

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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SOUTHERN BAPTIST CONVENTION PRESIDENTS

We are confessedly proud of the group picture of all the presidents of the Southern Baptist Convention which we present on this page, and all Southern Baptists may well have grateful pride in the personnel of this body of men.

Of the ten men who have been honored in the sixty-four years of the convention's history by being selected to serve as its presidents, three were from South Carolina: W. B. Johnson, Richard Fuller and James P. Boyce; two were from Georgia: P. H. Mell and W. J. Northen. No other State furnished more than one of the number. R. C. Howell was from Tennessee, though native of Virginia; Jonathan Haralson from Alabama, Jas. P. Eagle from Arkansas, E. W. Stevens from Missouri, and Joshua Levering from Maryland.

Three of the number have been laymen and seven ministers. Of the ten men six have passed into the Beyond, while four are yet living, all of them highly honored and greatly useful.

A page is a brief space in which to present these ten men, but this is our present task.

Dr. W. B. Johnson presided over the convention from its organization in 1845, until 1851. He was the last president of the Triennial Convention of Baptists and the first of the Southern organization. For years he was president of the South Carolina Baptist State Convention. He was probably the leading pioneer of missions among Southern Baptists, wrote the constitution of the Southern Baptist Convention and of the South Carolina State Convention, and was the prime mover in the agitation and constructive thinking in favor of the Southern Baptist Theological Seminary. Dr. Johnson was a man of much culture, a fine presiding officer, and carried in his own person a great devotion to those Baptist ideas so beautifully operative now in the Southern Baptist Convention and its Boards and in the union of the great brotherhood of the entire South into one sympathetic whole, through the Seminary and other agencies. He was a great man, whom Southern Baptists have assuredly not sufficiently studied and acclaimed.

Dr. R. B. C. Howell was a fine theologian, and a man of great strength of character. He presided over the Convention from 1851 to 1859, in the heated ante-bellum period.

Dr. Richard Fuller was president from 1859 to 1863. Dr. Fuller had studied for the law. At Beaufort, S. C., he joined the Baptists for conscience's sake, when he was a young



Men Who Have Served as Presidents of the Southern Baptist Convention.

man of brilliant prospects, and of the popular and socially-dominant Episcopalian way. Dr. Fuller was a great preacher, the greatest Southern Baptist preacher of his time. Have we ever produced a greater?

Dr. P. H. Mell presided from 1863 to 1872 and from 1880 to 1888—a period of seventeen years, longer than that in which any of the rest held the office. Dr. Mell was a great parliamentarian, preacher and theologian. He spent years as professor at Mercer University and other years as president of the University of Georgia. He ranks high among the splendid band of ten whose faces are on this page.

Dr. James P. Boyce held the office

from 1872 to 1879, and again for the year 1888-89. Though it has been more than twenty years since he departed to be with the Lord, it seems to be superfluous here to outline some of the virtues of this great spirit. Wealthy, cultivated, and marked by fortune for favor and power in the world, from childhood he counted these things but less for the excellency of the power of the gospel in Christ. A great theologian, an astute business man, a courageous and unflinching spirit, his great work in life was to take the idea of a great theological school for Southern Baptists from Johnson and Jeter and Howell and bring it to fruition and

strength, through the scathing fires of a score of failures or almost failures.

Hon. Jonathan Haralson presided from 1889 to 1899. Judge Haralson has for years been an honored judge of the supreme court of Alabama. He made a fine presiding officer, with less of technicality and exactness than characterized Mell or Boyce.

Hon. W. J. Northen presided from 1899 to 1902. He was a graduate of Mercer, and in his younger days made a fine record in training young men in a secondary school. As governor of Georgia he gave an exhibition of statesmanship and helpful devotion to the people. He is now Georgia's greatest private citizen, and alertly and helpfully interested in the weal of his fellow citizens.

Rev. James P. Eagle presided from 1902 to 1905. He had the distinction of being at once a country preacher and the governor of Arkansas. In both places and in the convention presidency he showed to the brotherhood a true and courageous spirit, worthy of all honor.

Hon. E. W. Stevens presided from 1905 to 1908. A liberal layman, a brilliant Sunday school worker, a newspaper man, he brought a new type of gifts to the convention presidency, but coupled with an abundance of the cardinal virtues and the devotion which were held in common by all that splendid band of ten. During the term of his office the American Baptist convention was created and he was made its first president. He became greatly beloved of all, especially the Baptist newspaper men, for he knew what they needed and with thoughtful care and good nature provided it.

Hon. Joshua Levering became president last year and remains that this year. Once the candidate for the presidency of the nation on the prohibition ticket, he has done many other things for the sake of principle without regard to popular success. He is greatly devoted to foreign missions, and also to home missions. To service in the former sphere he gave a beloved daughter.

Mrs. C. E. Goodrich announces the marriage of her daughter, Georgie, to Mr. John Lee West, Wednesday, April 28, 1909, Memphis, Tenn. At home, Marion, Ala.

Dr. E. E. Dudley, of Norfolk, Va., has accepted the call to the First church, Jonesboro, Ark. He will be on the field by May 1.

SOME INTERESTING BOARD REPORTS

AN EPITOME OF THE HOME MISSION BOARD REPORT.

A bright thread of gratitude and gladness runs all through the report of the Home Mission Board for the fiscal year 1908-1909, and this characteristic of the report illuminates even the numerous necessarily formal and detailed statements which characterize such a report.

The Board's Optimism.

Perhaps the secret of this attitude of the report is expressed most clearly in these words of its introduction: "It is with gratitude and joy that the Board presents this report. Our joy is for the great work done and our gratitude is for the noble way in which Southern Baptists have advanced in liberality to this work, notwithstanding a year of unusual financial stringency. That such substantial advance should be made in such a year we take to be the summons of the Lord and of the brethren to push forward to larger things than ever in winning our homeland to Christ."

The Board's optimism seems fully justified in the financial returns, in the fine results which have attended the work and in the growing interest which is evident in all sections of our Zion in home mission work. The amount raised in the various states during the year has been \$283,436, which represents an increase in all of the states except two. The percentage of increase over last year was fourteen, and this in the midst of a financial stress in which it would not have been discouraging if the contributions had only equaled those of last year. While the year's total is gratifying, the report deplors the delay in sending in the funds. Three-fifths of the entire amount came in during the last month, and about one-third of it in the last two days of the fiscal year! The consequent interest on account of the Board for the year was more than \$3,000.

An Interesting Summary.

The work of the year shows the following results: There have been 24,628 baptisms by the missionaries of the Board and more than 4,700 additions to mission churches. This is a considerable increase on the large number who were taken into the churches last year as a result of the labors of the missionaries of the Board. A comparison with the reports of other domestic mission boards will show that these results surpass those of any similar organization in America. The entire number of baptisms by the missionaries of the Board since 1845 has been 192,607. It is an impressive view of the scope of the present work of the Board to note that slightly more than one-third of all the baptisms it has reported from 1845 until now have been administered this year.

During the present year 316 churches, and 959 Sunday schools have been organized, and 368 houses of worship built or improved.

When these general results are presented in more detailed statement the fact is revealed that there has been no single phase of the work which has not in the past year been abundantly blessed.

East vs. West of Mississippi.

For instance, the Board's report includes two departments, which it designates as "Missions East of the Mississippi" and "Missions West of the Mississippi." The report shows that while the former record (up to 1876), which showed that three-fourths of the commissions were for service east of the Mississippi, was now changed, so that more work relatively is west of the river, yet a larger actual amount of work is now done east of the river than in former times. In addition to the church building and negro work and nearly \$30,000 expended on mountain schools, \$32,596 was expended last year for regular mission work east of the river. It is further stressed that the coming of the mills and mines, the opening of the larger opportunities for service in the mountains and the thronging of foreigners in the coast-side cities makes it desirable to do a yet larger work in this department. Additional interest is given the west-of-

Mississippi part of the report on account of the cession of New Mexico to Southern Baptists and the Home Board, at the recent conference in Washington of the Home Mission Society and the Home Board.

The report says that the Southern Baptist convention territory west of the Mississippi is more than 60,000 square miles larger than that part of it which is on the east side. It calls attention that the adding of New Mexico to our territory gives us an area west of the river which is one five-twelfth times as large as the part which is on the east side.

Showing the rapid Baptist growth there, the report says that with one-third the membership last year the trans-Mississippi showed practically one-half of the increase in membership from all sources, while it showed three-fourths the increase through home mission activities. The baptisms of Home Board missionaries west of the river last year were 15,396 and the additions to mission churches 33,352.

Mountain Schools, Cuba, Etc.

The mountain mission schools of the board have flourished greatly. At a cost of slightly more than \$500 each to the denomination 4,316 mountain boys and girls were kept for the last year in the twenty-four mission schools. The Board is enthusiastic and highly pleased at the fine results and successes of its mountain school activities.

The Cuban Report.

The report on Cuba is optimistic. The clouds are all gone from our Cuban activities. The membership increases, also the character of the members improves. Rev. W. W. Barnes is a fine addition to the force of eighteen missionaries. Superintendent M. M. McCall is a jewel, and the Havana church building is increasing in value, while rents from its additions more than pay all running expenses.

The Debt to the Press.

The report expresses gratitude that a fine home mission literature is now being produced in this country; tells of the addition of the editorial secretary, Victor I. Masters, to its staff in part that it may do more fully its proper share in mission literature propaganda and stresses the denominational weeklies as the most effective publicity agents of the board in the following language:

"We unhesitatingly pronounce the denominational weeklies as the most helpful publicity agencies in keeping the work of this Board favorably before the brotherhood. In the aggregate they reach a much larger number of our brethren than do any other available agencies. They have shown great willingness to give their space unstintedly to the fostering of our home mission interests, and to sending abroad the appeals of the Board.

"We have repeatedly known them to magnify mission interests, when they were conscious that such faithful insistence was not good 'news sense,' and they could fill their pages with other things that were useful, while at the same time they possessed the novelty which would attract and hold a large number of subscribers.

"Our papers have thus not only served mission interests without charge, but have sometimes done so at actual monetary loss. So far from asking thanks for this, it is so much of a piece with the life of sacrifice to which the Baptist denominational paper editor and proprietor is devoted, that none of his class has ever seemed to think it worth while to frame the facts into words for the public's ear."

Evangelism and Other Work.

The report on evangelism shows that eleven evangelists have been employed for all or a part of their time. They have conducted a large number of meetings both in large cities and in places where Baptists were quite weak. The number of baptisms reported from this branch of the work for the year is 1,999, and the profession of faith 4,732. Home Board evangelism has done much to emphasize the evangelistic spirit in the entire denomination, and has proven a great power toward uniting doctrinal sanity and fervor of spirit.

The Work Among Negroes.

For the negroes, in co-operation with the National Baptist convention (negro), the Home Board has employed twenty-five evangelists, while five have been engaged through the New Era plan. This work for the negroes is being abundantly blessed and is doing much toward building a higher standard for their preachers and of denominational efficiency.

Some Recommendations.

The report includes a few recommendations. As to the work for cities and foreigners it recommends larger activities through the board, and more efficient attention from local churches. As to the woman's work it recommends that of the about \$85,000 which the Baptist women of the South appropriate for home missions each year \$35,000 be given especially to mountain mission school work. It is further recommended that a larger amount of money be raised for church building work—not less than \$100,000. About \$85,000 was thus expended this year. At a cost of \$3,000, \$54,000 were stimulated in Oklahoma for building thirty churches last year.

The report closes with the following words: "With our forces better organized than ever before, with our wealth increasing in a fabulous manner, with our people rapidly increasing in intelligence and power, we are able to rise up in the spirit of the Lord to take this land in His name. By all the mercies of the past and by all the prospects of the future let us essay the holy task."

A SYNOPSIS OF S. S. BOARD REPORT.

In submitting this eighteenth annual report, the Sunday School Board brings the convention only words of good cheer. The affairs of the Board are in a healthy condition, prosperous and increasing in productive power. God has been wonderfully good in using and caring for this great interest of the convention. We make mention of his goodness with grateful hearts and rejoice that he has made this business a mighty engine for the furtherance of his kingdom.

A Great Financial Year.

This year surpasses all others in the Board's history, and will be remembered for its financial record. After steady advance for thirteen years our annual receipts (1903) passed the one hundred thousand dollar mark—only five years ago. But now the receipts at the end of this five-year period have reached and gone beyond the two hundred thousand-dollar mark—exceeding the receipts of last year by \$26,281.80, and giving the splendid total of \$205,362.17. This increase is entirely healthy and comes simply from an immense growth in the volume of business, which is beginning to tax our large building to its full capacity.

The Denominational Papers.

Many forces have contributed to the success of the Board, and prominent among them we make grateful mention of the denominational papers. The editors have held their columns open to the Board and been ready as opportunity offered to speak a good word in its behalf. We make grateful recognition of this service and take occasion to say that no one single agency is more helpful to all that is being done by the convention. We venture to suggest that the great service which is being rendered by the denominational papers calls for recognition and distinct commendation on the part of this convention. Why may not the convention put upon record its appreciation of what has been done and of these papers as an agency for denominational furtherance? Surely, in the Baptist papers of the South we have a mighty power for Baptist interest and advancement in all lines of growth and work.

Appropriations for the Year.

The Home Mission Board	\$ 2,500 00
The Foreign Mission Board	2,500 00
State Boards for Sunday School work	3,550 00
The Building Fund	19,000 00

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The Guarantee Fund	4,000 00
Permanent Bible Fund	2,000 00
The Sunday School Lectureship	250 00
The Chair of Sunday School Pedagogy	1,250 00
The Board's Field Work	13,245 48
W. M. U. Expense Fund	400 00
Special for Seminary Endowment	5,000 00
Other Denominational Work	889 37

Total Cash Gifts for the Year \$54,584 85

A New Movement With the Seminary.

The Sunday School Board and the Southern Baptist Theological Seminary work is in hearty co-operation and have many points of common interest. The Board still maintains the annual lectureship and continues its support of the chair of Sunday School Pedagogy. But it has ventured to go farther this year and offers its assistance in a larger and more permanent way and hopes the convention will approve its action. Knowing of the Seminary's movement to increase its endowment in this its Jubilee Year, and of the efforts of the Sunday schools of the South to contribute a specific sum to this purpose, the Board has offered to join with them in the undertaking.

The Board offers to give one thousand dollars for every two thousand dollars paid in by the Sunday schools, to the aggregate amount of sixty thousand dollars. And in the first payment it has anticipated the gifts of the Sunday schools and paid to the seminary five thousand dollars in cash, having thereby to make it more effective. Moreover, the board has requested that the sum of sixty thousand dollars be used to endow permanently the chair of Sunday School Pedagogy, and that the chair, when endowed, shall be named in honor of Basil Manly, Jr., in memory of him as a former professor in the seminary and in recognition of the distinguished services which he rendered the Sunday school cause when, through his leadership, the convention in 1863, appointed its former Sunday school board and set a new record in Sunday school work. This seems to us a service altogether worthy of commendation by our people, and we shall rejoice in joining his name with this new undertaking. It befits Basil Manly, Jr., and his name will give the achievement a crown of glory.

Field Work and Workers.

The field secretaries of the Sunday School Board have had a remarkable year in their work of teacher training. The number of secretaries has been doubled since the last convention. Besides Brethren Spilman, Leavell and Beauchamp, who have served now for several years with gratifying success, the Board has secured the services of Brethren C. E. Crossland, of Alabama, with headquarters at Nashville; E. E. Lee, of Texas, with headquarters remaining at Dallas, and Arthur Flake, of Mississippi, with headquarters at Winona. These men are laymen and have all shown themselves successful workers in their respective fields heretofore, and will add greatly to the efficiency of our field force.

Besides these, we are pleased to announce that we have arranged with Miss A. L. Williams, of Birmingham, for such institute work as she can render from time to time. She is greatly equipped and very efficient in the primary department. In her home Sunday school and wherever she goes her work awakens the most enthusiastic commendation. It is simple and strong, full of grace and good sense, true to the doctrines and spirit of our people.

Surely the Board is favored in the character of its working force. Their best praise is in the work which is being done. Their services are in great demand, and notwithstanding the increase of workers, the demand is more than we have yet been able to meet.

The Training of Teachers.

Trained teachers are the most pressing need of the hour in Sunday school work. To meet this need much attention in all possible ways is being given to training men and women for this high function in church life. The Board's Teacher Training Course is coming more and more into use and many thousands are now at work, some in individual study, but the

most by far in classes. Both as a result and as helping this is the Home Department in the local school, and even more the Adult Department. This last is a distinct movement to enlist men and women in Sunday school endeavor as students of God's word, and all over the country it is becoming a powerful factor for the kingdom of God among men.

B. Y. P. U. Education.

In line with this and supplemental, the B. Y. P. U. work comes as a great agency. For the very heart of that work, so far as it concerns the young people in Baptist churches, is their education in Christian doctrine and training in church life. As the Sunday school has proven efficient as a church method of teaching the word of God, so the B. Y. P. U., though comparatively new, is becoming an effective church method for the training of its members and the making of a higher grade of membership. The one emphasizes the teaching function of the church as pertains to the word of God, the other emphasizes the church as God's plan for Christian culture in doctrine, character as service. Neither the Sunday school nor the B. Y. P. U. is a thing apart from the church; they are in the church, and of the church, and by the church, and for the church. The churches and pastors who have most used these two agencies have the most to tell of their efficiency and power. They operate on separate lines, but more and more will come to be recognized as great supplemental forces for a better church life.

At its last session the convention instructed this Board to co-operate in this work with the B. Y. P. U. of the South auxiliary to this convention. In accordance with that instruction the Board has gone forward and the results even in one year have justified the undertaking, and show large possibilities of what may be done in this department.

A joint education committee has been appointed by the Sunday School Board and Executive Committee of the B. Y. P. U. of the South. This committee is charged with the outlining of courses of study and otherwise directing B. Y. P. U. education.

The Periodicals Issued by the Board.

Our periodicals of course are our chief line of publication. We recognize this always as our first and principal business. Their success is most gratifying, and on every hand we are receiving enthusiastic commendation for their excellence both as to mechanical execution and literary merit.

The Board has often emphasized, and must still emphasize, the fact that all of its success has depended on the financial returns from the sale of periodicals. It still needs, and will need, the fullest co-operation through patronage given in the purchase of Sunday school supplies.

But there is another view of these periodicals. They are essential to the best development of Southern Baptist life. They carry to some millions of people the very spirit of our institutions.

TWENTY-FIRST ANNUAL REPORT.

Of Woman's Missionary Union, Auxiliary to S. B. C.,
to the Sunday School Board, April 20, 1909,
to April 20, 1909.

The Union records another year of successful work, with gratitude to God for the opportunities it has brought. The development of a fourth department—the Order of Royal Ambassadors (for boys)—has been one feature of enlarged usefulness. This much-needed work of bringing the boys within the influence of great missionary facts and biographies, and training them in missionary giving has barely been begun; but the experiment has worked well in many of the local churches where it has been tried. The other three departments—the Woman's Missionary Society, the Young Woman's Auxiliary and the Sunbeam Band—continue to grow with steadiness.

The offering of the Union to the Bible Fund has fallen somewhat below that of last year. Today we report \$1,379.89 for this object, against \$1,560 given last year. This is a keen regret to us; for we realize that never has there been a day of greater need for the distribution of the Bible, and we would bear

our part in helping to relieve the famine of the word of God.

In other lines the Union's contributions have advanced. Our offerings to Home Missions amount (in cash) to \$57,369.65; to Foreign Missions, \$96,641.24; while the total for all objects reaches \$197,143.63. The expenses of the work amount to \$8,924.17.

The Margaret Home for Missionaries' Children has as usual held its place in the affections of the Union women. It is the Training School at Louisville, however, of which we would particularly speak in making our report to your Board. The school which owes so much of its present comfort and efficiency to the Sunday School Board is worthily fulfilling its purposes. Forty young women have enrolled as students this year, of whom thirty-one are now resident. Not a small part of the practical training of these students is the work they are doing in the Louisville Sunday schools; and we look to them to further the work of your Board in its insistence upon better methods, when they leave the school for their life work. The principal's report of their work done during the summer vacation 1908 remarks that "all taught Sunday school classes, wherever situated."

The expectation of the Sunday School Board that the Union would make faithful effort to secure \$20,000 as the first third of an Endowment Fund is being realized. The fund to date amounts to \$13,457.24, most of which has been invested in real estate in a valuable section of Baltimore. The interest on this investment will be used to increase the fund for the present. It is hoped that the building purchased will become "Baptist Headquarters" for Baltimore, and the Union intends establishing its offices there.

There have been few changes in the year, but a steady growth of interest, responsiveness and activity among the women and children of our churches. We report 8,620 societies in all; but the number is not satisfying when we consider that there are 20,000 churches and more in the Southern Baptist Convention, and obviously many of them have no Woman's Missionary Society. Therefore we expect to continue our "Enlistment" plans in the expectation not only of adding new members to societies, but also of ex-

MEMORY MENDING

What Food Alone can Do for the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used and the increase of mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustrates this point in a most convincing manner:

"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night, for my nervous system was shattered.

"The change of climate helped me a little, but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do and I began to change in my feelings and bodily condition.

"This kept up until now after six months' use of Grape-Nuts all my nervous trouble has entirely disappeared, I have gained in flesh all that I had lost and what is more wonderful to me than anything else, my memory is as good as it ever was.

"Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." "There's a Reason."

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

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

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tending the organization of societies into churches where none exist. If we have been led to create and maintain an organization whose aim is world-wide missionary service, we must develop it to the full or fall short of God's gracious purpose for us. "Speak unto the children of Israel that they go forward." So, forgetting those things that are behind and looking forward to those things that are before," we face the twenty-second year of service with new courage.

Respectfully submitted;

EDITH CAMPBELL CRANE,

Corresponding Secretary, Woman's Missionary Union.

SIXTY-FOURTH ANNUAL REPORT OF FOREIGN MISSION BOARD.

Our God has graciously blessed us during the year in the work which we have been doing for Him, and in presenting our annual report we gratefully acknowledge His manifold mercies and continued blessings. The past year has been the best that we have ever had in the number of converts on the foreign field. As can be seen from the statistical table, we have had 2,905 baptisms in our various missions. When we remember that in 1893, after we had been working for forty-eight years, we had only 2,923 enrolled in all of our churches on the mission field, and now have 2,905 baptisms in one year, we surely should praise God and take courage.

Strengthening the Work.

The past year has been one pre-eminently of reinforcing and strengthening our work in the various mission fields. While we have reached out after some new territory, we have tried to strengthen the work already opened. The board has felt that it was best to provide comfortable homes for the missionaries, chapels for the young churches, schools to train the children of native converts and others who could be received, to better equip seminaries for our theological students, to strengthen our publication plants, to build new hospitals, and in other ways give increased power to our missionaries, so that they may be more efficient and more effective in the work to which they are giving their valuable lives. It has taken a large amount of money to put our work on a better footing in these foreign lands, but we believe that it has been a wise expenditure of funds for the advancement of the Master's kingdom. Let no one suppose that we have supplied all the immediate needs. We have calls for help which aggregate over \$300,000 more. But we felt that we could not supply these needs right now.

Necessary Changes Through Development.

In beginning any mission work in foreign lands, it is necessary first to preach the gospel to the people, so that they may know of God and His revealed truth. This is a slow work, and it can only be done by patient talking with men while waiting on God. By and by some converts are won. These are baptized, and then the question of "teaching them to observe all things" which Christ has commanded must be considered. In the commission of Christ there are three distinct steps—preaching, leading the converts to an open confession, and then leading them into service for the Master. Some people have wrong ideas about the commission of the Lord. They seem to think that all we have to do is simply to preach the gospel. There are others who seem to think that our whole duty is to preach the gospel and baptize converts, but the plain teaching of Christ is to preach, to baptize and to teach. Our churches in foreign lands, which now number several hundred with their thousands of converts, need teaching in order that they may be strengthened and developed. To this end the board has been trying to help them. It has been no small matter to start a number of schools, conduct Bible institutes, and open up eight theological seminaries. In a number of cases it has called some of our strongest workers to step aside from evangelistic work and give their lives to training others. With our comparatively small force of preachers from this country, it has been no small loss to the evangelistic work to have ten or fifteen

of our best men to go to work in schools and theological seminaries to train the natives. Surely our Lord made no mistake when He gave much of His time to training the twelve apostles. He had a short ministry of only three years, but He trained a number of men who had been brought in close touch with Him, who were to take up the work and carry it on. Perhaps Dr. Graves and Dr. Hartwell have done no better work in their long service in the foreign fields than in these latter years when they have been training men to carry on the work of the Lord. In a few years the many trained men who will go out from our schools and seminaries will be a mighty power in our mission fields, and we look then for reports which will not speak of a few hundred or a few thousand converts, but in which thousands upon thousands will yearly be reported as turning to the Lord.

Our hospitals are opening the hearts of the people as never before, and are creating a sentiment in favor of the Christian missionaries. Last year 42,659 were treated by our medical force in foreign lands.

Our printing plants are disseminating God's Holy Truth, and are breaking down prejudice.

Let no one feel that we are wasting funds by building up these aids to the work of the Lord. The great work we know is to preach the gospel, but to preach it in such a way that men will give their lives to Christ. It is time and means well invested when we train men to work for Christ in order to win the millions of others around them. If we simply proclaim the truth without teaching and training for faithful service, we have failed to do what our Lord has commanded us.

Ten Years Ago at Louisville.

It is just ten years since we last met in Louisville, Ky. We think it well to let our people get some idea of the increase in our work in that time, and so we give some data which will be interesting. In 1899 we had on the foreign field 82 missionaries and 128 native workers—or, in all, 210 workers; 100 churches; 57 houses of worship; 845 baptisms were reported for the year; a total membership in all of our missions of 5,347. The contributions for the work in 1899 aggregated \$109,267.43. This year we report 231 missionaries, with 375 native workers, a total force of 606 workers; 259 churches; 162 houses of worship; 2,905 baptisms; total membership, 16,596; receipts, \$460,979.62. This comparison can not bring out the very great improvements which have been made on the field in facilities for work such as hospitals, schools, theological seminaries, publishing houses, etc.

Conclusion.

The past year has been one of glorious advance with us. We have had hundreds more conversions and baptisms than in any former year. Our receipts have gone \$58,000 ahead of any previous year. Our work on the foreign fields has been greatly strengthened. Improved facilities have been provided for the workers and the work. We have entered on a new era. The hearts of God's people ought to be thrilled, and with renewed zeal and consecration they should press forward.

With the marvelous openings that are presented to us in foreign fields, the outpouring of God's spirit upon the workers, scores in the homeland asking to be sent out to the work, we present our report to the convention and ask the brethren prayerfully to advise the board as to what course it shall take for the coming year. Surely God's arm is not shortened that He can not save, nor His ear heavy that it can not hear, nor are His resources limited. All the gold and silver are His. Will those to whom it has been intrusted use it for self and for worldly pleasure or for the glory of His name and the advancement of His kingdom? It is a time for His people to wait before Him in earnest prayer and with renewed vows.

He has said, "Go!" and "Lo!" We have His command and His promise. With these let us never falter or fall back. We must continue to say with His servant of old: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the

whole earth be filled with his glory. Amen and Amen."

And let all who love Him join in by heart and life, saying: "Amen and Amen."

Statistics recently compiled of the Young Men's Christian Associations throughout the world shows that there are a total of 7,823 associations, with a membership of 821,209. Germany has the largest number of associations—1,999. North America is a close second with 1,939. However, America far exceeds Germany in the number of members, there being in this country 446,032, and in Germany 117,682. There are branches of the association in every country on earth. The employment of trained secretaries is largely responsible, it is said, for the association's growth in America. The world's conference of the Association is to be held in Barmen, Elberfeld, Germany, from July 28 to August 2.

Last Sunday morning at 11 a. m. Rev. A. B. Metcalfe delivered at the Baptist church one of the finest sermons ever heard in Albertville. The sermon was a special one to young people and held the rapt attention of the large audience throughout the entire delivery. The audience was a large one, filling every seat and overflowing into the gallery. Rev. Metcalfe is a speaker of great ability, and although he has been here only a short while, has already won the hearts of our people.—Marshall Banner.

Dr. Charles Manly will attend a reunion of his seminary class, Princeton university, fifty years after graduation. Thence he will go to New York for a few days visiting his son, Charles. He will also visit his son, Basil, in Washington. Dr. Manly has been pastor of the Baptist church, Lexington, Va., for several years, and his friends in South Carolina will be glad to hear that he is to have this vacation.—Baptist Courier.

In Birmingham, Ala., the street cars are required to run slowly by the churches in time of worship. That is a custom which some other cities might adopt with advantage to the public.—Baptist Banner.

Paragraphs similar to this have been going the rounds of the Baptist press. All that is needed to have the custom introduced in any city is to have a pastor like Dr. A. J. Dickinson get to work on it.)

LIGHT BOOZE

Do You Drink It?

A minister's wife had quite a tussle with coffee and her experience is interesting. She writes:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a good, hot cup of coffee about that time. It stimulated me and I could keep awake better.

"After three or four years of coffee drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subject to frequent bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, Husband begged me to leave off coffee, for he feared that it had already hurt me almost beyond repair, so I resolved to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the stimulant, but I liked the taste of Postum, and that answered for the breakfast beverage all right.

"Finally I began to feel clearer headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

"There's a Reason." Read "The Road to Wellville," in pkgs.

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

NOTES FROM THE LOUISVILLE CONVENTION

B. Y. P. U. NOTES.

The following officers were unanimously elected: D. W. W. Hamilton, president; W. P. Morrer, Oklahoma City, first vice president; W. R. Owen, Maryland, second vice president; R. H. Coleman, Dallas, Tex., third vice president; L. P. Leavell, Oxford, Miss., corresponding secretary; T. J. Watts, Liberty, Ky., treasurer. The following members of the executive committee were elected: B. A. Dawes, Georgetown, Ky.; M. P. Hunt, Louisville; R. A. Kumbrough, Blue Mountain, Miss.; J. N. Prestridge, Louisville; J. P. Sands, Alabama; P. L. Allen, Louisiana.

R. H. Coleman, of Dallas, Tex., whose subject was "The Encampment Idea," among other things said: "Our Texas encampment has proved a very fountain of helpfulness to B. Y. P. U. and Sunday school workers. Here they have the freedom that they do not have at conventions. When the hour comes for a discussion of plans and methods of work there is no rush and no restraint, but each one exercises freedom in asking questions or making suggestions that are not done in other places. There is here also a fellowship that is exceedingly helpful to our young people."

"We hope Alabama unioners will soon have an encampment."

Hon. J. J. Tucker, whose subject was "Is the B. Y. P. U. Worth While?" said: "The work of the B. Y. P. U. is that of teaching and training. There is a gap between the Sunday school and the church organization that must be filled, and into that gap the Baptist Young People's Union. These organizations are complements of each other and are necessary to each other in the perfection of church work. When it is carried to its fullest purpose the B. Y. P. U. work trains our young into the larger service for church life. The increase of spirituality is one of its main purposes. This is well taught through Christian culture courses leading to ready prayer, public testimony and active leadership."

George T. Webb, the general secretary of the B. Y. P. U. of America, who makes his headquarters in Philadelphia, said: "I am always glad to attend a meeting of the Southern B. Y. P. U. There is a ring in your message and a heartiness in your greeting that touches my heart. This movement is worth while, inasmuch as it binds the young people to the church. That is the young people's mission. It is so much that the young people are helping the church as it is the recognition that the church is giving them."

Rev. I. J. Van Ness, editorial secretary of the Sunday school board, said: "The B. Y. P. U. is just coming to its own. What was known as the Young People's Movement did bid fair for a while to sweep us into a new era. It is intensely amusing to read over the convention proceedings of the last dozen years and see the predictions of learned brethren. Fulfillment did not wait upon their words. The movement receded, with its enthusiasm lessened and its predictions unrealized. Today there is no movement, but something better, a clear recognition of the need and the true mission of the B. Y. P. U. No doubt the movement is responsible for the clearer insight of today. The test of every Baptist agency is service, and the B. Y. P. U. has met the test."

Addresses were made by the Rev. Caleb A. Rldley, Beaumont, Tex., and the Rev. John E. Briggs, of Atlanta, Ga. The former told of the wonderful work which had been accomplished through the power to look into the future, to indulge in day dreams or visions had enabled noted Americans to accomplish wonderful results in the way of invention, mention the steam engine, wireless telegraphy, etc. The

latter told of the great work which the B. Y. P. U. predecessor down the aisle to a seat among the members of the faculty and trustees, the alumni rose to their feet and gave the chautauqua salute. Again and again Dr. Whitsitt bowed his appreciation, and gave unmistakable signs that he was moved greatly by the demonstration.—Courier-Journal.

Arthur Flake, of Winona, Miss., who was recently chosen a field secretary of the Baptist Sunday school board, spoke on "Looking on the Field." His talk was based on the command of Jesus in John 4: 35. He said in part: "We are to study missions not only with the Bible as the basis, but we are to study the history and needs of the nations of the earth. To expect intelligent people to make large contributions to missions without knowing the fields and the conditions of the people is in a manner unreasonable and unbusinesslike."

The annual address by President W. W. Hamilton was a feature. He said: "Few of us have realized that we have now about 75,000 of our young people in these organizations already. Think of what it will mean to help these and thousands of others who are coming soon to discover their talents and to learn how to use them. Call to mind the 20,000 and more who are gathering in twenty summer assemblies, and think of the 75,000 or more who are studying missions. Do we really know, can we know, what this means? What tremendous strength, what added power this will give to our churches! What new beauty and sacredness will it give to the doctrines and practices of God's word and His people!"

SEMINARY BANQUET.

What is said to have been the largest number of seminary alumni ever gathered on a social occasion sat down to a banquet at the Galt house last night. At least 400 were present. With the exception of the election of officers for the ensuing year no business of any kind was transacted. The officers who will have charge of the affairs of the alumni association for the ensuing year will be the Rev. L. W. Doolan, president; Prof. W. J. McClothlin, secretary, and the Rev. M. P. Hunt, treasurer. The executive committee will consist of the Rev. E. S. Alderman, President E. Y. Mullins, Prof. W. J. McClothlin, the Rev. M. P. Hunt, the Rev. L. W. Doolan, the Rev. T. A. Johnson and the Rev. W. W. Landrum, all of Louisville.

Human interest was injected into the banquet by the unexpected arrival of the Rev. W. H. Whitsitt. Alumni of the seminary and citizens of Louisville generally will remember that there were several ripples in the affairs of the institution about ten years ago, growing out of some articles published by the Rev. Whitsitt, at that time president of the institution. Owing to this embarrassment President Whitsitt tendered his resignation to the board of trustees and retired from official connection. Through all the years, however, the overwhelming majority of the alumni have cherished his work with unflinching devotion, and their hearts' tenderest affections have been bestowed upon him.

This fondness for the revered teacher and former president swept the banquet hall in tidal waves of enthusiasm last night when Dr. Whitsitt reached the city on a late train from Richmond, Va., where he is now teaching moral philosophy in Richmond college. He went at once to the Galt house, and hearing that the old boys were banqueting in the dining room upstairs, he walked to the door and peeped in. Some of them saw him and began to applaud, at the same time calling to "Uncle Billy" to come in. In a moment the 400 old students saw him, and wave after wave of applause swept over the dining room. President Mullins got a glimpse of his predecessor in office and hastened to the door to bring him in. As the vigorous young president led his white-haired

EDUCATIONAL ASSOCIATION NOTES.

The serious problems and perplexities of college education were laid before the delegates to the Southern Baptist Educational Association and a goodly-sized audience of laymen at the Walnut Street Baptist church by eminent college presidents and well-known educators.

Among the speakers were: R. H. Pitt, LL. D., president of Richmond college, Richmond, Va.; President Arthur Yager, of Georgetown University, Georgetown, Ky.; W. H. Harrison, of Louisville, former president of Bethel college; President A. P. Montague, of Howard college, East Lake, Ala., and E. M. Potat, of Greenville, S. C.

When the meeting was called to order by Prof. Boatwright, the large auditorium of the church was comfortably filled with men and women interested in the great movement of denominational education in the south. Mr. Boatwright introduced W. H. Harrison, of Louisville, who in a short address of welcome made all of the visitors feel at home. The response was made by Dr. A. P. Montague, president of the Birmingham Baptist college of Alabama, in a manner that literally "brought down the house." In his talk after the preliminaries of thanking the Louisville people for their generous and whole-souled welcome, Dr. Montague defined the purposes of the gathering of the educators from all parts of the South at the church last night. He told it in a straight-from-the-shoulder manner, of which his first paragraph is characteristic:

"We as Baptists and as American citizens have met to discuss questions pertaining to a subject which in importance is second to no other subject of our time—education. Education has been defined as 'the development of the various physical, mental and spiritual faculties.'"

Elaborating on this topic, Dr. Montague said: "Education can have no more faithful exponent than the denominational college, whose aims are to bring to the fullest development the physical properties of man, to expand to the last power the force of mind, and to foster the evolution of the spiritual, to the end that however sound the body may be, however broad the expansion of intellect, the spiritual may control the physical and lead the mind to an understanding and appreciation of its noblest functions—service for fellowmen and obedience to Almighty God."

The Courier-Journal said:

"After Dr. Montague had finished his response the audience showed its keen appreciation of his talk by smiles and murmurs of applause."

Alabama was greatly honored in the Educational Association, as Dr. R. G. Patrick, of the Judson, was unanimously chosen president, being nominated by President Jameson, of Mercer, and President Brooks, of Baylor, nominated Dr. Montague, for vice president, but withdrew the nomination upon the urgent request of the gallant president of Howard.

W. M. U. NOTES.

Enthusiasm, devotion to the cause and to the work in which they are engaged, and pledges to continue in the great cause of furthering education and religion characterized the first day's session of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Sixteen states were represented by delegates in the meeting when Miss Fanny E. S. Heck, of Raleigh, N. C., president of the union, rapped for order.

THE ALABAMA BAPTIST

LAYMEN'S MOVEMENT NOTES.

The adoption of the recommendations of the home board, calling on the union to raise \$85,000 for the work during the ensuing year, was a feature of the afternoon meeting on the first day. Many of the leading women of the union spoke in favor of the adoption of the report, and said that, although the amount asked for was quite large, yet they felt that the amount could be raised by the proper efforts. Reports also were made on the condition of the Women's Missionary Union Training School in Louisville and the Margaret Home in Greenville, S. C. Both institutions were reported to be in excellent condition.

W. B. Crumpton was appointed on the committee on appointments; Miss James Crook on resolutions; Mrs. D. M. Malone on plan of work; Miss Kathleen Mallory on Young Women's Work; Mrs. R. S. Gavin on Sunbeam work; Mrs. S. P. Lindsey on royal ambassadors; Miss Margaret Reynolds on literature, and Miss Floy White on obituaries.

Miss Fanny Heck, president of the union, read her annual address, which complimented the union for the work it had done since its beginning. She said that the ultimate test of any institution or body was its vitality displayed in the conducting of the work. She said no institution extant had demonstrated more forcibly its power than had the Woman's Missionary Union. She said that the field now demanded an active, expanding constituency, and this had the union. She told the members of the union what in her opinion was necessary to make the union a thriving institution. She declared that energy and self-sacrifice were powers in any organization. She said the success of any movement rested on the shoulders of the promoters.

One of the most interesting reports read at the meeting was that of Miss Edith Campbell Crane, corresponding secretary. In the course of her report she said:

The broadening of the union's aims year by year has made it necessary to broaden also the base on which the work rests, and to draw into it an ever-increasing number of our church members. Many of our churches now have all the grades of societies organized, and are living out their conviction that there is a place in missionary service for all ages of people. The spread of this graded system is, of course, due very largely to the Woman's Society, which in nearly every case has been the first organization of the kind in the local church; the loyalty of its members leads them to develop the organization for the younger people.

At the conclusion of the devotional exercises Wednesday afternoon the following missionaries, home and foreign, were introduced and made a few remarks: Miss Mamie Campbell, Mrs. R. E. Chambers, Miss Willie Kelly, Miss Mary Willeford, Mrs. T. C. Britton, Mrs. J. C. Orme, Miss Anna Hartwell, Miss Lula Wheeler, Miss Georgia Barnette, Miss Josie Pettigon and Miss Mary King.

Mrs. M. R. McLure, principal of the Woman's Missionary Union Training School in Louisville, read the report of the school and then talked of the work being done. There are now thirty-eight students in the school, and it costs about \$3,000 a year to conduct it. The aim is to raise a \$20,000 endowment fund for the institution. Of this amount \$13,000 has already been subscribed. Many of the delegates think that the amount will be raised within the next year or two, if not this year. Mrs. Julian P. Thomas, of Richmond, Va., chairman of the committee to report on the Margaret Home, of Greenville, S. C., said that the home had been in existence four years and was maintained for the benefit of the children of missionaries. The cost of maintaining the home last year was \$1,564.10. There are only a few children in the home at present.

The evangelization of the world can not be run on sentiment. It takes cash, the same as the pushing of business, and with this sentiment the Laymen's Missionary Conference of the Southern Baptist church closed its session at the Broadway Baptist church with the passage of a resolution that \$50,000 for three years be raised in ten states represented. This means \$5,000 a year.

The closing sessions, morning and afternoon, were the most interesting of all. At the morning session Joseph N. Shenstone, who has dedicated his all to the spread of the gospel, said he was not worth a million dollars as reported, but he was willing to keep things going. Thomas Osborne, whose rating beats Dun's and Bradstreet's said Mr. Shenstone was mistaken, and there the matter rests.

The question of raising money for the support of the missionary movement was again taken up. In a few remarks T. G. Bush, of Birmingham, spoke of the needs of the church. He emphasized the fact that money was needed and he was glad to see the honest accumulation of wealth. Riches, he said, are not decried if acquired honestly. He believed in paying a man all he was worth, including preachers, who, if they made good at \$1,200, they should have \$5,000 later on. He made a plea for organization and said Birmingham would pledge to do her part. He gave his personal guarantee, and so it went along following in the wake of this business man who said man must settle.

When it had all wound up Kentucky had given \$500, Texas \$1,000, Mississippi \$500, Alabama \$1,500, Georgia \$500, South Carolina \$250, Louisiana, West Virginia, Virginia, Oklahoma and North Carolina are to be heard from.

R. H. Edmonds, chairman of the committee on resolutions, made his report. It was unanimously adopted. The following is a part of this most excellent report:

"Upon the Baptists of the South we believe there has been placed the greatest responsibility that has ever been laid upon any denomination in the history of our religion. Never has any other denomination held such a commanding position in a section destined to exert such a dominating influence in the world's affairs. Nature's lavish gifts to the South guarantee that here is to be one of the world's greatest industrial and financial centers; that here is to be one of the richest agricultural regions on earth; that here is to be wealth and commerce and population far exceeding that of the whole country today. In this marvelously endowed land, with such potentialities as can not be duplicated on earth, the Baptists largely exceed in numerical strength any other denomination. The responsibility that rests upon us as Baptists is almost beyond our power to grasp. Never has any other denomination faced equal responsibility. Never has such a marvelous opportunity been given by the Almighty to any other people. Broadly speaking, about one-seventh of the South's total population is Baptist by actual church membership, and at least an equal number are in Baptist families or under Baptist influence.

Dr. R. G. Patrick, of the Judson, was scheduled to speak on "The Toddling Infant," but as he did not come, the toast was assigned to Professor W. H. Whitsitt, former president of the seminary, but at present professor of Moral Philosophy in Richmond college, Richmond, Va.

CONVENTION PARAGRAPHS.

The music of the convention is in charge of the Rev. M. W. Barcafer and Mrs. Barcafer, of Kansas City, who have led the convention music each year for half a decade. Each has a voice of wonderful power and yet of sweetest tones, and they sing with beautiful harmony together. Requests are sent frequently to the platform that they be asked to sing a duet. The wishes of the audience are complied with in this regard as often as possible, but as the conven-

tion is a business body and the calendar is crowded to the limit all the while, no great amount of time is spent in singing.

The annual gatherings of the Southern Baptist Convention always bring to the meeting place pulpits committees from all parts of the South. The members of these committees usually cling together, and if there happens to be a preacher on whom they have tentatively settled their minds as suitable to fill the vacant pastorate in their church, they are sure to show up at the particular time and place for which he is announced to speak. Sometimes the particular favorite does not happen to have a place on the regular convention programme. But there is a solution to such a dilemma, and business men who have traveled many miles to select a man to recommend to the home church are not slow to find the solution. They usually go to the committee which assigns preachers to the various pulpits for the two Sunday services, and request the committee to assign their favorite to some church in order that members of the committee may have opportunity to hear him speak. If his pulpit ability proves satisfactory, then they begin to make advances to him; if not—"like the Arabs, they fold their tents and silently steal away."—*Courier-Journal*.

Seats in the convention hall were provided for something like 5,000 people. In order to make the acoustics as good as possible a great tent-cloth curtain had been let down from the top of the building to the floor about midway between the platform and the door. It was noticed that when the speaker faced straight forward and spoke in clear tones there was no difficulty in hearing him in all parts of the auditorium. There were a number of guards and ushers on duty at each service to keep people from talking just outside the convention hall. Tent cloths were spread on the aisles, in order that there might be no noise by reason of those coming in and going out. There were seats in the choir for 350 persons, and these were well occupied at the opening service. Only the old time hymns were sung.

The official badge of the convention was a large button to which was attached two bits of ribbon, on which were printed the words "Delegate S. B. C.," and "Louisville, May 12-17, 1909." On the large button was a miniature picture of the Southern Baptist Theological Seminary, above which were the words "Our Seminary Jubilee" and also photographs of the four members of the first faculty of the institution. These were James P. Boyce, Basil Manly, John A. Broadus and William Williams. The seminary at that time was in the city of Greenville, S. C.

The annual sermon to the Southern Baptist Convention at its opening session at thearmacy was preached by the Rev. Dr. E. C. Dargan, of Macon, Ga. "Jesus Christ, the same yesterday and today and forever," Heb. xij, 8, was his text. It was a scholarly sermon preached by a student and orator and a devout Christian.

The convention was called to order at 7:30 o'clock by Joshua Levering. The regular business of putting the convention on a working basis then begun, and to facilitate matters it was ordered that the calling of the roll be dispensed with, and that the enrollment of delegates be concluded, and that the names of those whose cards had already been deposited with the secretaries up to 7 o'clock be recognized as constituting the convention. The secretaries were empowered to add to this list from cards properly authenticated which might be deposited subsequently, but the enrollment, so far, constituting 1,309 delegates, was to constitute the voting power of the convention.

Joshua Levering, of Maryland, having been nominated for the presidency, and there being no other nominations, was unanimously nominated, the secretaries were ordered to cast the ballot of the convention for him, which was accordingly done, and he was thus unanimously elected President.

The following brethren were elected vice president: J. B. Marvin, of Kentucky; B. F. Riley, of Texas; T. G. Bush, of Alabama, and J. A. Scott, of Oklahoma.

Laurel Burrows and O. F. Gregory were unanimously re-elected secretaries. This is the twenty-eighth time these honored brethren have been elected to the office. George W. Norton was re-elected treasurer and W. P. Harvey auditor.

Ten years ago the Southern Baptist convention met in Louisville. We miss some who were here in 1899. We readily recall such names as Isaac T. Tichenor, Franklin H. Kerfoot, James P. Eagle, Henry McDonald, H. Kilpatrick, T. T. Eaton and J. William Jones. These are but a few of those who enriched the world by their lives and have now passed on to their reward.

The convention of ten years ago was called to order by Jonathan Haralson, president of the previous convention. When it came to choosing officers for the year, William J. Northen, of Georgia, was elected president.

TO ONE WHO ASKED ME TO SHOW HIM WHERE BAPTISTS DIFFER FROM OTHER DENOMINATIONS.

(Continued.)

Letter No. 14.

Dear Friend: In this letter I am to tell you what Baptists believe as touching the Bible and Duty. Hence,

As to Duty:

The Bible tells man how to avail himself of the remedy wrought out in Jesus Christ for his sins, namely: "By believing on Him. I refer to but one passage (I might refer to many, for they are numerous) when the multitudes found Jesus on the morrow after the feeding of the 5,000, they asked, 'What must we do to do our duty?' His answer was at hand: 'This is your duty, that ye believe on Him whom God sent.' (Jn. 6:29.)

The Bible tells man the first act of obedience his Lord wants him to perform after he has believed, namely: "To be baptized. I refer to but one passage (I might refer to many, for they are very numerous): 'Go ye and make disciples of all the nations; and as ye make disciples of them, baptize them.' That is a part of what is known among Christians as the Great Commission. But why does our Lord want every newly-made disciple to be baptized first of all his duties? Because it is His way (the official way) to a source to the world that one's life has changed centers.

Every one who has ever applied for baptism at the hands of a Baptist church has virtually said: "Brethren, I am dead to my Adam or sin life, and I am being a new life in Christ Jesus. I have a double message to give to the world. I am dead to my dead-life, and I am alive to my living-life. Baptize me! Put me down deep enough under the water that you can see me buried in symbol. But don't keep me under very long—only an instant; for my death is only a part of my message. Bring me from under the water so that you can see me resurrected in symbol, for I am alive in Christ."

Nobody maintains this position except the Baptists, notwithstanding Rom. 6:2-4.

I can shut my eyes and see the minister and the candidate as they go "down into the water." Yes, there they stand, in the good old orthodox way, waist-deep, nearly, in water. One man is about to bury another! Hats off, men; for this is a solemn scene! See him! Down, down, the candidate is lowered into his grave! But things are not buried until they are covered up. So the minister literally immerses him (that's the English for "baptizes him") and while he is thus immersed, it's a grave in a symbol and a dead-life (that's no paradox) lies in it. But Christ did not stay in his grave very long. He was raised from the dead, the first fruits of them that are asleep. And in the economy of the divine plan the order is: "Christ the first fruits; then

they that are Christ's." So, Brother Minister, don't keep that candidate under the water. Why seek ye the living among the dead? He is not here in his grave. He has already arisen in Christ to walk in newness of life. So even as we look on, the minister raises the candidate from his symbolic grave in a symbolic resurrection. "Dead; Buried; Resurrected." These are the keywords that interpret the language of the scene we have just witnessed. Listen: "We were buried with Christ through baptism into death; that like as He was raised from the dead through the glory of the Father, so we also might walk in newness of life." My friend, this is Baptist doctrine. Where is another denomination that believes it?

That is why the Baptist conception of a church is that it is a body of baptized believers, voluntarily banded together not as walkers only, but also as workers in this new life symbolized in the ordinance of baptism. Yes, I mean it—banded together of their own volition. Baptists believe that every one must choose for himself, believe for himself, and obey for himself. It is the other denominations that attach so much importance to proxies—not the Baptists. It is not claiming more than can be proven to assert that the Baptists in this country are the only exponents there are of genuine religious liberty. I mean this: When one thinks of himself as a Baptist, if he is the right kind, he does not think of any creed to which he has subscribed; nor does he think of any church, ecclesiastically speaking, to which he has attached himself. He thinks of himself as a free man, with an open Bible in his hand, and worshipping the God of the Bible according to the dictates of his own conscience. Baptists believe in liberty of thought and freedom of conscience.

(c) But no man can any more continue to walk and work in this new life which he has announced in his baptism than he can generate it. As Jesus Christ is the Alpha of it, so is He also the Omega of it. From first to last of every second-born life it is Jesus Christ only. So the Bible not only tells man how to confess Jesus Christ as the beginning of his new life, but also how to keep on confessing Him as the All and in All of it. I refer to but one passage. I might refer to others, for there are several: "As oft as ye eat the bread and drink the wine, emblems of His broken body and shed blood, ye show forth His death till He come." Yes, that's true. That's what Baptists believe and teach: His death is my life. Because He died, and for no other reason, we have life; and because He lives again, and for no other reason, we continue to have life more abundantly. So what is the difference in saying that in the observance of the supper we show forth His death, and in saying that in the observance of it we show forth the all and in all of our spiritual existence? Rightly interpreted, the supper represents the very heart of the Christian religion; and is a preacher of New Testament righteousness of the Lord's own choosing, reminding us in language infinitely stronger than faltering words on hissing tongues that Jesus Christ, and He only, is our life and our all.

But what is the relation of the supper to baptism? The Baptist position is that it is necessarily the same relation that the living of a life has to the birth of that life. Remember, Baptists contend that every baptismal scene says, "Dead, Buried, Resurrected;" and that the command, "Believe and be baptized," means, "Confess Jesus Christ in your heart, and then confess Him before men." Baptism, then, being the public confession of the birth of a spiritual life and the supper, in its observance, the public confession of the body and blood of Jesus Christ as the source of all the hope and strength of that spiritual life, which has its birth solely in Jesus Christ, and is confessed before men in the ordinance of baptism, it follows that the design of the supper begins right where the design of baptism ends. The two ordinances are complementary. Baptism has its message; the supper has its message—but not the same message that baptism has; for God never does useless things Himself; neither does He command us to do them. What is the language of baptism? "This

individual life is dead; it is buried; it is resurrected, or born into a new life." What is the language of the supper? "This spiritual life is having its existence, the birth of which was symbolized in the act of baptism by a constant participation in, and feeding upon, the merits of the broken body and shed blood of Jesus Christ."

Every time a Baptist communes, he says in sentiment:

"In memory of thy cross and shame
I take this supper in thy name;
This juice of grape, and flour of wheat,
My outward man doth drink and eat.
Oh! may my inward man be fed
With better wine and better bread;
May thy rich flesh and precious blood
Supply my spirit's daily food."

And, praise God, they will and they do. Rom. 6:10 says: "Thus reckon ye yourselves to be dead to sin." That is exactly what every orthodox baptismal scene says. But the balance of that verse says: "But alive to God in Jesus Christ." And that is exactly what every orthodox communion scene says.

Gal. 2:20 says: "I have been crucified with Christ." When I was a child they told me I was sprinkled. They said that while it was going on I tore the preacher's collar off. Somehow that sprinkling could not speak any message for me. For years and years I did my best to hear it say something. But its tongue stuck to the roof of its mouth; and, for me at least, it had nothing worthy to be said. But when I went to a Baptist church and asked for baptism, if I had stood up and said, "I have been crucified with Christ," I could not have said it more sincerely than I tried to say it in the act of my baptism, and not half so forcefully. But the balance of that verse in Galatians is, "And I no longer live, but Christ lives in me; and the life I now live in the flesh, I live in the faith of the Son of God who loved me, and gave Himself for me." And if I should rise in my place on every communion occasion and make that statement, I could not be more sincere than I am when I try to say it in the observance of the supper; and not half so forcefully.

But why not reverse the order of the ordinances?

The answer to that question is, "Baptists can't do it, and for two reasons:

(a) It is unscriptural to do so. That makes it unbaptistic. The Great Commission forever settles the order. So to the question: "Has not any one any sort of right to 'doctor' the order of the ordinances to suit his own fancy or creed?" Baptists have this answer: "No; and for no other reason than that the Lord has joined the ordinances together in His own way and according to His own liking; and what He has joined together, let not man even attempt to put asunder."

(b) But Baptists have another reason apart from their doctrine: To reverse the order renders both ordinances meaningless. One of the unthinkable things of life is that of writing the biography of a man before he is born. Yet as well claim that a thing like that can be done as to claim that the supper can speak its message before the ordinance of baptism has spoken its message. As baptism symbolizes the believer's new birth, and the supper the constant participation of his new life in Jesus Christ, so the precedence of baptism symbolizes the necessary precedence of regeneration to that real participation in Christ of which the supper is only the symbol. Hence, we have these three: Baptism; the Supper; the Order; and this last is as important in its place as are the other two in their place. And yet, as logical as all this is, sometimes, because Baptists believe and teach it, they are called "bigoted" and "close" on the communion.

I have yet another word to say to you touching the Bible and Christian duty.

Yours sincerely,
R. S. GAVIN.
Huntsville, Ala.

The National Liberal Immigration League, being constantly brought face to face with the problems attending the immigration of foreigners and likewise with those relating to the status of American citizens in foreign lands, is directly interested in all the various conditions which bear upon this subject. As regards Russia, the principal one of these conditions is the religious persecution of all its inhabitants except the members of the State church. It is this persecution which has impelled the immigration of Dukhobors, the Russian Quakers, to our country and to Canada, of the Hebrews, the Roman Catholics, the Poles, and the Ruthenians, who are yet coming, and other subjects of the czar who do not belong to the Russian State church. Anything which can be done to bring about tolerance in that great empire would do away with all non-spontaneous immigration, and brings us only voluntary immigrants, such as we receive from western and northern Europe.

American missionaries, who, even in less promising fields, succeed in uplifting the natives, instilling in them the spirit and habits of self-reliance, independence and moral dignity, would accomplish much more among the intelligent, but uncultured races, subjects of the Russian empire.

An agitation for the admission of American missionaries was started in 1904. It was abandoned, however, when the revolutionary outbreak reached such a degree of acuteness that the very existence of the Russian government was at stake, and in the confusion it was manifestly inexpedient to urge the matter. Now that the revolutionary disturbance has quieted down, and the Russian government has made some administrative concessions in the way of religious toleration, which, however, are variously interpreted by different officials, we consider it a propitious time for the furtherance of this movement.

In view of the pending negotiations for the renewal of the existing treaty between Russia and the United States, it is incumbent upon all who realize the importance of maintaining the dignity of American citizenship throughout the world to urge their representatives in congress, and in the senate especially, to demand a full measure of justice from the Russian government toward our citizens of whatever creed, and complete liberty of action for American missionaries.

AMERICA AND THE NEW DIPLOMACY.

This is the title of an unusually interesting pamphlet by James Brown Scott, solicitor for the Department of State, and issued by the American Association for International Conciliation. Among other things, attention is called to the fact that it is not enough that we settle present controversies by judicial means; we should provide that future difficulties susceptible of judicial treatment be referred to international commissions or tribunals of arbitration.

At the second Hague conference a project was adopted providing for the organization, jurisdiction and procedure of a Court of Arbitral Justice. The judges are to be appointed by agreement reached through diplomatic channels, and it is to be hoped that an international opinion so strong and insistent will be generated by the movement in favor of arbitration that this court will be established within the next few years. If so, it will be the triumph of the new diplomacy which seeks the settlement of international controversies by the appeal to reason, and which recognizes that permanent peace can only be based upon the principles of justice.

The policy of the State Department, therefore, in negotiating treaties of arbitration will bring into relief the necessity of such a court, and that these treaties of arbitration, important in themselves, are but a means, not an end.

The State Department has, within the past year, already negotiated and signed twenty-four agreements with European nations, sister republics of Latin-America, China and Japan, by which the United States and the foreign countries pledge them-

THE ALABAMA BAPTIST EDITORIAL

selves to submit to the permanent court at The Hague controversies of a legal nature and disputes concerning the interpretation and application of treaties and conventions, excluding therefrom only questions involving the independence, the vital interests and honor of the contracting parties.

The establishment of an international tribunal, always in session to receive and decide controversies susceptible of judicial decision, composed of permanent trained judges, acting under a sense of judicial responsibility, representing the various languages and systems of jurisprudence, will be the triumph of an American ideal and will be the culmination of what we may fairly and properly call "the new diplomacy," the diplomacy which appeals to reason and bottoms itself upon justice.

WHAT SHALL WE DO WITH OUR EX-PRESIDENTS?

Another one of our presidents has retired to private life, but not from public view, for this is not the Rooseveltian way, and all the world knows about his African expedition for big game. Shortly before his death another ex-president whose fame has gone abroad as a fisherman sat down and wrote an illuminating article for the Youths' Companion, extracts of which we publish elsewhere. In it he said:

"As I am the only man now living who could at this time profit by the ideas I have advocated, I hope my sincerity will not be questioned when I say that I have dealt with the subject without the least thought of personal interest or desire for personal advantage. I am not in need of aid from the public treasury. I hope and believe that I have provided for myself and those dependent upon me a comfortable maintenance, within the limits of accustomed prudence and economy, and that those to whom I owe the highest earthly duty will not want when I am gone. These conditions have permitted me to treat with the utmost freedom a topic which involves no personal considerations and only has to do in my mind with conditions that may arise in the future, but are not attached to the ex-president of today; and I am sure that I am actuated only by an ever-present desire that the fairness and sense of justice characteristic of true Americanism shall neither fail nor be obscured."

It is well worth reading as a document likely to become historical, for, while the subject has had much attention and discussion, the few persons most vitally concerned in the matter have never heretofore given expression to any special views upon it.

"THE MAN IN THE STREET."

Much time has been spent in trying to find out what "the man in the street" was doing and thinking, and if one could but learn the time has been well spent, for frequently he makes no pretensions to being a religious animal and seldom is caught in a church, and yet he plays a part in the life of the community which is not negligible because he happens not to be a church member or large tax payer. He finds his forum in some club, lodge, association, or on the street corners. He of course is a man about town and generally likes "an open town." We always keep our ears open to hear what he has to say about "reforms;" we give attention when he tries to size up the preachers; we also take notice when he talks about "sports" and "blind tigers." We gather from what we see and what we hear that despite the fact that some folks can and do get a drink in Birmingham, that although some "games" are being run, that on the whole there is a sense that somehow the Law and Order League is going to make things quite disagreeable and that in the end righteousness will prevail even in the city council, "a consummation devoutly to be wished for."

Comparatively few persons investigate the root-principles involved in the so-called "border-line" practices and amusements. Yet the only satisfactory way of determining one's attitude toward such a practice is to do so on the basis of the underlying principle which is there; any other basis of settlement is likely to be temporary, therefore unsatisfactory and unsafe. A New York reader, noting with approval a recent editorial statement of the root-trouble with the theater, seeks similar information on card-playing. She writes: "I should like to get an opinion fully as positive concerning the fundamental objections to, or the underlying benefits of, card-playing as practiced at the present time."

There are two fundamental objections to card-playing, which would seem to outweigh heavily any benefits that it may offer. These two are: Its recognition of chance as an important factor; its association with a gambling, dissolute element of society. Most games of cards are based upon chance as the leading factor, rather than skill. There is, of course, plenty of opportunity to use skill in playing the cards which chance has given one; but there is a well-recognized, sharply defined line of distinction between cards, and checkers, chess, tennis, bowling, and the like. The latter are games of skill; the former is a game of chance. The practical-question for young people and adults alike to consider is this: Do I want to cultivate, in my amusements, an element—chance, or luck—which has no recognition by sensible, successful people in any other branch of life; or shall I make my amusements contribute to my general efficiency by their cultivation of skill? And when parents are considering the question of their children's amusements at the most impressionable time of life, the choice of these two opposing tendencies, skill and luck, as tendencies of life to be encouraged and developed by the children's games, offers food for pretty serious thought.

Cards and card-playing are peculiarly associated with the gambling, drinking, dissolute elements of society. Probably no other form of game has this association to any such degree. The chance or luck element makes a strong appeal to those human beings who have little to do with honest effort and clean, high-class skill as their chief asset in life. Inasmuch as cards have been appropriated, therefore, by the worst and lowest elements in society, do we want to open our own homes to a debauched amusement? Do we want our boys to become adepts, in the home, at a game which, in college or out in the world, will make it easy and tempting for them to get into close association with men whose life and practices are wholly unworthy. Even if the amusement were innocent and harmless in itself, its associations are such as to make its adoption a fair question. But its associations are the logical outcome of its inherent unworthiness; and the combination of these two facts is sufficient, in the minds of many, to put the game clean over the border-line and into the realm of practices that are beyond debate.—Sunday School Times.

The Word and Way says with reference to the Baptist congress, which recently met in Chicago: "There seems to be but one thing in the world so manifestly misnamed as Christian Science, and that is the Baptist congress. It is not a congress, and it is anything but Baptist. Those composing the organization should be enjoined from using the name Baptist. They not only misplace the name, they discredit and disgrace it."

Helen Keller has opened at Manchester, Mass., the first of what she expects will be a chain of shops for the sale of the handicraft of blind workers. The display includes fine products of the loom and various house furnishings.

Rev. Wm. Vines, pastor of Howson Place Baptist church, Brooklyn, N. Y., will be assisted in a series of meetings by Dr. H. M. Wharton.

Y. W. A. MOTTO.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

ANNUAL REPORT OF THE ALABAMA Y. W. A.

Foreign Missions	\$ 410.63
Home Missions	380.58
Margaret Home	4.00
Training School—	
Support	37.50
Endowment	42.50
Students	280.00
Total	\$1,155.21

Y. W. A. Conference.

At the Louisville convention a special Y. W. A. conference will be held, and the following subjects will be considered:

1. What is the cause of the rather alarming decrease of Young Women's Societies?
2. What about the Y. W. A. programs? Are the present ones too difficult?
3. What are some methods to insure a good attendance?
4. How may we secure the co-operation of pastors?
5. Are special objects desirable or helpful in Y. W. A. work?
6. If a specific work is undertaken in a state and the leader feels that it is a failure, should we continue to urge or desist?
7. How may we prevent or overcome cliques in Y. W. A.'s?
8. Should there be an age limit for membership in Y. W. A.'s?
9. Should societies consisting of members from 12 to 16 years of age be called Junior Y. W. A.'s?
10. How may we discover and develop special gifts of girls?
11. What can parents do to interest girls in missions?
12. Should girls have control of their own organization, or should a Y. W. A. have an older woman for leader?
13. How may girls be helped to acquire the habit of leading in prayer in society meetings?
14. How shall we train girls to become "intercessory missionaries," if they can not go to the field?
15. In small churches, will the best results be obtained by letting the young women unite with the W. M. F., or should we encourage them to have the two societies?
16. Should it be helpful for the Y. W. A. to undertake to raise the "current expense fund" as their special work for the training school, and leave the Endowment Fund to be raised by the W. M. U.?
17. Should the work of a Y. W. A. leader be so planned that she can come in personal touch with the girls of her state, or is this essential to success?
18. Why should members of Y. W. A.'s attend the missionary conferences of the Young People's Missionary Movement?
19. Should all Y. W. A.'s have mission study classes, and if so, who should lead them, one of the girls or an older person?
20. Could not some systematic outline for Y. W. A. mission study classes be prepared and published?
21. What are the most attractive books for girls to study?
22. If mission study be taken up, how shall the work be conducted in a class whose members have no time for outside preparation?
23. Shall Y. W. A.'s adopt the hymn, "They that be wise?"

CHRIST ON THE CROSS.

For the benefit of those of our readers who could not attend the recent Sunday school convention in Montgomery, we want to give the outline of a thor-

WOMAN'S WORK

State Executive Board.

- President—Mrs. Charles A. Stakely.
 First V. President—Mrs. T. A. Hamilton.
 Second Vice-President—Mrs. A. J. Dickinson,
 517 N. 22d street, Birmingham.
 State Organizer and Sunbeam Superintendent—
 Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.
 Secretary and Treasurer—Mrs. D. M. Malone,
 Mission Room, Watts Building, Birmingham.
 (All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

oughly illuminating talk which was made by Rev. Hight C. Moore, of North Carolina. As Baptist Sunday school workers we have an especial pride in the work done at the convention by Mr. Moore. The talk referred to was one relating to Christ on the cross, and was prefaced by Mr. Moore by the remark that no teacher can do the best work who has not the sacrificial spirit. He told the story of the cross by the following numerical outline:

1. The one submission of Jesus to the shame and agony of such a death.
2. The two malefactors, typifying those who today either vilify or accept the crucified One.
3. The three inscriptions, which thus introduced our Christ to the Latin world of power, to the Greek world of culture, and to the Hebrew world of morals.
4. The four challenges, as made by the passers-by, by the ecclesiastics, and by those who challenged his title and his trust in God.
5. The five fulfillments of the scripture which foretold that He should "be numbered with the transgressors, that His "raiment should be parted," that He should thirst, that "no bone of His shall be broke," and that "they shall look upon Him whom they have pierced."
6. The six testimonies of Pilate, of the centurion, of the penitent thief, of nature, of the disciples, and of the multitude.
7. The seven last sayings of Christ as He cried: "Father, forgive them." "Today shalt thou be with me in Paradise." "Woman, behold thy son." "My God, why hast thou forsaken me?" "I thirst." "It is finished." "Father, into thy hands I commend my spirit."

BIBLE TERMS.

Here is a handy table which it would be well for you to cut out or copy for reference in your Bible studies:

- A day's journey was about twenty-three and one-fifth miles.
- A Sabbath day's journey was about an English mile.
- A cubit was nearly twenty-two inches.
- A hand's breadth is equal to three and five-eighths inches.
- A finger's breadth is equal to one inch.
- A shekel of silver was about fifty cents.
- A shekel of gold was eight dollars.
- A talent of silver was \$538.30.
- A talent of gold was \$13,809.
- A piece of silver, or a penny, was thirteen cents.
- A farthing was three cents.
- A mite was less than a quarter of a cent.
- A gerah was one cent.
- An ephah, or bath, contained seven gallons and five pints.
- A hin was one gallon and two pints.
- A firkin was about eight and seven-eighths gallons.
- An omer was six pints.
- A cab was three pints.—Selected.

It is related that a Bible colporteur in Spain one day entered a village and offered his Bibles for sale. Among others, he sold a large Bible intended for family use. The village priest heard of his presence and ran to the colporteur. He tore the book out of the buyer's hand, and angrily exclaimed, "These books shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the man.

Six weeks later he was again on the road leading to the self-same village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment, the very first man he met at the city gate detained him with the question: "Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book," was the amazing reply. In his utmost astonishment the man inquired: "Are you not the people who a few weeks ago cast stones at me?" "Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your books."

A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the gospel and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible which the priest thought he had destroyed. The village became a center of Christian activity.

NO UNBELIEF.

There is no unbelief.

Whoever plants a seed beneath the sod
 And waits to see it push away the clod,
 He trusts in God.

Whoever says when clouds are in the sky,
 "Be patient, heart; light breaketh by and by,"
 Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
 The silent harvest of the future grow,
 God's power must know.

Whoever lies down on his couch to sleep,
 Content to look each sense in slumber deep,
 Knows God will keep.

Whoever says: "Tomorrow," "The Unknown,"
 "The Future," trusts the power alone
 He dares disown.

The heart that looks on when the eyelids close,
 And dares to live when life has only woes,
 God's comfort knows.

There is no unbelief,
 And day by day and night unconsciously
 The heart lives by that faith the lips deny,
 God knoweth why.

The widow men in the churches are a travesty on manhood and womanhood alike. They wear whiskers, and insist on being taken for men in every relation in life, till it comes to giving, and then they, in the name of a poor widow, disgrace all humanity, whereas the poor widow by her nobility, dignified the race. There are many specimens of genuine meanness, but not one reaches the length of a widow man in that he disavows his manhood and disgraces the widows, the last class of people on earth a many man would play off on.—Dr. J. B. Gambrell.

ALABAMA BAPTIST TO NEW SUBSCRIBERS TO
 JAN. 1, 1910, FOR ONE DOLLAR.

BAPTIST PASTORS' CONFERENCE.

The Baptist Pastors' Conference met with Albertville Baptist church on Wednesday, April 14, 1909. There were present the following Baptist ministers: W. M. Garrett, chairman; J. E. Lowery, secretary; A. B. Metcalfe, L. L. Hearn, W. H. Garrett, A. O. Lowery, H. M. Nipper, N. C. Denham, C. R. Pruett, John L. Ray.

The morning session was spent in scripture reading, prayers and general discussion of church discipline and church practices, special emphasis being placed on the topic of worldly amusements and social entertainments.

At the noon hour Rev. H. B. Metcalfe, pastor of the Albertville Baptist church, assigned homes to all the visiting preachers.

The afternoon session of the conference was spent in the development, outlines, and discussions of various texts and themes. The most interest manifested was on the text, "Keep the Ordinances as I Delivered Them to You."

Several outlines were made and presented, and a general discussion followed by all present.

These pastors' conferences, which meet every two weeks, on Wednesday after the second and fourth Sundays in each month, are proving to be very interesting and helpful to all who attend.

The next session of the Baptist Pastors' Conference will be held with Mt. Vernon church on Wednesday, April 28, 1909; beginning at 9 a. m. Rev. A. B. Metcalfe will preach at the next session at 11 a. m., to which service all the people are specially invited.—W. M. Garrett, Chairman; J. E. Lowery, Secretary; John L. Ray, Special Reporter.

GRAND MEETING AT DECATUR.

It may be of interest to the readers of your paper to know that we have just had at the Central church one of the greatest meetings in its history. Ham, of Kentucky, was with us, and I say unhesitatingly that he is one of the best and safest evangelists I have ever known.

The church was greatly revived, and in all there were 154 additions. One hundred and twenty-two of this number have been baptized. The rather unusual thing about the meeting was that it affected mostly the business men of the town. Sixty-six of the number baptized were men.

We have one of the finest Baraca classes I know of anywhere. There were 187 present last Sunday morning in the class. The Sunday school has increased so rapidly that we must enlarge our plant this summer again. We had 460 present last Sunday morning. Any mention of our school would be incomplete without adding that we have two Philathea classes with an attendance of about 50 each. They are a great power in our church.

There were possibly 400 additions to all the churches during the simultaneous meetings. And it is not an exaggeration to say that the entire city was stirred as never before. We are

very grateful to God for His goodness and the future is quite promising.

Fraternally yours,

G. L. YATES.

MAY FOR THE ORPHANS' HOME.

I have sent out 2,500 letters to the pastors, clerks, Sunday schools and other sources asking help. Thus far the responses are not gratifying, but maybe the future will bring better returns. I am sure the brethren are not willing for the children to be neglected or that the home should suffer. Brethren, we can not be heard in this general way again till November, and yet the children must be fed, clothed and cared for. Who will do this work but our own people? These children must not be neglected. Their fathers and mothers are dead and all who could care for them are gone, and they can look only to you. Brother pastor, superintendent of Sunday schools, president of L. A. S. and B. Y. P. U.'s, see that we get a collection from you all this month. We look to you—don't fail us.

S. O. Y. RAY,

Financial Secretary.

READ OUR APPEALS, BRETHREN.

So many don't read the appeals sent to them. One of the most intelligent pastors said to me, "What is the collection for in this month?" "Why," I said, "for the orphans' home." I had written this pastor and the clerk of the church, and the superintendent of the Sunday school and had an appeal published in the town paper where he lived. "Why," he said, "we will gladly give you the contributions for May." He had not read my letters nor the paper. He was busy about other matters.

Brethren, read the appeals and help us when our time comes. Send us help this month.

S. O. Y. RAY.

THE INTERNATIONAL MISSIONARY UNION.

The 26th annual conference of the International Missionary Union will meet at Clifton Springs, N. Y.; June 8 to 14, 1909.

It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises.

None but missionaries can become members of the union, but the sessions, which are intensely interesting, are open to the public, and the board of control extends an earnest invitation to all interested in missions to attend the conference this year.

No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world as does the missionary union conferences, and the privilege

of listening to their discussions on present missionary problems is a rare treat and of inestimable value to students of missions.

The sanitarium entertains the members of the union free of expense, and others wishing to attend can secure accommodations at the sanitarium or at private boarding places in the village.

Missionaries and others who contemplate attending the conference will confer a favor if they will notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.—The Board of Control, J. Sumner Stone, Recording Secretary.

A GOOD MEETING AND OTHER THINGS.

Newton, a few days ago, closed a very fine meeting of eight days. The preaching was done by the pastor with the exception of two excellent sermons preached by Bro. P. M. Jones. This man of God is a great power for good. He has builded him a nice home here in the town of his nativity. Here his family will live, but he will hold meetings wherever the spirit directs him. I often think of P. M. Jones, W. J. Ray, J. M. Thomas and Bro. Gavin as Alabama's "Big Four." These are all heavyweights—specimens of splendid physiques, and withal fine pastors and excellent evangelists. There were seven young men baptized into the fellowship of our church during the meeting. The waters are constantly being disturbed. The school here is like Tennyson's brook, "it goes on forever." Its matriculants have passed the 300 mark this year. As soon as the session closes then the summer drill sets in—the training of teachers. I believe there is no school in the state with so small a capital invested that can equal this one in the output of educated Baptist material. This indeed is a strategic Baptist point. There are opportunities here that do not come to Baptists every day—opportunities to make this a center of denominational influence. Shall we for the lack of money lose so great a vantage ground? Oh, it is sad that a cause so noble should suffer for money when there are thousands of rich Baptists who could, if they would, place this institution on the high tide of financial prosperity.

One of the students has invented a cotton chopper that is being sold faster than it can be manufactured. Rev. George Brigan, an Irishman, is the inventor. It would not have seemed so strange if the Irishman had invented a new kind of a police club. Soon our school closes, and I will be away part of the summer holding meetings. We all do keenly feel the loss of Bro. A. N. Jones. He is missed everywhere a good man is needed in our town. May God give us one to take his place. We need him now.

R. M. HUNTER.

A MEMORABLE SHOWING.

The work of Rev. George W. McRae in Mobile meets with phenomenal success.

To fill a place which others have made is comparatively an easy task to the making of a place to fill.

Just two years ago there were within the city of Mobile but three Baptist churches.

Rev. George W. McRae, then pastor at Grove Hill, Ala., moved to Mobile that his wife might have suitable medical treatment. For two months and a half he did missionary work in the Mobile Association. In July of 1907, he commenced his present work in the city.

From a small beginning a new organization of some thirty-five members, the work has grown till now there are two churches, some seven-teen blocks apart, whose combined membership numbers more than two hundred. Oakdale church was organized in June, 1907, and Calvary church in February, 1909. Each as a result of Bro. McRae's labors, and he has been their pastor from the beginning.

There has been no split up in other churches. Every church in the city has more members than they had and only such members from other churches as lived in the immediate vicinity of the new work has come with us. The work has not only received no help, but none has been necessary, and, too, we have not been unmindful of the support of our pastor, as we pay him (the two churches) a salary of twelve hundred dollars per annum. While not large, it compares favorably with the salaries paid by other churches.

Our Sunday schools have a total on the roll of about three hundred, with an average attendance (both of the churches) of about 225.

This work has not been done alone through the efforts of Bro. McRae. He has been the power behind the throne, but we have some choice spirits, whose labors together with the blessings of God have made the work possible. To name them would take too much of your space, as it would include largely the church rolls.

During the time we have not only kept up with our current expenses, but have had to build one house outright and improve a hull of a house we already had, and we have now property worth, perhaps upwards of four thousand dollars. This showing, having been made in "paneky" times, the upbuilding of a new self-sustaining field, in a large city, without outside help, within twenty-one months, we think most remarkable, and this article is written for the encouragement of others.

We are proud of our record and our pastor, who leads us in every good work.

Bro. McRae makes heroes out of his people. He seldom finds fault, but often praises. The enthusiasm, the genial smiles, the hearty hand-shakes which greet those who come to these churches bring them back till they become one of us, and join us in reaching others, and hence the work goes on. When it will stop, the Lord only knows.

M. E. R.

OBITUARY.

The angel of death entered our midst on March 25, 1909, and took from us our beloved brother, Dr. W. E. Perry, the son of Rev. A. M. Perry, of Perry county, Alabama.

He is gone, but not forgotten. Never will his memory fade; Sweetest thoughts will ever linger Around the grave where he was laid.

Dr. Perry was born June 19, 1870; United with Hephzibah Baptist church in 1895, where he lived a consistent member until he died. Dr. Perry first married Miss Neatie Motley in 1877, who died in 1898. He was married again in 1899 to Miss Ollie Garner, who survives him. Dr. Perry was widely known and much thought of, being a kind and sympathetic friend, a devoted son, a loving brother, an affectionate husband, a kind and loving father. He had just finished his medical course and settled down in our midst with as we all hoped a bright future before him, but alas for man's frailty. He is like the flowers of the field. In the morning he springeth up; in the evening he is cut down and withered. Dr. Perry leaves an aged father and mother, several brothers and sisters, a wife and four little children, besides a host of friends to mourn his loss, to whom I would say weep not, for

The Golden Gates were opened wide, A gentle voice said come, And angels on the other side Welcomed your loved one home.

Though he is gone from his loved ones, His children, his wife, Whom he willingly tolled for And loved as his life, How strange and mysterious, Oh, God, are thy ways, To take from them this loved one In the best of his days.

ELLA WRIGHT.

A SAD DEATH.

On the evening of February 18, 1909, at 4:40, the death angel visited our community and took as his jewel our brother, Isaac B. McLaughlin. His illness was only five days, but his suffering untold.

He was born October 18, 1877, being 32 years and eight months of age. He leaves a father, mother, two brothers, three sisters, a loving wife, a dear little girl and other relations with a host of friends to mourn their loss, but may we realize that our loss is his eternal gain. He professed religion and joined the Baptist church at Prospect, Jefferson county, in 1903, and later moved his letter to Bethel, St. Clair county, to which he served as a faithful Christian until death. To the cause of Christ there was none more loyal. Therefore be it

Resolved 1. That the wisdom and ability which he has exercised in aid of his church by his presence, contributions and prayer be held in great remembrance.

2. That the sudden removal of such

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Wick Blue Flame Oil Cook-Stove**

Because it's clean.
Because it's economical.
Because it saves time.
Because it gives best cooking results.
Because its flame can be regulated instantly.
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Because it's the only oil stove made with a useful Cabinet Top like the modern steel range.

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The Rayo Lamp cannot be equaled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and beautifully nickeled. An ornament to any room, whether library, dining-room, parlor or bedroom. Write to our nearest agency if not at your dealer's.

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Produces most gratifying results in every case, being always fresh and as efficacious as when bottled at the spring. If used freely and exclusively for the above troubles, a marked improvement will be noted, and in most cases a positive cure will be effected. Testimonials furnished on request.

Sold by all mineral water dealers and druggists or shipped direct from the spring—12 half-gallons, \$4.00; 6-gallon demijohn, \$2.50. Insist upon getting the **Harris Lithia Water, "Nature's" Sovereign Remedy.**

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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.

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A remarkable offer by one of the leading ear specialists in this country, who will send you months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrhs. Address Dr. G. M. Branaman, 1109 Walnut St., Kansas City, Mo.

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SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.



a life from our midst leaves a vacancy and a shadow that will not only be realized by his church, but by all who knew him.

3. That we tender our deepest sympathy to the bereaved ones, consenting to the will of Him that doeth all things well.

4. That a copy of these resolutions be spread upon the church book, a copy sent to the Alabama Baptist for publication, a copy sent to the Odenville News for publication and a copy be furnished the bereaved family.—J. E. Griffin, J. F. Courson, D. R. Wyatt, Committee.

GOOD NEWS.

"And this is the Good News:
God is a Father.
Man is a Brother.
Life is a Mission, and not a Career.
Kingship is Service.
His Sceptre is Gladness.
The least is Greatest.
Saving is Dying.
Giving is Living.
Life is Eternal, and Love is its Essence."

—Owen R. Lovejoy.

INFIDELITY AND BAPTISTS.

I have been a student of infidel papers and books all my reading life. I know something about them and their positions. Before Col. Robert G. Ingersoll died I wrote him a personal letter inquiring relative to his assumption that most professors of Christianity were persecutors, therefore he was no Christian. I challenged him to the ground, and he said Baptists had not so done, but others had. What he said in the persecuting regard was, and is so to the extent possible these days in sentiment if not otherwise. I speak from an experience of twenty years. The doctrine is "Baptists, keep your mouths shut on your principles or your religious standing with the denominations of the world goes down." Ingersoll's lecture, "The Divided Household of Faith," is unanswerable. The assaults of infidelity can't touch Baptists. It may touch Pedo-Baptistized Baptists. Infidelity charges religious wars, bloodshed, etc., to Christianity. The devil in the name of the Lord does these things, then puts it into the head of the devil in straight infidelity to charge it to the Lord and His churches. I KNOW, FOR I READ. I would rather die a pauper Baptist than to live a Pedo-Baptistized Baptist. I am now in a debate with an infidel editor in his own paper—the most extensive. I judge, they have. Am not afraid, either. When I can't whip the world, the flesh and the devil on any ground I will quit. I have been in the battle twenty years, have never been whipped, and don't expect to be. A man who won't fight—with truth only—acknowledges his weakness and inability to do. The longer I live, the more I love it, because I grow more and more able. Baptist preachers, stand for something for Baptists or quit your "job," for it amounts to nothing otherwise.

W. R. WHATLEY.

THE WORK OF A COLPORTEUR.

I wish to say a few words in regard to the work which I have been trying to do in Blount county, that of colportage, which is one of the most needful works that could be done, and which has been neglected in our midst. It is astonishing to one to visit the homes and see how the people have been neglected on this line. It is astonishing to know how little religious literature and books of the right kind our Baptist people read. I have visited homes where there is now as much as a Testament in the house. Boys and girls growing up without any knowledge of God whatever, without any instructions as to the way they should go. Why is this? Why is it we can't get the parents interested in buying religious books for their children? They have never been taught the benefit of it themselves. How do we expect the minds of our children to develop religiously if we don't place before them the proper kind of literature? How little parents regard the interests of their children religiously one has no idea until they visit their homes. We will spend lots of money to educate our children in schools, but how much do we spend

to educate them spiritually? How many good religious books do we buy them? Think of the money parents spend each year for newspapers and story papers which are of no use to them, but are dangerous for their children to read. If the Baptist people will educate their children religiously and read good literature themselves, the cause will be strengthened in every way, but what are we doing to advance this work? What encouragement do we get in our work? None whatever from the churches unless they do better in the future than they have in the past. The pastors are the ones to push this work or help by urging their members to read the right kind of books and literature. Think for one moment the people who never hear the gospel. Why? Because they never go to church. Some are not able to go. Some will not go. Then how are you going to educate them religiously? The colporteur visits these homes and places the word of God in homes where it has never been placed. Then let each and every one as true Christians and who love the Baptist cause help to advance this noble work and by so doing it may save some poor souls which might have been lost. So I ask all the Baptists in Blount county to help in this work and try to get the people interested in the same portions of the county where I have not been. I will soon be in and hope to visit each and every Baptist home and receive their hearty co-operation in the work. Brethren, pray for this work.

E. S. BREWER.

A DEAR BROTHER READY FOR WORK.

Having retired from active pastoral service for this year, after fifty years of regular ministerial work for the invigoration of my prostrated physical system, and after six months' rest from preaching, considerably improved, I offer my ministerial visitation, as I have promised to do if ever possible, to my long-ago charges, for one more loving greeting this side of the river. All I ask is to remunerate me for what they feel able to give, for what they think my visit to be worth. I ask that they inform me as early as possible, so I may arrange the appointments in a line of convenience and as little travel as possible. If any particular subject any church would have me discuss from the pulpit, inform me early. I will preach from two to three days, and perhaps to churches in Dallas or Lowndes county a little longer if able and desired. I am now without income or would not ask it.

B. H. CRUMPTON.

(By inadvertence the printer left this out and it was misplaced.)

After serving seven years, Dr. R. C. Buckner, of Dallas, Tex., has resigned as president of the board of directors of the Texas Baptist Memorial Sanitarium and is succeeded by Col. C. C. Slaughter, whom he nominated for the position.

We note with sorrow the death of Dr. W. A. Nelson, which occurred at Deland, Fla., April 28. He was widely known and greatly beloved.

BAPTIST AFFAIRS IN COOSA.

The first Sunday in April the Baptists of Goodwater moved into their new house of worship. They have a very handsome brick structure, an exact duplicate of the cut shown in your paper a few weeks past, which puts them to much better advantage than when crowded up in their old building. We hope to have all debts removed and be in position to dedicate this fall. Brother Henry Fancher assisted us in a splendid revival here last summer, at which time we took in some good material, which has been quite an impetus to the work. The Sabbath school is well organized and doing good work under the leadership of Deacon O. T. Smith. The church is stressing missions just now with a strong committee canvassing the entire membership. We hope to roll up a good offering and get it in before the books close that we may have some fruit along this line also. The other churches which I have the honor to serve are doing good work. They each have good Sabbath schools and contribute regularly to missions and all benevolent interests. They both had gracious revivals last summer, as good live missionary churches usually do. I baptized 30 into the fellowship of Mt. Olive and 11 at Winterboro. Winterboro is in Talladega county. We did a good thing for ourselves when we moved Bgo. German from Alabama City into the county last fall. He is making his headquarters at Rockford, but is spreading out in many directions. We hear mighty good reports from him through all the churches which he is serving as bishop.

We are persuaded that the reports from all the churches are going to show a decided advance along all lines at the association this fall.

We hope to see Coosa county in the very near future taking her stand among the regulars with progress written all over her banner from a Baptist point of view.

Fraternally,
J. H. LONGCRIER.

PRAISES HIS PEOPLE.

I am getting along as well as common. My work is still a good way off, but I enjoy it fine when I get there after a long ride. The Russell people treat me nice, but sometimes I think I would like to be back in old Randolph county again and breathe that pure air. My churches pay me better and better. I don't know how much they will do yet. I wish every church had one deacon like Bro. A. B. Hugley at Crawford. Some of our deacons ought to go down and take lessons under him. He tries to make the brethren feel like he is dunning them. I long to see the time when our churches will wake up to their duty in pastoral support and along all lines. Good wishes to you and the paper.

W. H. WRIGHT.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

"Of the 9,967 failures of 1905, among firms and corporations engaged in legitimate mercantile occupations, 2,248 were due to incompetence. Those failures cost creditors \$10,000,000.00, that being the difference between assets and liabilities. The failures due to fraud were less expensive, the loss to creditors being a little over \$6,000,000.00. It is business incapacity rather than dishonesty against which creditors should be on their guard."

All of which reminds me of the verse recently printed by the Bishop Press, of Kansas City, Mo.:

"Get Busy."

Said one little chick, with a funny little squirm,
"I wish I could find a nice, fat worm."
Said another little chick, with a queer little shrug,
"I wish I could find a nice, fat bug."
Said a third little chick, with a strange little squeal,
"I wish I could find some nice, yellow meal."
"Look here," said the mother, from the green garden patch,
"If you want any breakfast, you must get up and scratch."

PROGRAMME.

Memorial to Be Held at Bethel Saturday Before Third Sunday in May.

Open at 9:30. Scripture lesson and prayer by T. D. Courson; 10, address by Rev. C. Wolford; 10:30, recitation by Miss Lella Coupland; 11, sermon by Rev. D. Hughes; 12, decorate the graves; 1:30, address by Rev. J. W. Lawley; 2, address by D. R. Wyatt; 2:30, recitation by Miss Ollie Coupland; 3, address by Rev. J. E. Griffin; recitation by W. C. Wyatt; address by Rev. I. W. Inzer; address by Prof. W. R. Lawley; address by Rev. Tom Freeman and others. Singing will be conducted by Prof. W. R. Lawley, A. J. Courson and others.—J. F. Wyatt, Chairman Committee.

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand.
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—Tennyson.

TO INVENTORS.

O Wizards of th' inventor's clan,
Here's fortune for you past a doubt;
Invent a sponge with which a man
Can take his debts and wipe 'em out.

IT REQUIRES GRIT

To apologize.
To begin over.
To take advice.
To admit error.
To face a sneer.
—Baptist Banner.

"If you are not doing good with the little you have; if you are not making the most of it, you may be sure that you are not likely to do the great good that you think you will when you get a lot of money."

It will be a matter of interest to Baptists all over the country to know that Dr. A. C. Dixon, now pastor of the Mbody church, Chicago, is meeting with great success. His audiences are probably the largest that any Protestant minister faces in this city. He is promoting sacred gospel song services in all parts of the city which are expected to come together in a grand festival of song on the last night of the year in the largest auditorium in the west, the Coliseum, the place where the National Republican Convention was held, and it is expected that there will be from twelve to fifteen thousand people present with a chorus of over a thousand voices to lead in a great night service of song.—The Examiner.

The Christian Observer tells about a young man who recently resigned a \$10000 position as superintendent of a steel mill to go to a Presbyterian seminary to prepare himself for the ministry in the Northern Presbyterian church. The Observer adds: "Many persons will call this an example of 'extraordinary sacrifice,' but is it really so? Did not Jesus say, 'There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting?'"

Rev. Dr. Thomas, editor of the Philadelphia Methodist, has been obliged to resign his office. This step was occasioned by the impairment of his sight, superinduced by writing almost every night for the last twelve years, editorials and miscellaneous matter for his publication. Dr. Thomas was warned by his physician that if he wished to save his eyesight, a season of rest was imperatively necessary.—Baptist Commonwealth.

He has our sympathy. We know what it means.)

An Episcopal bishop, in Texas made a good suggestion as to the next step in Christian union. He said in the smaller towns there should be only three churches, Roman Catholic and Baptist, and one for all Christians who could not join these. Both Roman Catholics and Baptists represent distinct beliefs; but there is not difference enough between all other denominations to justify maintaining a division of the body of Christ.—The Watchman.

A good story is told of the poet Whittier, that at one time he wished to have an objectionable building removed from a certain locality, and as the quickest and surest way to accomplish the purpose, he gave a man a dollar a day, on condition that he would do nothing else from morning till night but talk with various interested persons about it. In less than three months the building was gone. Regarding the subject, keeping it to the fore, was what was needed.—Selected.

Rev. W. L. Pickard, D. D., of Savannah, supplied at the First Baptist Church, Atlanta, Ga., recently.



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 especial

properties for excluding moisture and perfectly preserves the contents.

The manufacturer of "GOOD LUCK," the Southern Manufacturing Company, of Richmond-Manchester, Va., guarantees it to be pure and wholesome, and to comply with the Food and Drugs Act of June 30, 1906, Serial No. 33,026.

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.

From Dr. J. B. Gambrell, the great Texas secretary, we have the following lines, indicating his interest in the matter discussed in a recent editorial in the Herald: "I most heartily approve of the convention's giving attention to the denominational press, and I will be glad to be of any service possible. It has long been a matter of deep concern to me, as it must be to every man engaged in the general work, that so few of our people read our papers, and are, therefore, so little informed. I have a conviction that if we could double the subscription list of all of our weekly papers, it would not be long before we could double everything else. Count on me for anything that I can do."—Religious Herald.

Dear pastors and friends, help us in our special \$1.00 offer to January 1, 1910.

It seems that the call extended by the First Baptist church, Pine Bluff, to Pastor G. L. Yates, of New Decatur, Ala., was not without its good fruits. Bro. Yates visited them and viewed the work especially of the Ross More Baraca class, attending their annual banquet. He went back home filled with visions of what he might do at New Decatur. He has already built up his own class there from sixty to more than two hundred and has an average attendance of 160. His church has been revived and nearly 200 people have been added to the fellowship of his church. So the call became a blessing to the flock he did not leave.—Baptist Advance.

On a single day recently, in Atlanta, naturalization papers were granted to twenty-four foreigners. Among the number there were Greek, Italians, Germans, Turks, Austrians and Swedes, and Birmingham has a large colony of foreigners.

Home Board Evangelist C. A. Stewart is in the midst of a splendid meeting with the Parker Memorial Baptist church at Anniston, Ala. At the close of the first week of the meeting fifty had been added to the church. The interest is growing and the attendance is larger than has been known in the city for nearly fourteen years. The pastor, Rev. Joshua Foerster, is one of the noblest and choicest of spirits, and is doing a great work. He has been on the field thirteen years. The Sunday school last Sunday numbered nearly four hundred. The young men's class had sixty-eight present.—Central Baptist.

The archbishop of Canterbury lately said that 550 schools of the Church of England had been closed during the last three years, with accommodations for 160,000 children, while during the same period the council schools, that is, those administered and controlled by local authorities, had been increased by 2058, with accommodations for 478,000 pupils. It does not require a prophetic gift to foresee the end of that movement.—Congregationalist.

Prof. Henry C. Vedder, of Crozer Theological Seminary, has published in booklet form his reply to Cardinal Gibbons entitled "Baptist Bigotry and Intolerance," which was refused by the North American Review. This article is a sane and unanswerable reply to Cardinal Gibbons' unjust statements concerning Baptist views and practices in the matter of religious liberty. It may be had for 10 cents of the Publication Society.

Dr. Frederick Peters, professor of psychiatry at Columbia university, estimates that of the 150,000 insane in this country, 30,000, or about one-fifth, are the handwork of drink.

A prosperous liquor dealer was boasting to a group of men standing near his saloon of the amount of money he had made. "I have made \$1,000 in the last three months," quotes the Epworth Herald. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than that, I reckon, but you'll get the full account some day!"

New Orleans has seven white Baptist churches and they have more than 1,000 members. Mr. J. McClothlin estimates the strength of other denominations: Catholics, 60,000; Episcopalians, 14,000; Presbyterians, 3,500; Methodists, 3,000. It is reckoned that in New Orleans are 30,000 French people, 25,000 Italians, 4,000 Germans, 5,000 Jews, 70,000 negroes. Thirty-five thousand of the negroes are Baptists.—Baptist Commonwealth.

Dr. A. P. Graves, of Los Angeles, Cal., is now in the fifty-eighth year of his service in the Baptist ministry, forty-two years of which he has given to evangelistic work. Now in his eightieth year he is compelled to cease preaching, but "continues to write and pray for the progress of the kingdom."

The Atlanta Journal recently had an article headed "Thomasville Baptists Have a Big and Fruitful Revival." Pictures of Pastor Bealer, Evangelist Little and the new church made it quite a feature story.

Dr. B. F. Riley was in the city recently making arrangements to move here in June. We welcome Dr. Riley back home and pray God's blessings upon his new work.

Best Seal for Jelly Glasses

The way to be certain of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly on the contents of each glass after jellies are cool.



Pure Refined PARAFFINE

When cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps into melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

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In Loving Memory of Allie N. Jones,

An Esteemed Citizen of Dale County, Alabama, Who Died at His Home in Newton, March 11, 1909.

That "death loves a shining mark" is an adage that is old and true, to such an extent that the saying has become an axiom in almost every household and among all classes. It seems that it was doubly true when on the field of active Christian service, Bro. Allie N. Jones, the subject of these memorial expressions, while surrounded by his loving family, kindred and friends, fell at his post. As he had lived for many years, so did he die—his face turned heavenward. On the 11th day of March last, during the session of the Bible institute being held at Newton, while many of his friends and co-workers in the Bible institute work from different parts of the state were here to mingle their tears with those of his devoted family, and join in the expressions of sadness and consolation, the spirit of this good man passed away. Brother Allie N. Jones was the son of Bro. Moses Jones, who for a number of years was one of the best citizens of Dale county, and one of the pillars of the Baptist church and denomination. The son, Allie N. Jones, was born in the state of Georgia on the 20th day of November, in the year 1851, and was brought to Alabama by his father, who settled at Newton in 1855, and has lived here since that time. His mother, a devout Christian woman, died while he was in infancy, but in his mature years he would often speak of his mother in the most affectionate expressions and shed tears to her memory. From early boyhood he has lived in Newton and has been one of the best citizens of his town, county and state. He joined the Baptist church at Newton while young, and has been one of the church's consistent workers and chief supporters for many years. Faithful as a disciple of the Lord and Master and as a deacon of his church, he gave unreservedly his talent, money, time, influence and great, big, loving heart to his church, Christian education and the cause of religion. With unflinching feet, a God-fearing eye, and an humble desire to do something for his fellow man, he faithfully trod the path of duty as he saw it until God said: "It is enough! Come up higher." He died, not in old age, but in the noonday of his natural and useful manhood—being not yet fifty-nine years old; but like a shock of corn in its season, he went to his grave in the fulness of his fruitage. His locks whitened by the years of a half century, adorned his noble brow like a crown of glory. "With an unflinching faith and trust in God, he wrapped the drapery of his couch around and about him and laid himself down to pleasant dreams." He was one of the few projectors and promoters of the Southeast Alabama Baptist Collegiate Institute at Newton in its very incipency, and he has never faltered in his support and defense of this institution. The teachers, pupils, officers and friends of this noble institution, as he often said, inaugurated and maintained in the interest of Christian education will long delight to remember him for his services, beneficence and benefactions. He was known among the faculty and pupils as "Uncle Allie Jones," and in him they knew they had a warm and loyal friend. Oh! how they will miss him—miss his genial smile, generous acts and cheerful words of encouragement. In his greetings it was: "I am glad to meet you." "I am glad to see you." Shall we receive a less cordial greeting from him when in the sweet by and by we shall see his happy face again? He had due respect for the better class and well-to-do people, but his great sympathy went out to the unfortunate poor, needy and sorrowing part of humanity known to him. He would often say that it was a great part of his duty in this life to make "poor

people happy." He was a close observer of the conditions and needs of the poor people in his town and community, and he was ever ready to help them with his time and money. He was liberal in spirit, tolerant in conversation and differences, and charitable in words and deeds. He was ever faithful to duty and punctual to duty's demands, whenever and wherever called. He was of a bright, happy and cheerful disposition himself and his endeavor was to make his neighbors and everybody around him cheerful and happy. His idea of a Christian duty was to pour the oil of peace and spread the mantle of charity upon the conflicts, troubles, strifes and unreasonable contentions among his neighbors and the broils of his neighborhood, provided he did not have to sacrifice the principles of righteousness or compromise with the indorsement of a wrong. He earnestly devoted his life to the promotion and perpetuation of a higher citizenship, morality, a higher education for the people, and the upbuilding of the church and Christianity. At the funeral and the interment of his remains there were a mighty concourse of his kindred, neighbors and friends present to see him laid away. It was a scene seldom witnessed, when all the students of the "B. C. I." en masse stood on either side of the street with bowed heads, with hats off and shivering in the cold while the remains of him whom they loved so well passed on to the city of the silent dead. They were thus standing there as if they would protect from harm the lifeless form of their friend and benefactor—"Uncle Allie Jones." Truly a good man—"a prince of Israel has fallen." And we do mourn our loss, but not as those who have no hope. A devoted wife, a daughter of the late Rev. P. M. Callaway, one of the pioneer gospel ministers of southeast Alabama, and five dutiful and affectionate children—Mrs. Jewell Borland, Mrs. Rinnie Doster, Spurgeon T. Jones, Miss Mary E. Jones and Roy Jones—with many kindred and friends still live to call him blessed. "He being dead yet speaketh." A good name, whose price is far above rubies, like an arch of glory, bends above the remains of this once noble man, the one we loved, this Christian sage, to mark his place until his happy awakening in the resurrection day when he shall come forth in his Redeemer's likeness to meet and dwell with Him forever. "But today his spirit walks in the vast, serene and sacred sky, where the footsteps of spirits furlid mid clouds beyond, which spreads the infinite worlds of man's last aspirations, unfathomed and untrod, save by eye and morn and the angels of God."—R. M. Hunter, Pastor; The Board of Deacons, Newton Baptist Church.

MRS. A. F. DIX.

On Wednesday evening, April 14th, after returning home from prayer meeting, Mrs. Dix fell peacefully asleep. She will be sadly missed in our union. Her clear intellect never shone more luminant than when she expressed her implicit faith in the great truths of Revelation. The cares of life, the loss of grown children, she met with a faith that never doubted her Savior's love and mercy. To her bereaved husband, Rev. A. F. Dix, and children we extend our tenderest sympathy and commend them to the Father. It is ordered that a copy of this memorial be recorded in our minutes, a copy sent to the family and one to the Alabama Baptist.—Mrs. R. C. Bazemore, Mrs. T. R. Cain, Miss May Hill, Committee Women's Missionary Union, Southside Baptist Church, Montgomery, Ala.

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Suffered 14 Years from Piles—Tetterine Cures the Case.

Bellevue, Mich., Nov. 19, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—About sixteen years ago I had a case of itching piles. Like many others, I tried first one thing and then another until I had tried all the remedies I had heard of. Some of them eased for a few days, then they got worse. They seemed to bother me more at night than any other time—I could not lay in bed for five years only on my back, and for weeks I never lay down at all. They got so bad till at times they caused my blood to rush to my head and render me unconscious. I moved up in northern Michigan three years ago and the same old case followed me. Last February I went into the Economical Drug Store, on State street, in Chicago, and asked the clerk to give me the best thing he had for my trouble. He sold me a box of Tetterine, but it smarted so when I put it on till I left it off and got a milder salve. I came on back to my home and finally run out of all the other salves but Tetterine, so I started using it again, but more lightly; at first I noticed it seemed to do me good, and I did not use but half the box before I was entirely cured. That has been five months now, and there is still no signs of its reappearing. It seems so good to me that, after fourteen years suffering I have at last found a cure. Tetterine did it. It's the best thing in the world. Grady G. Wilson, R. F. D. No. 2, Bellevue, Mich.

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

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Hearken to the words of Mrs. Mattie Campbell, of Ratchiff, Tex. She says: "Two years ago my health was very bad. I suffered ungodly misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet." Try Cardui.

A TRIBUTE

Dedicated to the Memory of Mr. J. W. Gaston, Who Died at the Age of 75 Years April 11, 1909, After Having Lived a Consecrated Christian Life as Member of the Baptist Church.

Life's threads are intricately woven,
Life's plans are many and queer;
His ways are long and tiresome,
His shadows darkly deep and drear.

Life needs toil, prayer and patience
And strength and courage supreme;
Thou hast these in abundance—
Thy sunset was so serene.

Thy life was a summer day golden,
Retulgent with purity's soft ray;
In its wake glitters sweetness re-
splendent,
Like the memory of a calm, bright
day.

No laurels of glory or renown
Was wreathed around thy aged
brow,
But greater than all hast thou gained,
The glory that's all thine now.

And better than worldly fame or
grandeur
Is the soul by Christ made pure,
And better than man's applause
Is the soul made rich by heavenly
dew.

To thee, in the richness of eternity
Earth will often turn her thoughts,
And shall find in thy memory
Assurance that removes all doubts.

Oh, soul, that lixed with us so gently—
Oh, form bent with age and old—
Thy sweet to know in our bereave-
ment
That thy feet now tread streets of
gold.

—LUCY STRICKLAND.

Braggs, Ala.

ANOTHER GEM FOR HIS CROWN.

God, in "making up His jewels," looked down into the home of Mr. and Mrs. Luther Clotfelter, at Wilkes Station, and took from their midst a bright, sparkling jewel, "a gem for His crown," their eight-year-old son, Alvin, on the 13th of April.

It seems that the Giver of all things good and beautiful had but dropped this jewel down into the world to scatter its rays of sunshine and love about a few of His chosen ones. His mission was a glorious success, for although his lifeless form has been consigned to the bosom of mother-earth, and loving hands tenderly covered the little grave with the beautiful flowers, tokens of sympathy from many friends, he has left behind him a sacred memory, a divine influence, an inspiration no human hand can erase.

There's a vacant chair at the table, a song unsung in the home, a prayer unheard about the hearthstone, but through the eye of faith these consecrated parents see the little one playing about the throne of God and mingling his sweet voice in the grand and glorious chorus of "Hosanna to the Lamb."

MRS. CHARLES A. HASSLER.
Pratt City, April 23, 1909.

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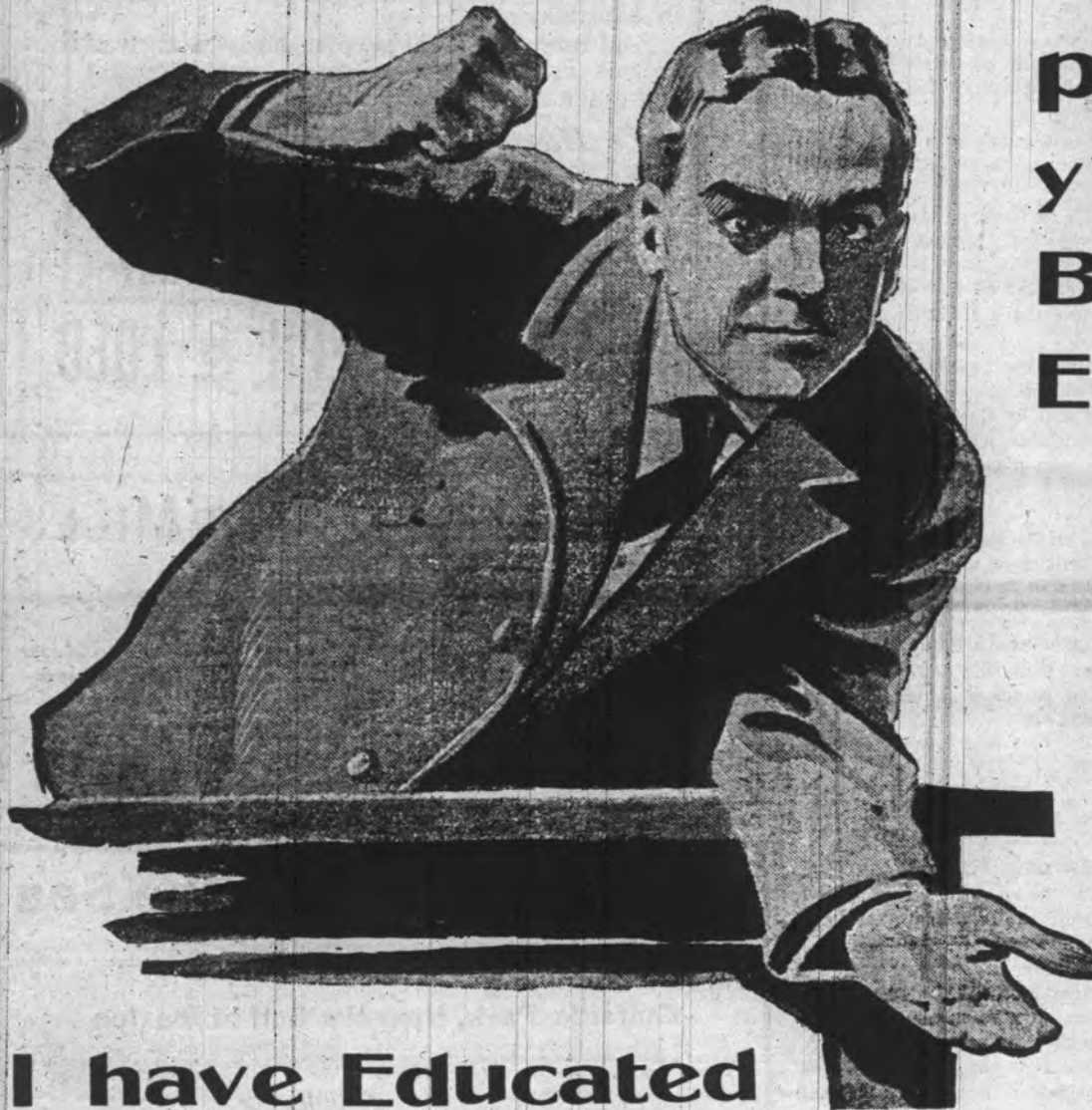
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