

ALABAMA BAPTIST

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ALABAMA S. S. CONVENTION.

Montgomery, April 27-28-29.

The State Sunday School convention, which will meet in Montgomery, April 27-28-29, is near at hand, and plans are being perfected to accommodate the vast throng who will attend.

Special Rates: The railroads of the state have granted a rate of 3 cents per mile plus 25c for round trip tickets, which is only a fraction over half price. Tickets on sale April 25-26 and forenoon of 27th. Returning tickets will be good until midnight Friday, April 30th.

Delegates: All white Sunday schools of all denominations in the state are requested to send at least three delegates besides the pastor and superintendent. All ministers of the gospel and superintendents are delegates by virtue of their office. When delegates are elected, names should be sent at once to Mr. R. O. Blakey, 26 Dexter avenue, Montgomery, chairman of the entertainment committee, who will provide homes.

Entertainment: All trains will be met in Montgomery by "The White Cap Committee" and delegates will be taken to headquarters. After registering each delegate will be given a beautiful badge and assigned to homes at such rates as may be desired at from \$1.00 per day up. This is the same plan that worked so satisfactorily last year.

The Program: In many respects the program is better than ever. Such men as Mr. Marion Lawrance, of Chicago; Dr. H. M. Hamill, of Nashville; Dr. W. A. Duncan, of Syracuse, N. Y.; Dr. Hight C. Moore, of Raleigh, N. C.; Mr. E. Richmond, of Philadelphia, and a splendid array of the Sunday school workers of Alabama are to speak. Professor E. O. Excell, of Chicago, one of the most widely known music directors of America, is to have full charge of the singing.

Time: The program will begin at 2 o'clock p. m. Tuesday afternoon, 27th, with a short address by Governor B. B. Comer, and conclude Thursday night 9:30 April 29th with the climax address by Mr. Marion Lawrance.

Special Features: Three special features of the convention will be: 1. Recognition service for graduates of the 1909 teacher training class. This is the last number on the program Tuesday night, April 27th, and will be very impressive.

2. The Adult Bible class street parade Wednesday afternoon, April 28. This promises to be one of the most inspiring features of the convention. 3. County officers' conference and lunch together at 12 o'clock (noon) Thursday, 29th. All officers of the county and State Sunday School Association are requested to be present at this lunch. Mr. Marion Lawrance will be in charge of this conference.



BANNER CLASS ATTALLA BAPTIST SUNDAY SCHOOL.

Back Row, left to right: John Preston, Max Stowers, Otis Daniels, Herbert Camp, Floyd Dixon, Uel Terry.

Front Row, left to right: Clyde White, Philander Morgan, Whit Cardwell, Paul Killian, Virgil Leatherwood, James Higdon, Foster White, J. B. Pettit, Clyde G. Childers (Teacher).

This class enjoys the unique distinction of having a perfect attendance record throughout the first quarter of 1909.

On the first Sunday in January the school was divided into "regulars" and "irregulars." The regulars composed the enrollment, the irregulars not affecting the attendance record one way or the other until they meet certain requirements, when they become regulars.

Of the boys shown in the picture, all except Max, Otis and Floyd, have been present in class room every Sunday in January, February and March. They have an excellent organization. Foster White is president and J. B. Pettit is secretary and treasurer.

Our Sunday school had children's missionary exercises yesterday. Had district Sunday school at our church yesterday afternoon. Dr. Spurgeon lectures here tonight. Dr. T. B. Ray, F. M. board, will lecture here Wednesday night. Dr. Tunnel, of Florence, is holding a meeting at West Huntsville. Come up and get in the swim. Laymen conducted services noon hour yesterday. Pastor absent. Sincerely—R. E. Pettus.

We are pleased to know that Dr. George W. McDaniel, of Richmond, Va., is rapidly recovering from a severe attack of inflammatory rheumatism.



Don't Forget
Our Dollar
Offer

A FEAST OF GOOD THINGS.

We are having a feast of good things in this section of the state. While we were having our new century meeting in Uniontown the Marion saints had Prof. A. T. Robertson, of our seminary at Louisville, Ky. He preached two sermons for them on the third Sunday in March and lectured once each day for some five days at Judson college. On the fourth Sunday Dr. W. Y. Quisenberry came to represent the seminary. This was done at the 11 a. m. service. As a result of his efforts the Siloam church has subscribed over \$1,700. A few others are yet to be seen. At night he gave his address on China. I did not have the pleasure to hear him, but was blessed with his presence and this same splendid address at my Hopewell and Newbern churches on the first Sunday in this month at the 11 a. m. and 8 p. m. services, respectively. How he does thrill and stir one's heart and make him feel like doing more to give these splendid people the gospel of Christ. Each of these churches gave him more than \$300 for the seminary.

If the pastors only knew what a treat and blessing is in store for their people they would gladly welcome this earnest, consecrated brother to visit their churches, speak on China and present the seminary at the same time.

On Tuesday night Bro. Quisenberry was with the Mt. Hebron church, near Akron, and they gave him over \$500 for the same good cause.

On the second Sunday he is to be with the Gallion church. I feel sure if he could visit a few other churches in the Cahaba Association he could easily finish raising \$4,000, which is about one-twelfth of the amount Alabama is asked to raise.

Last night, the 7th, Dr. W. H. Smith gave at the Siloam church his stereopticon lecture on China. A large crowd greeted him and I trust much good was accomplished.

Rev. J. G. Dobbins, who has been pastor at Greensboro for some four years, goes to Orrville on May 1st. Bro. Dobbins has done a great work in his field and his influence and work have been felt for good in many parts of this association. We are praying that God will send us the right man as his successor.

I am sure many others besides your scribe are enjoying the splendid, timely series of letters Bro. Gavin is giving us. May he continue the series for many weeks yet.

One who is in touch with the situation can but feel anxious about the outcome for home and foreign missions during April.

May God greatly stir his people! Prayer and earnest work will bring us through all right. Bro. Quisenberry is resting for a few days in my home. What a pleasure to have him with us!

J. E. BARNES.

A STORY OF A MISSIONARY

H. B. Folk.

He was raised on a farm in the south. As he plowed the furrows, the thought came to him that he ought to be a missionary. For several years the thought stayed with him, deepening, and then he decided to prepare himself, and went to college. Here he spent four years and then went to the seminary at Louisville for three years. While at the seminary he preached twice a month to two country churches, and occasionally spoke, as he was invited, on missions at different gatherings at other churches.

During his last year there he, with several other students who were also volunteers, went to Richmond to appear before the foreign mission board with a view to appointment. Inquiries had already been made as to his age, his character, his characteristics, his spiritual qualifications, his record as a student and his record as a religious worker. He had been examined by a physician as to his health. Before the board he again told of his conversion, and of his call to the ministry and as a missionary, which in his case were the same. He was asked whether he felt called to any particular field. He replied that he felt drawn to China or Japan. He was appointed to the Central China Mission. One of his companions was appointed to the Argentine Republic; another to Africa, another to the North China Mission.

He returned to the seminary and took his degree at the close of the session, and began to make his preparation for leaving. He told his mother and family and friends goodby, and took the train for Seattle, Washington, where he was to take ship for his destination. Never did his own country seem so attractive as he passed through it on his way to another land. On board ship, with the waste of waters all around, as he thought of his work and life before him, at one time depression and fear would weigh him heavily down, and then a great joy would fill his soul as he thought of the Master and his going to obey Him and prosecute His work.

After a while the ship came in sight of the land whither he was going. With beating heart he stood upon deck and watched the shore growing nearer. Now they are in the midst of the teeming craft of the harbor. He looks upon the men of the race he has come to serve as they pass back and forth before him in their various boats. He listens to the bustle and noise all about him. He sees the buildings of a great city extending all before him. He feels lonely and weak and helpless. He prays to God for strength.

Presently a boat comes alongside, and from it there climbs on board a fellow countryman. A few inquiries, and he comes forward with extended hand. He is a fellow missionary come to welcome him. With a rush of joy, with the tears welling to the eyes, he clasped the hand of a "brother in a foreign land." Together they land and make their way through the turmoil of the pier, and then through the streets of the city. As he looks upon that teeming population, busy about their various pursuits, seemingly with no thought of God in all their minds, his heart again sinks within him. Who is he, and who are the few missionaries already there, that they should expect to make any impression upon that city? But he remembers that beneath the unconcerned exterior there may be longings and reachings for God and a better life. He remembers, too, that he can only do his duty and leave the rest with God. And he remembers she can help save at least some of them. And then he thinks of the parable of the mustard seed and the leaven.

The missionary takes him to his home and there he meets his wife and family, and later in the day another missionary and his wife. After a day or so he gets settled down with a place to stay and with a native to teach him the language. He goes to work with a will on the language. He longs to be able to preach and speak to the hapless natives,

but he must be dumb. For a year he must study before he can begin to preach. During it oftentimes the heart grows sick and despairing, the body and brain wearied, and waves of home-sickness roll over him. But then often there come "songs in the night" and "joy unspeakable and full of glory."

At last his lips become gradually unsealed. Now the desire of his soul is realized. He is preaching to the heathen the unsearchable riches of Christ. A native Christian stands at the door of the chapel and invites the passers-by to enter. When a congregation is gathered the service begins. Some appear interested, some do not; some get up and walk about; some leave. At the close of the service he invites all interested to remain and talk with him or call at his residence. Sometimes none remain; sometimes one, sometimes many.

One day three remained. One was a young man of intelligent appearance. He stated that he had heard of the new religion; he was dissatisfied with the old and was seeking light. He talked with him awhile and then asked him to come to his home that night. This man was his first convert, and became a faithful and useful Christian. He can never forget the joy of winning his first convert from heathenism for his Lord. He felt it repaid him many fold all the pains he had undergone.

One of the three turned out to be a man who was seeking the new religion because he expected to gain employment by it, and as he never showed any evidence of conversion he was not accepted for church membership. The other was a boy fourteen years old. He was taken into a class taught by the wife of one of the missionaries. Very soon he professed conversion and was received into the church. But what he did was in spite of the opposition and threats of his mother and step-father. But after his baptism his mother began going to church. She was ignorant and poor and rough looking. But her heart became touched and she, too, became a Christian, and even her outward appearance was changed by the change within. And now the step-father became an inquirer.

Two nights each week the missionary taught a class of native Christians, who were preparing to preach. Every now and then he made a tour into the surrounding towns and country.

One hundred miles west of him there was a district of five million souls among whom not a single missionary lived. He wrote to the board asking for re-enforcement in the city where he labored and for the opening up of a new center in the midst of those five million people. The board replied that they could not undertake either at the present on account of the lack of funds and the multiplicity of calls. In the same issue of the Foreign Mission Journal in which his letter was published was a letter from Brazil telling about the need of an adequate church house, stating that across the street from the present one was a beer garden with its accompaniment of music and noise, severely handicapping the popular and consecrated pastor of the church. Another letter from Brazil told of the urgent need for re-enforcements there. A letter from China told about the urgent need for better hospital facilities. From nearly every field came the cry for more workers and better equipment. Why doesn't the board supply these needs? he thought. But the board stated that they were doing the best they could. Why don't the churches at home enable the board to supply the needs? It must be because the members did not realize the needs and opportunities of the work. If they only realized them, then surely they would untie the hands of the board. He resolved when he returned home for a furlough to do what he could to make the churches realize the conditions of the work.

He had married while there a lady missionary of another station. After he had been there seven years her health demanded a return for rest and change. So with their two-year-old child they came

back for a year. Putting his wife and child in a place of rest, he placed himself subject to the order of the board for spreading information among the home people. Most of those who heard him were stirred by the recital of the conditions. But with most of them the interest presently died down. They still continued to give their dimes and quarters for evangelizing the world, and their dollars for personal luxuries.

At the end of the year he returned. His heart was in his work and he rejoiced to get back. Some one asked him if he was going back there again. "You could not keep me away," he said. Twenty years he has now been there. Many are those who have been converted under his ministrations. He is enthroned in the love of their hearts. He is happy in his life and work.

But he has his sorrows. His heart almost breaks at times as he sees the teeming multitudes with no one to minister to them. The churches at home seem so cold and indifferent while his heart is burning at the sight of the needs and opportunities of the work. The chilling influence of heathenism makes him long for a Christian atmosphere. His children must grow up among heathen influences with no adequate school advantages, or he must put them in school in America. One he has already left there, and the heart of the father and mother have been anguished at the parting. One child they have buried in the heathen land.

He has seen many changes. He has seen the interest in the Christian religion quickened. He has seen the converts multiply. He has seen them tested and proved by torture and death. He has seen the opportunities widen and beckon.

Thus he lives and labors. After a while the Death Angel will carry him to the skies, where he will see again his child whom he had loved and lost; there he will be welcomed by his converts who have gone before; there he will await the coming of the others and of his loved ones; and there above all he will see the face of his Master and hear his commendation, "Well done."

DEDICATION AND REVIVAL AT FIRST CHURCH, SELMA.

J. L. Fosser.

On the 28th day of February was dedicated the beautiful building of our church. The last note of \$12,000 was paid and the church was freed from all encumbrance. The total amount paid for the building was between \$65,000 and \$70,000. We had present with us on the happy occasion two of the former pastors—Dr. J. M. Frost, of Nashville, who preached at the morning service, and Bro. J. L. Gross, of Houston, Tex., who preached at the evening service. We have never seen a more perfect program more perfectly carried out. The music was grand and inspiring, and many said it was the finest musical program ever rendered in Selma. The church was crowded both morning and evening, and a service delightful in every detail was rendered.

On the following Wednesday evening we began a series of revival meetings, having the assistance of Rev. J. J. Wicker, who has gained, within the four years of his service in that sphere of labor, a national reputation. By the time we got well started the rains began also. Floods poured from the skies almost the whole week. We had but two clear nights from Sunday to Sunday, on both of which the house was crowded. It seemed that we were on the eve of a truly wide-spreading revival; but the rains hindered us much. There were twenty-six additions to the membership, all but two for baptism. Some of these were grown men. We thank God for what was accomplished, and take courage for the future. Following the close of the meetings, the church made its offering to state missions, which, with what had already been given, will amount to about \$1,000.

THE ANTI-SALOON LEAGUE AND THE COMMISSION OF INQUIRY.

Because of criticisms being made in certain quarters for the part the Anti-Saloon League took in preventing the passage of the commission of inquiry bill before congress, it is proper that a brief statement of the reasons for that opposition be given.

First. The chief reason offered by those who criticize us is that "such a large number of temperance societies favored its passage." It is true that a few temperance societies favored its passage, but that is not a sufficient reason. It has only been a few years since the Anti-Saloon League favored the appointment of such a commission, but it was at a time in the history of this reform when we had but little authoritative information concerning the liquor traffic, and when we especially needed something that would furnish a sane working basis. Then neither congress nor our state legislatures, with rare exception, would give even scant consideration to the request. The temperance people of the country have themselves at their own expense gathered the necessary information for waging the most effective warfare against the traffic everywhere. Already more than forty millions of the people of the United States have passed upon the question by abolishing the saloon and millions more are ready to do so as soon as proper state legislation will permit.

Second. A further reason for criticising the league for its opposition to this measure is that "the liquor people opposed it." It is true that some liquor men did oppose it, just as some temperance people favored it, because they had opposed it so long they had gotten the habit. Some of our very best temperance people favored it because they have worked for it so long and earnestly that they did not stop to observe that we have passed the point where it could possibly do good, but would do actual harm. The league does not question the good faith of those both in and out of congress who favored the commission, but the league is in possession of information, confirmed by some of the leading liquor journals themselves, that their opposition to the appointment of such a commission was withdrawn. If further confirmation of the attitude of the liquor people to such legislation is needed, we call attention to the fact that in a number of states they have been and are seeking the appointment of such commissions. As far back as four years ago in Ohio, while a local option bill was pending in the legislature, certain persons who opposed it at the instigation of the liquor people, made overtures to the Anti-Saloon League to have such a commission appointed, and offered to make the state superintendent of the league a member of that commission, with a good salary and the opportunity to travel over the country at the state's expense. If he would not interpose objections to it and withdraw pending local option legislation until that commission could report.

Within three weeks after the commission of inquiry was disposed of by congress, and within one week after the local option bill had been killed in Pennsylvania, a member who voted against local option introduced into the Pennsylvania legislature, undoubtedly at the behest of the liquor people, a measure substantially the same as the one that was before congress for the creation of a commission of inquiry into the liquor traffic. What is the purpose of this? Simply to check and postpone proposed temperance legislation. If congress had created the commission of inquiry, as proposed the wheels of temperance legislation, both state and nationally, would be locked until that commission made its report. Not only liquor interests, but every legislator who wanted an excuse for not going on record on this question would demand it.

Third. The difference between the work of the Anti-Saloon League and the temperance societies has much to do with the difference of viewpoint. The sphere of operation of temperance societies, and especially church temperance societies, is of a didactic and oratorical nature—fervid denunciation and general arraignment of the liquor traffic before

public assemblies, hence the more facts ready made the better. The Anti-Saloon League is everywhere in a hand-to-hand grapple with the liquor traffic before every legislature throughout the union as well as before the national congress, struggling for and securing legislation, the operation of which is developing facts about the traffic more numerous, practical and effective for successful warfare than a dozen commissions could find or temperance advocates can use. The Anti-Saloon League, by securing legislation and then by the help of all other agencies, putting it in operation, has made commissions of inquiry unnecessary. When such commissions were necessary the temperance people could wait for their report because they were not securing legislation, but to stop now in the midst of a winning fight, when the liquor traffic is on the retreat everywhere, to secure information that we already have, is to surrender the advantage gained by years of sacrifice and service.

The league deeply regrets that in taking this position it is temporarily compelled to appear in opposition to some temperance forces, especially the Women's Christian Temperance Union, which for twenty years has been fighting for such a commission, and which has done more to lay deep and strong the foundation upon which the recent splendid victories have been won than all other agencies combined except the church. But much as we regret it, we can not yield one iota in our opposition to giving the liquor interests this advantage at this time, even though it should cost the estrangement of some valued friends. The great nation-wide movement is more important to the coming kingdom than any individuals or any society.

P. A. BAKER,

General Supt. Anti-Saloon League of America.

NOTES OF BROTHER CRUMPTON, WITH EXTRACTS FROM HIS CORRESPONDENCE.

J. J. Johnson, Sylacauga:

"My church will certainly do her part for all the boards. You can surely count on me and find me in the firing line always. It is my constant prayer that there shall be no debts reported in Louisville. I am always reloading my 'mission gun.'"

These are brave words from a brother who always does his best.

J. T. McKee, Newton:

"I am much encouraged over the situation and feel very grateful to the state board of missions for the confidence which it seems to have in me. I shall try to do the best work of my life in the work before me."

"I am still hearing from the pastors. Have just received three letters. It is encouraging to note they are willing to try to get their churches to support the work. I am going to do my best to make the work self-supporting. I think there is no doubt about doing this, if we can make a strong department of the work. The main thing, I think, is to make the people feel the work, then they will support it."

Brother McKee is getting ready to take hold of the work in June.

W. M. Blackwelder, Greenville:

"Brethren Luther Little and S. J. Porter have proposed a visit to our church and I have written each that we esteem it a privilege and honor to have them. I write to thank you for it, for it is through you, I am sure, their visit to Alabama was secured."

Here is a refreshing note. So many pastors, who seem to dread the coming of the brother to represent a board. Brother Little is in the interest of home missions, Brother Porter for foreign missions. Rightly handled their visits will be a benediction.

J. S. Yarbrough, Clayton:

"You and your work is often on my heart and my prayer is for your health and strength in your arduous and great work for God."

God bless the old hero who sends a good contribution and prays the Lord's blessing on the work.

A Layman:

"Your card to hand, showing your great need, and if our pastor could or would take the matter up, I be-

lieve we would have done more than this. Oh, for pastors who would work for missions. May the Lord bless and save the day."

Another layman expresses himself about pastors. Evidently his pastor did not help to get up the collection. "If our pastor could or would take the matter up." These are very significant words. Laymen everywhere are waking up, but the pastors too many times are indifferent.

R. A. Green, Ragland:

"Enclosed find money order for \$3.00 given by Providence church. This is a very little offering to God and His cause, but it is the best I could do. I did just what you asked me to do in your card, but our little church is hardly able to pay her pastor, only about twenty active members. May the Lord bless our little offering and your faithful work."

God bless the little churches which try. Many of them make greater sacrifices to give than the larger and wealthier churches.

S. D. McGee, Slocomb:

"In response to your circular of February 1st, we have made collections aggregating \$25.00 during the last month for state missions and I hand you herewith check for this amount. Kindly acknowledge receipt of same. Am also inclosing check for \$5.25. This money we collected in January for ministerial education."

God for Slocomb! Pastor Schramm's missionary teaching always bears fruit.

"Have just had such a pitiful letter from Dr. Wingham telling me of the big amount they have to raise and asking me to speak to others of their awful condition. He said he wouldn't ask any more of me, but I feel that God has blessed me so much that I just must give more, and I want to send you something, too. Haven't heard from you, but guess it will be all right—how about it? You have about quit coming over to see us. You had better run up some time. You don't know how much good it does me to see you, and the trip might make you feel good."

"You wrote me last year about the money I gave through our society, as they ask us all to do. I want to help you some occasionally, too."

"May God bless you in your great work, and it is my prayer that this debt may soon be raised and new missionaries sent into the field."

These words are from a noble woman, whose heart is in deepest sympathy with the cause. She gives her money freely and loves to do it.

Z. S. Watt, Trussville, R. I.:

"Find inclosed \$1.50 for home missions from Mt. Olive. Often I wish I could grasp your hand and say 'God bless you, brother.' You shall have my prayers and help in your work."

It does one good to have a hearty, heartfelt greeting like this. The contribution was small, but the good cheer in the words more than made up.

John A. Darden, Goodwater:

"On next Sunday morning we gather at our old church and will hold last service of song and prayer, and will then march in a body to our new brick church on Main street, where our Sunday school will hold its session, followed by preaching by our pastor, Brother Longcrier. We expect next Sunday to mark the beginning of a new era in the town of Goodwater for Baptists."

Congratulations to the saints at Goodwater. The church building going on in Alabama has been in the way of our regular contributions in many cases, but the Goodwater Baptists have built and gone right along with their giving to the various causes.

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

B. Y. P. U. CONVENTION NOTES

The Baptist Young People's Union selected Dothan as the next place of meeting on Wednesday and Thursday after the second Sunday in April, 1910, which means that those of us who attended the state convention there look forward to another visit to the hustling south Alabama city with great pleasure.

Officers were elected as follows: President, T. J. Wingfield, Birmingham; vice presidents, B. L. Whatley, East Lake, and H. A. Singleton, Oxford; secretary-treasurer, B. F. Davidson, Montgomery. Executive committee—H. W. Dearing, chairman, Birmingham; Karl Platowsky, Birmingham; E. L. Layfield, Dothan; J. E. Robinson, Woodlawn; J. B. Andrews, Montgomery; G. Herbert, Bessemer; Austin Crouch to serve on education commission.

The report of the executive committee was adopted with the exception of the section referring to the appointment of a new field secretary, Dr. W. B. Crumpton stating that the Sunday school board was going to appoint J. T. McKee and he recommended that an arrangement be made to have this man do the work of the B. Y. P. U. The matter was left with the executive committee.

The address of welcome was delivered by Hugh Walker, of Anniston. He outlined the purpose of the gathering with its possibilities and then opened the doors of the homes of the city and bid all be welcome. The president responded in his usual gracious way.

The convention sang the B. Y. P. U. song, "Hark, the Bugle Calls Today, Onward Let Us Go," composed for the union by Jerome Van Zandt, which reminded many of the meeting at Gadsden.

George W. Macon, our own George, beloved by old and young, had much to say and said it well. He is one of the few speakers who speak repeatedly without ever tiring his crowd. He is unique as an inspirer of young people and yet the old hear him gladly.

E. E. Lee, Dallas, Tex., the corresponding secretary of the B. Y. P. U. of that state, prefaced his remarks by the statement that he had never seen the ideal, but some that were approaching it. "The B. Y. P. U. must stand for something definite. The first element that enters into this ideal is to understand and grasp this purpose. The B. Y. P. U. did not come as outcropping of human ambition, but from urgent need, a need intensified when the absence of so many are noted from the various services. It is not a self-centered institution, but one of the many organizations that work with a definite aim to a definite end. Its motto, 'Culture for Service.' Its object to train the young people in knowledge and spirituality."

Dr. John P. Shaffer was present and took a part in the sessions in such a hearty way that he endeared himself to the young people. We greatly enjoyed seeing him, for we had feared that his recent illness would keep him away. God's blessings be upon this old east Alabama hero of the cross.

D. P. Goodhue, another of the old-young men, was on hand. It's a good sign for the work when it attracts the older brethren.

The afternoon and night sessions of the Young People's Baptist Union, which were held Wednesday at Oxford Baptist church, perhaps reached the high water mark, for, despite the inclement weather, there was a warmth that pervaded the meetings which was most comforting.

A good brother asked, "Did you get supper at Oxford?" "No," we replied. "Well," said he, "you surely missed a treat, for it was good and delightfully served."

Dr. B. D. Williams welcomed the unioners to Oxford and Pastor James, at the close of the evening session, expressed his appreciation of their coming to his lovely little town.

Rev. S. O. Y. Ray, the new financial agent of the orphanage, told of the orphanage at Evergreen, its 130 helpless children, its expenses of \$15,000 to \$20,000 per year, and then urged that the unions send one Sunday's offering each month or a certain sum each year. Prof. George W. Macon gave two reasons why Baptist young people ought to support the home: First, the safety and profit in such an investment, and second, the orphan's home is a civil, domestic and moral institution for the hope of the future. We believe the unioners will not forget the little orphans at Evergreen.



H. W. DEARING.

Rev. J. M. Shelburne, the president of the board of ministerial education, made a strong, practical and forceful address on the subject of ministerial education and the B. Y. P. U. He maintained that for Baptists to be great they must pay attention to training their ministers. He urged that the young people relate their thinking to the need and rally to the situation.

Dr. W. B. Crumpton, the secretary of the state mission board, was called upon to address the convention at Oxford. He took as his theme one he has used all his life, "Cash, Common Sense and Co-operation." This he urged on all the young and old. He has a warm place in the hearts of the unioners.

The following pastors bore testimony to the helpfulness of the union to the church: Rev. J. W. O'Hara, Montgomery; Rev. Smith, Columbia; Rev. Preston Blake, Birmingham; Rev. John P. Shaffer, Lineville; Rev. W. M. Olive, Hunter street, Birmingham; C. J. James, Columbia; Rev. A. S. Smith, Alexander City.

Rev. W. D. Hubbard, of Birmingham, made a stirring talk on "The Call of Alabama Lost to Baptist Young People." He spoke for thirty minutes and held the rapt attention of his hearers.

Secretary Davidson's record was read at Wednesday night's session and shows forty-four unions represented at the convention with \$1,781.16 expended during the year, 2,171 members enrolled with an average attendance of 1,418 each week in union work. He deserves the thanks of the unioners for the excellent way in which he performs his secretarial labors.

The Rev. W. M. Anderson, of Dothan, was the first speaker at Oxford on Wednesday night, and he dwelt on the word "lost," and graphically described it. He stated that the population of Alabama is more than 2,000,000 and half of these are lost. Dr. Anderson made a strong and earnest appeal that young men and young women give themselves to this service. He is a logical thinker, a forceful speaker, and a most companionable man.

Dr. Preston Blake, of Birmingham, followed Dr. Anderson. The subject was "Our Nation for Christ." He said the glory of America is not its kings of finance and great iron mills, but its Christian manhood. The speaker described a parade in Birmingham in which there were many Greeks speaking the Greek language. He hoped the time would soon come when the state board would have a Greek missionary and an Italian missionary in Birmingham. With much earnestness and great force he urged a purpose in God's plan for each person. He urged the threefold idea of salvation, especially a man saving his life for God, as well as his soul for heaven. Bro. Blake has not only won the hearts of the Baptists of Birmingham, but has found a warm place in the hearts of the Baptists of the state.

We never heard Dr. Shelburne, of East Lake, speak with such power as he did at Oxford on the subject, "The World for Christ." The vision of Jesus was world-wide, therefore He said, Go ye, therefore into all the world. Brother Shelburne perhaps more than any other pastor of Alabama has kept in touch with the B. Y. P. U. movement, not only having a great union in his own church, but serving the union in many ways and always attending the state conventions.

Rev. S. A. Cowan, of Montgomery, who led in the devotional services, is in hearty sympathy with the B. Y. P. U. work, and his influence over the young people is unmistakable.

The president named the following committees to report during the convention:

- Resolutions—Rev. W. M. Anderson, G. W. Macon, A. M. Douglass.
- Nominations—Rev. J. M. Shelburne, C. E. Crossland, Rev. Austin Crouch.
- Time and Place—Rev. J. W. Vesey, H. A. Singleton, Carl Platowsky, Mrs. W. T. Mitchell, Mrs. A. D. Smith.

The secretary-treasurer of the convention, B. F. Davidson, Montgomery, read his annual report. It showed that he had sent out a number of tracts and personal appeals during the year and that these had their desired results. Last year there was a deficit of \$44.75, yet notwithstanding the union paid the expenses of George T. Webb to that convention, paid C. E. Crossland \$65 per month and \$50 to attend the national B. Y. P. U. and all debts paid, there is now in the treasury \$47.76.

The report acknowledges obligations to Dr. J. M. Frost for 100 copies of Leavell's Manual, six copies each of the Memorial Supper and Moral Dignity of Baptism. The treasurer's report showed that \$376.07 had been collected during the year from about fifty unions or individuals, and that disbursements had amounted to \$328.31 for postage, printing, express, traveling expenses, telegrams, etc.

The first topic of Thursday morning was "The Worker and the Teaching Service." B. L. Whatley, East Lake, discussed under the title "The B. Y. P. U. and the Bible School." He explained the difference between the B. Y. P. U. and the Bible school, he one to train, the other to teach. He said the first thing emphasized as relating the two is co-operation. "The union shows how to work," said Mr. Whatley. "The hope of the church of the future is the success of the union of today. The B. Y. P. U. the gymnasium—the place to exercise. As a rule where the best school is, there is the best union. The teacher must know how to teach at ease, how to pray, be informed as to conditions of the mission field." He is an enthusiastic and well-trained B. Y. U. worker.

J. E. Robinson, of Woodlawn, spoke on "The Union and the Prayer Meeting." He discussed it from two views, what he can do for the prayer meeting and what the prayer meeting can do for him. What can he do? He can attend, pray, lead if asked, join in the song service, bring new life into it, co-operate with the pastor. What will the prayer meeting do for the unioner? It will develop him spiritually, it will add to your store of Bible information, it will develop or train for service. Mr. Robinson is a young lawyer and speaks fluently and well.

H. W. Dearing, Birmingham, read the report of the executive committee. The report was adverse to a B. Y. P. U. encampment location and a paper for the union. The report stated that this had been a very successful year. The following recommendations were made:

- That a district union be formed in towns and cities where there are three or more unions.
- That the active workers of the union strive to help others to organize.
- That statistics of all work be carefully kept.
- That all unions be close in touch with the state convention and send representatives.
- That we have a field secretary.
- That each union have a corresponding secretary and send full reports to the secretary of the convention.
- Have a representative at the state, Southern Baptist and National B. Y. P. U. conventions.
- That every union in the state make a pledge and pay it.

Dr. I. J. Van Ness explained the plan of the B. Y. P. U. Quarterly and its arrangement on the following principles: Related yet separate, educational in Baptist life, devotional and missionary. He asked many other questions as to the policy of the board and tested the convention on their approval or disapproval. The plans appeared wise and good and received the hearty approval of all.

Prof. G. W. Macon took pledges for the expenses of the union for the next year amounting to \$408, and a good cash contribution.

Brother O'Hara says: "The installation of officers is also a new feature. It originated with the president, who desired to lecture the incoming officers as to their duties. The convention, however, precluded that by making him president for another year, an honor that he well deserved. His address, however, to the officers was very timely and appropriate, even if he did have to talk to himself. Thos. Wingfield has made a good president and the young people believe in him."

The only address on Thursday night was that of I. J. Van Ness, D. D., editorial secretary of the Sunday school board, Nashville, Tenn. His subject was "The B. Y. P. U., a Personal Experience." Dr. Van Ness believes in the B. Y. P. U. and is putting brain and heart into the literature of the Southern B. Y. P. U. He spoke largely out of his personal experience in setting forth the following thoughts: The B. Y. P. U. commits one's self openly for Christ to definite service. It committed him openly and

among his fellows to definite service for Christ through the church. The second thought it led him to train himself to speak about Christian things. Third, it trained in duties of church fellowship. Fourth, it trained in practical methods of church work and taught him to take the initiative in Christian service. Dr. Van Ness is doing a great work for the Baptists of the south in his editorial capacity as well as in his helpful addresses at the various conventions which he attends.

We were glad to see quite a large number of pastors present from different parts of the state.

The open parliament was conducted by C. E. Crossland, of the Sunday school board, Nashville, Tenn., in a way which made it one of the features of the convention. All Alabama unioners rejoice that Brother Crossland is making such a name for himself in the Sunday school work of Southern Baptists.

J. E. Robinson, Woodlawn, reported 60 enrolled, \$260 raised and good work in progress.

T. B. Andrews read a most interesting report from Clayton street, Montgomery. He said "There is an enrollment of 100. We have ten delegates here and will report 250 enrollment next year. All the committees are doing good work."

Mr. Peacock, Troy, said their union had about 100 enrolled and doing good work.

Mr. Grant, East Lake, reported 175, with an average attendance of about 100. They develop in volunteer prayer. Another thing emphasized is the social feature. They plan to start a mission study class, and have taken the Bible readers' course.

Mr. Gillstadt, Troy, made a good report for the Junior League.

Mr. Waters, Brundidge, reported enrollment of 60, average attendance 40, and \$150 raised.

The Sylacauga union made a great report. Mr. Holloway, Opp, reported 60 enrolled and an average attendance of 40 and good work.

A. M. Reeves, Eldridge, reported a small union, but large results in training. They have raised about \$40.00.

J. H. Jackson, Alexander City, reported small union, but good work.

West End, Birmingham, about 60 enrolled and the work progressing.

Athens has 20 members and is doing a good work. Rev. A. A. Hutto made the statement that Mr. Griscom was six months ago not a Christian, but here today to report.

W. M. Olive, Hunter street, Birmingham, reported about forty enrolled with twenty-five average attendance.

Rev. Briscoe, Collinsville, reported every member of the union willing to do anything asked.

Thomas McEver, Avondale, reported 30 on roll and attendance of 21, with good work done.

Montevallo has 28 members, good attendance, has mission class and prayer meeting; also a personal workers' band. The report was made by a young woman.

Rev. S. A. McCowan reported for South Side, Montgomery, study in missions and B. Y. P. U. manual.

Mr. Nix, Lineville, reported about 60 members and the union takes charge of the night service.

Jacksonville began two weeks ago with 25 and now has 60.

Clayton enrollment 60, with average attendance of 25, and have programs printed in weekly paper.

Central, New Decatur, supports a native worker in China.

A. M. Douglass, First church, Birmingham, reported printed program and are now studying the Prophecies of Christ. All take part.

B. F. Davidson, First church, Montgomery, reported many personal workers in the Torrey meeting.

Anniston Parker Memorial supports a native worker in China and gives to the Seminary.

J. M. Salley reported a live union at Oxanna.

Mrs. Mitchell reported First church, Huntsville; about 45 enrolled.

Miss Jones reported Second church, Gadsden; a good union, but inactive.

Davis Cooper, Jr., Oxford, reported 148 on roll and all at work.

Mr. Martin reported 45 enrolled at Greenville.

C. W. Henson reported 71 in First church, Anniston, and a lot of good workers. Many can be gotten any time.

Miss Herbert made a good report for Bessemer, but the contest effects vanished.

BROTHER CRUMPTON'S NOTES.

Some of the churches, for some unaccountable reason, do not observe the schedule, so often recommended by the convention. I believe the city churches generally do not.

The First church, Selma, is one of them. February passed without a collection for state missions, as suggested by the schedule. In March the home mission month, the last Sunday, they gave a great collection for state missions, probably the largest ever given by any church in one year—\$800! I feel so good over it I am not disposed to complain, but still I wonder why they do not conform to the schedule when they come so near doing so.

A Big Thing in Birmingham.

Probably the biggest thing that has occurred among Baptists for a long time I found winding up last Saturday. Not a line was there in the Alabama Baptist or in the Associated Press reports. I take a Birmingham daily and overlooked it if anything was printed.

A great Sunday school institute was held for a week at the First church, attended by a thousand or more each day, and not a word sent out from Birmingham! I was inclined to blame myself until I compared notes with others.

That was the most close communion affair I have ever known among Baptists. Dr. A. T. Robertson was there and took the institute through the book of Acts. Mrs. Lamero, of Chicago, probably the greatest primary teacher in the country, except our own Miss Annie Williams; Rev. J. M. Frost, with his able lieutenants, Crossland and Leavell, were there; and I know not how many more! My blood fairly tingled as the East Lakers told of the great good they received; but the mystery deepens the more I think of it; why was this done in a corner? Of course the newspapers are to be blamed, but was there no press committee, whose duty it was to see that the press got something?

SISTER'S TRICK.

But It All Came Out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked Postum and would have none of it.

"One day, my sister substituted a cup of piping hot Postum for my morning cup of coffee, but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine, but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

Ten days' trial shows Postum's power to rebuild what coffee has destroyed. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

THE WEEK OF PRAYER AS SPENT IN NORTH ALABAMA, WITH OUR SISTERS OF THE W. M. U.

Mrs. T. A. Hamilton:

The Tri-Cities were our next objective points, and upon arriving at

Tuscumbia

there was our friend and sister, Mrs. Leftwich, and "Lemon!" We remember well how in days ago this same good horse carried us "over the hills and far away" at Gurley, and helped us in our missionary work—and may he long live to convey the "ship of Zion" as our friend's vehicle is in soeity, for wayfarers, like some we know! After being rested in this most comfortable and Christian home, we found ourselves at the church, where the gifted young pastor, Rev. J. I. Chapman, opened the meeting for us, and then left us women and children to our own devices. Miss Kate McLain had the little ones as her special care, and Mrs. Leftwich is president of the woman's work. They are very anxious for Miss Willie Kelly to come to them, as all of our societies are, and we hope she may be able to indulge them. The proposition was considered and we hope it may materialize, to hold "an all-day meeting" quarterly. This could be so easily effected in these two associations—the Lauderdale and Colbert, and would be a great factor in welding the sisters of the Tri-Cities into those bonds of fellowship that are great incentives to Christian activity. The work on their new building proves the industry of the women of this church. May they indeed be among the "willing-hearted" ones, who shall help our Southern Zion tide over this crisis in our financial affairs. After delightful refreshments and the social hour, which succeeded our meeting with the sisters and the little ones—we turned toward

Florence

In company with Mrs. C. S. Hallman, vice president of the Lauderdale Association. There are few rides more enjoyable than that afforded the traveler in going from Tuscumbia to Sheffield. This evening the Tennessee was flooded with the light from the sunset skies and our souls were filled with admiration and adoration. We were met by the sweet little motherly eldest sister in Mrs. John A. Ashcroft's family and a little later had introduction to all the "olive branches" that adorn that Christian home—"May their tribe never decrease!" It is a privilege we always claim in coming to Florence to pay our respects to the "head of the house" of Ashcroft—the venerable mother and grandmother, and glad we were to find her hearing her years as gracefully as ever—with the little children about her knees and sons and daughters "arising to call her blessed." We had an invitation to go to East Florence, where years before we had had warmest welcome from the inmates of "Crumpton Cottage"—our friends, Mr. and Mrs. Vesey—and where the sunbeams shone bright enough and the work was prospering. As it should be, there has been healthful growth and we found a large audience assembled for the mid-week prayer-meeting.

Bro. J. W. Freeman most tactfully declared that he had for a long time desired a propitious time wherein to discuss the Y. M. C. A. work with his young men and invited them to assemble down stairs with Bro. Ashcroft and himself, leaving the women-folks and children to discuss the week of prayer up stairs mean-time. Such a fine lot of children as was there that night! Who will gather them in for training in the Lord's work? We believe it will be done. Mrs. Lindsay has charge of the ladies, and we hope with Mrs. Hallman's vigilance and enthusiasm, some one will be constrained to take the Sunbeam work in hand. This church is a monument to the Christly spirit of the First church of Florence—and it is reaching out further in establishing a night school at the Cotton Mill—the members of the Florence church supporting the teacher, but also giving of themselves in lending their own Pastor to the work and teaching themselves, if needs be. What growth we do attain to, ourselves, in thus helping others to grow!

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

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

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

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

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

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

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

The ladies of the Florence church are observing the week of prayer to the great delight of their Vice President, and came with the Sunbeams to their pretty primary room to confer together, as to how the "battle was going" at home and abroad. Again the Pastor, Rev. S. Tunnell, gave sanction by his presence and his prayers, and we felt "it was good to be there." Mrs. Bugg and Mrs. Temple have charge of the Sunbeams and Mrs. Ashcroft is at the helm of the woman's work. May they all be blessed in their endeavors and may they one and all "catch the vision" of the need of enlarged and enlarging work. We covet for these sisters and for one of our very dear "little sisters," whom we were glad to greet, that she may throw herself into the work in her new home, for which she is so thoroughly prepared and in which she has been so efficient in Birmingham. How great our need for trained helpers in the Master's service!

After enjoying the hospitality of Mrs. Dr. Bellamy's charming home, and that of Mrs. Ashcroft, who with her fine little man Cyrus, bore us on our way, as we set our faces toward

Sheffield,

we "thanked God" for such friends. So frequently has "the door stood wide open" for our entrance at Bro. and Sister A. J. Ivie's, that we felt like we were just "coming home," as they greeted us! We were just in time to see our Sunbeams, who had assembled at the church, with their leaders, our young friends, Miss Carrie Ivie and Miss Myrtle Lyttle, to practice for a special occasion. Such a sweet song they sang for us! and how eagerly they held out their little hands for the envelopes, which they will use for their Home Mission Offering. Truly the Master was wise when He "set the little child in the midst" and gave that object lesson of what those should be, who would "enter the Kingdom of heaven." If all of the "grown-ups" of the "Household of Faith" were as generous and as eager to be helpful, how soon would "Zion" be arrayed in "her beautiful garments!" Sisters, let us learn these lessons from our "little ones"—and His!

The flock at Sheffield are without a shepherd, but the faithful ones met at the church and we talked over the needs of the fields and of our responsibility as God's stewards, and thanked Him for the blessings of the week of prayer. Mrs. A. J. Ivie, Vice President of Colbert Association, is burdened for her sisters. She has been a faithful, painstaking officer of the Alabama W. M. U. for many years, and there is a great reward "laid up" for her.

Turning our face home wards, after a week full of work, but also replete with blessedness, we stopped at

Russellville

to greet our friends, Bro. and Sister J. W. Partridge, and to meet the sisters and Sunbeams, who are shining with renewed warmth and brightness there. One of the themes discussed at the recent "Laymen's Convention" in Birmingham was this, "The Pastor, the Key of the Situation," and we feel like adding and often-times the Pastress! For the presence in the Pastor's home of a consecrated, energetic, en-

thusiastic and intelligent little woman, who loves the whole world and is willing to work to bring it to "a knowledge of the truth as it is in Jesus," turns the key, and opens wide the door of Opportunity—and "many there be" who are willing to go in thereat, if some one only gives encouragement. These thoughts and others akin filled our mind as we marked the increase in love for missions and the consequent fruitage of gifts from society and band. We were thankful to learn that the building of the new church, which is an assured fact, shall not interfere with what should be accomplished for missions. It was a pleasure to visit among the flock and to meet again some whom for many years we had called "our friends." The meetings for both the ladies and the children had been well announced and such a flood of light as radiated from those Russellville Sunbeams—we shall not soon forget! The sisters were just as good and patient, and afterwards complimented us by a social hour at the Pastor's home near by, and thus refreshed us in both soul and body.

It was a charming evening we spent in company with Prof. and Mrs. Yarborough, and the dear little family, who had given such hearty welcome to this scribe, and then with cheery "Good byes" we parted, to meet again, we hope at no far distant day. The aroma of this week of prayer seems but the continued fragrance of the season of prayer and praise in January, so permeating and so perpetuating are the influence of these blessed periods of Christian fellowship and spiritual uplift.

FOREIGN MISSIONS.

An Opportunity to "Put the Heart on Top".

By Louella Houston.

It was Phillips Brooks who said "surely this is not the time to disbelieve in foreign missions; he who despairs of the power of the gospel to convert the world today despairs of the noontide just when the sunrise is breaking out of the twilight on the earth."

Looking back one hundred years we see the church of God on its knees, praying the Lord to open the doors of closed lands, and in less than fifty years every nation was opened and the missionary could enter with the gospel. Then they prayed God to raise up missionaries, and this prayer, too, has been answered and now they are waiting to be sent. Today the church is praying for means to send these and means we must have. Never before has the summons been so imperative. Practically the whole non-Christian world is now accessible and men of other spheres are recognizing their opportunity. Governments are straining every nerve to influence these awakening nations, and business firms of America and Europe, keenly alive to the situation, are sending their agents to the remotest parts of the earth. The Greek and Roman Catholic churches are sending priests, monks and nuns into heathen lands and spending vast sums in equipping them with churches and schools. Our churches should redouble their efforts if they would arise to the opportunity which confronts them. "We can do it if we will."

Listen to Miss Abernathy writing from Chefoo, China: "We have secured an ideal location for our school building, but we have no house. One lady has given five dollars and that, I think, is every cent we have on it. We can get the pupils—they are clamoring for admittance. Surely if the dear ones in the home land could see and feel the need as those on the field do the money would come, maybe in nickels and dimes, but it would come. Pray the Master to give us buildings such as He would have this school in." Rev. R. E. Chambers says: "I am still fully persuaded that Christians are now offered opportunities in China that surpass those offered in any other part of the world—opportunities that will be largely lost if there is undue delay. Oh, that God's people may have a true vision of the needs of this Empire at this time of crisis!"

Can we turn a deaf ear to the cry of these workers at the front and above all can we fail to satisfy the

expecting Christ? He expects to be satisfied. He expects us to go into all the world and preach.

Restless millions wait
The light whose dawning maketh all things new;
Christ also waits, but men are slow and late;
Have we done what we could?
No? I? Have you?"

Christ says: "If ye love me ye will keep my commandments." Brother, sister, do you love Him? When you do not obey His command, "Go" men have a right to question your love for Him. Those who are solicitous about the salvation of the heathen have cause to be concerned about professed Christians who with Christ's command ringing in their ears and the heathen world before them, are so careless and indifferent.

The command is equally binding on all Christians and it should cost all alike to serve God. Christ did not intend when He gave His command for some Christians to sit down, fold their hands and enjoy the blessings of the Christian religion and still others to leave home and loved ones and endure the hardships of missionary life. He called on Mrs. Judson to give up her own children for the sake of the poor children in Burma, Brainard to turn aside from a prosperous position on Long Island to give his life to work among the scattered bands of Indians on the western plains, Williams to go among the savages of the South seas and evangelize the lowest heathen and Moffat to give his life to evangelize the degraded natives of South Africa. How Jesus would have you all go as missionaries, but He does not want all to have that desire for souls, that degree of consecration that led these to leave ALL to follow Him. If all would work and pray alike then all together could carry sheaves to lay at His feet and together praise Him forevermore. "As His share is set south down to battle, so shall his share be that which he hath by the baggage; they shall share alike." If ever accomplish anything in His name, the greater portion of the reward shall belong to that man of God who paid my expenses while in training and to the friends and loved ones who have helped to make it possible for me to give all my time to the work.

Has it ever really cost you anything to serve God or have you been giving Him that which was worthless to you and kept back the best for yourselves? It is going to take our best to win this world to Christ and to bring to our hearts that peace of God that passeth all understanding. I speak as one who has come to know something of this peace, and I would not take the world for it. It is for every one who will embrace Jesus Christ and live for Him. Young people with the talents God has given you, and elder ones with your time, money and efforts, go into the Savior's presence, shut out every earthly sound and ask Him to whisper His message for your life. Then give your lives as a thank offering and serve Him until "the kingdoms of this world are become the kingdom of our Lord and His Christ."

THE CRY OF TEN CITIES.

During the conventional year of the Southern Baptist Convention which is now about to close it has been my duty and privilege to hold or help hold meetings in ten of the large cities of the south, as well as in many smaller places. It seems to me that nothing will open the eye and heart more to the needs and claims of home missions than to get right into the hearts of these cities.

Be it far from me to say that only the cities cry for and need help. There are many small places, even country and frontier places that need and deserve help just as much as the cities. But in this message do I want to present the city's cry.

The ten cities to which I refer are Houston, Austin, Fort Worth, Kansas City, Memphis, Birmingham, Atlanta, Baltimore, Washington and New Orleans. To see within one year the heart and life, the sorrows and needs of ten such cities will leave

an impression from which one can never get away. These ten cities aggregate a population of over two million people. Now, let us further remember that these cities are only a few of many others of the same type. In these cities, as in others, our home board has been for years, and is still doing vigorous and successful work. Some people might not see the needs nor understand the needs of home mission work in these cities, but these could not include the man who has done work at the very heart of these populous places. I have turned away from each of these cities with a heart that loves them more, and a life that wants them to have more of our help. Even if there were ever a time when home missions were not needed, one thing is clear as the blue sky above us, and that is that time is not now. The growth of these cities in the past ten years makes a place for our home mission work in them, even if that place did not exist before. Instead of the circumstances and conditions growing beyond the needs of the home mission board, the need has grown beyond the present ability of the mission board. In these ten cities alone we could wisely and well spend every dollar and every effort of all our home board's work, at present.

The cry is then from these cities for larger endeavors of our Southern Baptists through our home board.

For what then do these cities cry? I can answer that question, because my ear has heard the petition this year.

First of all, there is the cry for more churches in these cities. Our board ought to be so strengthened as to make it able to establish new churches in every city about which I am writing. The last ten years have marked a tendency for people to move out into suburbs and residential portions. When there is no Baptist church there, then we lose our people to the denominations of that locality.

In the second place, there is the cry for church buildings. In some of these cities we will hopelessly lose out unless we can have more and better buildings.

Then there is the cry for more preachers. So few of God's prophets in these great cities compared to the population. Our men feel lonesome and crushed under the unmanageable task because they be so few.

Then there is the cry for more evangelistic work. In most any of these cities in question we could have, and ought to have, remained for the whole twelve months after getting the work opened up and getting the ear of at least some of these people.

These are the appeals of our home mission fields. Can we return a dull ear to these walls?

We must remember that foreign missions, education, hospitals and all other of our work depend upon the well doing of home mission work. I really and conscientiously believe that our home mission board is the greatest force for bringing Christ to the world that exists on the globe today.

May I not ask that in these closing days of the conventional year that every church and every member of each church hear the cry of these and other cities and help us to go to the convention out of debt?

We are now entering upon a new and greater period of material prosperity, which mean that another ten years will mark greater growth in our southern cities than ever before.

We must cast our home mission work upon a basis worthy the task in hand. I love the cities. I have seen their needs, and have heard their cry for help. These will not cease to ring out to our hearts.

Today I turn temporarily from my evangelistic work to make a tour of some churches to ask money for home missions. May we not all pray that these churches, and all other churches of our convention, will do their duty in the sight of the field's needs and of God's call?

Fort Worth, Tex.

LUTHER LITTLE.

WHO WANTS TO GO TO LOUISVILLE, KY., MAY 12TH.

On Tuesday, April 27th, the board of directors will meet in Montgomery to appoint the remaining messengers to the Southern Baptist convention. Churches entitled to representation should appoint messengers at once and inform the secretary of the mission board, so their places may be reserved.

Any church or society contributing to the home, foreign or Sunday school boards will have the first right to a place at the rate of one messenger for every \$250 contributed from May 1, 1908, to April 30, 1909. If the churches do not claim this right the directors will appoint messengers, as they will for the fractional sums from the state at large.

Messengers appointed by the association need not communicate with me. They will get their certificates direct from the secretaries of the convention. In another column will be found the membership article from the constitution of the convention.

Last year Alabama was entitled to 189 on the basis of contributions. There were present 122. On the associational basis we were entitled to 54. There were present 18. This year we will have a full delegation because Louisville is easy of access and in every way it will be a pleasant trip. Because so many will want to go, no cards can be sent out until the 27th. That will give the brethren two weeks to get ready. The names should be sent in at once, so they may be filed.

How many will we be entitled to? That depends. Surely we are not going to allow the number to be less than last year. If we make a 25 per cent advance we will be entitled to 236.

W. B. CRUMPTON.

Montgomery, Ala.

Art. III. The convention shall consist (1) of brethren who contribute funds or are delegated by Baptist bodies contributing funds for the regular work of the convention on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the convention; (2) of one representative from each of the district associations which co-operate with this convention, provided that such representative be formally elected at the annual meeting of his district association and his election certified to the secretaries of the convention, either in writing or by a copy of the printed Minutes.

DO YOU WANT TO GO TO THE SOUTHERN BAPTIST CONVENTION?

I hope you do. It will be a great trip. If you fail to get on as a messenger, go any way. You will enjoy the good fellowship. That alone is worth it all. Then you can look on the greatest Baptist gathering in the world and hear all the discussions. You will see and hear our greatest men. You can visit the Southern Baptist Theological seminary, the greatest institution of the kind among Baptists on earth. You can see Kentucky at the time of the year when it is in its glory.

Will You Be a Messenger?

You don't have to give \$250 for a seat. But your seat will represent that much money, given by hundreds of small contributors all over the state. I know you will not ask to be appointed if you haven't done your best. You wouldn't feel good unless you had.

The anti-missionary element is entirely eliminated at last, thanks to the money basis. The fathers knew the spirit of the Antis. They were bitter and harsh. If they could have captured the convention at any time, as politicians used to capture conventions, they would have voted every secretary out of office, they would have changed the location and policy of boards and dumped the Theological Seminary into the Ohio river. The fathers were wise to fix it so this could never be. It is as it should be. What does an anti-missionary or anti-board Baptist want membership in a missionary body for? We are free now, so are they, and all ought to be lovely.

W. B. C.

ALABAMA BAPTISTS AND PRESENT HOME MISSION NEEDS.

The time draws on apace when the Southern Convention will come and another fiscal year of our conventional work will be closed.

It is an exceedingly unfortunate thing that in our Southern churches we have fallen into the habit of waiting almost to the close of the fiscal year before we go to work to provide for the missionary apportionments of the year. It is to be regretted that it is still our habit, as a denomination, to come into the last month of the year with only about one-third of the money apportioned for home and foreign missions raised and with the necessity of trying to raise the amount for these two great causes under high pressure and in a few brief weeks. But we will have to do it this way until we can, in the churches, become educated into a better way—namely, that of providing the money for our mission work all along during the year.

The Southern Baptist convention instructed the Home Board to lay out its work for this year on the basis of \$325,000. On the 1st of April, just passed, only \$110,217 of this amount had been received at the Home Board office, leaving a balance of \$214,783 to be raised within thirty days, if the denomination is to raise the amount for home missions that was apportioned and that the board needs with which to close its work. The amount which was apportioned for Alabama for the year was \$35,000, the amount which had been received up until April 1st last was \$10,361, leaving a balance of \$24,639 to be raised among the Alabama churches during this present month, if Alabama is to come to the year-end with her entire apportionment for home missions.

Brethren of Alabama, pastors, elect women and all laymen that will hear, may we lay on your consciences the great needs which confront the Home Mission Board. Never were the opportunities granted to do a large home mission work. In fact, they were never before so great. Never have the labors of the missionaries of this board been more abundantly blessed. Never were the students of America's religious needs more a unit in their conviction that the future weal of America is wrapped in a large and broad policy of home missions. May the Lord enable our people to see and give them hearts to understand, and readiness of spirit to respond even now to the deep needs of the Home Mission Board by large and liberal gifts.

THE CRUSADE AGAINST CONSUMPTION.

Within the past four months the churches of over 100 different cities in the United States, all the principal religious denominations and several interdenominational societies, have united in a campaign against consumption, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis.

The religious campaign is not only undenominational, but it is also interdenominational. The Young Men's Christian Association, for instance, has started an active crusade against tuberculosis. Through its physical department instruction is being given concerning the nature and dangers of consumption to all of the men and boys who come under that branch of the association. Educational lectures are also being held in many of the associations, and in general the campaign against tuberculosis is being linked with the general crusade for a sound body and a sound mind.

This campaign among the churches and religious organizations is only a special instance of the widespread interest in tuberculosis, which has enlisted within the last year the efforts of such organizations as schools, labor unions, women's clubs, commercial institutions, state legislatures, the press and almost all of the organized civic and social societies. By all of these organizations one sermon is being preached, namely, that consumption is a communicable disease, that it can be prevented, and that it can be cured by fresh air, rest and wholesome food.

THE ALABAMA BAPTIST EDITORIAL

ONLY TWO SUNDAYS MORE

The pastors and churches have only two Sundays to make good for home and foreign missions.

Alabamians will be in Louisville in large numbers at the meeting of the Southern Baptist Convention. If they want to hold up their heads they should see to it that our gifts for home and foreign missions do not fall below the 25 per cent advance.

Can the Baptists of Alabama afford to raise no more than last year?

Can we afford to give less than the 25 per cent advance?

Brother Crompton Anxious.

I am wondering what remains for me to do to insure the glorious close of the campaign for home and foreign missions. It seems to me the arguments are all in and we need only to await the decision of the jury.

The Baptists of Alabama are on trial now and they are the jury, too. Many a time they have done great things at the last. Last year in the last two weeks \$21,000 came in. If we could only have \$30,000 this year.

W. B. C.

HOW ALABAMA STANDS.

April 8th:

For Home Missions, \$13,127.

Short of last year's gifts, \$5,385.

Short of the 25 per cent advance, \$10,013.

For Foreign Missions, \$15,327.

Short of last year's gifts, \$12,928.

Short of the 25 per cent advance, \$19,991.

To be even with last year we must raise in the next two weeks for the two boards, \$18,313.

To make the 25 per cent advance we must raise in the next two weeks for the two boards, \$30,004.

CAN WE DO IT? YES!

WILL WE DO IT? ! ? ? WHAT DO YOU SAY?

THE ANTI-SALOON LEAGUE'S POSITION.

Elsewhere we publish a brief statement concerning the "Commission of Inquiry on the Alcoholic Liquor Traffic," which was brought before the last congress, and which the Anti-Saloon League, by the unanimous action of its national committee, instructed its legislative superintendent to oppose. This statement gives some of the reasons why this action was taken. Dr. Baker, the general-superintendent, says:

"We anticipated it would elicit criticism from strong friends of temperance who had worked for this sort of legislation for many years, but we felt that the harm that would come from the appointment of such a commission at this time was more to be dreaded than the criticisms that might be made against the League. We will not enter into any controversy with our friends of temperance reform because we concede the sincerity of all, but we were in possession of information which can not wisely be referred to here, that made it incumbent upon our organization in the interest of the cause we represent to take that stand. It will require only a little time to demonstrate the wisdom of that action."

The sixteenth annual session of the Young People's Baptist Union which was called to order by the president, Thomas J. Wingfield, the consecrated young lawyer, of Birmingham, whose untiring efforts have been largely instrumental in keeping the B. Y. P. U. spirit alive in Alabama, was the best yet held in the state. Too much praise can not be given to President Wingfield, Secretary-Treasurer Davidson

and Harry Dearing, chairman of the executive committee, and the committee for the work which they have so unselfishly done for the young people of Alabama. Rev. J. W. O'Hara, who so ably reported the sessions for several of the dailies, well said in his concluding letter to the Birmingham Ledger: The convention has been characterized by perfect harmony, earnest effort, strong addresses, sociability and an enlarged vision. All go home resolved to be better Christians, better church members, better unioners, better workers in the Lord's vineyard.

We had the pleasure of being present part of the time and found that the B. Y. P. U. is determined to play its part in our denominational work in a way which ought to cause our pastors, deacons and people to give them every encouragement. We have great hopes for the union and pray God's blessings upon all the unioners.

THE LARGEST STANDING ARMY.

The largest standing army is the Sunday school army, for we find more than 26,000,000 people of 53 evangelical denominations, representing practically every civilized country and nation on earth, studying the same verses of the Bible, on the same day, fifty-two times a year in America, then more than 15,000,000, representing thirty denominations who study the same Sunday school lesson each Sunday. In Alabama there are according to the 1908 report 211,000 white people studying the same verses in the Bible each Sunday in Sunday school. Back of all this there is of necessity a great organization.

First, the World's Sunday School convention, which meets once every three years. Its next convention will be held in Washington, D. C., May 19-24, 1910. Next is the International convention; this also meets once each three years. The next meeting of this organization will be in San Francisco in 1911. The next in succession is the State Associations. Each state in the Union and many provinces of Canada are organized. Next county organizations, Alabama being the best organized state in the South, has each county in the state organized, with president, secretary and other officers. After the county comes the district organizations, then the individual Sunday schools with their classes, and lastly the individual members.

Just now the leading Sunday school workers of the state are looking forward with keen interest and much anticipation to the twenty-sixth annual state convention, which will meet in Montgomery April 27, 28, 29. Some of the best Sunday school specialists of America have been secured, and Montgomery is preparing for and expecting fifteen hundred delegates, representative Sunday school workers, from every county in the state. Special railroad rates.

DISTRESSING CARELESSNESS.

A brother connected with the orphanage writes: "We have been getting some replies like this to our appeal to the Sunday schools: 'Our school has been taking a collection for the orphanage once each month,' and often upon investigation we find that perhaps not a dollar has come to us. There is no question in my mind but that our mission and all other boards are being treated the same way. A collection is taken and in place of the treasurer sending the money along, he puts it into the general fund; the church forgets it and the treasurer ditto, and that's the last of it."

The brother is right. The mission cause has lost by this sort of carelessness thousands of dollars. In some cases the money was paid over to parties who never sent it in. We don't charge dishonesty upon anybody, but the worst sort of carelessness. In some cases it borders dangerously near the line of dishonesty. What are we to do about it? There is only one business-like way, and every church, Sunday school, society, board or association ought to adopt it. The treasurers ought to make quarterly or annual reports, duly audited by competent parties. The treasurers ought to insist upon their accounts being audited. It is for their protection.

W. B. C.

FROM TUSCALOOSA.

L. O. Dawson.

The Tuscaloosa church has been leading rather a strenuous life for the last several years. Feeling the need of a rest some weeks ago it gave the pastor quite a little vacation, and to make sure that he should take it, put the money in his pocket to pay all expenses. So much did the change seem to help the church that it took even more heroic measures on last Sunday night by voting the pastor a year's vacation, proposing to keep his salary paid in full if he would only stay out of town as much as possible. Now the pastor of the church has always had rather a tender feeling for his people and is willing for them to have anything they want, but he does not believe that they deserve so long a rest, and he will see to it that everything is working along as usual before very long. As for the pastor, he is doing the hardest work of his life trying to loaf. Splitting rails is a picnic compared to it. He has had experience in both and knows whereof he speaks.

All joking aside, I would love for the brotherhood to know that there is one church—and doubtless others—capable in heart and spirit of doing so beautiful a deed. I have always believed that in point of opportunity for service Alabama's greatest church is unquestionably in Tuscaloosa. In its Christlike spirit its pastor gratefully records the opinion long held by him that it is one of the greatest in the state. The work of the church is moving along splendidly, with the help of visiting brethren whose sermons are praised by all the people, and under the leadership of a board of consecrated deacons. There were nearly 600 in Sunday school on last Sunday's rally day.

A Key of Gold.

The two new buildings at the University are nearing completion. These are the first of a number for which an appropriation of half a million dollars has already been made. More and more is the university becoming a prime factor in the life of our state, and more and more is it becoming a matter of supreme importance for our people to make their influence felt in the great institution. Baptists have not now and never have had their just share of representation on its faculty, but for all that no church has a greater influence among the boys. The key, the blessed golden key to the situation is the Central Female College. As long as boys and girls are what God made them, and so long as the Central sends its procession of young women into the Baptist church, just so long will that church find its power for good multiplied among all the young lives that center in and around Tuscaloosa. I wonder, oh, I wonder, if the Baptists of Alabama know the immense value of this plant that has cost them so little!

This resolution was adopted by the Tuscaloosa Baptist church on Sunday evening, April 4, 1909, by an enthusiastic rising vote, in which vote a very large mixed audience from the city heartily joined.

ROBISON BROWN, Church Clerk.

Whereas, our church has observed with sorrow that for some months our beloved pastor, Dr. L. O. Dawson, has not been enjoying robust health, and whereas, we realize that the present condition of the pastor's health has been produced by his long, faithful and unsparing labors for our church and community and by his tender sympathy for and affectionate interest in the afflictions and welfare of all of our people; and whereas, our watchful and honored deacons, appreciating this fact, have unanimously recommended to the church that we grant to our pastor a year's leave of absence on full pay, with the free use of the parsonage; and whereas, this thoughtful action of our deacons meets with our most hearty approval; therefore, be it

Resolved by the Tuscaloosa Baptist church, That we do now freely give to our beloved pastor a 12 months' leave of absence on full pay, and do also give to him the free use of the parsonage.

Be it further resolved, That we assure our pastor of our love and sympathy, and that we shall daily

approach the throne of grace in an earnest petition that he may have a perfect rest with freedom from all responsibility, and may in due season be restored to us in full strength and vigor.

Be it further resolved, That during our pastor's absence we will show our appreciation of him and our desire to relieve him of all responsibility for the church's work by ourselves, as individual members and as a united church, loyally and earnestly doing our part of the Lord's work in this vicinity.

WORKING TOGETHER.

The Alabama Baptist will succeed in its mission as an up-to-date religious newspaper and an exponent and defender of New Testament doctrines and church order chiefly through the interest and co-operation of its present readers.

Now, if you like the Alabama Baptist, if you believe in it and in the work it is doing for the cause of Christ and for the maintenance of our Baptist principles, tell your friends about it and urge them to take it. We will gladly supply you with copies to send them of any issue you specially like; or, better still, send us the names and we will send the copies.

Many laymen and women could extend the influence of the Alabama Baptist by making gifts to friends on the \$1.00 offer to January, 1910. There can be no better way to keep our people well informed regarding the life and progress of our denomination.

Pastors can aid materially by helping us, or by co-operating with some active member of their church in making an energetic canvass among the families of the congregation on the \$1.00 offer. Many pastors have volunteered to aid in such a canvass. Others have done the same in the past, and many more might do so, to their own and their people's advantage.

Co-operate with us in thus enlarging the field of the Alabama Baptist.

Will Help.

These have sent in their names this week:

- Rev. B. W. Mathews, Lineville.
- Rev. C. J. Pike, Cropwell.
- Rev. C. German, Rockford.
- T. U. Crumpton, Maplesville.
- Rev. L. M. Bradley, Selma.
- Rev. J. A. Smith, Blowhorn.
- Rev. J. M. Salley, Gadsden.
- Rev. S. W. Clements, New Lexington.
- J. K. Turner, Cullman.
- Rev. L. A. Weathers, Covin.
- Rev. J. H. Creighton, Whatley.
- Rev. W. H. Connell, Stanton.
- Rev. P. M. Callaway, Suggsville.
- Rev. J. L. Busty, Calera.
- Rev. F. W. C. Bice, Billingsley.
- M. S. Sessions, Dadeville.
- Rev. E. P. Smith, Carrollton.
- Rev. J. E. Merrill, New Decatur.
- Mrs. M. A. Ramsey, Ohatchie.
- Rev. J. P. Hunter, Opelika.
- J. P. Handley, Double Springs, R. 2, Box 23.
- Rev. C. S. W. Paulk, Cloverdale, R. 1.
- Rev. P. L. Moseley, Chancellor.
- Rev. R. B. Arnold, Clio.
- Rev. W. R. Thomas, Scottsboro.
- Rev. John L. Ray, Albertville.
- Rev. A. C. Yeargan, East Lake.
- Rev. A. P. Majors, Fatama.
- Rev. W. T. Churchwell, Chepultepec.
- Rev. F. M. Woods, Clanton.
- Mrs. W. H. Wood, Woodlawn.
- Rev. George E. Brewer, Notasulga.
- Rev. A. B. Metcalf, Albertville.
- Miss Viola C. Norris, Lafayette.
- Rev. M. W. Lanier, Rockford, R. 3.
- Rev. H. S. McMillan, Newton.
- Rev. J. A. Beal, Dadeville.
- Rev. C. L. Upton, Skirum.
- Rev. C. W. O'Hara, Columbiana.
- Rev. J. E. Deer, Roberts.
- Rev. J. A. Séay, Louisville.

DR. MONTAGUE'S TRIP NOTES.

Again on Thursday, April 1, my unpleasant but helpful friend, the alarm clock, stirred me at 4:20, and in few hours I was giving Rev. and Mrs. G. L. Yates, of New Decatur, receipts for their endowment payments to date in their home in the town of above name.

Then Brother Yates and I in a buggy furnished at no cost, drove around gathering endowment payments or promises to pay in thirty days. If the friends who pledged for endowment realized two things, they would pay, if they had to borrow money to do so. The first thing is that Howard college, relying upon promises, in nearly every case backed by a bond, made its arrangements to develop more widely and entered into obligations which must be met. In the second place it is humiliating to us to say to Dr. Butterick, executive secretary of the general education board of New York, "Many Baptists of Alabama will not redeem their pledges."

How a man or a woman can make a promise to pay within a certain time and then pay not a dollar is to me a mystery.

We came near losing Brother Yates recently. The First Baptist church of Pine Bluff, Ark., made every effort to induce him to come to them, sending two leading members to New Decatur, telegraphing and in every way urging him to accept. He preached once for the Arkansas church; his own people at New Decatur deluged him with telegrams begging him not to leave them. I happen to know much of this matter, as kinspeople of mine in the Pine Bluff church wrote me to urge my offices in moving Yates. We have kept a brave, popular, eloquent man and preacher in Alabama.

Dr. Gordon has done a great work in Decatur building and practically paying for one of the neatest, handsomest churches in Alabama, and that within a few months; and he is chairman of the building committee.

A fact worth remembering is that burdened with obligations to pay for their beautiful house of worship the members of his church have paid also every dollar pledged for the current support of the college, and one of his members, Brother S. S. Broadus, has given an extra \$100. Yours fraternally,

A. P. MONTAGUE.

FEED YOU MONEY.

Feed Your Brain and It Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly and failed to masticate my food properly.

The result was that I found myself a few years ago afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

I found that I was at once benefited by the change, that I was soon relieved from the heartburn and the indigestion that used to follow my meals, that the pains in my back had ceased entirely.

My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had gradually, but none the less surely, been restored to normal efficiency.

Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness, which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." "There's a Reason."

Read the little book, "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.

"PLANS" FOR SUNDAY SCHOOL WORK.

I have been an assiduous student of the Bible all my reading life. I have found no plan for any kind of Christian work except truth. The question may be asked, "What is truth?" This interrogation was propounded by Pilate to our Lord. He said he was truth. Truth means the ideas of God conveyed to human minds in the language of the Bible, on the basis, as a fact, that all ideas are conveyed by the use of language. A repudiation of the ideas thus conveyed is a repudiation of the knowledge. The difference between human knowledge and divine knowledge on the basis stated is the former is imperfect, the latter perfect. There are a lot of Sunday school (?) workers parading around over the country going crazy about the plan for Sunday school work, and making a strenuous effort to run everybody else crazy with them. They remind me of Jeroboam, who kept the ten revolting tribes under his rule by setting up idol-worship in Bethel and Dan. They were finally lost, and the fact stated was their starting point. Judah made effort to imitate them, and went into a long captivity. It is said a number of times that Jeroboam caused Israel to sin. These Sunday school plan performers have substituted plan for truth. Their own words prove it. They say their purpose is "not to discuss doctrine," but "plan." Whose plan—theirs or God's? Theirs, of course, for God's only plan is truth. Doctrine, of course, is truth. On a certain occasion when I was pouring "hot shot" into the foolishness in question a "crazy" brother remarked in defense of the plan business that he was a dry goods merchant, but he could and would gladly accept plans of business from a hardware or a drug man. I said yes, but what about the hardware, and the drug man objecting to your selling your goods on the principle that you plan fellows object to doctrine? Don't any of us know he would balk there, and prefer his rights to sell his goods to the plans of the business men stated. My! How I do love to knock out all such foolishness. Plan without doctrine compares favorably with what a body of flesh would be with no bones in it—amount to nothing whatever for any purpose. I saw a Baptist (?) plan brother up once with a cloth black board making funny pictures, etc., and saying funny things with a lot of funny, weak-minded people sitting around laughing "to kill," and that was all there was in it. Every now and then he would yell out, "I am a Baptist." Had he been a Methodist, I judge he would have said, "I am a Methodist." They have to do this to keep from spoiling their plan, as it is to enlist all denominations without regard to truth. They remind me of a class of boys who took a course in bugology. They finished, and the professor gave them a diploma of graduation. Their proficiency suggested a puzzle to the professor. They took the head of one bug, the legs of another, the wings of another, etc., till their artificial bug was com-

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that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands. I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

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

Dr. DeWitt's Liver, Blood & Kidney Cure

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

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

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like hungry anglers if you use the MAGIC-FISH-LURE. Best fish bait ever discovered. Keeps you buying them out. Write to-day and get the box to be introduced to agents wanted. J. F. GREGORY, Dep. 69, St. Louis, Mo.

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You need our New Perfect Egg Separator, and we will send it FREE with our Handmade Lard. New 1909 Illustrated Catalogue of necessary up-to-date Household articles. The separation of the egg is perfect. Not a drop of the white remains in the separator, and the yolk is left perfectly unbroken. We will send the Egg Separator, Lard, and Catalogue of our Free Premium Plan with Beautiful Illustrations, on receipt of 12 cents, stamps or silver, to pay postage.

BAINBRIDGE SUPPLY CO.,
614 Bainbridge St., Brooklyn, N. Y.

plete. They took him to the professor with the complaint that he had not perfected them in the science, demanding an account of the kind of a bug they presented him. He inspected it closely and critically with the retort, "Boys, this is what I call a humbug of the most glaring type." This illustrates the plan proposition, without truth, according to the contention of the promoters of plan only. The following is what the Lord says: "Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things which are FREELY given us of God." (I Cor. 2:12.) "Which things also we speak not in words which man's wisdom teacheth." (I Cor. 2:13.) Truth will tear up their plans, they know it, is why they eliminate it by teaching plan, not truth.

The point with me is will the Lord be in anything, anywhere, his truth has to be cut out of for success? I say no! It takes patronage in money to keep the plan theory up. The idea is truth won't get it. Truly "the love of man is the root of all evil." Is it plan or truth that wins people to the Lord? Does truth need a plan for its success? If so, what plan is there, except to preach and teach it in the light of the Holy Spirit, according to divine requirements? If anything is left out of Revelation to make it complete, leaving room for the inauguration of a plan of any kind for its completeness, I want somebody to point me to the place, with the plan properly supplying the defect. The plan proposition is a repudiation of the official work of the Holy Spirit to "guide into the truth." We are taught that if any of us lack wisdom to ask God, and He will give it to us liberally without any upbraiding. I challenge anybody on the face of the earth to show me a single thing in all the Bible anybody is authorized to do work for God with except truth in the light of the Holy Spirit. The plan theory is a fine thing to get a lot of idle spectators together with, for the time, that is all. Get people together with truth, and they will stick, stay, work and accomplish for God. I want to see everybody with any sensible self-respect renounce the plan theory, take their Bibles, study them and get down in their church and Sunday school to work with them, and they will accomplish something that amounts to something. There are few things more disgusting to me than the plan parade business. The promoters of it are the only beneficiaries and that is in dollars and cents, directly or indirectly.

W. R. WHATLEY,
Alexander City.

OPENING OF THE FIRST BAPTIST CHURCH, DECATUR, ALA.

The beautiful new house of the First Baptist church, Decatur, was opened last Sunday, April 4th, when the pastor preached two splendid sermons to magnificent audiences that taxed the seating capacity of the building.

This historic old church was organized prior to 1842. The first house, a brick structure, was torn down dur-

ing the war between the States and used for barracks chimneys by the federal troops which occupied Decatur. The church worshiped then in such places as could be secured until 1881, when a wooden building was erected through the efforts of Rev. F. C. David, D. D., then pastor.

During the boom in 1887-92 when New Decatur sprang up, Rev. W. M. Blackwelder, D. D., then pastor, proposed organizing the Baptists in both towns and erecting a suitable building in the center of or near the dividing line of the two towns, to be known as the Central Baptist church, but the plan was not consummated and the Central New Decatur was organized by him, which took much of the strength of the old First church.

Among those who could not consent to leave the Old First were thirteen faithful saints who held on amid all the discouragements, and though not strong financially, they managed to secure the services of such able pastors as Rev. Joseph Shackelford, D. D., Rev. A. J. Preston and others.

In 1905 Rev. A. A. Hutto took pastoral charge and for two and a half years served most acceptably, gathering in some fine material, thereby adding great strength to the membership.

In August, 1907, the church called Rev. Myron W. Gordon, then pastor at Brewton, and he accepted on the condition that the membership heartily pledge him their co-operation in the erection of a new and suitable house of worship. Accordingly he began his labors in October. A building committee was immediately appointed composed of the pastor as chairman, W. H. Aycock, F. R. Beason, S. S. Broadus, W. W. Garnett, J. T. Jones, J. W. Jenkins and E. L. Simpson. Plans were soon arranged, subscriptions secured, a beautiful lot in the heart of the city purchased, and contract let. In August, 1908, the corner stone of the building was laid.

The membership has stood nobly by Pastor Gordon, who with great wisdom and consummate skill has led them on to accomplishments which surpass their most ardent hopes and fondest dreams.

The new church is built of press brick and stone. It has a seating capacity of 600. Sunday school auditorium, six recitation rooms, large double parlors and pastor's study.

The plant has cost about \$24,000. A splendid organ costing \$2,400 will be installed in May, making the entire cost of the equipment \$26,400.

There is some debt on the church at present, but the membership has arranged to liquidate all indebtedness by July 1 and dedicate it clear of all encumbrances.

During Pastor Gordon's administration sixty-two members have been added to the church and contributions to missions and benevolences have largely increased. All hail to this princely pastor and his heroic people.

G. L. YATES,
Central Church Study.

Dr. J. S. Dill, who is at Battle Creek, Mich., writes that he is improving every day.

A JELL-O Dessert



JELL-O MARSHMALLOW.

Dissolve one package Lemon JELL-O in one pint boiling water. Just as it begins to stiffen, drop two dozen white marshmallows into the JELL-O. Pour in a mould and when firm decorate with marshmallows and serve with whipped cream.

Jell-O is made in seven delightful flavors. Each costs 10 cents and makes dessert for six persons.

All grocers sell it.
Illustrated Recipe Book, free.
The Genesee Pure Food Co., Le Roy, N. Y.

Easily Earned

THIS MAGNIFICENT SIDEBORD worth from \$25 to \$50 in any furniture store. Height 76 in., width 48 in., depth 24 in., made from solid white quarter-sawn oak, elaborately carved and highly polished.



by hand, golden oak finish, with high glass double top, with shaped & moulded edges genuine French bevel plate glass mirror, size 18x30 inches; swell front top drawers, one being partitioned and lined with plush for silverware, each drawer has lock and key, heavy solid brass trimmings, ball bearing castors. An unusually massive and rich looking piece of furniture that would grace any home. All you have to do to secure it is get up a small cash order among your friends and neighbors for our standard high quality Toilet and Laundry Soap, Perfumes, Hair Powder and Hair Cream.

NO MONEY REQUIRED.

Free Extracts. WE FURNISH SAMPLES FREE. No pay charges. Our plan is easy, new and so simple that you can understand and do the work. We also offer as premiums over 150 other useful and valuable articles, including Sewing Machines, Dinner Sets, Parlor and Bedroom Suits, Rockers, Lamps, etc., etc. Send for our FREE handsome Premium Catalogue and other printed matter, explaining fully our liberal terms and wonderful offers. Don't wait, but write to day before you forget it.

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74-80 No. Desplaines St. Chicago, Ill.

A Dead Shot on Ring Worms.

Wynacking, N. C., June 2, 1908.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Enclosed you will find \$1.00 for which please send me at once Tetterine. It is a dead shot on ringworms. Yours truly,
W. S. Dudley.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Bolls, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

THE SAVINGS BANK

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

BIRMINGHAM TRUST & SAVINGS COMPANY

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

From Greenville.

Some of our people are full of earnest curiosity concerning the unusual interest manifested in the Greenville Sunday school work, wondering if it will be a very short lived affair. Convictions means—it means conviction! It means having an absolute internal certitude; and many other people are of the opinion that the present meritorious work which is well adapted to force a person's attention will be brought to a fine standard, for the aim is directed toward making this school as ideal as it is possible to make one. Be that as it may, in a telling service on April 4th proof was given that the work is free from triviality. We can not but feel pleased with the first quarter's record of this year. Fifty-eight attained to the honor roll and 129 new pupils were received, a gain of 83 per cent, making an active membership of nearly 300. We would not neglect to appreciate truly our Sunday school pastor, Dr. W. M. Blackwelder, and our superintendent, Prof. C. B. Gamble, who has been at the head of the school only three months, yet there can certainly be no more efficient superintendent in the state, for in truth he has already shown himself to be a Sunday school genius.

Rev. E. M. Stewart, of Lafayette, a former member of the school, was heartily welcomed to the service and he made a very effective talk on the Sunday school as a force.

KATE M'MULLAN.

Greenville, Ala.

Good Meeting at Montevallo.

We closed our sixteen days' meeting Monday night, March 29th, with fifty-one additions. I have never heard more forceful or more spiritual preaching than Brother Barnard did while here, and our people nobly responded in every way. It was specially gratifying to see how devotedly the young people worked. Our all-day services Sunday, 21st, will never be forgotten by many who spent the day at the church without dinner in a continuous service. Some of our people asked that we spend every Sunday that way, it was such a glorious day. Brother Barnard preached much doctrine in a most convincing way and yet judiciously. Many of our people who disliked that kind of preaching before were completely convinced that it ought to be done and they liked it. God has blessed Brother Barnard with evangelistic gifts abundantly. Any pastor wanting the best evangelist in the world to give a mighty spiritual uplift and to strengthen the Baptist cause and make stronger the bond between pastor and people can not do better than get Rev. J. E. Barnard, of Cartersville, Ga. Since coming to Montevallo less than two years ago we have received members and the net growth has been from 150 members to 239. We are now planning for a new house of worship. Fraternally, W. W. Lee.

Rev. J. M. Smoke has accepted the care of the Twenty-first Street Baptist church, North Birmingham. Bro. Smoke is an old friend whom we welcome to the Birmingham district.

PERSONAL & OTHER NOTES

From Covin, Ala.

I am so grieved at the condition of this community, and especially the church, Rockmount, which baptized me and a little later licensed me to preach, and has been a live church for fifty or sixty years up until two years ago, when she built her a good house worth \$1,000, and just as soon as it was erected the church has failed to secure a supply that could keep the flock together, and they have forsaken assembling themselves together and the Baptist cause here and the cause they have represented, and which ought to be represented today, is trailing in the dust. I have been here only two months from Columbus, Miss., and I am sorry to say wife and I are trunk members now and don't know how long we will be, as we live one and one-half miles from a dead church and four miles from Fayette and have no way to get there. I ask the readers to join me in prayer that God may send a godly man with a God-sent message to perishing and sleeping men and women, who may be awakened to a full sense of their duty and put on the holy armor of the Lord and march forward as we are commanded, in Christ Jesus our Lord. Yours for the cause, L. A. Weathers.

Dr. James M. Gray, dean of the Moody Bible Institute, and Dr. A. C. Dixon, pastor of the Moody church, Chicago, have united in a call for a conference on Summer Evangelism and open air work, to be held May 12 to 14, 1909. Dr. R. A. Torrey, Dr. Arthur J. Smith in charge of the tent campaign in New York city; Miss E. Stafford Miller, the Australian evangelist; Melvin E. Trotter, the leader in Rescue mission work; Rev. H. W. Pope, Mr. Hugh Cork and other representatives of the International Sunday School Association, the different Young People's Societies, the brotherhoods and adult Bible class movements are to participate. The hope is not only to stir Chicago on the subject, but also the other cities and towns in its neighborhood within a radius of 200 miles.

Rev. C. L. Wilson, of Mississippi, has been called to and accepted the pastorate of First church, Blocton, Ala. He began his work there the 1st of April and has a great field. Brother Wilson is prominent in ministerial life, being a descendant from a long line of Baptist ministers; his wife also having the same noble heritage. May the Lord bless this noble young pastor and his companion and make them a blessing to the work at Blocton and in all Alabama. You see, he is beginning right by subscribing for the Baptist immediately. Yours for Christ and His cause.—A. C. Yeargan.

(We welcome Brother Wilson and his wife to Alabama and pray God's blessings upon them in their new home.)

The Council and Commons of Marion Institute extend to you a cordial invitation to be present at their annual government exercises Sunday, April 11, 8 p. m., in Siloam Baptist church. Sermon on Christianity and Citizenship by Rev. George B. Eager, D. D., of Louisville, Ky. Tuesday, April 13, 8 p. m., in the college chapel address on Education and Government by President George H. Denny, Ph. D., LL. D., Washington and Lee University, Lexington, Va. "For none of us liveth to himself and none dieth to himself."—Paul. "A nation as a society forms a moral person, and every member of it is personally responsible for his society."—Thomas Jefferson.

Pastor C. F. Aked, of the Fifth Avenue church, of New York, dedicated three babes the other Sunday morning. The parents made promises. The Examiner remarks: "It is better to maintain in their pristine integrity the ordinances we have rather than to fly to observances whose ultimate effect we know not of. Aked is an Englishman, you know. He is a smart Englishman."—Baptist Banner.

Rev. P. C. Barkley, recently of Bessemer, Ala., but now pastor at Plains, this state, is assisting Dr. J. A. Ivey in an excellent meeting at Leesburg. The meeting is continuing through the present week and Brother Barkley is doing some very acceptable preaching.—Christian Index.

Please change my address from Pratt City, Ala., to Thomasville, Ala. Kindly ask correspondents to take note of change in address. We have been royally welcomed by the good people here—pastor's home and premises spick and span, pantry well supplied, etc. Come to see us. Yours fraternally—I. A. White.

Resolution of Thanks.

The Baptist church of Ashford extends to the Ladies' Aid Society of Ashford their sincere thanks for the new organ they have presented us.—J. T. Pettigrew, for the church.

Dear Bro. Barnett: I wish to engage in evangelistic services for a few months, and that especially with country or small town churches.—S. M. Stone, Mobile, Ala.

Dr. W. P. Harvey brightened our office with a visit during the great Sunday school institute held here recently. Dr. Harvey is a great newspaper man in many ways and few men know the business side of religious journalism so well.

Rev. D. W. Morgan goes to Fayette for two Sundays, and serves Kennedy and Millport one Sunday each. We regret to lose this big, strong man out of the Birmingham district.

Sunday School Convention.

The Coosa River Baptist Sunday school convention will convene with Riverside church Wednesday and Thursday, May 5 and 6. We expect many delegates and invite friends and visitors. Riverside is easily reached, being on main line Southern railway, 40 miles from Birmingham, 20 miles from Anniston. All delegates and visitors are requested to send in their names that homes may be provided. Every one will be entertained free. Come, brother editor.—C. T. Caldwell, superintendent; J. W. Vesey, pastor, Riverside, Ala.

Please change my paper from Cuba, Ala., to Bond, Ala.—W. K. E. James.

In the Circuit Court of Jefferson County, Alabama. In Equity.

Rachel P. Russell Pelligren vs. Simon Klots, et al.

In this cause, which is a bill filed to remove the administration of the estate of J. Antoine Pelligren, deceased, from the probate court of Jefferson county into this court, and to sell the lands of said estate as set forth in said bill, it being made to appear to the judge of said court, in term time, by the affidavit of Richard B. Kelly, solicitor of record for complainant, that the name of the mayor of Annotte, department des Bas-Alpes, in the republic of France, is unknown to complainant, and that the names, ages and residence of the heirs at law of said J. Antoine Pelligren, deceased, if he had died intestate, are also unknown to said complainant, and neither can be ascertained on diligent inquiry, and that their residence, as he believes, is not in this state, and further that in the belief of said affiant, said defendants are over the age of twenty-one years; it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring the mayor of Annotte, department des Bas-Alpes, in the republic of France, whose name is unknown, and the heirs at law of said J. Antoine Pelligren, deceased, if he had died intestate, whose names, ages and residences are unknown, to answer or demur to the bill of complaint in this cause by the 15th day of May, 1909, or within thirty days thereafter a decree pro confesso may be taken against each of them.

This the 6th day of April, 1909.

A. A. COLEMAN,

Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said mayor of Annotte, department des Bas-Alpes, in the republic of France, and the heirs at law of said J. Antoine Pelligren, deceased, if he had died intestate, whose names, age and residence are unknown, are each required to answer or demur to the bill of complaint in this cause by the 15th day of May, 1909, or after thirty days therefrom a decree pro confesso may be taken against them.

This the 6th day of April, 1909.

WALTER K. McADORY,
Clerk and Register.

Revivals in Mobile.

The past month has been an interesting and profitable month for the Baptists in this old city. Nearly all our churches have engaged in concerted revival meetings. The other pastors will doubtless report their meetings so I will tell of our glorious revivals at Dauphin Way.

Our churches engaged in a week of prayer prior to March the 7th, when our meetings began. On the 8th Rev. Austin Crouch, of Woodlawn, came, and for two weeks he preached the old time gospel with great power, and God honored his word as he always does, and so far twenty-five souls have been added to the church and many others expected at once.

Crouch is a charming fellow. He delighted our people at once and grew in favor each day he labored with us. His general subject was Sin and Salvation. There was hardly a sermon, but in it the plan of salvation was explained and souls were saved constantly. For clearness of thought, for logical presentation and for pleasing, forceful delivery, Crouch has few equals anywhere. He is sound, sensible, and safe as an evangelist. In contending for the faith he is almost as strong as T. T. Eaton and in some respects stronger. We thank God for sending Crouch to Mobile. He made a good impression on everybody and made many friends for the Baptists. We are grateful to the saints at Woodlawn for the loan of this brilliant, able and gifted pastor.

Friday evening March 23 we broke ground for our new church. Governor Folk, of Missouri, that great Baptist reformer, was with us and addressed a large and representative audience. Crouch spoke and made a great impression and took a collection of over \$2,000 for us. Work on our new building will start next week and we hope to get in it by October. In eleven months we have received nearly fifty additions. We think our membership will grow faster when we get into our new house. Yours truly, E. L. George, Mobile, Ala.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father to remove from our midst December 24th, 1908, our beloved brother, Rubin James, who was a patient sufferer for several months, but God thought best to call him home, our hearts are sad and home seems desolate without his presence, yet we mourn not as those who have no hope, but as those that feel that our loss is his eternal gain. Therefore, be it

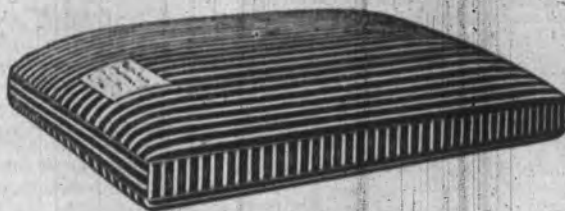
Resolved, That in the death of Brother James the church has lost a faithful worker, and that the removal of such a life from us leaves a vacancy and a shadow that will be deeply realized by the church.

Resolved further, That we extend our sympathy to the sorrowing ones, praying that they may find comfort in the infinite mercy of God, and that a copy of these resolutions be spread on our minutes, a copy be sent to the bereaved family and a copy be sent to the Alabama Baptist for publication.

Committee: J. A. Hastly, D. E. Day, T. S. Nichols.

Mobile, Ala., April 4, 1909.

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THE ORIGINAL



THE MONARCH

**"THE
BEST
BEDS
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WORLD"**

Downy--Comfortable--Durable--Sanitary

The Original—Made of Pure Virgin Cotton.

The Monarch—Made of "Perfection" Felt manufactured in our Factory. Guaranteed Clean, Dustless and absolutely Sanitary.

Look for the Perfection Guarantee—it is your Protection.

Sold only through Furniture Dealers.

Manufactured by **The Perfection Mattress Company**

Birmingham, Alabama



Millions Use "Good Luck" Baking Powder

The above is the kind of evidence that leaves no room for doubt that "Good Luck" Baking Powder is the favorite leavening powder with the housekeepers of this land. Furthermore, it shows that jobbers and retailers like to handle "Good Luck" because it sells on its own merit, sells rapidly and repeats with the same customer's year after year.

The big wholesale grocery house,

The Bowen Grocery Company, buys and receives "Good Luck" in carload lots. It is no unusual sight to see them unloading a car of "Good Luck."

The car shown above contained 27,950 pounds of "Good Luck," and has just been bought and received by The Bowen Grocery Company.

Wherever "Good Luck" is used will be found wholesome and tempting biscuits, cake, muffins, waffles and Old

Virginia batter-bread that coax the appetite to surprising proportions.

"Good Luck" is carefully compounded of the purest ingredients and is packed exclusively in the tin foil news board can that excludes air and moisture and perfectly preserves the leavening strength.

It has stood the test of chemical investigation and is guaranteed under the Food and Drugs Act, June 30, 1906, Serial No. 13,026.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains



25 DOSES
25 CENTS.

125 Doses \$1.00

NEVER SOLD IN BULK.

TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

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We have all styles and material. We do first class work, use only the best material and our workmen know their trade. Write for catalogue. Agents wanted.

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WRITE FOR INFORMATION.

EDUCATION AT HOME

Mark out your choice of the subjects here and send \$1.00 at once to enroll your name and pay one month's tuition. You can choose two courses at \$1.00 per month, 3 at \$3.00 per month, etc. If there are as many as 10 young men and ladies in any one neighborhood who desire us to form a special class for them, we can send a teacher to open a regular college. University Extension Schools, Birmingham, Ala.

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100 cards of best quality, printed in the best possible manner from your own plate, 75c.

Card plates engraved in irreproachable style—any letter desired, plain Old English, Roman, French Script, together with 100 cards, \$1.85; in regular script, \$1.

C. L. RUTH & SON
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

BAPTIST CHURCH.
From Monroe Standard.

The New Century meeting that was held with the Uniontown Baptist church was instructive and helpful.

The meeting met Thursday and continued through Sunday excepting Saturday.

On Thursday afternoon Rev. J. G. Dobbins, of Greensboro, discussed "What We Hope to Accomplish Through These New Century Meetings."

Then followed a discussion of the "Relation of Prayer to the Spread of the Kingdom of Christ," by Rev. J. E. Barnes and Rev. J. A. Dickinson, of Marion.

At 7:30 Dr. P. V. Bomar, of Marion, preached a strong and stimulating sermon from the subject "Baptists and the New Century; Their Opportunities and Responsibilities."

Friday morning Rev. J. G. Dobbins discussed the "Why of Missions" and the Revs. W. F. Shute, of McKinley, and J. A. Dickinson presented the "How of Missions."

The discussion of these subjects prepared the audience for the most excellent sermon by Dr. Bomar on the subject, "The Church, a Field and a Force."

In the afternoon the entire time was devoted to a discussion of the Sunday school work. Rev. J. A. Dickinson told us of the mission of the Sunday school. Hon. Hugh Mallory told us how to have a live Sunday school in a very forceful and enthusiastic way. Rev. W. F. Shute emphasized the teacher's mission.

At the 7:30 service there were two subjects discussed. Rev. Dobbins presented "The Need Upon the Part of the Christian People of Today for a Larger View of the World's Need of Christ." Dr. J. L. Rosser, of Selma, in a plain, earnest address discussed "The Need of Consecrating Self and Money to Meet the Need."

Sunday morning was mission day in the Sunday school and ten dollars was given to be equally divided between home and foreign missions. At the 11 a. m. hour Dr. A. P. Montague, president of Howard college, gave in a strong address "Baptist Growth of 100 Years in Alabama." At the conclusion of this address the church made its monthly offering to home missions, which amounted to about \$28.00.

Dr. Montague presented the needs of Howard college and about five hundred and fifty dollars was subscribed for the endowment fund.

At 3 o'clock Miss Kathleen Mallory, of Selma, explained the workings of the Young Woman's Auxiliary and some twelve girls and young ladies enrolled their names as charter members.

At 7:30 a congregation too large for the church house to seat gathered to listen to the stirring and inspiring address of President Montague on "Christian Men in the Life of the American Commonwealth."

Taking it all in all the meeting was a most helpful one. The choir greatly added to the profit by rendering several excellent selections. The hospitality of Uniontown was all that could have been desired.


WE ARE SOUTHERN Art Glass HEADQUARTERS FOR

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

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

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ATLANTA ART GLASS CO. Atlanta, Ga.
Stained Glass, Leaded Glass, Memorial Windows, Beveled Plate Glass, Metal Sash, Etc.



THE PURITY, WHOLESOMENESS, AND EXCELLENCE OF ITS FLAVOR

Have won the appreciation of knowing housewives, demonstrated by the steady, increasing demand.

PEACOCK BRAND CANE SYRUP

Is the only kind they want, because the family won't be satisfied with any other.

"Why should they? It is just as easy to have the best. Tell the Grocery Man."

The original strength and flavor is retained indefinitely. We put it up in sanitary tins direct from evaporator while hot.

Southern Syrup Co., Montgomery, Ala.



HOME CANNING OUTFITS

Handsomest Line in America. Canners for family or market. We want farmer everywhere to buy sample and take agency. If you mean business, write

THARP HDWE. & MFG. CO., Elkin, N. C.

FERTILIZER

Our Motto: "None But the Best"

For your fertilizer needs, please see our agent in your town or write us direct.

The Spring season for fertilizer is now in full blast. Send us your orders without delay, and we will give them our personal attention.

Tennessee Valley Fertilizer Co.
FLORENCE, ALA.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fairy spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

JUDSON NOTES.

Marion has been exceedingly fortunate recently in having a large number of desirable visitors. Recently the Rev. J. L. Rosser, of Selma, came at the invitation of Prof. G. P. Bruner, superintendent of the Judson section of the Siloam Sunday school, and delivered an excellent address on "The Necessity of Missions." The address was highly interesting and impressive. It was foreign mission day with the Judson Sunday school and the girls contributed that morning by classes \$75.

At the Siloam church our beloved brother, W. Y. Quisenberry, presented the claims of the Southern Baptist Theological seminary and so won the hearts of the people in his admirable appeal that our church subscribed \$1,710 to the seminary endowment. Surely no enterprise before the denomination deserves more hearty co-operation than this great movement.

At night Bro. Quisenberry delivered an address on China and held the attention of the people for an hour and a half. The service was one long to be remembered. All hearts were stirred and the large body of young people present were profoundly impressed with the obligation to give the gospel to the lost world. It would be a great blessing if Bro. Quisenberry could speak of the seminary and missions in every church in Alabama.

At the Judson everything is moving with a rush as we approach the end of the session. We shall not be too busy, however, to enjoy a series of lectures by the Rev. John R. Sampey, D. D., of Louisville, Ky., which begins on April 18 and extends throughout the week. Dr. Sampey will lecture on the minor prophets and we shall be pleased to have brethren and sisters who are interested visit us at this time.

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Professor E. O. Excell, whose likeness is shown above, is a man of rare gifts. A giant in body, mind, heart and talent, for he weighs over three hundred pounds. He is a consecrated Christian and one of the best convention music directors to be found. His skill in this direction has won him international honor.

Prof. Excell will have full charge of the music at the state convention, about which this paper is requested to print the following facts.

The state Sunday school convention which will meet in Montgomery April 27, 28, 29 is near at hand, and plans are being perfected to accommodate the vast throng who will attend.

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IN MEMORY.

Isaiah T. Talbot, born in Wilkes county, Georgia, November 22, 1822, died January 17, 1909. United with Sardis Baptist church, Wilkes county, Georgia, at the age of 18. Was made a deacon when about 26 years old. Married to Mary Jane Botton March 14, 1850. To this union was born five children, three of whom survive him. He was preceded by his life-long companion just two years and two months. He moved with his family to Alabama in 1859 and united with the church at County Line, continuing a member until his death, a term of 50 years. He was related to the historic family of Calaways, of Georgia. His grandfather, John Calaway, served a term of eight years in the Revolutionary war. Rev. Enoch Calaway, his uncle, served as pastor Sardis church during his lifetime, leaving a son, Rev. Brantley Calaway, a Baptist minister, who likewise served his father's old church until his death just a few years ago. We know of no man who served his church so long and faithfully as deacon, treasurer and Sunday school superintendent as Brother Talbot. It can be said of him that he used the office of a deacon well and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. He was a kind husband, a loving father, a good citizen and a brave Confederate soldier. May his ashes rest in peace till the resurrection morn.

T. B. FARGASON.
(For the Church.)

Dear Brother Barnett: I have missed the last two issues of your splendid paper and I want you to see that the name of the Southern Star is still on your exchange list. I am a Methodist, but have been reading the Baptist regularly for twenty years, and miss it very much when it fails to come. Please look after this and if you want any "boot" in the swap say so and how much. Your friend—
Joe H. Adams, editor Southern Star.
(Glad this Methodist brother missed the paper.)

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