

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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We regret to lose Rev. J. F. Gable out of the Birmingham district, where he has served so faithfully and well, but pray God's blessings upon his labors at Abbeville.

Rev. D. W. Morgan did a good work at Twenty-first Street, North Birmingham, and we will greatly miss him here. May the blessings of the Lord abide with him in his work at Fayette.

Dr. L. G. Broughton's work at the Tabernacle in Atlanta has been signally blessed. During his ten years' pastorate the membership has grown from 350 to 1,200. The Sunday school from 135 to 1,500. It costs about \$70,000 a year to maintain the various works of the Tabernacle.

Dr. A. M. Dixon, being on a visit to his father in this city, preached a splendid sermon at the First Baptist church last Sunday evening on "The Open Sepulchre." Resurrection, he declared, will be the springtime of eternity, and the risen Christ was the daystar forecasting the endless day. Dr. Dixon was heard by a large audience with a great deal of pleasure and profit.—Biblical Recorder.

Rev. E. S. Ralley, of Florida, has just passed through our city, called home upon the sad mission of his mother's death. We extend to him our sincere and deepest sympathy in this sad hour. He is always so sympathetic and comforting in homes of sickness and death, and in this sad hour may he have the sympathy of friends and the abiding presence of the great Comforter.—A Friend, Girard, Ala.

Bro. Barnett—Called in to see you for a few minutes—sorry to miss you. I have visited a number of places in Alabama in the interest of foreign missions. I am now on my way to Kentucky. We greatly fear that the end of the year will find us with a debt. You have been helping nobly through the Baptist. Keep it up! With love and best wishes.—S. J. Porter.
(Sorry to have missed Bro. Porter.)

Please allow me space in your most noble paper. I am getting along nicely with my several fields' work. Last Sunday was a great day with Wayside saints, as we had Easter services, organized a Sunday school with bright outlook, book collection for foreign missions and had a very good contribution and also a nice sum for the pastor's salary. May God's blessings rest on those good brethren and sisters. My work for this year is Antioch, New Home, Wayside, Mt. Zion and Newhope. We ask the prayers of brethren and sisters. Pray that God will send more laborers, for the harvest is great and the laborers are few.—C. Thomas, Deatsville.

Rev. L. H. Brock Baptizing Thirty-five Converts at Pine Apple, Ala., Sunday, April 4, 1909



In the above scene Bro. Brock, with one of the candidates, is standing in the baptistry, which is located some seventy-five yards in the rear of the church. The baptistry is filled by a beautiful spring from the hillside. The ground rises gradually north, south and east, forming a natural amphitheater. It was in this baptistry that Dr. W. B. Crumpton, Dr. J. B. Hawthorne, Dr. W. A. Whittle and hundreds of others were baptized in the years gone by.

The scene reminds one of the early days of Christianity when "they (Phillip and the Eunuch) went down both into the water." Bro. Brock was deliberate and yet baptized these 35 persons in 23 minutes.

Question: If one man can easily baptize 35 people in 29 minutes, how long would it have taken the twelve apostles to baptize 3,000 at the same rate.
—J. B. COLEMAN.

He recently characterized Dr. Chas. F. Aked's infant dedication ceremony as Baptist bosh. The Religious Herald last week says: "It was bosh, but not Baptist—simply a fluff of Romanism that trailed over the Atlantic after Dr. Aked." As to the harm in the so-called "innocent and impressive ceremony," the Herald adds: "Great harm comes from the fact that the mothers and the babies later on, believe that there is virtue in it; that it carries sanctifying if not saving efficacy. And further, it weakens in the individual the sense of responsibility for personal, intelligent dedication of the life to God. This 'new ceremony' is an insidious, pleasing delusion that works serious and fundamental harm."—Biblical Recorder.

Evangelist Frank M. Wells, ex-chaplain United States Army, so well known throughout the United States because of his former fight against the army canteen, is to begin meetings May 2 in Montgomery with the Adams Avenue Baptist church, Dr. Ashley V. Pickern pastor. Chaplain Wells has toured the Holy Land and has reviewed the Bible on the ground where it was written in the light of existing conditions, and is said to be a very fine preacher of the word. He is one of the best known evangelists in the south, and his work has been greatly blessed of the Lord in the salvation of many sinners. Prayer is urged on the part of the brotherhood of the state that the Adams Avenue brethren may have a great meeting.

PASTORS--

If the rain prevented Sunday service please see your people privately and rush remittance to Bro. Crumpton.

At the earnest request of the First Baptist church, Kinston, N. C., Rev. Henry W. Battle, D. D., has withdrawn his resignation.

Asheville, N. C., wants the Southern Baptist Convention in 1910. We hope it will get it. The session held there some while back was a great one and the accommodations most excellent.

Please announce in the Alabama Baptist the ministers' meeting of the Union Association to convene at Reform, Ala., on Wednesday before the third Sunday in May. I would be glad to see a good representation.—J. M. Cox.

I inadvertently omitted from the list of Alabama students which came in the Alabama Baptist in writing up the seminary, the name of Rev. J. M. Green. Will you please kindly call attention to the omission and express my regret?—Victor I. Masters, Editorial Secretary Home Board.

Please allow me a little space in your paper. I noticed in last week's number my news note. I was made to say "I ask that the state board pay for our work here." What I said was pray for the work here. I receive my pay promptly at the end of each month. With love to the brotherhood.—J. K. Bone, Florence, Ala.

Dr. P. S. Henson is preaching during April at the University of Chicago. A Chicago letter says: "Dr. Henson is utilized on all possible occasions these days. He seems as vigorous, plucky and powerful as forty years ago. A young heart is a great preservation of mind and body. Most people grow old too soon."

Enclosed please find money order for one dollar for the Alabama Baptist as per ad. I'm a deacon in the Baptist church and I'm ashamed to say that I'm not a subscriber to your, or rather, our paper. I'm sure you have adopted the right method to get the paper in more homes, and I'm sure it will continue to come when once started. I have a friend that gives me his paper to read often.
(We hope other deacons will do likewise.)

On the 12th work was begun on clearing our church lot on which we will erect a new brick church building. Building furnished will cost about \$10,000. We hope to get into the new house in October. In the meantime we will worship in the Quinn Opera House. The regular attendance at all of our services is the largest in the history of the church, so say some of the old citizens. Our prayer meeting is well attended. More than a hundred people in attendance last night and that is no very new thing, either.—J. W. Partridge, Russellville.

EVILS OF INFANT BAPTISM--BY W. W. LEE

II.

In my first article, taking the admissions of Pedo-Baptists that infant baptism is not taught in the New Testament, I called attention to the evil of "making void the word of God by the tradition of men," and showed how infant baptism completely destroys scriptural baptism in every vital particular, and if it should universally prevail scriptural baptism would be unknown. I further called attention to the fact that infant baptism so changes the constitution of the church that it may be said to destroy the church as constituted by Christ and the apostles by obliterating all lines of distinction between the church and the world. But as serious and awful as these evils are they are by no means all.

1. Infant Baptism Teaches Baptismal Salvation. Baptismal regeneration was the first and worst heresy of the early church. When men began to believe that baptism saved and that without baptism there was no salvation, they naturally believed baptism would save an infant just as well as an adult. So infant baptism grew out of the most deadly heresy that has deceived men to their eternal ruin, and as it grew out of this error it has been the most powerful support this death-dealing doctrine has ever had. Catholics, Lutherans and Episcopalians boldly teach and openly claim that baptism regenerates, saves, makes a Christian of the one baptized. So they call baptism "christening," that is, making a Christian. But Methodists and Presbyterians and some others reject this error in their preaching and have done good service by their opposition to it. But whether infant baptism tends to teach baptismal salvation, even when administered by them, may be judged by the following excerpts from the ritual for the baptism of infants in the Methodist discipline:

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, Except a man be born of water and of the spirit he can not enter into the kingdom of God, I beseech you call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child, now to be baptized with water, that which by nature he can not have; that he may be baptized with the Holy Ghost, received into Christ's holy church and be made a lively member of the same. Then shall the minister say, Let us pray. Almighty and everlasting God, we beseech thee for thine infinite mercies; that thou wilt look upon this child; wash him and sanctify him with the Holy Ghost; that he being saved by thy grace, may be received into the ark of Christ's church. . . . O, merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him. Amen. Grant that all carnal affections may die in him, and that all things belonging to the spirit may live and grow in him. Amen.

Grant that this child, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ, our Lord. Amen."

If "being saved by thy grace" and its many equivalents in this ritual does not teach that the child is "saved" by baptism it at least sounds that way to some people. It might be said this prayer is for future blessing if it were not for the petition that he "may ever remain in the number of thy faithful and elect children." If these words used in this connection do not teach that baptism saves the one baptized, then I wonder what words could teach it. But the Methodists do not believe in, nor teach, baptismal salvation except by this pillar of popery which they have brought all the way from Rome through the Episcopal church; it has not a very genial soil among a people so spiritual as the Methodists, and they are abandoning it gradually. In the North Alabama conference last year there were reported less than a thousand infant baptisms and nearly 4,000 adult baptisms. But the proof of this point will be strengthened in the discussion of the next point, which is, that—

2. Infant Baptism Wrongs the Child. (1) Infant baptism tends to deceive the child to its eternal ruin. Suppose a child baptized in infancy, when he begins to understand such things, and ought to repent and believe, reads in the discipline that in his baptism he was "washed" and "sanctified" and "baptized with the Holy Ghost" and saved by God's grace, and that he has only to "ever remain in the number of God's faithful and elect children," is he not likely to depend for salvation upon these blessings which he is taught to believe he received in his baptism? But some may think the discipline makes provisions to correct these false impressions, but on the other hand the discipline "instructs" the preacher to confirm these impressions. In answering the question "What directions are given concerning the children of the church?" Par. 211, Ans. 3. As soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the church agreeably to the provisions of the discipline." If this does not confirm the child in his erroneous belief about his baptism, I fail to comprehend its meaning. But Methodist preachers as a rule do not teach any one to depend upon baptism for salvation. But why administer poison in the discipline to correct it in personal ministry? May not some who get the poison fail to get the antidote?

Or, suppose the child is a Presbyterian and is taught that his baptism brought him into the New Covenant just as circumcision brought the Jew into the Old Covenant and he turns to Heb. 8:8-12 and reads the New Covenant and there learns that all in the New Covenant "from the least to the greatest of them" know God and that God has written his laws in their hearts and minds and that he will be merciful to their iniquities and "remember their sins no more," and then if he is taught as Dr. Shedd says that "the question is not will you join the visible church? but will you go out of it?" How can an intelligent person who believes all these things keep from believing he is saved by the condition produced by his baptism in infancy? And if baptism does not save how great must be the injustice to the child to lead it to depend upon baptism for these great blessings only to be lost by such dependence?

(2) Infant baptism also wrongs the child by placing such a powerful barrier to his obeying the Savior when he becomes a Christian. Baptism stands at the very beginning of the Christian life, the first act of loving obedience to the Savior, declaring the absolute and complete surrender of the whole being to him whose death, burial and resurrection are thus proclaimed in symbol. In order to forestall this act of loving obedience infant baptism takes advantage of the child in his helpless infancy and imposes upon him, without his consent, a rite of human origin, that, in his spiritual infancy he may be cheated out of all the spiritual blessings the Lord meant his baptism to be to his obedient children. Thus he begins his spiritual life at a disadvantage, often really deceived as to the plain teaching of the word about baptism and quite often, too, influenced against an enlightened conscience to fail in this first act of obedience, and they go through life with uneasy consciences and never have the courage to break over the influences which oppose their receiving scriptural baptism. To cause a believer to stumble at any of the commands of Christ is a grievous sin. "Whosoever shall cause one of these little ones that believes on me to stumble it were better for him if a great millstone were hanged about his neck and he were cast into the sea."—Mk. 9:42. How about parents having infants baptized and then keeping them from obeying the Lord in baptism when they grow up and believe? How about the preacher who causes scores and hundreds to stumble at scriptural baptism if the penalty is so severe on one who causes "even one of these little ones to stumble?"

(5). Infant baptism wrongs the child by depriving it of religious liberty, which is the essence of religious persecution. Many of the advocates of infant baptism claim to be very liberal and accuse Baptists of being narrow and selfish, and they say every one has the right to choose his own "mode" of being baptized. But they deprive their own children of this right by imposing upon them without their consent a rite which makes it impossible to obey the command of Christ without opposing and casting reflections upon the faith of their parents. But this leads up to the next indictment of being against infant baptism which is that,

3. Infant baptism has always led its advocates to religious persecution wherever they have had the power. It is no mere accident of history that no church that opposed infant baptism has ever persecuted, and that all churches that have practiced infant baptism always persecuted whenever and wherever they have had the power. It is the necessary outgrowth of the principles upon which they act. Infant baptism is persecution itself. If it is right to force a religious rite upon a helpless babe it is certainly right to force it upon an adult if you have the power. This suggests another evil result, which is

4. Infant baptism makes possible and facilitates the union of church and state. Just as all pedobaptist churches have persecuted those who did not agree with them when they had the power, just so have all pedobaptist churches been supported by the state whenever they had the opportunity, and no church which has opposed infant baptism has ever been supported by the state. Dr. Dargan quotes an English advocate of infant baptism as saying: "A national church must, therefore, be a pedobaptist church. Indeed, those who aim at a national church must have some principle upon which the whole of its inhabitants must be placed within its pale. This infant baptism alone renders possible Ecclesiology page 461. It was the impossibility of having a state church without infant baptism that caused Zwingli to retain and defend it. Closely associated with these two evils, persecution and a state church is another evil result of infant baptism.

5. Infant baptism has made possible the Roman Catholic church, that "harlot drunk with the blood of the saints and of the martyrs of Jesus," which has deceived the millions of earth to their ruin for many centuries and has been the greatest foe the gospel of Jesus has ever had. Her history has been one of the most terrible, persistent and bloody persecution. The Spanish inquisition, with its dungeons, its tortures and its martyr fires, a St. Bartholomew's day with the massacre of a hundred thousand followers of Jesus of both sexes and all ages; the duke of Alva in the Netherlands executing the sentence of death upon all the three millions of the inhabitants without regard to age, sex or condition, are but notable examples of the bloody work which Rome has steadily followed through all the centuries whenever and wherever she has had the power. And Rome could never have been what she has been and what she is without infant baptism. Is it possible to believe Rome could be what she is had believers' baptism alone prevailed everywhere and all the time? Then is infant baptism not responsible for all the persecution by which this bloody tyrant has hindered the gospel of Christ and increased the noble band of martyrs which cry before the throne of God day and night?

6. Infant baptism leads to irreverent, deceitful and sinful use of the word of God. For a minister of Jesus Christ to publicly teach that the word of God teaches what it does not teach is not only a sin against his hearers, but is a grievous sin against God and against his own soul; for though most candid scholars do not try to find infant baptism in the Bible, many others do claim to find it there, and as Dr. Baten says, "They take the language of the Bible and work and twist it out of all reason, drawing most illogical, unnatural, strained and nonsensical infer-

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ences." This leads men of the world to conclude that the Bible is the most illogical, ambiguous, uncertain and visionary of all books, and that nothing can be safely predicated upon the words of scripture; that its language may mean anything or nothing. This method of dealing with scripture, like everything else connected with infant baptism had its origin in Romanism. It grew out of the idea that no one can understand the Bible except the clergy, and hence the masses must accept without dissent the interpretations of the priesthood. Charge against infant baptism that it is responsible for much of the skepticism and infidelity that exist today, since it causes unregenerate men to look upon scripture with disrespect and even contempt." The idea that the masses can not understand the scriptures is the most used and most effective defense of infant baptism and sprinkling as baptism. A short while ago a college girl told me that she asked a professor in a Methodist college if Jesus was baptized in the river Jordan and he laughed at her for mentioning or trying to find an answer to such a difficult question, saying that all the devout scholars for centuries had been trying to find an answer to that question and had failed. He then told others of the faculty and other girls and they ridiculed the poor girl unmercifully for asking her teacher such a question. A few days ago a devout Methodist lady told me that for a long time she was dissatisfied with her baptism, but she finally decided if all the good men who had studied the question could not agree there was no use for her to bother her little brain about it. This weapon of Romanism is used to hush the protests of conscience against the baptism received from Romanism more than any other, and it is the most effective. Exactly as the priests of Rome, they say, "You can not understand what the Bible teaches on this question, so you must take your preacher's word for it."

PROGRAM.

Fourteenth annual convention of the Baptist Young People's Union of the South, Auxiliary to the Southern Baptist convention, Louisville, Ky., May 12-13. Armory building.

WEDNESDAY, MAY 12.

- 2:30 p. m. Opening exercises by President W. W. Hamilton, Atlanta, Ga.
- 3:30 p. m. Address, Rev. Caleb A. Ridley, D. D., Beaumont, Texas, subject, "Visions."
- 3:30 p. m. Address, Rev. John E. Briggs, Atlanta, Ga., subject, "How the B. Y. P. U. helped Capitol Avenue Church."
- 4:30 p. m. Reports of Executive Committee, Education Committee and Treasurer. Other business.
- 5:30 p. m. Devotional service, led by Rev. J. M. Frost, Nashville, Tenn.
- 8:30 p. m. Address, Rev. O. C. S. Wallace, D. D., Baltimore, Md., subject, "To Obey Is Better than Sacrifice."
- 9:30 p. m. Address, Hon. E. W. Stephens, Columbia, Mo., subject, "The World's Heathen and Southern Baptist Young People."

THURSDAY, MAY 13.

- 9:30 a. m. Devotional service, led by Professor J. R. Sampey, D. D., Louisville, Ky.
- 10:30 p. m. Address, Hon. J. H. Tucker, Asheville, N. C., subject, "Is the B. Y. P. U. worth while?"
- 11:30 a. m. Address, Rev. T. B. Ray, D. D., Richmond, Va., subject, "Mission Studies in Young People's Societies."
- 12:15 a. m. Address, R. H. Coleman, Dallas, Tex., subject, "The Encampment Idea."
- 1:15 a. m. Reports of committees and election of officers.
- 2:30 p. m. Devotional service, led by Rev. W. C. James, Richmond, Va.
- 3:00 p. m. Address, Rev. I. J. Van Ness, D. D., subject, "B. Y. P. U. Literature."
- 3:30 p. m. Open conference (speeches limited to two minutes).
- 3:45 p. m. Address, Rev. C. W. Duke, Tampa, Fla., subject, "Practical work for the B. Y. P. U."
- 4:15 p. m. Address, Mr. Arthur Flake, Winona, Minn., subject, "Looking on the Field."
- Miscellaneous matters and adjournment.

DELEGATES AND VISITORS TO THE SOUTHERN BAPTIST CONVENTION, ATTENTION!

The headquarters hotel, the Galt house, has ample reservations for all that can be accommodated. No more need write for assignment there. Cards giving the number of each guest's room will be sent out about May 1.

The other hotels, the Seelbach, Willard, Louisville and Fifth Avenue, are all convenient to the armory, and are beginning to fill up rapidly. Those wanting good reservations will do well to apply at once.

The above applies as well to the boarding houses and private homes. The first to apply will get the choice assignments.

All who apply for accommodations before May 8th will have a card of assignment sent them. After that date they will have to wait their arrival to know where their homes are going to be.

Those who have their cards of assignment with them on reaching Louisville may be directed by the Reception Committee at once to their homes, thus being saved the necessity of going to the armory for assignment. This will prove at once a convenience to both the delegates and visitors and Entertainment Committee. So do not fail to bring that card with you.

Something new. This year we have provided not only badges for the delegates, but we have also 1,200 badges for the visitors, and the first 1,200 visitors to apply and register at the armory after 2 p. m. Wednesday, May 12, will get these beautiful souvenir badges.

M. P. HUNT,
Chairman Committee

LAYMEN'S MISSIONARY CONFERENCE OF SOUTHERN BAPTISTS.

PROGRAM.

Wednesday Afternoon, May 12—Ex-Gov. Northern Atlanta, Presiding.

- 2:30 Devotional Hour—J. T. Henderson, Bristol, Va., General Secretary.
- 3:00 The Bible Views of Laymen—Dr. J. B. Gambrell, Dallas, Tex.
- 3:40 The Model Layman of Today—Dr. Len G. Broughton, Atlanta, Ga.
- 4:20 The Great Dynamic—Rev. J. C. Masee, D. D., Chattanooga, Tenn.

Wednesday Evening, May 12—Mr. J. Harry Tyler, Baltimore, Chairman Executive Committee, Presiding.

- 7:45 Devotions—Ex-Governor Longino, Jackson, Miss.
- 8:00 Stewardship of Business Talents and Possessions—Mr. Jos. N. Shenstone, Toronto, Can., Chairman Baptist Laymen's Missionary Movement of Canada.
- 8:20 The Great Commission and the Layman—President B. G. Lowrey, Blue Mountain, Miss.
- 8:40 The Fields are White—Mr. J. Campbell White, New York City, General Secretary Laymen's Missionary Movement.

Thursday Morning, May 13—J. H. Tucker, Asheville, N. C., Presiding.

- 9:00 Devotions—Zack Clark, Moultrie, Ga.
- 9:15 The Progress and Outlook of the Movement.

WATCH THE LABEL ON YOUR PAPER.

If it does not correctly represent your name, your address or the year to which your subscription is paid, please notify us at once. It will be to our mutual advantage. Credit for remittance is indicated on the label each week.

First—In the Southern States. Address of eight minutes by a representative layman from each State, list to be furnished to presiding officer. Second—In Canada, Mr. Jos. N. Shenstone, Toronto, Can.

11:45 The Seminary as a Factor in the Laymen's Movement—President E. Y. Mullins, D. D., LL. D., Louisville, President Southern Baptist Theological Seminary.

Thursday Afternoon, May 13—J. T. Henderson, Bristol, Va., Presiding.

2:45 Devotions—Lee F. Miller, Esq., Elizabethton, Tenn.

3:00 Open Parliament on following topics:

- (a) The Movement in the Local Church.
- (b) Relation of Pastor to the Movement.
- (c) Work of State and Association Leaders.
- (d) Nothing.
- (e) Weekly Giving.
- (f) Financing the Movement.
- (g) Ships from Conference Workshop.

Introductory address of six minutes on each topic will be given by a layman selected in advance, followed by voluntary discussion.

Sunday Afternoon, May 16—Mass Meeting.

Hon. Joshua Levering, Baltimore, Presiding.

3:00 Devotions—Senator S. Pasco, Monticello, Fla.

3:15 Bible Stewardship—Henry R. Pollard, LL. D., Richmond, Va., City Attorney and Member Executive Committee.

3:45 America a Force as Well as a Field—Rev. B. D. Gray, D. D., Atlanta, Ga., Secretary Home Mission Board.

4:15 Christianity as an Investment—Hon. E. W. Stephens, LL. D., Columbia, Mo.

The railroad and hotel rates are the same for the laymen's conference as for the convention. J. H. Chandler, T. D. Osborne and A. E. Norman compose the Louisville committee, and will be glad to secure rooms or serve you in any other way.

It is urged that pastors and laymen's committees do their utmost to secure large delegations from all the States. Let us strike for one hundred laymen from each state, and urge them to remain through the convention.

Will both pastors and laymen, receiving programs, make announcement to their churches?

FOOD FACTS What an M. D. Learned.

A prominent Georgia physician went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful rebuild and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain fast as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this state, but two months there did not improve me; in fact, I was not quite as well as when I left home.

"My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public."

Trial 10 days on Grape-Nuts, when the regular food does not seem to sustain the body, will work miracles.

"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.

Missions for the Indians

"Many of our ancestors came to this country as refugees, seeking rest from religious and political oppressions. The Indians opened wide their wigwams, and divided with us their scanty stores. They gave us refuge from oppressive wrongs, they believed in our professions of friendship. We were outcasts, they open-handed hosts, sharing with us all they had. Since the Pilgrims landed the scene has changed. The Indians are now helpless, homeless and dependent, while we are powerful and avaricious and unwilling that they should share with us the blessings of heaven. That heart must be hard that fails to be touched by the sorrows of the Indian race."—Committee Report Adopted by the Southern Baptist Convention in 1879.



Dr. A. J. Holt.

Southern Baptists Fond of Work for Indians.
Whether it was from his picturesqueness, or whether the denominational conscience was unusually stirred on his behalf, it is a fact that the Southern Baptists have never been slow to heed an appeal to send the gospel to the Red Man.

This does not show so plainly now as it once did. There are few opportunities for the people to give to one special phase of the work of the board, and it is better that the division of the funds should be left to the agency that gives so much serious study to the many needs which confront it. Moreover, the Indian work is now relatively a lesser problem than it was in the early days.

But when opportunity came, as it did several times,



A Pawnee Indian Mud Lodge.

to feel the pulse of the brotherhood, it came to the aid of the Red Man. To American Baptists it had been given to have the first missionary to the Indians in Roger Williams, and the spirit of that pioneer seems to have remained on his denominational descendants.

A Serio-Comic Illustration.

The predilection was first shown in 1885, when there came a proposition from the American Indian Mission Association, at Louisville, Ky., to turn its work over to the Southern Baptist Convention. Judge, B. C. Pressley, of South Carolina, offered a resolution through which the home board members were to be made a committee to examine into the financial condition of the American Indian Mission Association.

This certainly would seem to have been a sane precaution. It is not best to buy, or even receive as a gift, a pig in a poke. But the convention was in no humor for precautions and time-consuming formalities. Judge Pressley's resolution was immediately laid on the table and another enthusiastically passed: "Resolved, That the convention accepts," etc., etc.

Home Board Secretary Walker was not enthusiastic. He managed mildly to indicate this in his next convention report. That year he resigned, and Rev. R. Holman succeeded him. In the fall of 1856 Secretary Holman made a speech which he incorporated in his next annual report. He said about this deal with the Indian Mission Association:

"I am quite sure that, if all the facts

touching the financial affairs of the American Mission Association had been known when the proposition was made to place the missions of that society under the direction of the Southern Baptist Convention, the convention would never have received them."

Really, the facts were not so numerous nor so awful. Summed up, they were that the Indian Association was in debt \$15,000 and that the home board had to shoulder the debt. The brethren who had so peremptorily disposed of Judge Pressley's resolution had not thought of that contingent. As much as our mission boards chafe under the handicap of debt now, \$100,000 debt would at present be small as compared with \$15,000 then.

Our Work for the Indians Before the War.

Southern Baptists, however, went to work and raised that \$15,000 in a hurry and with a snap and zest which in those post-bellum days was almost unknown.

Leaving untold other stories that illustrate how the brotherhood has ever been ready to aid the Red Men, I recount in the fewest words that the board had, up until the war, from thirty to forty missionaries among the Indians in the west and one among the Cherokees in western North Carolina. In the trans-Mississippi the missionaries labored among the Creeks, Choctaws, Cherokees, Potawatamies, Miamis, Weas, Peorias, Kaskakias, and Peawkishaws. There



Wee Pawnee Maiden.

were more than 3,000 members and quite a number of churches.

The Appeal of the Red Man.

More than three-fourths of the missionaries were Indian converts. The rest were white men sent to look after the work as well as preach. In those days the white missionaries preached chiefly through interpreters, and this is ordinarily done by their successors until now.

There is a pathos and special appeal in the Indian's lot and character. Dispossessed by the whites, rendered stoical by repeated wars and rebuffs, yet he has not refused the white man's God. I know of no instances of conversions that are more appealing in their humility and childlikeness than some which have transpired among the Indians. Reverence is deeply woven in the Indian character, and when it is brought up into an intelligent faith



Indian Camp Where Missionary Brendel first met the Pawnees.



Indian Chief in Dancing Costume.

the Territory. A convention resolution in 1870 paid the Indian Christian this high tribute:

"Many of the native preachers went into the Southern army, and in proof of their real conversion to the religion of Jesus they withstood, except in a single instance, the temptations of camp life, and came out of the war with their integrity intact."

Liberality of Indian Converts.

In a number of the churches the Indians contributed regularly and they even sent missionaries to preach the gospel to their unevangelized brethren of the plains.

Secretary Holman, of the board, told a story illustrating their liberality. He said an Indian made a saddle-tree, took it to town and sold it to a storekeeper. The thrifty pale face expected that the Red Man, like most of his kind, would immediately spend



The Rio Grande Bridge at El Paso, Across Which the Mexicans Come to American Citizenship.

all the money in the store, so he grudgingly eyed a coin which he noticed his customer stowing away in his raiment.

"Aren't you going to buy something more?" insinuated the white Shylock.

"No; money all gone," replied the Indian.

"Oh, no; you have some more in your pocket," said smiling Shylock.

"Yes," replied the Indian, "but that is not mine—that is to pay preacher."

"What preacher?" gasped he of the pale face.

"Our preacher. We got one—go all about and preach—me pay him this much, Sunday."

Many of the frontier missionaries have shown the spirit of the hero. They have, without complaint or discontent, endured hardships, dangers, loneliness and persecution for Christ's sake.

Dr. H. F. Buckner, Apostle to the Creeks.

A noteworthy illustration of this was Dr. H. F. Buckner, the Southern Baptist missionary to the Creek Indians. For thirty-three years he labored among this tribe in the Indian Territory, until in December, 1882, he was called to his reward, exclaiming as he died, "Eternal life! Eternal life! Now let it come!"

In July, 1872, the home board sent a representative to visit the Creek mission. He was much with Dr. Buckner, and a brief quotation from his report of what he saw of the grand old pioneer of the gospel illustrates admirably the devotion and sacrifice of the frontier missionary. Said the visitor:

found Dr. Buckner and his family living in a rude cabin, twelve feet square. The kitchen was a still more uncomfortable cabin. In these he sat, studied, slept, cooked, ate and entertained his company. In the absence of saw mills and lumber this was the best any man could do without money.

A new house for Dr. Buckner was suggested to my mind by the fact that the last night I spent in the dreary home of a faithful missionary of the cross the rain poured through the leaky roof of the kitchen where Dr. Buckner and his family were sleeping on a puncheon floor. The beds had been given up to his visitors.

The next morning his youngest little daughter, who had shared in the drenching all the family received during the night, was seized with a severe chill. My heart was touched; I could not forbear weeping, and I told Dr. Buckner:

"You must have a better house; you will die here."

"But we can't get it," he replied. "I have no money to build a better one. And we have no lumber or mechanics."

Soon the little girl was delirious with fever, and I said: "Brother Buckner, you shall have a better house."

The dear man and his lovely wife, doated to so many disappointments, weeping softly, said:

"We need it, but — — —"

"But you must have a better house," I said.

The visitor found it not difficult to touch the heart of the brotherhood with this pathetic story of physical need. The money was raised and the house put together, and then taken to pieces and transported to the missionary's home. After that he lacked not for a roof to cover his head.

First Missionary to the Wild Tribes.

Mission work among the Indians is not lacking in picturesque and hardship. It abounds in incidents which appeal to the imagination. As illustrating this and at the same time setting forth several Indian characteristics, the story of Dr. A. J. Holt, of Tennessee, who in 1876 became the first missionary to the twelve Wild Tribes, is illuminating.

Dr. Holt began his delicate and difficult mission a year among the Seminoles. The Wild Tribes, who were mainly Comanches, Apaches, Kiowas and Wichitas, were on reservations about Fort Sill, 200 miles further west. No missionary had ever gone among them.

Taking with him four Seminole Christians, the missionary started on the five days' journey, which was to be across uninhabited plains.

Dr. Holt told his Indian companions each to prepare rations for the trip, but this was not the Indian way. The first night out they ate all the food the missionary brought along, and after that everybody starved. They were more than three days without food. The missionary grew ravenously hungry and the Indians he could go no further. One of them managed to catch a terrapin and cooked it for the "White Father Talker," and in the strength of that meat the optimism of the plains came, again into his heart.

On their arrival news spread rapidly that the White Father Talker of the Seminoles would make "heap big medicine" for them on a certain day. They came in droves till a thousand were present. The missionary began preaching at 9:30 in the morning and continued till four in the afternoon.

How They Received Their First Sermon.

And his congregation stayed with him. He began with the origin of man and ended with salvation through Christ, and he had great liberty. Three interpreters stood at his side interpreting his impassioned language into as many tongues. The Indians were deeply moved. When he closed and called them to prayer the whole multitude with one accord fell on their faces before God and the missionary prayed as he had never before. He carried on a meeting for two weeks and a church was organized.

The Board's Present Indian Missions.

At present the Home Board is conducting independent missions among the Pawnee and Osage tribes, and co-operative missions among the Choctaws,

Chickasaws, Cherokees, Creeks and Seminoles. Among the Pawnees the Board has Rev. John A. Brendel, Mrs. Brendel and an interpreter, and among the Osages, Rev. J. A. Day, Mrs. Day, Miss Clifford and an interpreter.

The co-operative work is done in connection with the Baptist Home Mission Society of New York and the Oklahoma Baptist State Board. Ten missionaries are at work and Rev. A. G. Washburn is in charge of the work as superintendent.

I have said above that the relative importance of the Indian mission work is now less than formerly. This is due rather to the great increase of the number and magnitude of other phases of religious need, than to a decrease in the needs of the Red Man. The Baptists, more than all others, have an obligation to the Indians, which grows out of the fact that this denomination has done so much more for them in the past than others, and their hearts are open to the Baptists as they are to no other denomination.

What Southern Baptists Are Doing for the Frontier.

The Home Board is doing a great and noble work, according as the brotherhood enables it by its contributions, and could do four-fold more had it the means at command.

Some of the activities noted in the following statement are not strictly frontier work, but for the large part they are of that class. Much of it is co-operative work. While a more clear-cut report could be made if the work was not co-operative, yet the plan has been found best in many places.

The character of home mission work is so varied in the territory west of the Mississippi river that it can not be expressed in a succinct statement. In addition to the work among the Indians, the Board is supporting distinctive work in the territory west of the river among the Negroes, in co-operation with the National Baptist convention, by which there are employed fifteen missionaries. During last year they preached 4,876 sermons, baptized 1,141 converts, received into churches 2,506 members, held 211 Bible conferences which were attended by 12,467 preachers and others.

The Board has a distinct work among the Mexicans in Texas, centering at El Paso, where a splendid church and school building was completed last year. The work is under the immediate direction of Rev. C. D. Daniel, who is assisted by his wife and a limited number of efficient and consecrated mission workers. At El Paso we have a promising church with a successful day school. In addition to preaching in Spanish Sunday mornings and nights and attending the Thursday night prayer meeting and sometimes some of the local mission stations, Brother Daniel has supervision of the day school and makes occasional visits to our work among Mexicans at Fort Worth, Waco, Austin, San Antonio, Beeville, Corpus Christi, Brownville, Uvalde, Del Rio and some other places. There are 15,000 Mexicans in El Paso and more than 200,000 in the State of Texas.

The Board also has special work to a limited extent among the Germans and Swedes of Missouri in the support of one general evangelist to the Swedes and in aiding the support of missionary pastors to the German churches at Kansas City, California, Bay and St. Louis, Mo.

Lack of Houses of Worship.

One of the greatest needs in the western territory is the lack of houses of worship. In its last annual report the Home Mission Board said:

"If the Home Board should build a house of worship every day of the year, it would require eight years to get around with our help to the homeless Baptist churches in our territory west of the Mississippi, and at the expiration of this time there would be as many more new churches needing help."

In addition to the number of churches in this territory aided by loans during last year, the Board has otherwise aided 201 churches in building and improving houses of worship.

In the State of Oklahoma (formerly Oklahoma and Indian Territories) the work is attended with peculiar interest. In addition to the special work among the Indians and Negroes, as well as some special work among the mining districts, the great mission

work in that State is a co-operative work. This work is shared jointly by the American Baptist Home Mission Society, the Oklahoma Baptist State convention and the Home Mission Board. By this plan there are in the field in that rapidly growing state at present, one superintendent of missions, seven general missionaries, eleven associational missionaries, nine Indian missionaries and 103 missionary pastors.

According to official reports the labors of these co-operative missionaries in Oklahoma during the last year showed the following gratifying results:

Churches and stations supplied 240; sermons and addresses delivered 16,737, religious visits 34,057, baptisms 3,015, total additions to churches 5,956, new churches constituted 89, Sunday schools organized 29, houses of worship built and improved 29.

Much of the work being done in the west is general co-operative mission work. In that portion of Louisiana which lies west of the river the Home Mission Board aids the State Mission Board in its general mission work.

The results of this work for the whole state of Louisiana for the last year was gratifying. It showed forty-four co-operative missionaries employed, who baptized 804 converts, received into the fellowship of churches 4,449 persons, constituted thirteen churches, organized twenty-four Sunday schools and built twenty-seven houses of worship.

In Arkansas there were employed during the last year ninety-nine co-operative missionaries, who baptized 3,330 converts, received 5,326 members into churches, constituted forty-one churches, built and improved thirty-nine houses of worship and organized ninety-nine Sunday schools.

In Texas the Board, in co-operation with the State Board of Texas, aided in the support of 302 missionaries, who baptized 6,299 converts, added a total of 11,713 members to churches, constituted 132 new churches, organized 437 Sunday schools and built and improved 120 houses of worship.

In Missouri, in addition to special work among the Negroes, Swedes and Germans, the Board is in co-operation with the Home Mission Society of New York and the Missouri brethren in an important mission work at St. Louis, where there are twelve missionary pastors and other mission workers employed.

The results of this work is very gratifying. During the last convention year the report of the entire work being supported in part or whole by the Home Board in Missouri, exclusive of the work among the Negroes, showed sixteen missionaries, who baptized 289 converts, received into fellowship of the churches 602 members, organized one new Sunday school, constituted one new church and aided improved 129 houses of worship.

The reports of the work done in the entire territory west of the river, not including the State of Louisiana, and not including work among the Indians and Negroes, during the last year, shows that there were employed 609 missionaries, who rendered 20,000 weeks of labor, preached 81,861 sermons, baptized 12,333 converts, received by baptism, letter, etc., 23,597 additions, organized 803 Sunday schools, constituted 283 churches and aided in building and improving 201 houses of worship.

This is a splendid showing. Do Southern Baptists wish to see it multiplied by two or three or four? They may if they will. The opportunity is before us. There is an open door; nay, a cry from scores and hundreds. The calls are many, the needs are urgent. Large and broad success only await virile meaningful action. May the great Shepherd of the sheep speedily open the hearts of the Southern Baptist people to the unique and unparalleled opportunity to win men to Christ which now confronts them in the Southern frontier country. May He put it into their hearts to perceive the needs and to grasp the opportunity, before the splendid aggressive manhood and womanhood which is there carving out an empire is wedded to the gods of this world because we went not to point them with a ready will and a faithful heart to the true God of the nations.

V. I. MASTERS,

Editorial Secretary Home Mission Board.

THE ALABAMA BAPTIST

NOTES FROM BRO. CRUMPTON ON HIS CORRESPONDENCE.

J. D. Ray, Birmingham:

"I went to Altoona last night and heartily enjoyed being with Bro. Head. Spoke to a crowded house with some standing. Took an offering for missions, about \$16.

"We hope to enter our new building May 2d, first Sunday. Come and be with us."

The pastor co-operative plan works well. The pastors ought to keep it up. It will help both pastors and churches, and is great for the cause.

J. E. Barnes, Marlon:

"I am hoping and praying and working with the view of getting at least \$150 from my field of labor during the next two weeks. We are holding some New Century meetings and this is helping the cause."

Brother Barnes in the Cahaba and LaFayette Cooke in St. Clair are agitating the New Century movement to great advantage. Why not hold them all over the State?

Mrs. J. E. Crow, New Decatur, Route 2:

"You will find enclosed check for \$3.25, proceeds of eggs laid on Sunday from October 1, 1908, to March 31, 1909, six months. I thought it might help in foreign missions at the Southern Baptist Convention."

How many thousands of good women could do this in Alabama! Sunday eggs for the Lord's cause! That means thousands of dollars, if the sisters will take it up.

F. Gunter, Bridgeport:

"A remark made on the street pleased me so much I wanted to write you about it. Easter Sunday a stranger in our town asked about the churches having services. The reply was, 'Go to hear the Baptist preacher, that is the best.' How proud I am of that splendid record. We are gaining a firm foothold and have the best prayer meeting service in town and our Sunday school growing, our pastor gaining reputation. He is a splendid pastor and has well in hand what he wishes to say and never gives us slate sermons. His sermons are steadily improving."

Good news that from Bridgeport. The Lord bless our young men who are throwing their hearts into the work."

"Inclosed find \$35 from my sisters and myself."

From three sisters. They come from missionary stock. God bless them and their gift.

E. C. Siniard, Manchester:

"Inclosed find check for \$9.04 from Baptist church of Manchester, Ala., to be applied to state missions. In view of the fact that we have only a small church we feel that our efforts for this cause have been the best we can do up to this time. However, we are striving hard to get in good work, from the fact that I am now getting up money to build a church house and am meeting with the best of success. We hope to have it completed in about sixty days, and I am sure we will be able to do good work. Our prayers are for more workers and we must have them. We have a great field here and as soon as we get a good comfortable church house we will be able to do a great work. The Lord helping us, we hope to meet other obligations in our mission work in the near future."

New blood in a new town! Oh, that we had new blood in some old towns. This church gives for missions while it builds. "We are building and can't give" is the usual reply. The first will get their church up, have less debt on it and be Missionary Baptists right along. The last will get their church up after a while, have a big debt, which they will take a long time to pay and the members will be anti-missionaries because they have gotten out of the way of giving and have lost their zeal.

W. M. Murray, Brewton:

"All the people need is education and they will come up far better with missions."

This he said after visiting several churches. Busy pastor that he is, he goes out where he is invited and storms the camps for mission collections.

Mrs. A. B. Thilgard, Mobile:

"Enclosed please find \$4.10, a contribution for missions from the little Fernway Baptist Sunday school of 17 pupils. We have just begun and hope to do better for the cause in the near future."

The new Sunday school is starting right. In a little while these Sunday school pupils will be grown men and women, members of our churches, and will know how to give. We have many thousands who never learned to give when they were children. They will never know, though they may be amply able to give. No appeal can touch their hearts. They were never opened to the cry of need in early life.

"Inclosed find M. O. for \$2.35 for home and foreign missions, from _____ church, collection last Sabbath. I hope to get more during April. I wish I knew how to awaken our church to more liberal giving to all objects fostered by our denomination. I am not now very full handed, but love to give. A good many of our members give so little, I get selfish sometimes and think I would like to have my contributions separate, as the way it is now the whole membership is credited with what only a few give. If I was able I would pay some great preacher to hold a meeting here to stir our church up on the great work.

"Only a few give." That is a sad fact; but the number is increasing. Persistent, patient work, like this good layman is doing, will win the day. Such tracts as I send him, the Alabama Baptist, and opportunities to give regularly will do the work. If we were only able to send the great preacher! Meantime the pastors must preach the best they can and the laymen must work.

V. C. Kincaid, Avondale:

"Enclosed find \$1.50 from the church and \$2.10 from the Sunday school for home missions, which is all we could raise at this time from Packer Memorial Baptist church. Our people are sorry to hear that you did not receive up to your expectation for state missions, as we broke the record at our place."

Ah, brother! I know how disappointed many were. The secretary was almost heart-broken over it. But we have another chance in June. The Lord helping and the brethren co-operating, we will make a clean record at the convention in July.

W. O. Palmer, Ashville:

"You will find a money order enclosed from Gum Springs church for \$2.21. It looks mighty little, but we will try to send more some time this year. I hope the people will so contribute that when the convention meets we can report out of debt."

How these littles do count!

R. L. Ennis, Ozella:

"Inclosed please find \$2 from Liberty (East) church in the Central Association, to be divided as follows: One dollar for home and \$1 for foreign missions. This may seem small, but it comes from poor people, renters, most of them. May God bless the work. We will get up something for state missions soon."

Poor people's gifts God blesses. Note what he said about the poor widow's offering which she dropped in the treasury.

H. A. McClellen, Flint:

"Please find enclosed P. O. order for \$5.00 for missions from Mt. Pisgah Baptist church. We sent you \$10.00 in February and \$10.00 in March, this making \$25.00 in all, and will you please send me the receipts. You may divide this as you think best. Since Bro. Shelton took charge of this church it seems we are working more and are getting along nicely."

Brother Shelton is a thorough missionary. Any pastor can make his people missionary if he himself is a missionary.

Mrs. S. J. Felts, Shawnee:

"Find enclosed a P. O. for \$2.50 from our church. We like our new pastor, Brother Wheeler, very much."

Brother Wheeler is a new man among us—came from Georgia. We hear good reports from him on every hand. God bless the new pastor.

J. D. Thomas, New Lexington:

"I send you money order for \$6.15 for missions from Salem church. This was taken up in a collection yesterday. My wife has been sick for a long while and I can't leave home; but if the good Lord wills it and she gets so I can leave her between now and the 30th, I am going to get on my horse and go 'foraging.' You know how we did it in the army. May the Lord bless you and yours, and may the people, the Baptists, respond to your appeal until, like Israel of old, there will be plenty and to spare."

This old hero's heart is in the right place. "Foraging" was a great way to bring in "grub" when the government didn't furnish it.

SOUTHERN BAPTIST CONVENTION NOTES.

Preliminary Program of the Southern Baptist Education Association.

The annual meeting of the Southern Baptist Education Association will be held in the Walnut Street Baptist church, Louisville, Ky., beginning May 12th. There will be three sessions of the association, 8 p. m. Wednesday, May 12, and 10 a. m. and 2 p. m. Thursday, May 13. The six topics to be discussed, with the name of the speaker who will make the opening address are as follows:

"The Denominational College and the Carnegie Foundation," President Arthur Yager, Georgetown, Kentucky.

"Education Commissions," R. H. Pitt, LL. D., Richmond, Va.

"The Southern Baptist Theological Seminary and the Colleges," Professor W. O. Carver, Louisville, Ky.

"The Course of Study in a Southern Baptist College," President Henry S. Hartzog, Arkadelphia, Ark.

"The Denominational College and the Secondary Schools," President S. P. Brooks, Waco, Texas.

"College Entrance Requirements," Prof. Garnett Ryland, Georgetown, Ky.

The local committee of arrangements consists of Mr. W. N. Harrison, chairman; Dr. W. W. Landrum, Dr. W. O. Carver, Mr. A. Y. Ford and Dr. S. E. Woody. Opportunity will be afforded at the meetings on Thursday for discussions from the floor, and it is hoped that many educators will participate in the consideration of the important questions presented. Some time before the date of meeting a complete program will be published.

F. W. BOATRIGHT, Pres.,
Richmond, Va.

W. W. RIVERS, Secretary, Conway, Ark.

Will your Church
send its pastor to the
Southern Baptist Con-
vention and pay the ex-
penses of the trip?

May the Lord's richest blessings rest upon you and your labors.—Charles H. German.

We have taken the paper for a number of years and I can not do without it.—Mrs. S. F. Holloway.

May the Lord bless you in the work for the dear old Alabama Baptist and His cause is my prayer.—M. Waldrop.

I must say that you are giving us a good paper. You have my prayers that God will bless you in all your work in upbuilding of His kingdom.—J. M. Crenshaw.

I wrote a communication for the Alabama Baptist about four weeks ago. In it I wrote some good things for the paper, and the greatest compliment to its editor, to my mind, that has ever been received, and that, too—to wit: No man living would have preserved and made the paper what it is, alluding to its editorial improvement and management, but Barnett. B. H. Crumpton.

I enclosed find \$2 to pay for the Alabama Baptist in January, 1910. I think it too high for a poor man. I don't want to be without it, for it is a good paper and I make a sacrifice to pay for it in advance. Wish you much success.—S. E. Landrum.

(We are glad Bro. Landrum, although he thinks it is high, is willing to continue. White paper and labor conditions make the paper cost us more than our readers dream of.)

Recently we sent out statements in envelopes without the usual picture of ye editor on it and received the card badly torn up and the following:

Danville, March 23, 1909.—Editor Baptist: Find enclosed \$1 to pay for the paper. Will not renew now.—W. C. Kitchens.

I tore up the mail without looking at it, thinking it another whiskey ad, as I had gotten two or three of them lately. I don't use the stuff.—W. C. K. (Pays him to July, 1909.)

Enclosed find two dollars, which place to my credit, which should have been paid some time ago. Please forgive me for not paying sooner, for it is always a treat to get the paper. I think a man ought to be willing to pay his just debts without being hired. Hope you and yours may prosper and the paper still continue to grow.—C. C. Woodruff.

Enclosed find \$2 for Alabama Baptist to January 1, 1910. Oh, so careless we become sometimes. I could have sent you the money three months ago as easy as today. Do not think I will ever be guilty of this way of doing any more. May the Lord bless you and yours and what you are doing for the paper is my prayer.

We enjoy reading Bro. Gavin's letters very much. We also see reports from Bro. W. J. Ray, state evangelist, and would like to shake his hand at Woodstock. We grow stronger in faith by reading the Alabama Baptist.—T. T. Kendrick.

You are giving us a good paper. Both myself and wife enjoy reading it. The people that find fault with it are the ones that do not read it. We look forward to its coming as we would a letter keeping us posted in regard to the work of the great Baptist hosts, and my observation has been that the church members that do not read our paper are the ones that do the least church work. Come to see us when you can. Bro. J. L. Jackson is our pastor. He is a good man, good preacher, and has a splendid wife to help him and we all love them.—W. A. Bellamy.

You will find enclosed \$1.00, which will pay my subscription up to February, 1910. You may think the one dollar a small matter with me, but it was what the shoemaker killed his wife with. Success to you and the Alabama Baptist, and let her come, for she is worth the money.—Rev. J. K. Nix.



May God bless you and our dear paper.—Mrs. J. W. Little.

Oh, that more of our Baptists only knew the good of our paper! They would subscribe, I'm sure.—M. W. Lanier.

God's blessings rest upon this dear good paper. It is a benediction to me; sunshine and helpful literature in every way. It merits the interest of every true Baptist in the state. May its circulation be wide and its power and influence for good be felt in the many homes it enters, its benefits be such as eternity alone can estimate for righteousness. Forward to the same address as formerly.—Mrs. E. D. Burwell, Huntsville, Ala., 517 West Holmes street.

I don't see how I can do without my Baptist paper. I wish it could go into the homes of every Baptist family. Wishing you much success in the splendid work you are doing for the Christian people of Alabama through your paper.—Miss A. T. Andrews, Louisville, Ala.

Please change my paper from Eldridge, Ala., to Healing Springs, Ala., for I can not afford to do without it. With best wishes. I hope to be able to do more for you on my new field.—W. L. Brumbelee.

You are publishing a very fine paper now and I enjoy reading it so much. With best wishes.—M. W. Rushton.

Your paper ought to be in every Baptist home in the state.—J. S. Howard.

I send postoffice order for \$1.50 to pay Mrs. E. J. Hines' subscription to January 1, 1910, which expires April 1. Please move time to January, 1910. She is about 85 years old, but won't do without the paper.—Lewis Johnson.

I have read your good paper a long time and love it dearly. Hope the Lord may give me the means to pay for it and read it as long as I live. I am president of the Ladies' Aid and leader of the Sunbeam Band, and have been for a long time, and it is a great help to me in my work. It helps me to be a better Christian. May God bless you and yours in the work for the Master is my prayer.—Mrs. M. M. Waldrop.

Please find check for \$2. I hope this will be all O.K. When that amount expires (1910) you can stop the paper unless I pay promptly, as I dislike to read a good man's paper on credit. Wish you and yours much success.—M. E. Slaughter.

BE A MAN!

A Texas tradesman has this pertinent sign in a conspicuous place in his store:

Man is made of Dust,
Dust Settles.
Be a Man,
—Everybody's Magazine.

You are giving us a good paper and I will do what I can for you. Fraternally, J. E. Deer.

Enclosed you will find two dollars. My subscription expired in January if I am not mistaken. I enjoy the paper and could not do without it.—Mrs. W. L. Trucks.

Guess I'm one of Brother Gavin's "Homers," as I'm mother of nine children, the oldest 15 and the youngest eight months, so I don't have the chance to go to church much.

I find a lot of comfort in the Baptist. I think Bro. Gavin's pieces are worth the price of the paper. I heard him preach once and have always wished that I could hear him again. Long live the editor to give us a good paper, is the wish of a sister.

Dear Brother Barnett: Enclosed find \$1.50 for renewal of my subscription. Any one who finds fault with the Alabama Baptist ought to stop and think. Have I discharged my duty to it? Could I do as well. But don't get excited, whatever they say; keep perfectly cool, for people will talk, you know. May God bless you in our noble work, shield your family, is the wish of your humble friend, Theodosta DeWitt.

Find enclosed \$1, which I have neglected to send you. You are giving us a splendid paper and all Baptists should co-operate with you in building up a good state paper. Wish you a good year for subscriptions to the Baptist.—Mrs. D. B. Johnson.

Please find enclosed \$2, which puts me up to 1910. May God ever bless you and yours, and may our good paper ever find its way into the hearts and homes of every Baptist family in the state. Yours in His name, Mrs. W. W. Chitwood.

I believe you have your hands and heart full of care. It is my prayer that the good Lord may assist you in your noble work. I am sure he will. He has wonderfully blessed me all through my life, and I thank Him for His protecting care over me. Your sister in Christ, Mrs. E. Churchill.

Enclosed find \$2, which pays me up to January 1, 1910. Let the Baptist come right along, it keeps me posted, it being of so much interest to me and being brimful of news that every intelligent Baptist needs. My dear brother, you are filling your mission well; you are helping to make a better, wiser, broader and more liberal people, to be the true fellow helper of every agency engaged in this grand work, world wide missions. May the good Lord bless you and your good wife. Fraternally, E. B. Guin.

I think you are one of the main factors in this state for the advancement of pure Baptist doctrine, which is the only pure Bible doctrine extant, because all others have very grave errors. Hope you will have a good year. I am your brother, M. B. Taylor.

I have been taking the Baptist for twenty years or more and enjoy it so much I can not do without it. Wishing much success I am your sister Baptist, Mrs. M. A. Oates.

You will find enclosed \$1, which moves me to January, 1910. I am sixty-four years old. I am not preaching much. I have been trying to get my own consent to stop the paper is the reason I have delayed. I would think, Well, next week I will pay up and stop the paper, but somehow I couldn't. I hope you haven't been angered by my delay. Yours sincerely, J. L. Pace.

You may enroll my name as a volunteer for the 1909 campaign for new subscribers. I will do what I can. I may not get a subscriber, but I will not let an opportunity pass to speak a good word for the paper. I think it would help the cause of Christ to get people to subscribe for our paper. Sincerely yours, Viola C. Norris.

A PROPER QUESTION.

In a recent editorial in The Dominion Presbyterian of Canada the editor says: that he lately heard "an earnest Christian man" ask a person, in the presence of a third person, this question: "Are you saved?" He says that the one who was asked the question was an entire stranger to the man who asked it; and then he remarks: "It grated upon our sensibilities and made us doubt, more than ever, the propriety of such a mode of address. He admits that it is a very important question, but not proper under such circumstances." He further says: "We can scarcely conceive of our Lord or of the apostle whose words we have quoted, adopting such an abrupt mode of dealing with those whom they incidentally met upon the highway."

This editor is wrong. We insist that the question was a proper one, even under the circumstances mentioned. We also believe that Christ and His apostles often acted similarly. They regarded personal salvation as being the most momentous question in this world. They went everywhere telling unsaved ones to turn unto God. They had a tremendous passion for the salvation of all lost ones. Many times they had only one opportunity to speak to a certain person about his need of eternal life. They met as "entire strangers," but that was no reason why they should not ask the person if he were a Christian or not. It is related that Spurgeon, the great London preacher, while traveling on the highway, met a man at a watering trough, a man whom he had never seen before, and in a very few words asked him if he were a Christian. The man was not a Christian, but that question, it is said, led him to become a Christian. And Mr. Spurgeon was in the habit of asking strangers this great question. He regarded it as being his supreme business, and it was, because he had an intense desire to win to Christ every one that he could persuade. It is true, that there are circumstances in which it would not be proper to ask this question. We need not here indicate them. They occur to every sensible person. But there is no impropriety in asking a person, on any occasion that is at all suitable, if he be a Christian. This question, if asked of an unsaved person, is likely to set him to serious thinking. Ask it.

CLEVELAND ON GOOD CITIZENSHIP.

The late Grover Cleveland in 1903 delivered a short address on "Good Citizenship" before the Commercial Club of Chicago, which is a classic. It makes no difference whether we differed with him about politics or whether we followed him blindly, this address ought to be read by every thoughtful American. The following is so good that we can't help giving it to you:

"It seems to me that within our citizenship there are many whose dispositions and characteristics very often resemble those found in the membership of our churches. In this membership there is a considerable proportion composed of those who, having made profession of their faith and joined the church, appear to think their duty done when they live honestly, attend worship regularly and contribute liberally to church support. In complacent satisfaction and certain of their respectability, they do not care to hear sermonizing concerning the sinfulness of human nature or the wrath to come; and if haply they are sometimes roused by the truths of vital Christianity they seem to relapse again to their tranquil and easy condition of listlessness."

Is this not well and truly put? The self-satisfied and snug church member is here drawn to life:

He says: "A description of these found in the Holy Writ may fitly apply to many in the state as well as in the church."

The ex-president was striking at those who pretended that they believed in good citizenship, but did not want to be badgered and annoyed by the preaching and exhortation of a restless, troublesome set of men, who are continually urging upon us the duty of active and affirmative participation in public affairs.

THE ALABAMA BAPTIST EDITORIAL

My, how we would like to have a picture by the Sage of Princeton in which he set forth the church member who failed to live honestly, who refused to attend worship, and who never contributed to church support.

From remarks we have heard Brother Crumpton make at associations, we fear there are some such who dwell in our midst in spite of the fact that it is our Centennial year.

SOME EDITORIAL CONFIDENCES.

The Richmond Christian Advocate states, editorially, that during the year 1908 all the Methodist preachers combined sent them only thirty-six new subscriptions. The Advocate accounts for this remarkably poor showing in part by the fact that it had a traveling editor in the field and the pastors quietly waited for him. Of course it would take one man fifteen or twenty years to reach all their churches, but this fact escaped their attention. Our Baptist pastors do far better than this for the Herald—that is, some of them do. A great many of them never think it worth while to help us in this way. And yet, if they knew the burdens and embarrassments of the newspaper business, we are sure they would feel and act differently about it.—Religious Herald.

We don't believe in all the land any religious paper of any denomination has in proportion to its field and circulation a larger number of pastors who help in getting new subscribers than has the Alabama Baptist, and although it gladly offers a commission to those who produce new business only a very few ever deduct any, but on the other hand, scores actually pay for the postage and the money orders. The loyal support of the pastors is the most hopeful thing in connection with the paper's future, for since we had to give up field agents it is upon the pastors we have to lean. And just at present many are voluntarily helping to push our \$1 offer to January, 1910.

TO FRIENDS OF HOWARD COLLEGE.

It is our hope that a large number of our friends will attend the commencement exercises, beginning May 23 and closing May 26; and my purpose in writing now is to beg all who expect to come to notify us (any member of the faculty or me) of their intention and to go so right early.

The baccalaureate sermon will be preached by Rev. W. A. Tallaferra, of Opelika, and, the missionary sermon by Rev. S. H. Campbell, of Troy. Later the name of the commencement orator will be announced.

The alumni are urged to write Prof. Wm. A. Berry, secretary, as to the banquet. The committee are making ready for a delightful occasion.
A. P. MONTAGUE.

1,000 LAYMEN WANTED.

There ought to be at the very least 1,000 active, capable, consecrated laymen present at the Southern Baptist convention in Louisville. If you have never been, brother, go this time. If you have been before, brother, don't stay at home this year.

Scores of churches can easily send their pastors to the Southern Baptist convention if some deacon will only take the trouble to see the members and get up a purse. It will not cost any one much and it will help the pastor a whole lot. Won't some one in each church volunteer and do it NOW?

THE BREWERS POSE AS SALOON REFORMERS.

The brewers are a fine lot of high-minded patriots, according to the florid emanations from their endless chain of reform conferences, conventions and over-worked press bureaus.

But a few brief words in signed business correspondence, not intended as sugar-coated fodder for public consumption, make sad havoc of all the "promise-to-be-good" reputations which they have been so industriously manufacturing the last few years.

Dry town? Want a good sly spur of the booze-makers' underground railroad to run your way? So that you will receive the wet goods straight from headquarters?

Sure! "We should of course like to supply your district with your beer."

"We could ship this beer in casks that have appearance the same as a sugar barrel."

"We have similar arrangements with a lot of our customers and hope to hear from you by return mail."

"We can send on advertising matter, also order of postals."

Chance for a "blind pig"? Could I get 75 or 100 dozen quart bottles of beer? It must be shipped as furniture or something else of course.

Sure! "In reply we beg to inclose price list. Hoping to be favored with your order, we remain."

"It would be impossible for us to bill the beer as furniture—however, if you are willing to take the chance, we will be glad to furnish you with our goods."

Patriotic? Strictly law abiding?

Disdain the imputation that our business is implicated in lawlessness or has any direct dealings with would-be law violators?

If you don't believe it, read our resolutions—but be careful that you don't take an inadvertant glance over the shoulder of our business manager!

A few friends of his took the trouble to write the leading brewers of Milwaukee for their sentiments on the sale of liquor in prohibition sections. The responses are startlingly suggestive.

All the honeyed hypocrisy of the United States Brewers' Association's "resolutions," and the similar pronouncements of the lesser beer makers' bodies throughout the country dissolved in the "hot air" of their own insincerity the instant these disclosures are made. And some of the biggest brewers in the country are guilty as guilty can be of double dealing.

ENGLAND IN MILITARY PANIC.

Militarism is running riot in England. "An Englishman's Home," a play written by a Frenchman and produced in many English theaters, has stirred not only the great mass of Englishmen almost to the verge of hysteria, but has almost caused a shiver to run through the houses of parliament for fear of invasion. A member stated that by 1912 Germany would have the greatest battle fleet if England did not begin at once to double her sea power, which was followed with orations breathing the spirit of crisis in which even the prime minister concurred. The increasing rivalry in warship building being fermented in the governing bodies of England and Germany and backed by the "man in the street" spells war or financial ruin or both unless the peace advocates can counteract the hysteria of the two nations.

Don Marquis well says: The people for whom we feel the most sympathy, in connection with all this expensive machinery of warfare that is building and to be built are not the ones who will operate it and face it; for they have a certain amount of option. The people who will have to stay alive and do twice as much work as they should and pinch their stomachs and freeze their backs, paying for its construction and maintenance; the people who are compelled to foot the bills day in and day out in this endless competition between manufacturers and inventors of man-killing machinery, without any of the excitement or uplift of a joined battle to quicken their blood, are the ones to be pitied.

"RIDING THE FREE HORSE."

In this case the free horse is the denominational weekly; for example the Baptist and Reflector, and all the rest of us are riders. We ride well and keep the horse in going speed. Thoughts along this line have been running through my mind for a good many months. I am led to give expression to them by noticing that the Religious Herald is proposing that the denominational paper should have a time for consideration in the Southern Baptist convention, and the Baptist and Reflector seconds the motion. I really wish something of that kind could be done. There is not one single agency among us that serves so largely, and serves so many interests, with so little pay in return. I notice for myself that whenever I think of something to be given the denomination concerning our work or of some new use which I wish to present, I forthwith go to the papers. That is my only dependence. As it is with me, so it is with all the other secretaries, and with all the pastors, and with all the schools. And the papers never make any complaint, give their space as gladly stand as the channel of communication with our people at large. Surely we should appreciate this great service and everything ought to be done that can be done to strengthen and help forward this agency.

Sometimes at your leisure take one of the papers and look through it and see how much it is doing to advertise and push forward Home Missions, Foreign Missions, State Missions, Sunday school interests and your denominational schools. Just to illustrate this, I have gone through the Baptist and Reflector of last week and I find all told some fifteen columns of this kind of matter. It is all good reading, and I am sure the generous editor has never thought once of how much he is giving to the denomination. But can not the denomination as such do something in return? The editor has his money invested in the paper, and of course in that respect is conducting a private interest. But on the other hand, so far as rendering service is concerned, it is a public interest. He pays the bills and the denomination gets the service. There are many ways in which special consideration at the convention would be of great help to all of our papers, and I hope some provision may be made for it.

J. M. FROST.

We estimated the matter in last week's Alabama Baptist on missions and kindred topics to be even greater than that Dr. Frost credited to the Baptist and Reflector. In fact, all of the Southern Baptist papers were filled to overflowing with mission subjects. Brethren, it is a good time to get out and get some new subscribers on the \$1 offer to January, 1910.

At Sunday morning, April 4th, it was my privilege to be with Rev. Walter S. Brown in his church at Brighton.

I was much impressed with Brother Brown's interest in the Sunday school of his church. He spoke with feeling and interestingly of his plans for the Sunday school. One of his members, one of the most useful Baptists in our district, Brother J. C. Vines, said publicly that of all the pastors he had ever had, Brother Brown showed the largest interest in the work and development of the Sunday school.

Brother Brown and I explained to his good people the immediate needs of our college and then cheerfully, promptly, his members gave \$150 more than the entire sum which Brother Brown had pledged for his four churches! Here again is a lesson to our people and to our pastors. If we really mean to maintain a college for the first grade, an up-to-date institution of learning, we must remember (and act accordingly) that education is as important as any other cause, next to the saving of souls, that can possibly engage the attention and stir the hearts of our people. And, brethren, when we make a promise, let us keep that promise.

Brother W. S. Brown is doing a fine work at Brighton and at Pleasant Ridge. His church at Dolomite grew to such proportions that he gave it up, since it required more time than he could spare from other work.

A. P. MONTAGUE.

HOW ALABAMA STANDS.

April 23d—

For home missions	\$15,888
Short of last year's gifts	2,627
Short of the 25 per cent advance	7,258
For foreign missions	\$9,266
Short of last year's gifts	8,989
Short of the 25 per cent advance	16,053

To be even with last year we must raise in six days \$11,616 for the two boards.

To make the 25 per cent advance we must raise, the next six days, \$23,308. Can we do it? YES.

Will we do it? What do YOU say?
W. B. CRUMPTON.

Brother Barnett: This closes the campaign for 1908-1909. If brethren who read this will get busy for two days butting holding members, if the women will turn out, if pastors, deacons and all will give two solid days, we may gain the victory yet.
W. B. C.

LEARNING THINGS

We are all in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says:

"After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of.

"I could get no relief from doctors nor from the numberless heart and nerve remedies I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions. I gradually improved in health until for the past six or eight months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum. Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a builder. That's the 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.

OUR \$1.00 OFFER TO JANUARY

There is still an opportunity for our friends to help push the special offer. If you have not yet been enlisted please get to work and see what you can do for the paper and for the cause. The following names were sent in this week as voluntary helpers:

Will Help.

- Rev. J. M. Cox, Millport.
- Miss L. A. Borden, Jacksonville.
- J. T. Payne, Attalla.
- Rev. J. L. Shaw, Hartford.
- Rev. T. B. Fargason, Dadeville.
- Rev. C. W. Henson, Anniston.
- Rev. J. L. Adders, Cropwell.
- Rev. W. A. Parker, Sr., Jackson.
- Rev. P. G. Maness, Lawley.
- T. M. Perryman, Allenton.
- Miss Wille Johnston, Cedar Bluff.
- Mrs J. A. Hill, Jr., Nicholville.

A Five Minutes Sermon on the Golden Text: Ps. 34:7.
J. L. ROSSER.

1. The condition for a personal realization of this truth is a right attitude towards God. What is here, under law, written "fear" would, under grace, be written "love". The effect of the free grace of God upon human beings depends not upon the attitude of God; but upon the attitude of hearts towards him. God yearns with the intensity of divine compassion to bless; but conditions his gracious designs by our attitude. There must be willingness, receptivity. He does not enter unbidden, nor tarry unwelcomed. His it is to knock; ours it is to open. There are plants that flourish under given conditions of climate; and the divine Guest encamps round about us only when hospitable conditions of soul make him welcome. Let us not forget it: "If any man will open the door, I will come in."

2. Angels are the agents of many of our blessings. Are we afraid of thus Bible truth? In order to believe it, we do not have to adopt the attenuated ideas and non-sensical teachings of Spiritualism. Our good angels are not spirits that peep and mutter incoherent non-sense. We must not allow a cold rationalism to argue away from us the tender and mighty facts of the supernatural. The Sadducees of old did this; we shall do well to beware of their leaven. It is not to be denied that the scientists have done much to eclipse faith on this point. Where once we heard the rustle of wings angelic, we now see the cold operation of natural law. The leaves have fallen, and the bloom has been banished from many a sweet garden where the soul was wont to wander. But not so is it in the spiritual teachings of prophet, Christ and inspired apostle. Angels appeared to Hagar, Gideon, Elijah, Israel, Christ, Peter, Philip, John and Paul. And are they not still "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"

3. The expression that the angel "encampeth" indicates the continuous presence of our guardian angel, though that presence be not always seen. God is not far from any of us, but is ever a "very present help in the time of need." What more do we desire? We can call upon him because he is ever near, and seek him because he can always be found. The evil one may depart for a season, but the ministers of the Lord abide with us, if we will to have it so. The name of God does not appear in the book of Esther; but the record is full of the spirit, the power, and the presence of God. The angel of Jehovah talked with Gideon, and yet the son of Joash did not fully recognize that the companionship was divine: "Show me a sign that it is thou that talkest with me." So often it is with us—the heirs of salvation. Here we must call upon faith to assure us that the angel of the Lord, though unseen, encampeth round about us, and is ready on occasion to part the folds of his tent, and come forth to our aid—ever near to help us.

"Depart from evil, and do good;
Seek peace, and pursue it."

4. The work of this encamping angel is to deliver us. Our good attendant has delivered us often from dire calamity, even when we knew it not. He has saved us from dashing our foot against a stone, when we saw not the impediment in the way. He has borne us up, even when we were not aware we were about to fall into the share of the evil one. We are delivered from the prison of positive distress, as Peter was in this lesson; and we know not it is true that the angel has done it. But our ignorance does not alter the beautiful truth. The plant may not recognize the work of the tropic air about it; yet that plant lives and moves and has its being in that air. "And they shall call his name Immanuel; which is, being interpreted, God with us." We are ever marching through the Shepherd's fields—we the children of his grace and the sheep of his pasture—and he is delivering us from the dangers that beset our way, and leading us ever beside the still waters and into the fields where tender nourishment is to be found.

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

A GRAND OLD COUPLE.

Saturday and Sunday, the 10th and 11th of April, were red letter days at Mt. Olive. I have only been at Mt. Olive a short while.

Rev. W. H. Connell was pastor before me, and to his wise leadership is due the well organized condition of said church. I want to tell the readers of our Baptist paper about two grand old members of Mt. Olive—Bro. W. J. Hughey, aged 82, and wife, Emily, 80.

They have children living 7
Grandchildren 55
Great-grandchildren 53

Total descendants 115
They have sons-in-law 2
They have daughters-in-law 2
Grand sons-in-law 7
Granddaughters-in-law 7

They are hale and hearty and attend their church service regularly, and are very devoted to the cause. Their descendants compose a large percentage of this church, as nearly all that are old enough belong to Mt. Olive. Bro. Hughey is a teetotalist and advocates state-wide prohibition. He also believes in world-wide evangelism. They were present and took an active part in my last service. Their church observes the schedule plan for missions and a good collection was realized. Bro. Wm. Hughey, a grandson, is clerk of the church and superintendent of the Sunday school, which is an ever-green Sunday school.

I noticed at the roll call that about half the school answered to the name of Hughey.

JAS. D. MARTIN, Pastor.
Centreville, Ala.

A PRECIOUS LETTER.

We are in the country, and just now deprived of church privileges, and feeling the need of a religious paper in the home, have decided to subscribe for the Alabama Baptist for six months, and herewith am sending one dollar for that length of time. I have, through the kindness of a friend, been reading your paper, but can not depend on her any longer. Your being editor of the Alabama Baptist adds to the interest I feel in its success, as well as popularity, for I haven't forgotten, in the years that are gone, your father. Dr. A. W. Barnett was one of our truest friends; also that when in childhood's happy days, when going to school in Glennville, your sister Emmie was one of my classmates, whom I loved very much; blessed be her memory. Excuse this allusion to your dear sainted ones, but your very name recalls sweet memories of the past, though perhaps I have never seen you, but I knew your parents and the first four children. Our home for the past two years has been in Union Springs until very recently we moved back to old Barbour, five miles below the lovely bluff city, Eufaula. Wishing you and yours everything good in this life, and hoping to receive the paper very soon, I am your friend and sister in Christ, Mrs. Loula S. Franklin, Eufaula, Ala.

Price List Per Quarter.

The Convention Teacher	\$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Children's Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1-2
Superintendent's Quarterly	15
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	6
Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each	6

B. Y. P. U. SUPPLIES

B. Y. P. U. Manual, by L. P. Leavelle, cloth	\$0 50
Training in Church Membership, by L. J. Van Ness, D. D., Paper, single copy, postpaid	30
Paper, per dozen, not prepaid	3 00
Cloth, single copy, postpaid	50
Cloth, per dozen, not prepaid	4 50
Topic Cards, per dozen, 15 cents, postpaid; per hundred, postpaid	75
Pledge Cards, Senior or Junior Grade, per hundred, postpaid	50
Wall Pledge, Senior Grade, on map linen, 40x50 inches, postpaid	1 00
Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid	75
Constitution, Senior or Junior Grade, per dozen, postpaid	10
Bible Reader Cards, per hundred, postpaid	50
Invitation Cards, per hundred, postpaid	50
See the two grades of B. Y. P. U. Quarterlies in the preceding column.	

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary

NASHVILLE, TENN.

FOUND AT LAST.

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00

ROSE DRUG CO., Birmingham, Ala.



Don't Forget
Our Dollar
Offer



HOUSEHOLD LUBRICANT

Keep a can in the Kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not

gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.



DELICIOUS!

Is the only word to describe

"Peacock Brand" Georgia Cane Syrup

Its delicious, fragrant flavor carries you back to the happy memories of childhood, down on the old plantation—the grinding of the sugar cane, the crackling wood fire under the big open kettle and the pure, delicious syrup.

To insure purity, cleanliness and the "old-time flavor," ask your grocer for

"Peacock Brand"

Sold in convenient sanitary tins filled direct from the evaporator while hot.

Guaranteed to retain its natural delicate flavor and sweetness.

Nothing "Just as Good" as "PEACOCK."

Southern Syrup Co.,
Montgomery, Alabama

Send Your Daughter to a Baptist College

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Healthful climate—Thorough work—Home cooking—Religious influences—Music—Art—Elocution. Everything new. Reasonable rates. Write us.

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DEWBERRY SCHOOL AGENCY.

Established 1892.

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

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

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

What Children Should Be Sent to the Orphanage?

This question is so often asked and there seems to be so many different ideas about it that we are preparing this leaflet as an expression of our views on the subject. The arrangement is by question and answer.

Q. What is an orphanage? Answer. It is a home for orphan children.

Q. By whom is it supported? By the Baptists of Alabama, except in a few instances by friends outside of the denomination.

Q. How are the funds raised? We have a soliciting agent who travels in the interest of the home, appeals are made through the papers and direct to the Sunday schools and churches.

Q. What do you mean by the word orphan? A child deprived of both parents by death.

Q. What age children are accepted? Usually not under two nor over thirteen years of age.

Q. What steps are necessary to get a child in the orphanage? Address a letter to the Baptist Orphanage, Evergreen, Ala., giving a brief statement of facts and you will be furnished with an application blank.

Q. Could not the child be sent here and the blank filled out later? No, we prefer to have the blank properly filled out and passed upon before the child is sent.

Q. If a child has one parent living, can he or she be admitted? Yes, under some circumstances; for instance, suppose father died and mother in bad health so that she is unable to support them, and there were no relatives who would care for them; in that case we would receive them.

Q. Suppose a man should lose his wife and should wish to put his children in the home and pay their expenses, would they be received? We would not, because in the first place they would not be orphans, neither would they be helpless, and we feel that this institution was designed to care for helpless orphans.

Q. Suppose a man or woman having children should marry the second time, and find that they do not get along well, and should wish to put the children in the orphanage? We would not accept them for this reason.

Q. Suppose a man or woman decides that their children would be better trained and educated in the orphanage than in their homes, would you take them for that reason? We would not. After the question of admission is settled and we accept the child, then we do our best to train and educate, but never accept them just for that purpose.

Q. Does any one ever try to impose upon the orphanage by misrepresentation? Yes, we find some bad people do, and occasionally good people, but usually it's because they have themselves been misinformed, some of our pastors sometimes write us of children that they feel sure should be in the home when we investigate we find that he either did not know the facts or had been misinformed.

Q. Are all applications investigated? They are, fully and carefully.

Q. Are any applications rejected? Yes, if after investigation, we think

the circumstances do not justify our accepting the child, we do not do so.

Q. Do you take children and allow relatives to support them? We have tried this and found it did not work well.

Q. What's the objection? In the first place the people placing them here want them given special attention, and it is our purpose to treat all alike. In the next place, children who have some one to do this for them, usually know it and boast of it, to the discomfort of the others not so fortunate.

Q. Do you take mothers with their children? We prefer not to do so, as experience has proven this also to be a difficult thing to do, principally because they will show favoritism to their own children.

Q. Are there any other conditions other than those mentioned above under which a child may be admitted in the home? Possibly so, but the conditions would have to be quite unusual.

Q. Do you allow children adopted out of the orphanage? Yes, when we are convinced that all the circumstances are favorable and the child's condition is bettered by the change we encourage it.

Q. Do you accept children and agree that you will not let them be adopted? We do not. It might be that it would not be adopted, but we would not enter into any agreement to that effect.

Q. Are there any other ways other than by adoption that a child may be sent out of the orphanage? Yes, where a child is so morally bad that its association might be hurtful to the others, he or she might be sent to a home for correction, especially designed for such children.

Q. Are children ever sent out without adoption? Yes, with satisfactory proof of a good home, the child might be placed in a home where the parties do not wish to legally adopt, with the proper agreement as to care and education.

Q. Do you hire them out as cooks or as servants? We do not.

Q. Suppose a child has been in the orphanage some time, and the relatives wish to take them back home? Yes, upon a proper showing as to their ability and fitness, we not only allow it, but we encourage it.

Now if you are interested in children and are thinking of putting them in the orphanage, we trust you will read carefully this circular which has been sent for your information. If you still think the children should be sent here, write for the application blanks, fill them out carefully, be sure and answer all the questions it contains, mail this to us, and it shall have prompt and careful consideration, remembering that those in charge of this work are simply trying to carry out what they believe to be the purpose for which the institution was established. Yours fraternally, **BAPTIST ORPHANAGE,** Evergreen, Ala.

We have received a copy of the New Mexico Baptist and wish to extend greetings to Brethren O. N. McBride and E. P. Aldridge. It is published at Portales.

MADE WITH A CONSCIENCE

The natural color of Henry Clay Flour is creamy white—pure, healthful, rich in bone and muscle-producing properties. If we made it dead white the wholesome and nutritive qualities would be largely destroyed.

HENRY CLAY FLOUR

will stand any competitive test you choose to make of it. Give it a fair trial and you will find it makes lighter, more easily digested, more nutritious and more palatable bread, cakes and pastry than any flour you ever used. Henry Clay Flour is guaranteed to give satisfaction or price will be refunded. Ask your grocer for it.

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

Lexington Roller Mills Company,
LEXINGTON, KY.

"The Blue Grass Millers"

Write for "A Few Famous Receipts by an Old Kentucky Cook." It's free.



Best Saw Mill on Earth

Also large Engines and Rollers supplied promptly. Corn Mills, Feed Mills Grain Separators, Circular Saws, Saw Teeth, Locks, all kinds of Patent Dags, Steam Governors, Mill Supplies, Engines and Mill Repairs, and all kinds of machinery. Send for catalog.

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

WE ARE SOUTHERN HEADQUARTERS FOR Art Glass

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.

ASK US FOR DESIGNS TODAY!

ATLANTA ART GLASS CO. Atlanta, Ga.

Stained Glass, Leaded Glass, Memorial Windows, Beveled Plate Glass, Metal Sash, Etc.



Harris LITHIA WATER

A happy combination is to be found in a mineral water it stands in a class of its own, as it is the purest lithia water to be found, and its medicinal properties have long been recognized as an incomparable remedy for affections of the **KIDNEYS AND BLADDER**.

Let us send booklet of testimonials from members who have been benefited, together with indorsements of conservative and able physicians who pronounce it "Nature's sovereign remedy." Sold by all druggists.

Harris Lithia Springs Co., Harris Springs, S. C.

Hotel open from June 15th to September 15th.



NOTICE.

To the Readers of This Paper: You can use your sparetime profitably. No capital required. Write at once to **E. W. VACHER,** 1816 Napoleon Avenue, New Orleans, La.

LASTING HYMNS, NOS. 1 AND 2.

Free sample to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are indorsed by our denominational leaders. Address **Rev. J. A. Lee,** Genco, Ky.

COLE'S Corn Mills



are the best for making bread meal. They have successfully stood the test of competition for 60 years, with yearly increasing sales. They are trade winners. Put your idle engine to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalog on request.

R. D. COLE MFG. CO. Newnan, Ga.

"Ah-h-h!"

Here's something good! That is the greeting which

JELL-O



gets when time for dessert arrives. Nothing like it—nothing so good. It can be prepared in a minute.

Jell-O comes in 7 delightful fruit flavors, 10c. per package. Enough for 6 people. All grocers sell Jell-O. Beautifully illustrated Recipe Book, free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal at St. Louis, Portland and Jamestown Expositions.



CAN CANCER BE CURED?

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

We guarantee our cures. Physicians treated free.

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

NOTICE TO NON-RESIDENT.

The State of Alabama, Jefferson County, Probate Court, March 31st, 1909.

This day came Louise S. Ellerman and filed her petition, in writing, and under oath, therewith producing and filing in this court an instrument of writing, purporting to be the last will and testament of Caroline S. Ellerman, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite, for the due probate and record of said alleged will in this court. And it appearing to the court from said petition that the following named next of kin of said deceased are non-residents of the state of Alabama, viz., Ferdinand B. Ellerman and Albert H. Ellerman, brother and nephew, respectively, of said deceased; both of whom reside at New Orleans, La., and William H. Ellerman and Mrs. Susie Dufour, brother and sister, respectively, of said deceased, both of whom reside at Covington, La., and Charles Dufour, William Ellerman and Malvina Ellerman, nephews and niece, respectively, of said deceased, all of whom reside at Covington, La.;

And whereas, the 12th day of May, 1907, has been set as a day for hearing testimony in proof of said instrument as such will.

It is therefore ordered that notice of the filing of said petition and of the day set for hearing same be given the said Ferdinand B. Ellerman, William H. Ellerman, Mrs. Susie Dufour, Albert H. Ellerman, Charles Dufour, William Ellerman and Malvina Ellerman by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county.

S. E. GREEE,
Judge of Probate.

We acknowledge with pleasure the following invitation: You are cordially invited to be present at the commencement exercises of the Ninth District Agricultural School, Blountsville, Ala., May 9 to 12, 1909.

PROGRAM.

Sunday, May 9—11 a. m., commencement sermon, Dr. A. P. Montague, East Lake, Ala.

Monday, May 10—10 a. m., alumni-ae celebration. Address by Prof. W. J. Steele, Enterprise, Ala. 8:00 p. m., recital, music and expression classes.

Tuesday, May 11—10:30 a. m., junior class exercises, presenting honor certificates. 8:00 p. m., collegiate entertainment.

Wednesday, May 12—10:00 a. m., senior class exercises. 11:00 a. m., address, Hon. Henry J. Willingham, Montgomery, Ala. Presenting diplomas.

Senior Class—Haden Alldredge, Lemmie Edmondson, Alta Finley, Maud Gipson, Manual Gipson, Jesse Good, Gertrude Hudson, Lawrence Nation, Britton Nation, O. P. South, Otto Tidwell.

We have received the first issue of the Protective Life Bulletin, which shows that President Jelks has been unable to get over his desire to produce copy. "It will not appear regularly, but will be published and sent out every little while." It will be used to stimulate the agents. We trust this home company will do a large and profitable business in Alabama.

HO! FOR THE Southern Baptist Convention

VIA THE

QUEEN & CRESCENT
ROUTE

Special Sleepers

Leave Birmingham 7:55 p. m. May 11, spending the day in Lexington, arriving Louisville in ample time for the opening of the convention.

OTHER TRAINS LEAVE BIRMINGHAM 6:05 A. M. and 4:05 P. M.

Rate \$11.95 Round Trip

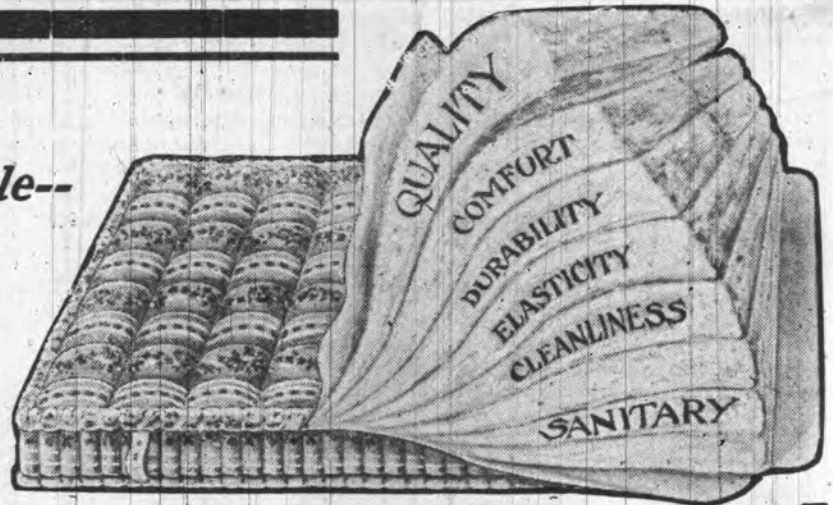
Tickets Sold May 10th to 13th Inclusive. Limit May 22d

Tickets may be extended to June 9th. Write H. F. Latimer, T. P. A., Queen and Crescent, Birmingham, for space in sleeper.

Comfortable--

Durable--

Sanitary



The MONARCH Felt

"THE STANDARD OF EXCELLENCE"

A Masterpiece of Mattress Craft.
The lowest price consistent with quality of
Material and Workmanship.
Filled with PERFECTION Felt.

Your Dealer will supply you—if not write us.

The Perfection Mattress Co.
Manufacturers Birmingham, Ala.

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, collector 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 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, the publication is made, as 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 thereafter from a decree pro confesso may be taken against them.

This the 6th day of April, 1909.

WALTER K. McADORY,

Clerk and Register.

A FINE WELCOME.

May I through your columns express my appreciation for the kind welcome given us by the good people at Flat Creek. When we arrived we found our household goods carried to our future home, which was neatly scrubbed and prepared for our going. Shortly after our arrival one night about 7:30 we were stormed upon by the Flat Creek Baptist church, bringing to us good things of many kinds, amounting to something near \$20. The Lord has some children here upon whom I do not fear to lean. You know what that will mean to the kingdom of our Lord. We ask the readers of this to pray for our success.

J. A. DAVIS

Quinton, Ala.

WOULD YOU LIKE TO OWN

An \$800 CHICKERING Grand Piano ABSOLUTELY FREE

Besides this \$800 Chickering Grand a \$400 Forbes Piano and other valuable prizes amounting to

\$15,000

Will be distributed absolutely FREE

The distribution of prizes to be given those who send in the largest list of words made from letters used in spelling two words,

"FORBES PIANOS"

A little effort on your part may win you one of these artistic pianos or another of these valuable prizes. It will cost you nothing to enter this contest.

\$800 CHICKERING GRAND PIANO will be given as first prize to the person making the largest list of words as mentioned above.

\$400 FORBES PIANO will be given to the person sending the next largest list.

Third Prize will be a credit bill for \$150, to apply on the purchase price of any new piano in our warehouses. Each of the competitors sending in the next five largest lists of words will be given Credit Bills for \$100 and following this, in groups of five, each of the competitors sending in the next five largest lists of words will be given Credit Bills for \$50.00 less than the preceding prizes until the entire fifteen thousand dollars shall have been distributed.

Neither E. E. FORBES' employes nor any member of their families are eligible for this contest. To all others it is entirely open and free, no matter where you live.

CONDITIONS

Only such singular words are to be used as are to be found in Webster's International Dictionary. Proper names, foreign or plural words, names of persons, towns or places must not be used. Do not use a letter more times than it appears in the words "FORBES PIANOS." Words spelled the same, but having different meaning, can be used but once.

Those who receive Credit Bills can apply same on any new Piano at the regular price, but can not apply them to any purchase made prior to May 1, 1909.

If you secure a Credit Bill and already have an instrument, you can transfer the same to another party who may wish to buy a Piano by having the transfer made in our office, properly indorsed by our Manager.

NOT MORE THAN ONE CREDIT BILL WILL BE ACCEPTED ON THE SAME PIANO.

ALL ANSWERS MUST BE IN OUR OFFICE NOT LATER THAN MAY 1, 1909.

The two prize Pianos offered above are now on exhibition at E. E. FORBES PIANO COMPANY'S WARE ROOMS.

Address all answers to CONTEST DEPARTMENT. Help some worthy girl or boy secure a fine piano free

E. E. FORBES PIANO COMPANY

"The World's Best Makes"

1909 THIRD AVE.

BIRMINGHAM, ALA.



THINK OF CAR LOADS OF "GOOD LUCK"

Stop and think for a moment! Here is a baking powder that has grown so greatly in favor with the consumers of the country that the enormous demand in this community can be supplied only by carload shipments.

As an illustration of how the jobbers of the country buy "GOOD LUCK" Baking Powder, it is interesting to look at the picture above.

A mighty large amount of leavening power, you think! But the Merchants' Grocery Company buys and receives regularly a carload of "GOOD LUCK"

at a time. The 26,520 pounds mentioned above will soon be making the biscuit, waffles, cakes and dozens of other delicious products of the culinary art rise white, and light, and delightful to the palate.

The cooks who use "GOOD LUCK" have no fears about the success of their efforts, because they know the Powder—know its great leavening power—know its uniform and changeless goodness.

The Patented, Moisture-Proof, Tin-Foil News Board Can in which "GOOD LUCK" is packed possesses special

properties for excluding moisture and perfectly preserves the contents.

The manufacturer of "GOOD LUCK," the Southern Manufacturing Company, of Richmond-Manchester, Va., guarantee it to be pure and wholesome, and to comply with the Food and Drugs Act of June 30, 1906, Serial No. 13,026.

The officers of the Merchants' Grocery Company are: Mr. J. P. Weatherbee, president; Mr. F. J. Kimbrough, vice president; Mr. M. R. Baker, secretary; Mr. E. H. Bixler, Jr., treasurer.

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



25 DOSES 25 CENTS.
125 Doses \$1.
NEVER SOLD IN BULK.
TAKE ONE
of These Little Tablets AND THE PAIN IS GONE.

MARBLE, STONE AND GRANITE MONUMENTS

Statuary, Iron Fences and Seats

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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1618 First Avenue Birmingham, Ala.

Excelsior Steam Laundry

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

TEACHERS FURNISHED CLASSES FURNISHED

EDUCATION AT HOME

Mark out your choice of the subjects best to suit your needs and send \$1.00 at once to cover your name and pay one month's tuition. You can choose two courses at \$2.00 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.

Bookkeeping	_____
Penmanship	_____
English	_____
Letter Writing	_____
Arithmetic	_____
Shorthand	_____
Typewriting	_____
Advertising	_____

At School Closing Give Jewelry

We show beautiful new designs in this season's jewelry. The latest conceits in watches, fobs, chains, necklaces, lockets, the newest bracelets, hair barettes, combs, belt buckles, collar pins, hat pins, stick pins, signet and stone set rings.

In solid gold and fine gold filled. We give you full value, whether you want the least or the most expensive.

C. L. RUTH & SON
12 Dexter Ave. Montgomery, Ala.

Whither Are We Drifting?

For years and years till twenty-five have passed, I have been a frequent attendant of the Southern Baptist convention, of the State convention and of many associations, but till now I have never said what I do now say, though often I have felt like it. If I mistake not, I see a tendency toward a centralization of power. Not many months ago I read a sensible article in the Alabama Baptist, written by a Methodist, deploring the fact that his church was approaching monarchical government. Now, as I understand it, there are three forms of government, both politically and ecclesiastically. They are monarchical, semi-monarchical and democratic. Politically Russia is strictly a monarchy, as it is ruled by the czar. England is semi-monarchical, being ruled by the parliament and the king. America proposes to be democratic, and might be but for Roosevelt and his henchmen. Ecclesiastically the Roman Catholic church is a monarchy, being ruled by the pope, he the old man of the Vatican. The Episcopal church is semi-monarchical, being ruled by its bishops. The Baptist church is a democracy, being ruled by itself. Now, as all liberty loving people desire freedom of speech—of pulpit and press—and to act upon liberty of conscience, I do not see why they are not all Baptists, in government at least. The reason they are not Baptists de facto is because they were rocked in an anti-Baptist cradle. Democracy is the basal principle of government on which the Baptist church rests. And on this pedestal the government of the United States rests, as we are told, being modeled after a country church in Virginia, the draughtsman being Thomas Jefferson.

When free speech in our pulpits and presses, at our conventions and associations is once completely destroyed, or even handicapped, then one of the sweetest boons of our annual gatherings is taken away. For this principle our fathers contended, and for it many of them suffered. I have no unkind word for prominent brethren who manage affairs in our state, but I know whereof I speak, there is a growing discontent on the part of many whose voices are never heard in our public debates in conventions assembled. Where is the place for them to express a thought? The cut and dried program excludes all but the elected. And who are the elected? Frequently men who have not been in the state but a few months, hence have no knowledge whatever of the needs of Alabama. Now these are good men. But has Alabama no men in it who are competent to even help carry on a convention? Their presence is desired, for what? Well, as I see it, to make an audience. Long since have many men in the state decided that if they have any ambition to rise they must hunt some mountain peak from which to sail off—some other than that furnished by their own state.


We have heard speeches at conventions and centennial meetings which, by the grace of God, we would not have made. Why? Too much de-

nominal linen, and too dirty, washed in public. Where is the good of it? And what is conserved? Some humble brethren, who are not on the cut and dried list, might not make so large a blunder. But then they don't know so much. But we are told that some men know everything but one. I learned then (am sorry that I was so late in learning) that Baptists are constantly changing their creeds. Also that back in Old Virginia and North Carolina at one time we were something or nothing, I could not tell what. I wonder if the Baptists had the New Testament then? My impression is that we have never had but one creed, and that was and is based on the New Testament; that it goes back to Christ. And then again I heard a cut and dried speech in which there was much abuse because Baptists were talking about what they had done. "We are disgusted," said the speaker, "with so much Baptist blow and brag." Why I thought that was the object of the meeting: to throw up hats and hands and rejoice over the victories of the past. Why be abused for shouting when one gets out of the wilderness? True, I have never run anything much, and might not know how to run a convention. But one thing certain, I would not have those long reports read that few except the readers take any interest in, and do not remember ten minutes after they are read. Why not give an analysis, a brief, as the lawyers would say, and then encourage brethren to speak? Set the limits and let none go beyond. These speeches, though they might not be as full of information or as grandiloquent as some that come from afar make, yet they might have as much of gospel fire and enthusiasm in them. If I mistake not there has been a waning of the Holy Spirit uplift in our conventions, and I attribute much of it to the cut and dried program business and long, dry reports. Our humbler ministry feel the need of what I am saying. Throw the floodgates open and let the pent-up emotions touched by the Divine Spirit flow, and you will see an upheaval of spiritual things in the convention, and you will hear from the pulpits and the pews at home. Where are the preachers, who have any aspirations, that will continue to go year after year, to observe silence and sit mutely by and see the program of a dried skeleton gradually clothed with lifeless flesh in the presence of a sweltering, sweating, tired congregation? The Southern Baptist convention is too unwieldy for anything practical. The most good it does is to furnish cheap rates and enable the brethren to travel and see the countries and cities. Also to hear a few of the big guns limber up. I like to go to them myself. But most that I have said has to do with the Alabama convention. I think I am a loyal Baptist, having often been tried and never denied and am willing to be tried again.

R. M. HUNTER.

Newton, Ala.

We welcome Rev. G. W. Smith, of Tennessee, to Alabama, and pray God's blessings upon his labors



BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

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 at length 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.

THREE GOOD SONG BOOKS

For Sunday Schools, Revivals, etc.
PERFECT PRAISE, GOLDEN SONGS OF GLORY, SILVER TRUMPET.

Each of these books contains 144 pages, and is in round and shaped notes. The words are spiritual; the music is sweet and flowing. Prices: Boards, 30c a copy, \$3 a dozen; muslin, 25c a copy, \$2.75 a dozen, postpaid. Send 25c for sample copy. Address the author and publisher, James D. Vaughan, Lawrenceburg, Tenn. This ad. may not appear again.

Tetterine Cured Orphan's Tetter

Bell Haven Orphan Home, Luling, Texas.

This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully,
Miss Jennie Clark, Supt.,
Bell Haven Orphan's Home.

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

T. W. O. G.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the weaker organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

FROM REV. SAMUEL DITTO, GET UP, ALA.

Dear Bro. Barnett: I will write you a few lines to let you know my appreciation of the work you are doing. You are giving us the best paper Alabama Baptists have ever had. I can not see how any Baptist can afford not to support it, yet there are preachers here that do not take the paper or any other of the denominational papers. I have tried to get our preachers here to subscribe for our paper, but they say they do not like it, but I like it. I like to read it. I like to read it to my neighbors. I like to talk about the good things that I find in it. If I could get the preachers here to subscribe for the Alabama Baptist we could do something for the cause of Christ in the way of missions. I think the worst drawback is the lack of being informed on the subject. We have less said here on the subject of missions than any other place. We have good people and good preachers, but need a thorough understanding of the word, go into all the world. We need a revival on missions. I have learned more from the Baptist and Golden Age and Our Home Field in the past year on the subject than I ever knew before. I took these papers. I feel built up by reading the papers, spiritually speaking. Every number gets better. You are doing a good work with our paper, for which we give you and your family a place in our affections and prayers and give God the glory for such a good editor. Yours in the work.

SAMUEL DITTO.

The Greensboro Baptist church met in called conference April 11, 1909, when the following resolutions were adopted:

Whereas, our pastor, Rev. J. G. Dobbins, has deemed it best to resign the pastorate of our church; therefore, be it

Resolved, That as a church, we testify to his Christian zeal and energetic work for the Master, not only in his own churches, but throughout the whole county, and that God hath blessed him with a true Christian helpmeet—one that is loved and honored by all the churches of every faith and order. May God bless her and make the rest of her life as beautiful and useful as it has been here.

We pray our Heavenly Father to be with and abide with them, and we know that they will be under His guidance, a blessing to the people with whom they sojourn as they have been to us.

Resolved further, That a copy of these resolutions be spread upon the minutes, a copy furnished Brother Dobbins and one sent to be published in the Alabama Baptist.

JOHN G. APSEY, JR.,
Church Clerk.

JOE LAMBERT, Moderator.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN. SOOTHES the CHILDS, SOFTENS the GUMS, ALLAYS ALL PAIN; CURES WIND, COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind, twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 22. AN OLD AND WELL TRIED REMEDY.

To Every Reader of the Alabama Baptist

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

We Have Everything to Wear:

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

Will You Write us and try us?

LOVEMAN, JOSEPH & LOEB

BIRMINGHAM, ALA.

THE BIRMINGHAM PAINT MILLS

(INCORPORATED.)

Manufacturers and Jobbers in

Paints, Varnish, Glass, Etc.

Distributors for Chicago Varnish Co. Wood Tints, Shingle Stains. No order too large for our capacity—none too small for our best attention. Anything in paints.

W. S. SCOTT, President.

121 South 20th Street, Birmingham, Ala.

Phone 670

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Wedding Invitations

We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. MENTION THIS PAPER.

ROBERTS PRINTING CO.,

2007 3d Ave., Birmingham.

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Alabama Baptist Special

Via L&N to the

Southern Baptist Convention, Louisville, Ky., May 13-20, 1909

The Louisville & Nashville Railroad will run a special train, consisting of first class coaches and Pullman sleeping cars, from Montgomery to Louisville, Wednesday, May 12, leaving Montgomery at 6:43 p. m., Birmingham 9:28 p. m., Decatur 12:12 p. m., arriving at Louisville 8:55 a. m. Thursday the 13th.

Tickets will be on sale at very low rates May 10th to 13th, with final limit May 22, with privilege of extension to June 9 by paying \$1.00.

Following rates will apply from points named: Mobile \$17.45, Montgomery \$14.95, Birmingham \$11.95, Decatur \$9.40, Selma \$14.95, Anniston \$13.00, Huntsville \$8.75, Florence \$9.55.

For rates from other points, sleeping car reservations and other information, write to P. SID JONES, D. P. A., L. & N. RY., Montgomery, Ala.

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NEWS ENGRAVING
BIRMINGHAM, ALABAMA

A CLARION CALL.

At no time since the organization of the Southern Baptist convention as today has there been afforded us as Christian men, the opportunity to make our influence felt for the advancement of the Master's Kingdom at home and abroad.

Never has there been so clearly manifested the leading of the Spirit of God, bidding us to go up and possess the land as today. Unless we heed this call we will be recreant to our trust, and in the refusal the privilege will be taken from us and given to others.

Already the men of other denominations in our own Southland are organizing for a systematic warfare against the Kingdom of Satan, and already has there come an enlarged blessing upon their efforts.

The Laymen's Missionary Movement, wherever properly presented and worked, has proven, under the blessing of God, an unqualified success. Canada, perhaps, presents the best illustration. This great Dominion is stirred today with a mighty enthusiasm for the carrying of the gospel to all benighted regions, which is being manifested in largely increased gifts for missions, with hundreds of churches doubling, trebling and quadrupling their former contributions.

In a sane and systematic way, the nearly one million evangelical Christians of that country have set their mark at an average of \$5 per member per year for Home and Foreign Missions, and have organized agencies which promise, under the guidance of the Spirit of God, to secure such results within the next few years. The responsibility is pressing home upon us now as Southern Baptists to say whether or not we will do our share. The decision can not be put off.

The executive committee of the laymen's missionary movement of the Southern Baptist Convention has issued a call for a layman's meeting to be held in Louisville, Ky., on Wednesday and Thursday, May 12 and 13 next, just preceding the meeting of the Southern Baptist Convention. To make this meeting what it should be, there should be an attendance of at least fifteen hundred laymen. Why not? At a similar gathering of Southern Methodists held in Chattanooga last year, there were over eleven hundred men in attendance, and at the meeting of the Southern Presbyterians recently held in Birmingham, there were more than that number of registered delegates.

Fellow Christians, this call is to you. Do not ignore it. Commence at once to make your arrangements to be one of this gathering and share in its blessings. Various phases of missionary problems will be presented by qualified speakers, and opportunity given for general discussion. The meeting promises to be an epochal one. Come prepared to remain also through the session of the convention and thus obtain an added blessing. Write at once to Rev. M. P. Hunt, chairman of committee on entertainment, Louisville, Ky., for the accommodations desired.

J. T. HENDERSON, Gen'l Sec.

PERSONAL & OTHER NOTES

FROM CUBA, ALA.

ANOTHER FIELD SECRETARY.

On Tuesday, the 13th, Dr. W. Y. Quisenberry, our seminary representative, dropped down on us out of a clear sky. He had written telling me he was coming, but the letter was lost. Tuesday night he spoke to us with the power and understanding of China. Our people greatly enjoyed this treat of first hand knowledge of the great mission field. Think it will bear fruit in our mission collections.

Wednesday we saw as many people as we could about the seminary endowment. In spite of the fact that the price of truck failed last year and the weather so far has been very unfavorable this, pledges to the amount of \$245 were made, while \$100 had already been pledged several years ago through Dr. Eager's efforts and paid to date. Our seminary has the proper man in Dr. Quisenberry.

DAVID BRYAN.

HOWARD COLLEGE WINS CONTEST.

Friday night, April 16, at Selma, the intercollegiate oratorical contest between the Southern University of Greensboro, the Alabama Polytechnic institute of Auburn, and the Howard college of Birmingham took place. After listening to the efforts of the three young men representing each of these institutions, H. S. D. Mallory, A. D. Pitts and Prof. A. F. Harmon awarded the medal to Malcolm E. Nettles, of Tunnel Springs, representing Howard college. The judges had to decide only on delivery of the question debated, and Mr. Nettles was declared the winner. His subject was "International Peace; Why?" W. S. Childs, of Forsyth, Ga., spoke on "The Age of Action," representing the Polytechnic University, and Louis John Webber, of Mobile, spoke on "America and the Golden Age," representing the Southern University. Saturday a meeting of the State Oratorical Association was held and J. C. Hutto, of Howard, was elected president; C. H. Cleveland, Southern University, vice president, and Will Oliver, of Auburn, secretary. Selma was chosen as the permanent place for holding the annual debate, provided this city would provide the theater free of cost.

I will be greatly obliged if some good brother will send me at once a copy of the minutes of the following associations for 1908: Colbert County, Etowah, Dale County, Liberty (Central), Mt. Carmel, Randolph County, Sardis, Sipsey and Southeastern. I need them at once.—M. M. Wood, Furman, Ala.

There is to be a conference on summer evangelism and open air work in Chicago, May 12 to 14. Among the speakers are to be Dr. James M. Gray, Dr. A. C. Dixon, Dr. R. A. Torrey, Dr. Arthur J. Smith, Miss E. Stafford Miller, Mr. Melvin E. Trotter, Rev. H. W. Polk and Mr. Hugh Cork.

I take pleasure in announcing that Bro. Arthur Flake, of Winona, Miss., has become field secretary of the Sunday school board. He has been for years engaged in business, but at the same time very successful in Christian work. He is especially fine in both B. Y. P. U. and Sunday school work. He has only lately consented to give himself wholly to this line of Christian activity and we are greatly pleased to have him enter this department of the Sunday school board. His specific field will be Mississippi, Louisiana, western Kentucky and Tennessee, but like our other field men he will not confine his labors strictly to that territory. The brethren will find him wonderfully helpful in institute work and I hope they will make free use of him. He has been wonderfully successful in the practical work of serving a Sunday school as superintendent and is well trained in experience, and will render great service in carrying forward the work on a larger scale.

This gives the board now six field men and a finer set can hardly be found anywhere. It has been a year of wonderful success with them. The demands for their services are far beyond what they can meet, and wherever they go the brethren write me most enthusiastic letters about the service they are rendering. There is no one denominational work which is telling for larger and more permanent good than what is being done by the field men of the Sunday school board. We are closing our year in fine shape and will have an excellent report for the convention. J. M. FROST.
Nashville, Tenn.

SOUTHERN BAPTIST ASSEMBLY.

The Southern Baptist Assembly will conduct conferences for Sunday school workers, B. Y. P. U. workers and mission workers on the grounds at Blue Mont July 18-August 1, 1909. Rev. T. B. Ray, educational secretary of the foreign mission board, Richmond, Va., will have charge of the conference for mission workers; for the B. Y. P. U. part of the meeting we have secured Rev. T. J. Watts, of Kentucky; for the Sunday school conference we will have Revs. J. M. Frost, B. W. Spilman and Mr. C. E. Crossland, of the Sunday school board.

The Bible conference will begin August 8 and close August 22, 1909. This conference will be under the general direction of Rev. William Lunsford, D. D., of Nashville. He will be assisted by J. R. Sampey, D. D., of Louisville, Ky.; Rev. E. C. Dargan, D. D., of Macon, Ga., and Rev. L. M. Roper, D. D., of Spartanburg, S. C.

For information about the conferences, etc., write to

B. W. SPILMAN, Gen. Sec'y,
Kinston, N. C.

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SUMMER SCHOOL

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Must He plead
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Pacific Baptist.

Dr. Luther Little, of the home mission board, has been called to the care of Coliseum Place church, New Orleans, La.