternoon service twice each month, on his return trip from Bethel church. This relation continued until January, 1906.

In January, 1906, L. S. Foster, grandson of James Foster, the original senior deacon and nephew of John C. Foster, the old pastor, became pastor of the church. He continued in this relation one year, and although unanimously invited to continue as pastor, he gave up the pastorate in order to accept other work.

During the seventy-nine years' existence of this church there have been nine pastors; but, the pastorate of John C. Foster covered a period of time longer than that covered by the pastorates of all the others combined—his being forty-nine years and the others aggregating thirty years.

In 1851 a former member of this church, whose father had been one of its most zealous deacons, became a missionary in China and has labored there continuously for fifty-five years. This is Mrs. Martha Foster Crawford, who is still (1907) a missionary in the interior of China at the age of seventy-seven.

A number of the members of this church have been by her ordained to the great work of the ministry. Among these may be mentioned E. B. Teague, John C. Foster, Joshua H. Foster, James Toole, Redmond Jones, William L. Foster and perhaps others not now recalled.

Such a history is a delightful heritage to the present membership of the church, and gives the church a title to a venerable place in the sisterhood of churches. The Union Association is to meet with the church in September next (1907).

L. S. FOSTER.

CHRISTIANITY VS. CIVILIZATION.

It is so generally held that "Christianity and Civilization go hand in hand" and so commonly assumed that the connection between them is extremely close that some readers are more than likely to feel a distinct shock at the points set forth in the following argument. Still the shock will probably help and not harm them, if it jostles them out of some long cherished prejudices and ill-founded traditions.

When the Master said, "Beginning at Jerusalem," He evidently meant to establish what the strategists call "a base of operations." A point of departure was necessary, and there were strong reasons for selecting Jerusalem as the point. But the same text which is so frequently quoted in behalf of home missions is just as authoritative for foreign missions. Luke xxiv:27 is decision on this point. The Master here orders that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." In none of our Lord's directions do we find the slightest hint that Christianity was to wait upon civilization; nor does anything in that missionary magazine, the Acts of the Apostles, give the least color to such a view. We are sometimes told by some worldly-wise man that it is folly to attempt to evangelize barbarians; that we must first instruct them in at least the rudiments of civilization, and thus prepare their minds for the reception of the gospel.

The scope and tone of such reasoning savors of the basest rationalism and suggest at once the destructive criticism of Baur and of Willhausen. Such reasoning would lead us to conclude that God is intensely aristocratic in His tastes and that He cares only for cultivated people. It ignores the maxim so frequently on the tongues and pens of the apostles: "God is no respecter of persons." No! Christianity does not come to help man after he has helped himself, but in his helplessness; and it is quite easy to lay too much stress upon what is called "the connection between Christianity and civilization." We know that the most highly cultivated men, in ancient and in modern times, have often been very wicked. Julius Caesar was one of the most accomplished men that ever lived. From a moral point of view the boasted Greek civilization, with all its art, science and philosophy, was corrupt to the core. Plato's "Republic"

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advocates the twin villainies of communism and free love and is a combination of Victoria Woodhull and George Francis Train done into philosophy. Here is a sketch in point:

Aaron Burr was one of the most accomplished men that ever figured in American history. His native talents were splendid. He was well educated. He was an able soldier under Washington. He was one of the most uniformly successful advocates that ever practiced at any bar. As an orator he stood in the very first rank, in an age which produced Fisher Ames and Patrick Henry. His eloquence was so overpowering as to melt his bitterest enemies to tears and make them forget where they were. He was, perhaps, the most magnetic man that has lived since Julius Caesar. When the officers of the law were hunting him from state to state to arrest him on the charge of treason, the populations of large cities were turning out en masse to magnificent banquets and brilliant balls given in his honor. Even the popularity of Jefferson's administration was seriously imperiled by Burr's arrest. His arrest was accomplished with great difficulty. His trial was almost an ovation. Andrew Jackson, who was summoned to Richmond as a witness for the prosecution, is said to have made a public harangue in his defense. That extraordinary lawyer, Luther Martin, federalist to the core as he was, volunteered to defend him without a fee. Wirt's filigree foolishness and hollow rhetoric about Blennerhassett, the native of Ireland, and the man of letters, were swept away like a cobweb, as it deserved to be, and Aaron Burr's acquittal was a triumph. The only thing that Burr lacked to make him one of the first statesmen of his day was moral character. Even when he was under the frown of Jefferson, and when his hands were red with the blood of Hamilton, Burr was one of the most popular men in the United States. Barely missing the presidency and easily first as vice president, he spent most of his life in a blaze of glory, and has left to posterity a name which will be the synonym for infamy as long as American history is read or American politics discussed among men. No! Civilization hath no relish of salvation in it.

Between Christianity and civilization there is indeed an antithesis which is too commonly overlooked even by thoughtful men. Civilization is a social force, operating upon a society; Christianity is a spiritual force, operating upon the individual. You can not civilize an individual and you can not convert a state. Rough people may be excellent Christians, and cultivated people may be infamous scoundrels. Among the Greeks one and the same word meant morals and manners. The same thing is true in the language of the Romans, and the reason is that morals were manners and nothing more. However highly cultivated a heathen people may be, they will still be barbarians in their morals. Christianity makes an immense difference between morals and manners. Samuel Johnson was not so elegant as Chesterfield, but he was a much better man than the polished, licentious Earl Chesterfield was the nobleman; Johnson was the noble man. We now and then hear men say that the Sermon on the Mount is a fine thing, and that the morality of the New Testament is of a high tone; but that the Old Testament is so full of barbarianisms that it is impossible to accept it as authority for our cultivated age.

But again I ask, Does God care only for cultivated people? Did not Paul preach at Lystra, as well as at Athens? No small part of the Old Testament was originally addressed to people who had recently emerged from servitude and who were still at a very low grade of culture.

John Foster wrote one of his most splendid essays to show why men of taste are so generally opposed to evangelical religion; and it is now in order for some critic of the Willhausen school to write an essay to show why God cares nothing for barbarians. Paul evidently did not think that uncultivated people were outside of the pale of God's sympathy or of gospel work. He was debtor both to Greeks and to barbarians; to the wise and the unwise. "The regions beyond" were the regions that fired his ambition and

kindled his zeal; nor did he ask whether those regions were inhabited by philosophers or by barbarians. He was always anxious to go to some place where Christ had never been preached, and he did not trouble himself with the question whether the place was cultivated, nor whether the people were civilized.

Let any pastor ask himself the question: "Are my most cultivated people my best people?" One of the very best members of any church I ever served could barely spell his way, with many blunders, through a chapter of the Bible, and some of the most troublesome church members I have ever known were highly cultivated. The gospel is expansive. It is addressed to people of all grades of culture and of no culture. Greeks and barbarians, wise and unwise, are all to be won by Christ, and to be one in Christ.

J. C. HIDDEN.

Pungoteague, Va.

WHAT OF THE BOYS AND GIRLS WHO HAVE OUTGROWN THE S. S. AND CHURCH SERVICE.

This is a problem hard to solve, for in outgrowing the Sunday school and church they, as tools of Satan, readily accept any excuse his satanic majesty suggests to absent themselves from their places of worship. The first Sunday they stayed away they had a fierce battle with self. Why? From the simple reason the good within them bade them go. Now, my kind young reader, had you listened and obeyed that small voice within, how many hours of unrest it would have saved you. But, no, you yielded to your enemy and now any trifle will keep you away. Girls, do you realize the influence you have over the young men of this nineteenth century? By your indifference and neglect in attending God's service, you keep them away, and they drift from bad to worse until Satan possesses them soul and body. Teacher's much depends on the training of the boys and girls while they are young and tender and easily led to Christ. Do not neglect this great opportunity of adding stars to your crown; let every Sunday be one in which you will tell them of Jesus and His love; so impress it that it will not only take root in their hearts, but will grind into their very bones. Help them by your teaching and close communion with the Father to accept Jesus as their personal Savior before they reach the outgrowing age, the teens. Then there will be no difficulty in keeping them in their places in the house of the Lord, when a child has given his heart to God. His first thoughts are, I want to bring others. Teacher, your work is in its infancy. Be up and doing; train them for greater work. The question arises in my heart, how can we as Christians get our young people so interested in the Sunday school work so as to keep them in the Lord's service after they have reached the years wherein they think they know more than their elders. A small voice whispers, By living the Christ life ourselves, and letting our light so shine that others seeing our efforts may catch the spirit of the Master, and become soul-winners for Him who is able to keep us unto that day when we shall know Him as He is. Nothing we can do will bring them to a sense of their duty, unless we lay ourselves on God's altar and are willing to follow where he leads. Much depends on the home training. It would be well for parents to begin to teach their little ones to love God and His house as soon as they are able to understand one word from another; teach the importance of living to please Him. Where the children are neglected, and allowed to do and say what comes up in their hearts, unless they are blessed with that love that has no ending. On the Sabbath all they think of is, how can I get out of going to Sunday school and preaching today. They will resort to any excuse to gain their point. Now is when the earnest, consecrated mother is needed to take her erring child by the hand and say, Come, my beloved, you and I will have a talk with Jesus and let Him decide what is best for you this Sabbath morn, to go to His house or stay away. After this sweet and quiet talk with our Master nine cases

out of every ten the child will say, Come, mother, we will go to God's house. It is good for us to be there. Fathers, mothers, let me appeal to you in the name of Him who is ready and willing to help you, if you have not taken Jesus as your Savior do it now, that you may be able to train your children to be an honor to you, and of service to Him. Cease not to commune with the Father daily; if you have not an altar in your home, build one today. Let this be a turning point in your life, teach your children to lead in the evening devotion, and then when called upon in the service of God they will readily fall into line. What an army we will have for the Master. Oh, how important it is to have a leader in our Sunday schools, a man chosen of God, one fully equipped for every good work, willing to be led by the Master. Such an one will be capable of leading others. He will not select his teachers from the masses, but will ask God to send him the needed teacher, and God never fails to answer prayer, in the way that is best for us. Have a fight for Jesus every Sunday. Where the excitement is there the crowd will gather, and when they come, make it interesting and keep them. Do, not let our boys and girls drop out seeking other places of interest. How can this be done? By the officers and teachers meeting each week for the purpose of discussing the best method to build up their classes and to train those entrusted to their care, not only for this life, but for eternity. Impress upon them the necessity of living for the good of others and the glory of God. Teach them through your own prayerful efforts to become soul-winners. Organize your classes; give each one something to do. Let every pupil realize that they are a necessity to the school, that much depends on their efforts to make their class the honor class. Then they will go out into the highways and places of sin and plead with the unsaved to come to the house of the Lord. Let each catch the idea that it is not all of life to live, nor yet of death to die. We need to be up and doing and not take God's service as a side issue, but realize that He comes first, for are we not commanded to seek first the kingdom of God and His righteousness. Let us begin today; tomorrow may be too late. I hope all will join me in prayerful effort to draw the masses to Sunday school and public worship and to careful observance to our Sunday laws. Let's make a special prayer for the outgrowing boy and girl our future leaders.

With love,

SISTER WEBSTER.

(Read before the M. E. Sunday school, Grove Hill, Ala., April —, 1908.)

PEACE! UNIVERSAL PEACE!

Christendom claims to worship "The God of Peace," "the very God of Peace." Then in accordance with the admitted principle that men become assimilated to the object or being worshiped, Christendom ought to be filled and controlled by peace men and women.

Again: Christendom claims to have accepted "The Gospel of Peace," and to be followers of the "Prince of Peace," their loved great High Priest. Then in accordance with the natural and Bible principle that "Like begets like," the citizens of Christendom should, like their Peace-Prince and High Priest, be peace men and women.

Christ, the Prince of Peace, is our peace, and "hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, to make in Himself one new man, so making peace."—Eph. 2:14-15. "Reconciled to God and saved, we joy in God, through our Lord Jesus Christ, by whom we have now received the at-one-ment."—Read Rom. 5: 10-11.

Then let every individual Christian consider himself a member of Christ's universal peace commission to work for peace with God and men. And let every church consider itself a peace organization to will peace, pray for peace and work for peace—universal peace. Read Luke 1:79-2:14; Mark 9:50.

Thomas Edridge Williams, a member of Christ's universal peace commission. Matt. 28, 18, 19, 20. Meridian, Miss.

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MINISTERIAL ETHICS.

The Scriptures require in the minister a model life. He is to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity and in love. As an ambassador for Christ his life will be expected to show a higher moral tone and furnish a more marked exemplification of Christian principles than that of the private Christian life, because his office constitutes him an example, and the prominence of his position renders defects in him especially conspicuous and hurtful. A minister must be blameless, vigilant, sober, of good behavior and given to hospitality.

The minister's position and work bring him into contact with other ministers in the community, association, state convention and other representative meetings of ministers, and his usefulness will to some extent, depend upon the esteem and confidence with which he is regarded by Christians and devoted ministers outside of his own church. He should seek to maintain with other ministers the most frank and cordial relations. This is especially important when relations of mutual affection and confidence exist. The ministry in any territory can be eminently helpful to each other, and by combining their councils and influence, can often greatly advance the religious interest of the whole people. It is the aim and purpose of this pastor's conference to exemplify the true spirit of ministerial ethics.

No minister should isolate himself from his brethren in the ministry, but should seek the acquaintance of all. Show a friendly, cordial spirit and a readiness for all offices of kindness, alike in the relations of social life, and on all occasions, when the ministers are gathered for council, study and worship. In such a course, the love and sympathy of all Christians will be attracted and will give added power to public worship. The great work of the minister is instruction in the truths of the Bible; and wherever else he may fall he must be a student of the gospel, and practice its teachings.

The minister should never allow himself to become a cipher in social life, but should make himself a vital force in controlling and elevating society. The gravity of his character and work requires him to use special care in regard to deportment and associates. The minister should be, always and everywhere, a true Christian gentleman, showing all courtesy to all people, and showing great love for other ministers of the gospel of Christ.

A good code of ministerial ethics should include the following:

1. In public and in private life, the minister should be governed only by the highest principles of courage, justice and truth; and should cultivate the cardinal virtues of discretion, economy, honesty, temperance and kindness, refraining from all avocations or pursuits whereby his Christian character and life may be brought into disrepute.

2. The minister should not, for personal consideration, impair or endanger the dignity and usefulness of his ministerial position; but it is the duty of the minister to aid in every honorable way in establishing and maintaining the dignity, good name and usefulness of all of God's ambassadors.

3. The minister should endeavor to exemplify under all circumstances the Golden Rule.

4. The minister should not speak slightly or disparagingly of his high calling and Christian work, and he should scrupulously refrain at all times and in all relations in life from availing himself of any prejudice against or popular misconception of other ministers, in order that he may obtain preferment and advancement in personal glory for himself.

5. The minister should, as far as lies within his power, improve himself constantly by studying the Bible, commentaries, church histories, religious books and good literature, and by attending pastor's conferences, associations, institutes and conventions.

6. The minister should be kind and true himself, to all humanity and to God.

7. The minister should at all times and under all

circumstances be God's obedient and faithful servant, filled with the prayer, faith, grace, love and the Holy Spirit.

Albertville, Ala.

JOHN L. RAY.

This paper, entitled Ministerial Ethics, was prepared by Rev. John L. Ray, of Albertville, Ala., and read before the pastors' conference of the Marshall Missionary Baptist Association at Boaz, Ala., on the 15th day of July, 1908, and the pastors' conference voted that the Alabama Baptist be requested to publish it in the next issue of the Alabama Baptist.

THE CLEVELAND CONVENTION.

On the Train, July 13th.

The train is now speeding me back to Dixie from Cleveland, Ohio, where I attended the 17th international convention of the B. Y. P. U. of America. I was delegated at Troy to represent the Alabama State Union, and the duty was a distinct pleasure. The time was well spent, although the summer work at home was pressing hard.

I have asked permission of Editor Barnett to make my report to our Baptist Young People of the state through the columns of the Alabama Baptist. I shall of course not attempt a detailed account here; the next issue of Service will contain this information. A stenographic report will be published, which may be secured for 50 cents.

The Convention City.

Cleveland, with its half-million of inhabitants, is the largest city between New York and Chicago and is on the shore of Lake Erie. It has about 300 churches. Of these the Baptists have twenty organized churches and several missions among the hundreds of thousands of foreigners. The Italian work is being especially blessed under Rev. Carmelo Luci. These twenty Baptist churches have a total membership of 6,000.

Preparation.

The city B. Y. P. U. and the Baptists of Cleveland were lavish in their preparation. Flags, banners and bunting decorated the square and streets, while in shops and windows were seen thousands of placards with the B. Y. P. U. design and a welcome to the B. Y. P. U.

For the sessions the committee had secured at an expense of \$400 per day the Hippodrome, in many respects the finest theater in this country—a building costing \$2,000,000 and seating 4,500.

The Program.

An exceptionally strong program was presented twice daily.

Finances.

Sunday School Board.

Personal Word (close).

B. Y. P. U. Work.

Tracts.

Newton school.

Departmental conferences were held by leading workers on such topics as Conquest Mission Course, Sacred Literature Course, Daily Bible Readers' Course, Personal Evangelism, Junior B. Y. P. U., State Organization, Home and Foreign Missions, Sunday School Teaching, etc. Evenings and other sessions were given to open meetings and addresses of high order. Among the speakers were Hon. Joshua Levering, Dr. F. C. McConnell, C. A. Eaton, Carter Helm Jones, Ira M. Price.

Perhaps the two characteristic points were the annual address of President E. Y. Mullins on Service the Test of Character, and the address of Dr. McDonald, of Toronto, on Civic Christianity. Dr. McDonald was declared by John R. Mott to be the greatest Christian convention platform speaker on the continent.

The convention music was led by Mr. Charles Butler, with much beauty and power. Tuesday evening a concert was rendered by Mr. Butler and Miss Caroline Hudson and a trained chorus of one thousand voices.

The Convention Work.

At the business session of the convention Dr. Geo. T. Webb read the report of the board of managers, showing also the field work done by the general secretary. The details were given of the sale of Service and the publishing interests to the American Baptist Publication Society for \$20,000 cash and one-third the profits after a certain period.

Practically all the retiring officers were re-elected, including Dr. E. Y. Mullins as president and Dr. Geo. W. Truitt as vice president.

For the first time a "No Debt" report was made. Ten thousand dollars was asked for the next year.

Social Features.

As would be expected among young Baptists there was an excellent social atmosphere evident. On Wednesday afternoon President Thwing, of the Western Reserve University, tendered a reception at his home on the campus. It was largely attended. John D. Rockefeller was present and at the request of his pastor addressed the assembly. Following Bro. Rockefeller speeches were made in the same happy and harmonious vein by Drs. Thwing, Webb, Mullins, Eaton and Stillwell.

Saturday afternoon the committee planned for an outing at Euclid Beach. Today (Monday) is the convention excursion to Cedar Point on Lake Erie. Railroads advertised extremely low rates to such points as Toronto, Buffalo, Niagara Falls, Detroit, Lake Chautauqua, etc.

Alabama's Part.

I am happy to report that this time Alabama had one of her own fair daughters to carry her banner at the "Salutation of the Flags." It was at this service that your representative tried in the few minutes allotted to convey to the convention the greet-

DROPPED COFFEE

Doctor Gains 20 Pounds on Postum.

A physician of Wash., D. C., says of his coffee experience:

"For years I suffered with periodical headaches which grew more frequent until they became almost constant. So severe were they that sometimes I was almost frantic. I was sallow, constipated, irritable, sleepless; my memory was poor, I trembled and my thoughts were often confused.

"My wife, in her wisdom, believed coffee was responsible for these ills and urged me to drop it. I tried many times to do so, but was its slave.

"Finally Wife bought a package of Postum and persuaded me to try it, but she made it same as ordinary coffee and I was disgusted with the taste. (I make this emphatic because I fear many others have had the same experience.) She was distressed at her failure and we carefully read the directions, made it right, boiled it full 15 minutes after boiling commenced, and with good cream and sugar, I liked it—it invigorated and seemed to nourish me.

"That was about a year ago. Now I have no headaches, am not sallow, sleeplessness and irritability are gone, my brain clear and my hand steady. I have gained 20 pounds and feel I am a new man.

"I do not hesitate to give Postum due credit. Of course dropping coffee was the main thing, but I had dropped it before, using chocolate, cocoa and other things to no purpose.

"Postum not only seemed to act as an invigorant, but as an article of nourishment, giving me the needed phosphates and albumens. This is no imaginary tale. It can be substantiated by my wife and her sister, who both changed to Postum and are hearty women of about 70.

"I write this for the information and encouragement of others, and with a feeling of gratitude to the inventor of Postum."

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

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

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ings and report from our state. When he called for Alabama, Secretary Webb made a few remarks himself. He told of his brief stay with us last April, expressed an appreciation for our hospitality and a love for our people. Alabama was the only state to be thus honored with any special remarks from the secretary in this salutation service. I was indeed happy for this, as the secretary has in the past year visited twenty-eight states and provinces and traveled 28,000 miles. His charity doubtless moved him to make the entire speech for Alabama, seeing that our noble state was so poorly represented on the platform.

Delegates—Alabama registered five delegates at headquarters, although (let it be confessed) not one of them was moved to come by letters and leaflets sent out by the transportation leader.

Next Year.

In 1909 the convention will go either to some New York point or to Los Angeles—doubtless the latter. California won the banner for the state having the largest delegation and the longest distance to travel.

Finally.

I deeply appreciate the action of the Troy convention in selecting me for the honor and privilege of representing them at Cleveland, and I trust it will all the better fit me to serve and labor with my consecrated fellow young Baptists in Alabama.

C. E. CROSSLAND.

HAVE BAPTISTS ALL TO LOSE AND NOTHING TO GAIN IN UNION MEETINGS.

Dear Brother Barnett: Since the brethren have been discussing the question of union meetings I have been asking myself several questions. How can Baptists fight a losing fight? Holding the truth as we do, can we be true to those in error and to the lost and refuse to give the truth to them? If our position is Biblical, does not God make such privileges an obligation?

1. How can Baptists fight a losing fight? This question is brought to my mind by the statement of a brother a few weeks ago in the Baptist that "Baptists have all to lose and nothing to gain in union meetings." Is that true? Generally speaking, I say no. It may be true in some instances, but not because of truth or error being preached, but because of the bitterness and ill feeling on the part of the men who are leading the meeting. In such cases each man is loser in any meeting. But if the messenger of Christ goes filled with His spirit and a passion for souls lost or in error, I am sure he will be a winner. The Spirit that indites the message is the Spirit that guides the hearing soul into the truth of it. If such is the spirit of the man who delivers the truth I have no hesitancy in saying it is a winning fight, I care not to whom it is delivered. It may be to a Baptist crowd, a Methodist or a mixed crowd, but His promise for it: "My word shall not return unto me void."

I stand on this platform, Preach the word, and I believe it will do the work; yes, I know it. But back to the first question, What are the facts as seen and realized? I take the work of my own church. I have been here a little more than two years, during which time we have had two meetings held by our Baptist pastors. During the same time we have had two Union meetings. Did I lose or gain? Below are the facts. Last year I had with me Brother I. A. White, a man well known in the state and a splendid gospel preacher. He did his duty. We had a great meeting. Our people were greatly blessed. There were nine or ten additions, most of them by baptism. In September we put up a tent in the west end of our field. The Methodist pastor, Brother Brock, joined us. We continued the meeting for two weeks. There were fifty-six additions to the Baptist church and forty or more to the Methodist. I have followed up the work. I have been very careful to note results. Only three out of fifty-six are not connected with the church now. Among the number today are some of our most faithful workers. A

teacher in the primary class, secretary of our Phila-thea class, came out of that meeting. A further investigation shows that through that union meeting twenty homes were touched and some member brought in to the church that had not been even coming to the church services. One family with seven children had not been to church in twelve years. The father a Methodist, the mother a Baptist. After the meeting the mother and two girls came every Sunday to our church and the mother gives a tenth of their income to the Lord. But Brother Ray and Brother Cook would perhaps say you could have done the same work if you had gone along and used some Baptist man. I had tried that with Brother White; he reached the folks who came to church, but these did not come. I feel sure that nothing in this field since the organization of our church has done as much to give us a real love for souls as did that tent meeting last year. I had baptised fourteen before the meeting. I had been here fourteen months. Less than that length of time since that meeting I have baptised 129. Why the difference? The meeting was a great inspiration to us. Did we have all to lose and nothing to gain? I leave the readers to decide.

2. Holding the truth as we do can we be true to those we believe to be in error or lost and refuse to give it to them? This is a question too broad to cover in this paper. But I will say that I believe the world will largely hear our version of the truth through the mixed gatherings, and I for one with a passion for the lost and a deep feeling for those who are blinded will accept every opportunity to speak the truth as I see and believe it, I care not what may be the nature of any gathering. If I am called on to speak for Christ, I am going to do so, for "how can they hear without a preacher?" "If the blind lead the blind both fall into the ditch."

I believe we make a great mistake and retard the work of the kingdom in refusing to preach because people don't believe the truth as we hold it. That's the way to cause them never to believe it. Not many will reject the truth if we preach it, and say "Bible truth," rather than "Baptist truth." I wish I had the space to discuss the third proposition, but I have not. In the near future I am going to write up the effects of our simultaneous meetings as they affected West End church.

WALLACE WEAR.

By urgent request, Mr. P. C. Ratliff, secretary of the board of trustees of Howard college, consents to make public a letter which he recently wrote to Dr. George W. Macon. Brother Ratliff is a modest man and it is difficult to bring him out. But his ideas are so fine and the expression thereof so apt and admirable that he owes it to the denomination to write often for our paper:

"Now, Brother Macon, we want you, and we need you, and we think we have a great opportunity for you and Howard college both, and I feel safe in assuring you of the warmest sympathy and co-operation of our executive committee and the trustees generally. Some of us, if not all, feel that the time has fully come, for which we have been hoping and planning and patiently waiting, for a great advance in three lines: A large increase in students, a marked increase in teaching strength in the faculty, and the development of a strong and distinct spiritual atmosphere in the college.

"Then as to the opportunity: In spite of the panic and prevailing hard times, not since I have known the college has the outlook been so encouraging. The trustees are a fine body of successful business men and ministers who are in harmony. The executive committee, of which both the president of the college and the president of the trustees are ex-officio members, are in more perfect harmony than at any time since I have been connected with the institution, and they are all intensely interested in the college and have clear-cut ideas for bigger things. Then the denomination has never been more interested or ready to support a forward movement than now, and

the woods are full of Baptist boys who are going to attend college. Right now if foundations are laid aright, great things and lasting good will be accomplished. So, my dear brother, let us announce your coming back home to help us as soon as possible.

With warm regards, I remain, yours fraternally,
P. C. RATLIFF,

Secretary Board of Trustees.

ALABAMA'S INCREASE IN GIFTS TO FOREIGN MISSIONS FOR TEN YEARS.

	S. J. Porter.
1899	\$ 5,818.89
1900	9,098.59
1901	11,527.35
1902	14,850.73
1903	16,424.06
1904	18,025.77
1905	18,302.20
1906	30,205.62
1907	27,582.26
1908	28,255.79

These figures show an increase of 385 per cent for the ten years. The per cent would be even larger if the calculation were based on the contribution for 1906. They tell the story of enlargement and progress and show that Alabama Baptists are growing a fine missionary conscience. At the recent convention in Hot Springs it was decided to try to raise \$500,000 this year for foreign missions. This will be a 25 per cent advance on last year's total gifts. Surely Alabama Baptists are going to do their part. In view of their splendid record of progress for the past ten years it is not too much to expect them to make for this year a 25 per cent advance. May this be the greatest year they have ever known for foreign missions.

Richmond, Va.

BETTER THAN GOLD.

Food That Rebuilds Body and Brain.

"I owe a debt of gratitude to Grape-Nuts," writes a W. Va. young lady, "and I am glad of this opportunity to pay a little interest on it, although the debt itself I can never hope to remove.

"A few years ago I broke down from overwork and improper food. I was then in a preparatory school and my fondest wish was to enter college the following year.

"But about the middle of the term my health failed and my brain refused to grapple with the subjects presented to it. Finally, my eyesight giving way, I was taken from the school and sent to my grandmother's in the country with orders not to open a book while I was there.

"The dear old lady tried every way to console and nurse me back to health, but it looked like failure until the day she brought back from town a box, which, had its contents been pure gold, would have been of less value to me than the little golden-brown granules which it actually contained.

"I did not care about being experimented on at first, but that was before I had tasted Grape-Nuts with Grandma's rich Jersey cream.

"Oh, it was too good to stop eating. And I never have stopped, for I still have Grape-Nuts for breakfast.

"In the course of a few weeks I was back at school again, my health so entirely restored that I was almost a new girl.

"I am now in my junior year year at college, president of my class and expect to take an A. M. degree next year. My good health has continued and my eyes, having been strengthened by the general build up of my whole body, enable me to study all I wish." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

Frank Willis Barnett

Editorials

Editor and Owner

TWO KINDS OF HEROISM.

We are already beginning to hear of "brave" and "gallant" deeds performed by Japs and Russians in the death struggle in which the two are engaged in the Far East. One such, according to newspaper accounts, was that which transpired off the harbor of Chemulpo when a Japanese warship encountered a smaller vessel of the Russians: A Japanese sailor, we are told, sprang on board the enemy's ship in advance of his comrades and rushed upon the captain. The latter defended himself desperately, but in a moment was struck to the deck by the terrific blow of a cutlass.

"As he attempted to rise," says the account, "the Jap kicked him overboard where he sank beneath the waves." Over against this brilliant feat of arms let us set in simple contrast another deed which occurred almost at the same time on one of our great railway lines in the northwest in which the actor was an engineer by the name of Floyd B. Greenough. During one of the severest storms of the recent severe winter days, the wires at the station where his engine stood were injured. Soon after this was discovered it was found that a nearby railroad bridge was on fire, and an express train was almost due to cross it. There seemed to be no way to warn the coming train, but Greenough proved equal to the emergency. He got a light engine, crowded on a full head of steam, sent the engine thundering across the burning bridge and reached a station where the wires were intact in time to avert a bad wreck and probably to save a score or more of lives. To this we add only one question, Which of these two actions, that of the man who killed or of the man who saved life, is most worthy of record on the scroll of fame?

THE INFLUENCE OF GRAFT.

One of the commonest words in every day use is "graft," and in most instances it does not refer to a certain process connected with horticulture. It refers to an ugly condition which has developed by degrees until it has become a strong factor in business and politics. In the common acceptance of the term, it means to get something to which one is not justly entitled by giving to some one something to which they are not entitled in consideration of some service which they should have not performed. Thus it is wrong from first to last; but while this is admitted, and while the practice is condemned even by some of those who resort to it, a remedy seems difficult to devise.

The worst feature of the graft system, as has been frequently pointed out, is the demoralizing influence it has on a large number of business and professional men, who are honest at heart and who despise a shabby transaction. Occasionally such men are brought in contact with an exponent of the graft system who must be "satisfied." The apostle of this unsavory system may hold a highly important position, and to refuse to act upon his broad insinuations might result in heavy loss of business or in loss of position. It is probably a case of give up or step down, and few men are bold enough to kick the grafter down the stairs and take the consequences. Thus are men of honest impulses drawn into unwilling partnership with these most insidious crooks.

Then the system sometimes works in the opposite way. Temptation after temptation is laid in the way of a man who holds a position where valuable favors can be extended, and it sometimes happens that they are laid so shrewdly that the individual hardly realizes that he has been made a victim of the system until the work has been done. The condition is

one which calls for sturdy honesty; the placing of character above money or position; a willingness to suffer rather than to sin. Such honesty is not rare, but it is sometimes a bit slow in hearing the call to duty.

THEY POINT A MORAL.

Wall street and its methods has been the theme of numerous magazine and newspaper articles during the past few weeks and the discussion has been beneficial, inasmuch as it has been made clear that stock gambling is a very uncertain occupation. The love of money burns in the breast of the average American about as brightly as the love of home and country, and the gambling instinct is always lurking in the shadow of the flame. Some men overcome the latter instinct through sheer force of will, impelled by the consciousness that gambling is not an honorable occupation. Others overcome it because sound judgment says that the risk is too great, while with still another element the overcoming force is fear. With these facts in mind, it is safe to say that the discussion has been profitable. It has strengthened the conscientious man in his convictions, has confirmed the judgment of the prudent and has given unto the timid additional cause for fear.

Philosophers may differ as to the cause, but it is a fact demonstrated a score of times within the knowledge of all that the purchasing power of a dollar is regulated largely by the method of its acquirement. An honest dollar can buy much with which to satisfy the longings of the heart, but the dishonest dollar is as the cheapest counterfeit when one would exchange it for anything designed to promote the happiness and contentment of life. This has been true since the cock-crow of creation; it is in obedience to a law that time nor season nor custom can affect. And there is a wholesome germ in every discussion that tends to emphasize the truth that gambling is an unworthy, as well as uncertain occupation.

The Word and Way says very pithily: "If all the unpaid subscriptions to Baptist papers for the last half century could be collected with simple interest at a reasonable rate, the same would be great enough to endow handsomely a dozen papers." That is very true. The fact is, we could start a kind of Carnegie pension for worn-out editors of Baptist papers if the papers had this money, which belongs to them, but which is in the pockets of a certain class of Baptists—about whom it is better for us not to speak our entire feelings, for they would be unconventional and quite emphatic.—Religious Herald.

Cardinal Manning says: "For twenty-five years I have been priest and bishop in London, and now I approach my eightieth year and have learned some lessons, and the fact is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink."

Rev. J. E. Barnard, of Cartersville, recently assisted Pastor Bryan W. Collier in a series of meetings at Marianna, Fla. The church was greatly revived and twenty-two were added to its membership, eight by letter and fourteen by baptism.—Christian Index.

The serious illness of Dr. M. B. Wharton, of Eufaula, is a source of sorrow to his many friends throughout the South.

A CALL TO MINISTERS.

Eight years ago a call, signed by two men, each of whom has since laid down his work here to take up the larger opportunities beyond this present life, was sent out to the ministers of this country and Canada. The call was one which asked for one sermon a year in the early autumn devoted to setting forth the claims of the Bible upon the time and energies of the Christian. The signers of this call were William Rainey Harper, the founder and leader of the American Institute of Sacred Literature, and John Henry Barrows, then president of the Council of Seventy, its advisory board.

It would be difficult to measure the effect of this call. Its plant of interesting people in the study of the Bible was so simple, its emphasis of the school year as the legitimate Bible-study year so wise, that numerous organizations, in which Bible study is a feature, adopted it, and at the present time the month of September is almost universally recognized as the time for the organization of Bible study classes and the promotion of educational work along biblical lines in the church, the school and the home.

The Institute has a record of five thousand sermons preached on this topic, and this number would probably be multiplied many times if all the facts were known. But does this mean that the plan has accomplished its task and the day need be no longer observed? This question will hardly be answered in the negative if we consider the attitude which the church, and therefore each member of the church, is called upon to take today toward the world and its needs.

We expect first of all that the church will give personal, spiritual uplift. A church full of people, who are without ideals, who are wholly taken up with practical cares, who are spiritually unable to respond to any appeal to their higher nature, can not be a strong church. The first step in such a church is to lift the members out of themselves and into a consciousness of God and the dignity of a life linked with his in spiritual communion.

How shall this sense of God and his attitude toward each aspiring heart be imparted? In no other way so effectively as by the study of the history through which the Christian conception of God came to the Hebrews and their successors. One can not become acquainted at first hand with this history and fail to share in the wonderful idealism of prophet, priest and sage which found its highest expression in Jesus.

IN THIS MILLENNIAL AGE.

He that preaches or teaches "The gospel of peace,"
Must be at peace with God and all, north, south, west
and east;

In vain you preach the peace gospel,
While words and weapons of war you make, handle
or sell.

Professing faith in Christ while following the devil,
Your faith is vain, heart wrong, head not level;
These wrong thoughts and words cause the world's
confusions;

Learn God's thoughts and ways, leave human delu-
sions.

Preach the gospel of love to every creature,
While emotions and acts of hate, in every feature;
You are deceived and will surely perish!
Then, repent! repent! These things no longer cher-
ish.

—Acts 17th, 30-31.

Thomas Eldridge Williams, member of Christ's
Universal Peace Commission. Matt. 28:19-20.

THE PRAYER MEETING.

By Rev. H. Allen Tupper, D. D.,

The prayer meeting is one of the most important services of the church and it should be one of the most attractive. It is a family meeting of the church; and why not have a general participation in the talks about matters of mutual interest to the membership? It is a mistake for a few members to monopolize the occasion. In many of our churches there is no meeting so dry and so dull as the prayer meeting; and why the wonder of it? The pastor feels in duty bound to give a formal lecture; week by week the same brethren offer the same prayers and deliver the same exhortations; the music is weariness to both the spirit and the flesh, and from the countenances of the brethren and sisters, you are led to think that they have met to sympathize with each other in an overwhelming calamity. From the opening to the closing of the meeting there should be a joyous movement toward an inspiring climax. The pastor's privilege is to strike the keynote, and then merely to lead in a tactful manner. He should beware of a set address which is to cover most of the hour; but he should come to the service with the most thorough preparation. Attractive subjects are to be announced beforehand; scripture readings are to be selected with intelligence, topics are to be assigned at times, to a number of participants; the singing is never to go by default, and the egotistic, long-winded brother, whether at the desk or in the pew, is to be tolerated but once. Everything is to be bright, brief and breezy, if the prayer meeting is to be a burden lifter and an inspiration to those who attend and an attraction to those who do not! A sweet taste in the mouth, a new joy in the heart, a fresh thought in the mind, a blessed impulse to the life—this is the golden fruit of the ideal prayer and praise meeting of the church, in family session; and if otherwise, the pastor is largely to blame. This mid week meeting is, indeed, the thermometer of the church, and if here the mercury is high, you may be sure that the church can not be an ecclesiastical refrigerator!

New York, April 30.

The Simplicity That is in Christ.

One man, Jesus, to love and follow every day.

One God to love, worship and obey;
One perfect law to guide us straight
And lead in triumph through heaven's gate.

One race to love and redeem from sin,
Believe in Messiah Jesus the work begin;

Follow Him, His God and His law obey,
Lead all into this straight and narrow way.

THOS. ELDRIDGE WILLIAMS.
Meridian, Miss.

ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO.



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BOX 317

Whereas, our Heavenly Father has seen fit to remove from the walks of life our sisters, Mrs. Howard Collins, Mrs. Jett, Mrs. R. J. Jenkins and Mrs. Ed Rainwater within the last few months; and

Whereas, these four sisters have been members of the First Baptist church of Anniston for several years; therefore, be it

Resolved, by the members of this church that in the death of these dear sisters the cause of Christianity has been dealt what seems to human eyes, to be a terrible blow, in that it has lost four of its most consecrated workers and four of its brightest lights.

Resolved, second, That the First Baptist church has lost four of its most loyal and devoted members, four who were ever true to all her interests.

Resolved, third, That while we deeply deplore the misfortune that has come upon us, we shall endeavor to meekly and humbly bow to the will of Him whose authority is supreme and whom we all know to be too wise to make a mistake and too good to do wrong.

Resolved, fourth, That we extend to their dear families our heartfelt sympathy, and pray that the father will teach them ere long to say "The Lord meant it to us for good."

Resolved, fifth, That these resolu-

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tions be spread upon the minutes of the church, a copy be furnished each family of our deceased sisters, and a copy be furnished the Evening Star and the Alabama Baptist for publication.

Miss Pearl Dodgen, Mrs. W. A. Smith, Mrs. M. F. Snider, Committee.

"My little girl was sitting on my lap facing a mirror. After gazing intently at her reflection for some minutes she said, 'Papa, did God make you?'"

"Certainly, my dear,' I told her.

"And did He make me, too?' taking another look in the mirror.

"Certainly, dear. What makes you ask?"

"Oh, I don't know. Seems to me He's doing better work lately!"—Everybody's Magazine.

From First Church, Anniston.

It is three months since we began our work here, and I am well pleased with the work so far. We have baptized nine and received several by letter, and have one to baptize next Sunday. A B. Y. P. U. has been organized four weeks now and is doing fine. The Sunday school is growing and we have a preachers' training class in connection with the school, and our teacher is taking the work also. We have just put in electric lights of the improved lamp and our church is now beautifully lighted. The writer goes to Piedmont next Monday, the 20th, to sing in a big tent meeting. May God bless you and your paper. Pray for us.

Yours for Christ, C. W. Henson.

July 13, 1908.



Save the Machine

Put new life into the hard-worked sewing machine. Make it run lightly, noiselessly. Liven it and the hundred other things about the house that are getting "the worse for wear" with a little

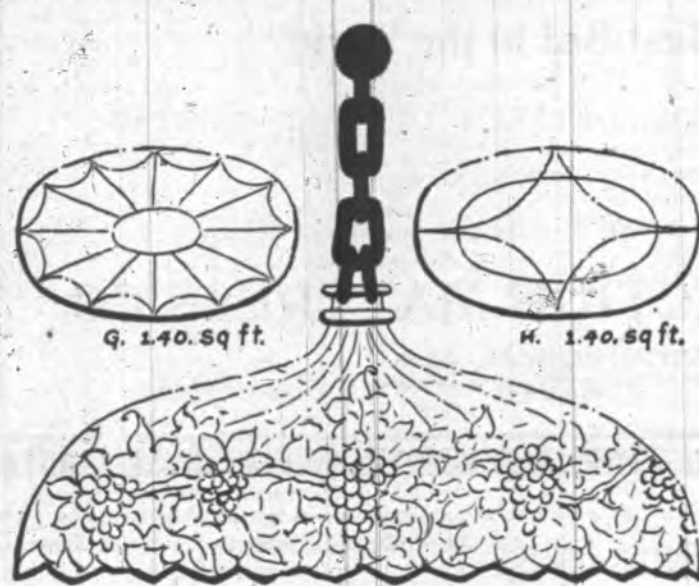
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stop to ask God about it? I am sure if they did they would stay at home and do their duty as a teacher. It is just as essential for the church members to be present at the regular services of the church as it is for the pastor.

If the people want all day singings let them have them on their own time and not on the Lord's time. Have them through the week. If your own time is too valuable to take a week day, then don't use the Lord's time on Sunday to gratify your own desires for pleasure. Yours fraternally,
CHAS. H. GERMAN.

FROM HARTSELLE.

Though it has been some time since you heard from us at Hartselle we are still among the living. The work here is in fine shape. Our Sunday school is doing excellent work. We have a class taking the Normal course prepared by the Sunday school board. The superintendent and teachers are faithful to their charge.

One of the most important phases of our work lies in the hands of Mrs. L. Dutton, who has charge of the Sunbeam band. A brighter and more enthusiastic band of children can scarcely be found than those in her charge. There are few more consecrated and zealous workers to be found than is Mrs. Dutton. She is one among those prophetesses who can see that the hope of our church lies in the proper training of the young people.

The pastor and church count themselves fortunate in securing Rev. T. O. Reese, of Hartford, to hold a meeting. We are to begin August 2d and continue about ten days. The writer has had Brother Reese in one meeting before. I regard him as one of the strongest pastor-evangelists in the state. A brother pastor knows from first hand experience what a church needs and how to supply that need better than any one else. The regular evangelist can do a great work, but often he has never been a pastor or else he has been out of the pastorate so long that he can not see and supply the need in the church where he holds his meetings.

We confidently expect a great meeting when Brother Reese comes to us. We are trying to leave no stone unturned that would in any way prevent our having a great meeting. Ever praying for the advancement of the cause we so much love, I remain yours in His service, Orvis T. Anderson.

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A Good Meeting.

We are rejoicing over the results of our meetings at Cowarts and Pinckard. Both meetings were conducted by the pastor, he doing all the preaching. The meeting began at Cowarts fourth Sunday in June and the Lord was with us from the beginning. Results: the church was gloriously revived, the membership greatly strengthened and fifteen accessions. The meeting closed Thursday noon with a happy prospect for the accomplishment of greater and more permanent good in the future.

The meeting began at Pinckard first Sunday in July and continued eight days. This was in many respects the best meeting we were ever in. The church was thoroughly awakened, all the members went to work and continued to work until the revival spirit pervaded the entire town and surrounding communities. Our house was by no means adequate for the accommodation of the vast numbers who attended the meetings. There were no clap-trap methods used by us; the people came to hear the plain gospel. There was no attempt at sensationalism upon the part of the preacher or any of the workers. The results of this meeting will be far reaching, the good accomplished permanent.

There were added to the church 22 new members, for all of which we praise the Lord. I go to Gordon next Sunday to conduct a week's meeting. Pray the Lord to bless us there and give us a great meeting. Yours for Him, J. W. Malone, Pinckard, Ala.

As death has taken from us one of our number whom we valued and loved, Sister G. W. Brook, be it

Resolved, That we tender the bereaved husband our deep sympathy in his great sorrow and loss; that we express our own sense of loss in the taking from us of one who was so faithful and efficient in all church relations; whose ostentatious faithfulness and thoughtfulness were an inspiring example; whose character and life won our respect and love.

Resolved, That the resolutions be incorporated in the minutes of the church and a copy be sent to our brother, G. W. Brock, and a copy to the Alabama Baptist.

Livingston Baptist Church.
July 9, 1908.
H. B. Folk, pastor; W. H. Coleman, church clerk.

NOTICE.

Write to Secretary B. F. Davidson, Montgomery, and send him 50 cents for a copy of Leavell's B. Y. P. U. manual. Read it, study it, quote it.

HENDERSONVILLE, N. C.—"Pine Grove Lodge" will be open for guests after June 1. Delightful location; special rates for June. Address, Mrs. E. C. Bedell.

ARGO RED SALMON being firm in texture and deep red in color, makes the most delicious salad. The recipe is given in the Argo Cook Book.

Goods By Mail

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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Estate of.

Letters of administration upon the estate of said decedent having been granted to the undersigned on the 16th day of July, 1908, by the Honorable S. E. Greene, judge of the probate court of Jefferson county. Notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

J. MERCER BARNETT.

SOME QUESTIONS.

Your paper, the Alabama Baptist, comes to my house weekly, and I read its columns carefully. Not only do I read that paper, but read all the Baptist literature that comes into my possession. I have in my possession a small tract called the Baptist catechism, published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia. The title page is headed Prize Catechism. The above named society offered a \$3,000 premium for the best catechism adapted to the comprehension of children. The premium was awarded to Rev. Charles Keyser, the catechism was placed in the hands of an able committee for final revision. After revision it came before the public as a standard of faith of the Baptist church. I wish to ask some questions for information. Will you kindly answer through the columns of your paper. I am anxious to understand the doctrine as set forth by the people known as Missionary Baptists. Question 38 in said catechism. Do all men receive these benefits of the atonement? A.—All men do not receive these benefits of atonement, but those only who have been elected of God and believe on the Lord Jesus Christ. Q. 39—What is election? A.—Election is the purpose of God by which those who are saved were before the foundation of the world chosen to be conformed to the image of His Son, to whom they were given as His people.

If no one but the elect receive the benefits of the atonement, will any except the elect be saved? If any but the elect are saved, are they not saved through the atonement? If so, does it not follow that the answer to question 38 is untrue, that no one but the elect received the benefits of the atonement. Will some one answer the above and oblige yours to serve,—

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NEWS FROM CENTERVILLE.

I came here the middle of December last and I am giving half my time to the Centerville Baptist church, one Sunday to Bethel church and one to Haysop church. All my time is taken up with these churches, and yet I preach at three other places. The Baptist people at Centerville have been exceedingly kind to us in many ways, for which we are very grateful. The church here had a pastor's home before we came and we were the first to live in it.

The Ladies' Aid and Missionary Society bought the pastor's home themselves and have done many other good things for the church; indeed, the women have one of the best societies here that I have ever seen. The church at Bethel not to be outdone gave me a horse, for which they have my hearty thanks. We have organized a Baptist pastors' conference for the Bibb County Association, which meets at Centerville once each month. We have also started up our fifth Sunday meetings and turned them into centennial meetings, each one we have had has been up to the high water mark. The laymen hold theirs in connection with us and every one of their meetings has been excellent. The laymen's missionary movement in this association is fortunate in having for its president Brother H. E. Reynolds, a deacon of our church here at Centerville.

On the whole the future of the Baptists in this association looks bright. We are rapidly awakening to our opportunities.—J. M. Roden, Centerville, Ala.

ALL DAY SINGINGS.

I want to say amen to Brother W. M. Hughey's position on all day singings. Church members go to them and neglect their preaching service. Sunday school teachers attend them and neglect their classes. Why do they leave their church and Sunday school to attend them? Is it to glorify God and advance the cause of Christ, or is it for personal pleasure? I am sure if every one who leaves church service and goes to them would stop and ask themselves this question they would have to admit in their hearts that it was for the latter purpose. I am not condemning good singing; to the contrary, I would encourage it. The idea is this, we must not let anything come between us and our duty to our church. Some church members have an idea that if they attend an all day singing it answers the same purpose as that of attending church and Sunday school. This is a great mistake. Regular church attendance is very essential to spiritual growth and development. How can a pastor feed his flock if they are absent?

Nine out of every ten who go to them never sing any. Why do they go to them? Simply to have a big time. If you should ask them to help out in the singing at the regular church service they would inform you that they could not sing. I wonder if the Sunday school teachers who leave their classes on Sunday morning to attend an all day singing ever

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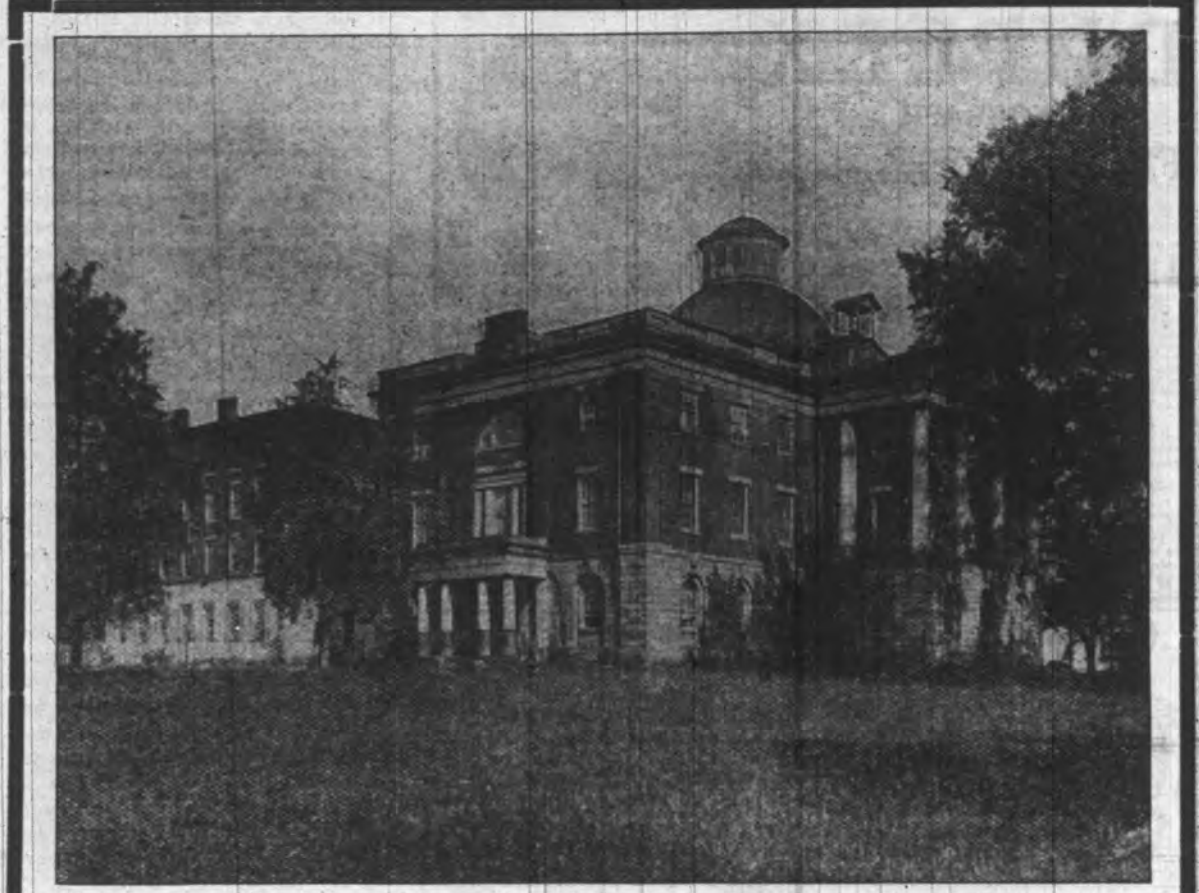
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