

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

Inclosed find \$5, for which please give me credit on back dues and renew as far as the money goes, for I can not do without the Baptist visitor. Yours in the work, W. A. Esslinger.

Herewith please find P. O. order for \$5 for my renewal to the Alabama Baptist. Yours truly, W. P. Welch, Selma, Ala.

(This pays Brother Welch to January, 1911. Won't some other good deacons do likewise?)

The Sunday school convention of the Mud Creek Baptist association will convene with Concord Baptist church, seven miles northwest of Bessemer, on Saturday and Sunday, February 8th and 9th, 1908. Everybody is cordially invited to attend.—A. J. Batson, president Sunday school convention.

I can not do without my paper. I hope to be able to send you some subscribers from these parts soon. My work is small this year on account of all health. I am only serving one church, four miles north of Eldridge, in Harmony Grove Association. Best wishes to your success. I remain yours in Christ.—M. L. Jones.

A marriage that will interest many of the readers of the Alabama Baptist was that of *W. M. Bell*, of Selma, and Miss Lillian Butler, daughter of Mr. and Mrs. J. O. Butler, of Scottsville, on Christmas day at 1:30 p. m., in the presence of relatives their vows were taken. Mr. Bell is a young man of sterling worth, a successful traveling salesman. Miss Butler is one of our most popular and charming young ladies. They make their home in Selma.—D. P. Lee.

I have found the climate so delightful and the people so cordial that we have decided to remain in Madison, Fla. I have accepted a call here to begin regular pastoral work January 1st, 1908. I have gained five pounds in three weeks and wife and William are both gaining in flesh and strength, so we are delighted with our new field. We look forward to the coming of our home paper, the Alabama Baptist, each week, with great interest. May you have a happy New Year. God bless you. Fraternally yours—W. R. Ivey.

I closed my work as pastor of the church at Sycamore the fourth Sunday in November. During the five years that we worked together as pastor and church there were 187 additions to the church and about \$6200 raised for all purposes. More than half of it was sent away from home, and that ought to be done by every church. It was a pleasure to me to preach for them. May the Lord abundantly bless them under the leadership of their new pastor. Rev. S. M. Adams, of Calera, was called to succeed me as pastor and was expected to begin his work the second Sunday in December.—J. M. McCord, East Lake, Dec. 12, 1907.

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

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



REV. W. J. E. COX, D. D., MOBILE.

PARAGRAPHS

I have charge of three churches and we are getting along very well at present. We are all in place. The Lord has blessed my labor for this year, for which I am thankful.—L. T. Fendley.

Please change the paper from Stanton, Tex., to Centerville, Ala. I am now located here as pastor of the Baptist church, and am glad to be back home again after an absence of 17 months in Texas. Yours fraternally, J. M. Roden.

(We are glad to have Brother Roden back home.)

Please change my paper from Jackson, Ala., to Evergreen, Ala., to which place I have moved. All correspondents will take notice and govern themselves accordingly. Thanks for the Christmas present. Wish you a happy Christmas and a prosperous New Year. Will try and get you some subscribers in my new field.—C. H. Morgan.

I began my pastoral work with the Falkville church last Sunday. We had good services both morning and night. Two members were received at the night service. I will preach for them on the second Sunday in each month. Forty or fifty people surprised the pastor Friday night at the home of Brother and Sister Clark by giving him a pounding. Such surprises are always pleasant to the preacher and his family.—It is my great desire to be just such a pastor as those good people deserve, and to be the instrument in the Lord's hands in leading them out into still greater paths of usefulness.—J. M. McCord, East Lake, December 12, 1907.

The following from a letter of Miss Alice Parker to the Biblical Recorder, will be of interest to Alabama Baptists:

Brother Napier has passed his examination on the first quarter of the second year's language course. He has been suffering recently from what seemed to be a mild form of typhoid fever, but we are glad to know that the last reports indicate an early recovery. He and Mrs. Napier expect to move to Yangchow as soon as he is strong enough.

Mrs. W. J. E. Cox, of Mobile, Ala., has been visiting her daughter, Mrs. A. S. Taylor, for several weeks. She will probably return home in November. It has been a pleasure to have Mrs. Cox with us.

Dr. Taylor was quite ill during the summer and found it necessary to come to Shanghai for rest and treatment. He and Mrs. Taylor and Mrs. Cox spent a month with Mr. and Mrs. Provence, during which time there was considerable improvement in his condition, so that they were able to return to Yangchow the first of October. On September 5th their hearts were gladdened by the arrival of Adrian S. Taylor, Jr.

A LITTLE ARGUMENT WITH MYSELF



If I refuse to give anything to missions this year I practically cast a ballot in favor of the reczill of every missionary in both the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort.

All of his soldiers are under marching orders always. They are commanded to "Go."

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in greatly increasing the present number of our missionaries; therefore I will increase my offerings to missionary work.

These "IFS" are taken from the Missionary Review of the World, and are worthy of careful thought. Put over against them the fact that this is our Centennial Year, and then rank yourself in the "advance movement" to the limit of your ability.

CONVOCAATION SERMON AT MARION INSTITUTE

By Rev. J. S. Rosser.

("The Glory of Young Men"—Prov. 20:29.)

You will not accuse me of mere formality or polite conventionality when I say that the occasion of our meeting tonight is a happy one. It is auspicious of the present and prophetic of the future. It witnesses will for present attainment and promises greater things for coming days. The presence of this audience is a compliment to the institution under whose auspices we meet and argues irresistibly for the generous public spirit of the town's citizenship. And the speaker is duly sensible of the honor paid him and is not unmindful of the responsibility inherent in the opportunity afforded him of speaking a word in season to those who, in a real sense, are standing where the brook of the past and the river of the future meet. But in so doing we shall not seek to make ourselves immortal in fame by being eternal in the length of our speech. The place and the words of our text will be found in the Book of Proverbs, chapter twenty and verse twenty-nine: "The glory of young men is their strength."

1. Let us say first that the glory of a young man is his physical strength. The same power that breathed into man the breath of life also fashioned the body. Many of the world's choicest spirits have hesitated to emphasize this truth. The cause of this depreciation is not far to seek. Some of the old philosophy regarded the physical in man as inherently evil—the throne of Satan. Thus the material element of personality received an undue share of pious condemnation. But such an idea is a blasted and outgrown theory.

We have fallen upon that better day when dyspepsia is not synonymous with piety. An enfeebled body is not regarded as evidence of a flourishing soul. A weakened countenance is poor witness to a radiant brain. The body is the organ of the soul, and a great soul can not utter itself through an enfeebled body any more than the pipe organ can express its deep vibrations and plaintive tremolos through the reeds of a French harp. The strenuous life, which is the price that success asks, demands that every nerve shall tingle with life, and every ounce of energy shall be ready to bear its proportionate burden.

History will support our contention for the rights of the material man. With but few exceptions, the great heroes of the race have been men of magnificent physical development. Charlemagne strode the earth a physical king. That wizard of speech, Henry Ward Beecher, commanding a voice of thunder or music at will, stood forth a physical giant. That dynamo of spirituality, Phillips Brooks, was every inch the master in body that he was in mind and heart. Daniel Webster, he of the golden tongue and golden heart, was a veritable Goliath. And thus could he

"Pour the full tide of eloquence along,
Serenely pure, and yet divinely strong."

The mighty strength which Theodore Roosevelt is today wreaking upon the politics and policies of this country was gathered in younger days in wild exercise over the hills and on the plains. It takes a big arm to wield the big stick with which to crack the skulls of predatory corporations and illegal combinations. Those perfect Greek sculptures, poems and miracles in marble, the wonder and the despair of succeeding generations, found their originals in the marvelously developed young men that sported in the gymnasiums and contended in the games. And we who live in the fulness of the years, "heirs of all the ages, in the foremost files of time," should not forget to our injury what they remembered to their good.

Even of our Master it is said that he grew, not only in wisdom and grace, but in stature as well. My young friends, believe me that of times the gymnasium and the athletic field are better than the drug

store. Indian clubs and swimming pools are worth more than patent medicines. I love not the physickless, but the full, free, flowing life of Nature more. There is balm in the Gilead of her bosom for the woes of the physical man, and he who seeks not unto her treasure-house shall miss a pearl of great price.

Once more, the glory of young men is their mental strength; and the opportunity to gain that glory, to win that crown, lies before you here. It comes to you as it does not to many others; for still it is true that many of the choicest spirits of earth are, like Gray's hero in the "Elegy," strangers to fame and fortune:

"For knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of their soul."

Educational standards have shot up like Christmas skyrockets. The higher places of life are demanding a cultured service. Knowledge still is power and truth still is mighty. Their horizons are measuring out wider rims, their fields are pushing back their enclosures, as the sea is ever wearing away its shore line.

And yet in the face of this imperative demand, I have known young men in school whose only business was to waste God's great gift of life and time, whose fatal mental malady was a chronic aversion to knowing anything, who through long days of idleness and nights devoid of industry betrayed their opportunities and wasted their possibilities on the desert air of impious indolence. We recall one now who on the appointed day entered the examination room. Having surveyed the demands of the examination, and then taking an inventory of his ability to supply those demands, he quietly checked off his paper, and signed his pledge: "I have neither given nor received aid on this examination. It was sufficiently evident from the paper handed in that he had received no aid, and equally evident that he was able to give none.

We recall two other schoolmates, who each year stood in the foremost files of attainments. Today one of them is postmaster of the city of Richmond, Va., and the other is dean of one of the law schools of our country. Faithfulness, young men, will count, and in the mental field you shall reap as you sow. Study to show yourselves approved by high standards, be workmen that need not to be ashamed. Your minds are like those western sections of our country that need but the touch of water to transform them into gardens of wondrous beauty. Let knowledge, like a wand of magic, touch the mind's slumbering potentialities and wake them to power. Build here your foundations broad and solid enough, and in after years your foreheads may strike the stars.

3. Again, the crowning glory of young men is their moral and spiritual strength. Having gained the goodly pearls of physical and mental strength, hold them fast; but fail not to add the pearl of great price. The tree may stand majestic in its proportions, but needs yet to array itself in the beauty of foliage, flower and fruit. The marble may be carved with every grace of artistic finish, conceived by a cloudless mind, and wrought by a faultless hand, but that statue can never equal the living personality. It is cold and unresponsive; it lacks life. Believe me, my young friends, religion is the life of an immortal soul, and that without it, that soul is only an immaterial statue. I read sometimes a poem, and I feel the pathos of incompleteness. It lacks the ultimate bloom, the final fire, and like the Ignis fatuus of the marsh, soon perishes from the memories of men. It misses that finality of beauty which is only another name for immortality. Life without the consecrating touch of religion falls short; yes, irredeemably short, of spiritual finality.

There is a beautiful Persian legend coming down to us from the ancient time that may point us a

moral here. There was a mystic circle into which no other member could be admitted. While gathered about their round table, a stranger entered and applied for membership. Silently arising, a member poured a goblet full of water, and held it out to view, saying in emblem that the circle was full. Then quietly reaching up, the applicant plucked a rose petal, and dropping it, let it float on the crystal surface, answering thus in emblem that there was yet room for crowning beauty. So in your life. All other excellence must be crowned and completed with the Christ. I remember the first morning in chapel of my college life that one professor, with quiet but earnest dignity said to us: "Young men, if you have not got religion, you had better get it." His pupil echoes the wisdom of that sage to you today.

The crown and the flower, the joy and the hope of our land is our young men; and for this treasure the world, flesh and the devil make a high bid. "The emerald coast of pleasure and the golden land of gain" rise enchainingly to view. Sin has appareled itself in magnetic garments. It charms with a wondrous witchery. It beguiles with its magic and fascinates with its glitter, and upon the young heart lays the opiate wand of a false peace. And, young friends, as you go out into the new world with its clustering lights and beguiling pleasures, the tinkle of its glasses and the blush of its wines, great is your need for the counteracting power of Him who was manifested to destroy the works of the devil.

With alluring gaze the young man may sow wild oats; but, till God and nature change, he will never reap tame ones. Waste the sweet and plastic years in the service of sin, let the devil be the potter to mold the clay, and his defiling finger traces will be on the finished model. You remember that the bird with the broken wing, though healed, never was able to soar so high again, and the young life that sin has once stricken will miss the mountain summits. Sail the high seas of sin, and when your ship comes into port it will be with a shattered rigging and a worthless cargo.

We take it for granted that every genuine young man is seeking the best that life can give him. In every department of life there is something of the upward look. The animal kingdom is not destitute of this instinct. There is an inherent principle in plant life that stirs its members to rise from underground gloom into the regions of light.

"Every clod hath a stir of might,
An instinct within it reaches and towers,
And grasping blindly above it for light,
Climbs to a soul in grass and flowers."

Most frankly does Christianity accept, define and stimulate the upward seeking instinct in a human being. "Seek the things that are above, where Christ is, seated on the right hand of God." And there is no supreme character except through a supernatural creed. Things born to shall never fly, says the proverb. True, but beings created in the image of God were not born to grovel below, but to rise above.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

And for the realization of that goal to which your creation entitles you, you need the stimulation of a supernatural faith, an immortal hope and a divinely inspired love.

"And now unto Thee, whose love will bid the snows
To melt and cleanse the earth of gore,
O Prince of Peace, we pray that Sharon's rose
May in the valleys of our hearts repose
Untrampled forevermore."

THE ALABAMA BAPTIST

MINISTERIAL EDUCATION.

By R. S. Gavin.

I do not think that a minister of the gospel is better unborn than untaught; but I am sure that an untaught minister is a disappointment to himself, his friends and the age in which he lives.

An old brother of other days said he never had any "edicasun" to speak of; that he just took his text and preacher at "randleom." And so he did; and as a rule, so do all other ministers who are untaught.

I asked a Primitive Baptist brother the other day to give me Scripture authority for opposing the education of ministers. He gave me this: "For God chose the foolish things of the world, that He might put to shame them that are wise." Evidently our Primitive brethren do not discriminate between the "foolishness of preaching" by one who has been taught how to preach, and what—and "foolish preaching" by one who has never been taught.

The age has passed when the minister of the gospel was honored and respected for his work's sake, regardless of his limited intellectual training. In this age of practical things the "parson" is not the leading person in the community as in the days of yore. He must stand or fall now on his own merits or demerits. If his sabre is too short to measure up with the longest in the land, he must step back in rank until he finds the place that fits him. Competition and push make it hard for the best prepared minister in the land to acquit himself like a man at every call of duty; over the life of the unprepared minister the times write in glaring letters "Ichabod."

Before pressing the importance of my subject, I desire to say a word of commendation for all the non-college bred ministers of the present and the past who are doing and have done such efficient service for our King. When the recording angel shall give us a list of earth's real heroes, the name of these worthies shall be legion. Yet they have wrought so well, not because of a limited education, but in spite of it. And if they have done and are doing so well, in spite of their handicaps, what might be their records if they had only had the chance which preparation brings?

1. An education is essential to the best service of any minister.—I do not mean that a college diploma is essential, though I shall be glad to see the day when every minister in the Baptist denomination shall hold a diploma from a good college. An education is a drawing out and development of the best there is in a man. A college course is only a means to an end. Many a minister who has never seen the inside walls of a college is educated, nevertheless. Diplomas do not make manhood, nor does the absence of them prevent it. Other things being equal, however, the minister who begins his work with a college training generally outstrips the one who has not, because he gets the start of him to begin with.

Two men are to cultivate an acre of new ground. One begins by clearing his acre of every stump and root and thoroughly pulverizing the soil. The other begins by planting his seed. The first finds that he more than half made his crop before he planted the seed; he began right, for he began by getting ready. The other finds that it is an up-hill pull all the time. He makes a crop, and considering his up-hill pull, it is a good crop; but for want of the right kind of preparation at the start he has been handicapped all along. That is the rule in all departments of life. The exceptions are very rare in the matter of ministerial education. George Truett, of Texas, never went to the seminary until he went there to tell the young seminary ministers how to succeed as preachers; but where one Truett succeeds in educating himself thousands of others, beginning as Truett began, fail. That's the pity of it!

And if an education was necessary to the best service of the minister of the past, it will be immeasurably more so of the minister of the future. One who has wrought well as a man of business said to me last week: "I do not care to listen to a man preach, if he can not teach me something." That is what the world is saying back to the ministry. As Baptists we must have an educated ministry or we

shall never be able to go up and possess the land. Paul was a God-called man, but he was also an educated man. He sat at Gamaliel's feet as a student, and that gave him a preparation that made him equal to any occasion as the God-called and God-sent apostle to the Gentile world.

I might name some denominations that are succeeding in a large measure at least because they are giving so much attention to the education of their ministers. If they can do that, what may we not do if we thoroughly educate all our ministers, since to us are committed the oracles of God

2. But the self-education of many in the ministry is a physical impossibility.—In a letter from Brother Hendricks, he says: "Our needs at Howard college are great. Some of our young ministers have had to leave college, and others will have to do so, unless helped soon and substantially."

I do not stop to ask why the Lord calls so many into the ministry from the poorer walks of life. Perhaps he calls many from the more lucrative ranks, but Mammon and business cause the call to go unheard. It remains a fact, however, that the majority of our ministers are the sons of poor men and women. One who has not taken time to investigate would hardly think that in every Baptist college in the land there are grown men, working over time every day and Saturday besides, denying themselves the warmth of overcoats and everything else possible, and all for the sake of an education. Will somebody tell me what these poor boys and men are to do? They are guilty of no crime (?) except that of being born without any money. God has called them into the ministry. They must be educated, if they do their best as ministers; and yet they are as unable to educate themselves with the money they haven't got as they are to fly with wings they haven't got.

Our own Howard college, always willing to do her best, comes to the rescue of our young ministers as far as possible, by giving them free tuition. But it takes just as much to feed a young preacher as it does to feed a young merchant or lawyer. Books, coal, etc., are just as costly when a ministerial student buys them as when some one else buys them. Who knows? George C. Lorimer might be found in every county in Alabama, if only he had the chance to go through college!

And it is the wrong conception one has of college life, if he thinks most any poor boy can "pick up and go to college," and then preach his way through after he enters. Many a young minister's career has been blighted by undertaking a college course like that. College is another name for work, the hardest kind of work, and while a young minister may do a limited amount of preaching to advantage, yet too much preaching is fatal to the very preparation he seeks to get by attending college. I do not hesitate to give it as my candid opinion that every young minister is entitled to enough money from some source to enable him to go through college without being embarrassed and handicapped.

If it is a physical impossibility for him to raise it himself, then the duty falls on some one else to raise it for him.

3. It is the duty of the churches, or better, the individual members constituting the churches, to see that every young man whom God calls into the ministry, is supplied with sufficient funds to enable him to prepare himself for the great work to which he has been called.

Ministers belong to the churches. They are to be educated, not as men preparing to make a living, but as under-shepherds preparing to serve the churches. As a Baptist, it is my duty to see that all Baptist ministers are prepared for service as thoroughly as possible, whether myself, or my son, is one of them or not. Indeed, it may be said that there are just two classes of Baptists in the world; those who are called to preach and those who are not. And every called one is deserving of and has the right to expect, the most hearty support of every one who is not called.

The rope illustration is still suggestive. If God calls the minister to go down into the mine, then he

calls the man of affairs and of business to stand on the outside and hold the rope.

Jesus said, "As ye go, preach." That command is general; if it applies to the minister it applies to the laymen also. Life means stewardship; Christianity means preaching the gospel. He who does not preach with his mouth, must do so with his pocket book. He who does not get himself ready to preach the gospel, must get some one else ready. The man of business has no right to content himself in his business unless he is in some way preaching the gospel. And I do not know a more efficient way for our laymen and good women to preach the gospel than through the poor boys whom the Lord is calling into the ministry. I do not know the number of moneyless preachers in Howard college now, but every one of them is a call from God to the laymen and good women of the state to serve Him in the matter of supporting these young brethren. Helping a young minister through college is not charity; it is an obligation; it is duty, pure and simple. Who so hath this world's goods, much or little, and learneth that there are young ministers in college who can not remain there unless they get help, and he shutteth up his help from them, how is it possible for him to feel that he has done his duty?

4. A word of good advice.—My friend, don't let this year pass without contributing your part toward the education of our young ministers. Send your money to Rev. J. A. Hendricks. It will be appropriated wisely. I know whereof I speak. I served for two years on the board of ministerial education. No church has done all its duty until it has helped in this work, whether a minister has gone from its membership or not. No business man can say: "I have done my best" until he has helped to educate the Lord's called ones. No W. M. U. or Y. W. A. ought to think of planning work for the year without making ministerial education an important part of it. Baptist hosts in Alabama, see to it that no minister be allowed to leave college for want of support. If you allow a thing like that, be you assured that God will not hold you guiltless.

FOUND A WAY

To Be Clear of the Coffee Troubles.

"Husband and myself both had the coffee habit and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow and I hardly think there was an organ in his body that was not affected.

"I told him I felt sure his sickness was due to coffee, and after some discussion he decided to give it up.

"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it, and then it was easy to leave off coffee.

"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it, too.

"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 pounds before I began to use Postum. Now I weigh 115 pounds and can do as much work as anyone my size, I think.

"Many do not use Postum because they have not taken the trouble to make it right. I have successfully fooled a great many persons who have drunk it at my table. They would remark, 'You must buy a high grade of coffee.' One young man who clerked in a grocery store was very enthusiastic about my 'coffee.' When I told him what it was, he said, 'Why I've sold Postum for four years, but I had no idea it was like this. Think I'll drink Postum hereafter.'

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

THE ALABAMA BAPTIST

SHOULD PATRONIZE HOWARD COLLEGE.

1. As a matter of financial profit and business fairness. Our fifty-one ministerial students now at the college receive at our request free tuition. We compensate our faculty for all this service in no way except by our small endowment and our patronage. The more boys we send who pay tuition the better we equip the same to meet the demands we make. Then as a matter of fairness and square dealing, ought we not in return for our request for free tuition for our young ministers, which means such a great saving to our churches, give them our boys for whom we do pay?

2. It is as cheap if not cheaper to educate our boys at Howard as at any other college of the same grade.

3. The curriculum is as high and the teaching as effective and thorough here as in any like institution in the state. Howard has never suffered in her comparison with other colleges, not only of this state, but other states throughout the land.

4. Then we owe it to our boys to place them during their school days in as pure and invigorating religious atmosphere as possible. These are their formative and therefore their critical character forming days. No state school can afford to be as positive and emphatic in matters of religion as those under denominational control. Things must go there by compromises. Often teachers are employed who have no decided religious views or life. Any boy who comes in contact with such teachers during those tender and rapid transitional days of college life is in real danger. No teacher can, in the truest and highest sense, instruct who does not first gain the confidence of his pupil. We can't afford the expense financially or the waste of time to our boy to send to any other. Confidence in one line means in most instances, and especially for our boys, confidence along all lines. How sad has been the history of some such cases. The life is the greatest teacher. "What you are thunders so loud that I can't hear what you say," has special application and fearful effect here. How pathetic has been the religious change of many boys from the time they left home for college and their return. Urge your boys, induce them if you will, in their ambitious and inexperienced days to enter low lands where the poison will mean their physical undoing, but do spare their souls. Parents, we owe our children our highest duty here.

5. We owe it to God to send our boys where the great truths we hold dear are profoundly cherished and practiced. If the religious question is of prime importance—and who will dare say it is not—not so much in oral instruction, but atmosphere, what particular phase of religious teaching shall our boys receive? If the Baptists have any truths which are dear to them and God and of any value to the world, do they not owe them to their boys? The impress of the teacher is well nigh indelible, not so much in what he may say, but in what the pupil knows him to be. The parents of William Jennings Bryan were Baptists, but like so many others, they sent their boy to a college under the control of another denomination, and Bryan himself gives this as the reason why he today is not a member of a Baptist church. I believe most sincerely that every true Christian in the land would be a Baptist had they had a fair opportunity; I also believe in giving them this opportunity. I believe under God we owe it to them up to the limit of our ability. "The hand that rocks the cradle rocks the world." It is equally true that those who teach in our schools will govern the future religion of our land. Howard is most wholesomely religious. So often they have been able to report before the close of school every boy or nearly so a professed Christian. The faculty student body, and especially the ministerial students, do much personal work for Christ among their fellow students. A revival service is a great event. Usually one of our strongest and best men is secured to conduct the meeting, and then the faculty and student body enter into it with such a will. How I recall those days as among the most vivid and precious memories of my college days there. Let us see to it that our boys



OUR S. S. SECRETARY WRITES.

Dear Brother Barnett: I have just mailed the following letter at the request of Brother Crumpton to every Baptist Sunday school superintendent whose name appears in the 1907 state minutes:

Dear Brother: I want to interest every Baptist Sunday school in Alabama in our own Baptist state Sunday school work. We want every Sunday school scholar, young and old, to feel that the new Sunday school department of our state board of missions belongs to him and that it is his part of our fulfillment of the great commission to preach and teach all men. How grand it would be if all our superintendents could catch a vision of the future—a vision of what we might do if all our schools rallied to the movement! How we might expand and multiply our labors! Every nook and corner of Alabama ought to be and can be permeated with our enthusiasm.

We also want our Sunday schools to begin to contribute at least \$1,500 annually to this department. This means just a little from each school. There is so much that can and ought to be done; the serious handicap on all sides is lack of funds. Ungrudgingly in the past Brother Crumpton has been supplying the necessary money from his general fund. Our schools over the state, however, ought to spring at the opportunity to support this department entirely by themselves. Do you not think it a worthy ambition for any Sunday school?

At Brother Crumpton's request, therefore, I write you this letter and ask you this question: In order to help accomplish the two aims explained above and for the sake of your own school and of our state Sunday school missions, will you not fill out the enclosed post card and mail it? Will you do this at once? Fraternally yours, C. E. Crossland.

Please also print the form of the post card mentioned so that those who have lost the original card may write Brother Crumpton for another one.

Dear Brother Crumpton:190.....
 The Sunday school of Baptist church
 of Association will send you
 \$ every quarter for our Baptist state Sunday
 school mission work
 Our secretary is M.....
 Postoffice Ala. R. F. D.
 No.

Signed by
 The letter and the card speak for themselves.
 C. E. Crossland.

shall have all those blessings which come from association and surrounding influences in their most impressionable days, which make not only for their education, but for their Christianity as well. Then being Christians, shall they not have the best and be Baptists? By all that is sacred and holy, we owe this to them, and nothing short of inability can excuse us. Let us all send our boys to Howard college.
 J. M. THOMAS.

WHERE THE DIFFICULTY LIES.

So great and grave are the difficulties to mission work that many earnest workers are inclined to become discouraged; but instead of unnerving us they should rather increase our zeal and intensify our activity.

The difference between Caleb and Joshua and the ten other spies upon their return from exploring the land of Canaan was that the ten saw God through the difficulties, while Caleb and Joshua saw the difficulties through God. They believed in practicing the presence of God, saying, "The Lord is with us," while the ten, though admitting that the land was one that "flowed with milk and honey," quailed at the thought of the walled cities and the giants. In all our work for the kingdom we must not forget to count on God. But let us see where the greatest difficulty lies.

Mr. John R. Meit, who has made a careful and prolonged study of missionary problems, says: "The greatest hindrances to the evangelization of the world are those within the church." Dr. Griffith John, who has been a missionary in China for fifty years, says: "I do not consider the difficulties external to the church of vital importance. The difficulties within the church at home are the ones that trouble me." Another missionary of long experience writes: "I count the difficulties of the Chinese language and Chinese customs, of race prejudice and dense ignorance, of political exclusion and bigoted pride, all as nothing before a church filled with the Spirit of the Great Commission."

Still another missionary says: "I have no hesitancy in saying that the greatest single obstacle to the evangelization of the world is to be found in the home church and in the heart of the individual Christian." And here is one other testimony: "If only the church at home would do its part, the single greatest obstacle to the speedy evangelization of the world would be overcome."

What is this one great difficulty that is found here at home, here in our churches, and even in the hearts of Christians? What is it? It is indifference. And indifference is a form of unbelief. What was it that kept the Israelites from entering into Canaan? It was not the walled cities, nor the Amalekites, nor the sons of Anak "which come of the giants." None of these. It was unbelief. "They could not enter in because of unbelief."—Heb. 3:19.

The supreme missionary need is that we shall "practice the presence of God"—believe in the "Emmanuel, which, being interpreted is, God with us." In other words, we should believe in the "Lo, I am with you," of Christ, and then live up to the conditions of fulfillment of this promise. There is need for us to believe that Jesus Christ is on the mission fields carrying forward His work of redeeming the nations, that we hear His command in the call for recruits that comes from the missionaries. Standing before his people to speak on foreign missions the pastor who is conscious of the presence of Jesus will speak with conviction, persuasion and authority, while in making the offering every contributor should see, not the collection plate, but the wounded hand of Christ outstretched to receive the gift. We need to recognize afresh the mastership of Christ over our lives and our possessions, as well as His right to reign over all the nations. Our constant prayer should be, "Lord, increase our faith;" but bear in mind that faith without works is dead.
 S. J. PORTER.

CLOUDED BRAIN.

Clear Up On Change to Proper Food.

The brain can not work with clearness and accuracy if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Mich. lady relates her experience in changing her food habits, and results are very interesting.

"A steady diet of rich greasy foods such as sausage, buckwheat cakes and so on, finally broke down a stomach and nerves that by inheritance were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'Road to Wellville,' in some providential way, fell into my hands, and may Heaven's richest blessings fall on the man who was inspired to write it.

"I followed the directions carefully, physical culture and all, using Grape-Nuts with sugar and cream, leaving meat, pastry and hot biscuit entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended his creatures should enjoy, and which all might have, by giving proper attention to their food." "There's a Reason."

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

THE ALABAMA BAPTIST



TIPS FOR MAGAZINE BUYERS

WHAT TO EAT.

This is truly an appetizing publication. The articles and illustrations whet the appetite and make a man want to hasten home to dinner, while it stirs the good housekeeper to get out and try the tempting recipes. \$1 a year.

EVERYBODY'S MAGAZINE.

is the most interesting and most talked of general monthly magazine in America. From cover to cover it has a strong, cheery note of good humor, and its stories are vivid, convincing and thoroughly worth while. It is a live wire. People like its healthy shock. That's why 3,000,000 like to read Everybody's. That's why 3,000,000 must see it every month. Everybody's is a well illustrated, well printed magazine, never less than 144 pages, and often it has 170 pages. There is something in every number for every member of the family. You can get an eight months' trial subscription for \$1. Regular subscription price, \$1.50; two years, \$2.50; three years, \$3.

SUCCESS MAGAZINE'S

Ten Thousand Life Subscribers acquired during the past six months have agreed by special contract to put its editors in touch with local conditions and popular feeling in every part of the United States for years to come. Over 30,000 women have consulted by letter within eight months past Success Magazine's Home Department editors on hundreds of living problems. Nearly 50,000 men and women have consulted by letter during the same period Success Magazine's Investors' Department, asking the guidance of its financial experts upon the investment of savings aggregating over \$1,000,000. No other American magazine is so closely in touch with its subscribers or renders them so valuable service. \$1 a year.

WOMAN'S HOME COMPANION.

Gives to its readers each month as much good fiction as the story magazines, as much first class art work as the picture magazines, more authoritative articles of interest to women than any other publication, and in addition a complete magazine of helpful departments, serving every practical need of the American woman. Because of these things the Woman's Home Companion has the largest subscription list of any ten-cent magazine—being in reality the woman's home companion in 600,000 American homes. Dr. Edward Everett Hale retains his position at the head of the Companion's editorial staff. Mrs. Sangster, Jack London, Nordica, Paderewski, Elizabeth Stuart Phelps—whose greatest novel is now appearing—the author of "Eben Holden," these are but some of the distinguished contributors for the year of 1908. \$1 a year.

THE CIRCLE.

The Circle, which has just celebrated its first birthday, will publish during 1908 three notable series of articles. One of these, called Workers for the Common Good, will contain personal stories of such ideal public characters as Jane Adams, Judge Lindsay, Florence Kelly, Felix Adler, Tom L. Johnson, John Mitchell, Ethan Allen Hitchcock and Evert Wendell. The second series is on Great Movements to Prove that the World is Growing Better. This will include among others articles telling "How the Fight for Better Schools Was Won in Boston," "What the Voters' League has Done for Chicago," "How the School City Trains the Children of Today to be the Citizens of Tomorrow," "The third series deals with The New Factor in the Industrial Situation—the consumer—and What He Expects of Capital, the Labor Unions and the Government. Notable fiction will be contributed by Hamlin Garland, Mary E. Wilkins, Charles G. D. Roberts, Virginia Frazer Boyle, Georgia Wood Pangborn and many other distinguished writers.

"Errors of Romanism," by Rev. W. J. E. Cox, D. D., pastor of St. Francis Street Baptist church, Mobile, Ala. Published from the presses of the C. T. Dearing Printing Co., Louisville, Ky.

We confess that we have read this little exposition of the errors of Romanism, as seen from the viewpoint of a Baptist with great edification and admiration. It is by long odds the sanest and most wholesome treatise on the subject which has come under our eye. It does not deal with details, but with the fundamentals which the average man alone cares to consider. It is popular without being inaccurate, brief without being inadequate, plain in its presentation without being shallow. The contents of the several chapters were originally prepared as sermons for the author's own people, and the publication of the book was an after-thought. The book in its present form still bears the homiletical impress; but is all the more worthwhile because of it. We could have wished that the author had published it as at first delivered, for they (seven sermons) were very clearly fine specimens of polemical preaching, which is fast getting to be a lost art in our day. The book is the best presentation of the subject in popular form we know of, and deserves to be read by all, and especially by all Baptists who would know how Romanism looks from our point of view.

We confess that ordinarily we do not enjoy exposures of Romanism. Most of them are too much given to muck-raking in the pools of vice, and are neither edifying or agreeable to purity of heart. Any human organization which has lived through a thousand years or more has its history marred by many a vice and crime buried in its back yard, if one will dig therein. The study of comparative religions and comparative ecclesiology will show that this is not peculiar to Romanism. It is unfair to pick out these and judge the organization by them. The history of Romanism shows some of the blackest sins, but it also shows some of the noblest virtues that have blessed the age. My study of history has convinced me that even in the Middle Ages the best that the world had was for the most part represented by the church, which was usually the church of Rome. Also a study of history will show, I think, that the Church of Rome has been in all ages peculiarly susceptible to the institutions of the world. What Romanists term the power of the church to adapt herself to her environment too often means only that the church has been led away by the seductions of the environing world. It would have been impossible for Romanism to have taken up so much of her environment in her passing through the world and not show much of inferior morality and culture in her institutions as judged by the standards of our own age. Think ye therefore that they are sinners above all others? Nay. It only goes to show that an organization which does not know how to let the dead past bury its own dead can not preach the gospel for the advancing present. Now the little treatise before us avoids all muckraking and comes down to the real issues involved. For this we are truly grateful to the author and bespeak for his excellent exposition a wide reading. The book can but do an immense amount of good. Let every one who loves the truth as it has been revealed to Baptists help on the cause of truth by aiding in circulating this work.

A. J. DICKINSON.

The book can be secured of C. T. Dearing, Louisville, Ky., Dr. W. B. Crumpton, Montgomery, Ala., or of myself. Special terms will be given to those who are willing to act as agents for the book, if they will write to Dr. W. J. E. Cox, 305 St. Francis Street, Mobile, Ala.

TIPS FOR MAGAZINE BUYERS

THE PATHFINDER.

This magazine takes the place of the higher priced weeklies. It is really a gem. It brings each week the current news in attractive form and well edited. \$1 a year.

THE NEW ENGLAND MAGAZINE.

This is one of the old-timers, having been founded in 1758, and breathes the spirit of New England. It has articles of high literary merit and its historical sketches are most interesting. It is illustrated and appeals to the culture. Price, \$3 a year.

ST. NICHOLAS, FOR BOYS AND GIRLS.

If you wish to invest in a child's happiness there is no gift that will yield you such returns as St. Nicholas for boys and girls. Thousands of children find happiness through the pages of St. Nicholas. Thousands of children proclaim it the best present and friend they have ever had. Thousands of children are being entertained through the whole year by the fun and interest found in its pages. Thousands of children watch impatiently for its arrival each month. For all ages, from three to eighteen, it is a veritable treasure house of entertainment, giving new pleasures each month. Its ideals are the highest and through it your children will be constantly associated with all that is finest and best in life. \$3 per year.

THE WORLD'S WORK

For 1908 will picture the men and the events of most importance to the country. It will deal with the Builders, the constructive geniuses of our time, portraying in pictures and in type the figures who are making the America of the next decade. The notable articles on the Money Kings will be continued in three more broad articles—one on the Trust Companies, one on the Savings Banks and a third article surveying and reviewing the whole banking field. The World's Work will also continue to deal with the Public Domain, including articles on the Forest Lands, on Coal and Coal Lands and on the probable results of Irrigation Fifty Years Hence.

In striking contrast Mr. Rollin Lynde Harte will record and appraise the Growth of Beauty in city, town and country, showing how men everywhere in our country are making the most of natural opportunities to increase our sense of beauty. \$1 a year.

AMERICAN MAGAZINE.

In the workshop of this magazine, turning it out from month to month in their inimitable way, is the most illustrious group of editorial workmen that has yet been assembled for the task of magazine production. Tolling together with heart and soul and mind, they write the best that can be written, and get the best that can be gotten from other pens—literature that lives and breathes and spurs to better living—illustrations that are true to life and nature.

Here are the names and the fame of those who make the American Magazine: John S. Phillips, editor-in-chief, formerly of McClure's Magazine; Ida M. Tarbell, who charmed the reading world with her "Lincoln" and shook it with her "Standard Oil"; Ray Stannard Baker, whose pen put the "Railroads on Trial"; William Allen White, who edited a Kansas paper so well that he became a world figure; Lincoln Steffens, the greatest political reporter of the time, and F. P. Dunne, the creator of Mr. Dooley, who makes equal parts of philosophy and humor into a compound that puts wisdom and laughter in the world. If you only knew, as the editors already know, what these and other writers are getting ready for the readers of The American Magazine, your subscription would be sent in before sundown of this present day. \$1 a year.

THE PASSING OF THE SALOONS IN BIRMINGHAM

FROM THE AGE-HERALD.

With the blowing of many whistles the city of Birmingham rolled the year 1908 at midnight. As the clock was striking the hour the engine which carried many thousand souls drew up at the crossing. The switch was already thrown. Leaving the road which led to the saloon far to the left, she glided with confident puffs down the other track.

The will of the people which was expressed at the polls two months ago has been carried into operation. There is no whisky on sale in Birmingham.

The 120 saloons inside the city limits closed their doors at 12 o'clock to open no more. The last few hours were indeed interesting. The bars were lined with eager purchasers, like women at a bargain counter. No time for social drinks, every one was in a rush to get a bottle of good brand at little cost.

Bought in Bulk.

Cases of whisky, brandy and wine went at half price. By 10 o'clock nearly every saloon was bare. At 6 o'clock beer was at a premium, for half a dozen saloons had sold out entirely. Everybody carried a bottle. Even the boys boastfully shook their bundles and winked their eyes. Husbands, who perhaps had a case hidden away in their cellar, were commissioned by their wives to buy a quart "in case there is sickness in the family." Mothers who happened to be out of the city for the holidays wrote urgently to be sure and buy a supply before the 1st.

The day passed off quietly in Birmingham, and December closed with a minimum record in the criminal line. The number of drunks was far less than last year, and there was not a single murder. Every one was in a jolly mood and the streets were full of fun-makers.

FROM THE NEWS.

The closing of the saloons in Birmingham Tuesday night was attended by memorable scenes. It was a new experience to the thousands of people who thronged the streets and a sort of carnival spirit prevailed. Every man who had a package of any sort got the credit for lugging a quart of rye, and in most cases the credit was not misplaced. Some of the thoughtful had grips or some kind of baggage, and in most instances they were filled with the best that could be bought. There was not much choice in the matter of brands and the average saloon man didn't seem to care a rap whether the customer was pleased or not. The barkeepers in many cases forgot their manners and customers were on the defensive.

"Give me a little whisky and ginger ale," was heard in one saloon.

"Haven't got any ginger ale," replied the saloon man in a tone of voice that sounded gleeful. Then he went to see what another customer wanted, and the man who wanted ginger ale finally said, "Please, Mr. Bartender, give me a little whisky."

In every saloon was stationed a policeman to see that the crowds did not get too boisterous, and the saloon men saw to it that good order was kept. Under ordinary circumstances a saloon man will stand for a whole lot before he rebukes a customer. Not so Tuesday night. The very moment a man raised his voice too high or showed by any sign that he was feeling the effects of too much "oil of joy" that moment the average barkeeper exercised his right to call Mr. Customer down and point out the bluecoat to him.

Beer was out early in the evening and it was a case of whisky or nothing. In some of the saloons the whisky gave out by 11 o'clock and the doors were closed that early. Several saloons sold out everything by 8 o'clock and the bartenders joined the merry throng and celebrated. It was estimated that several car loads of beer could have been sold had the saloon men desired to give the public what it wanted. They had the remnants of whisky on hand, though, and the average beer drinker took plain rye,

which was unusually weak in many places. It was declared to be "watered stock."

"Sorry it isn't strong," said one bartender, "but it is the last bottle and we had to put a little water in it to make it hold out."

While many men got off the water wagon just for one night, and while there was much drinking the fact remains that there were not as many drunks as the police expected. The average man drank until he was silly and then went home. A few remained at the counter until the bars closed and were either put to bed by friends or managed to find their way to their couches. It was a memorable night, though, and one long to be remembered in Birmingham.

FROM THE LEDGER.

When the New Year's whistles finished their long alarm Tuesday night the saloon had passed out of existence in Birmingham, and the city quietly and soberly went "dry." The revel cup and the wassail bowl circulated freely in the earlier part of the evening, but there were noticeably fewer drunken men in evidence when the old regime went out than there usually are on New Year's eve.

Many of the smaller saloons which had not closed earlier in the day, shut their doors shortly after 8 o'clock, while along about 10 o'clock or later the occasional walking out of a few patrons with jugs or bottles and the padlocking of another door would indicate that another erstwhile groggery had passed out of existence. At 8 o'clock it is said that not a saloon in the city had beer of any description for sale, while later on practically everything was gone except a few remaining brands of whisky. Mixed drinks were not sold anywhere.

Bars Closed Early.

Few of the barrooms remained open until the allotted hour and many of their employes and former managers spent the passing of the old year at their homes preparing to go into other lines of employment and to work for better and brighter things in the future.

The beginning of local option prohibition, as voted by the people of Jefferson county some seven weeks ago, affects over one hundred and twenty former saloons in the city of Birmingham, as well as a number in Ensley, Bessemer and elsewhere in the county.

Since the prohibition election went "dry" proprietors of bars have been busily at work closing out their stocks, and most of these were depleted during the later days until there will be little net loss resultant, so far as stocks of goods are concerned. Most of the purchasing done Tuesday night was of bottle and jug goods, and carriers of drinkables of all sorts were everywhere in evidence on the streets.

THREE DISTILLERIES CLOSED.

By general consent it seems that all concerned will unite in the enforcement of the prohibition law, which became effective Wednesday.

At the Southern Express office Local Agent Ham stated that he has received instructions from his company not to accept any whisky package for intrastate shipment into prohibition territory. By this it appears that the express companies will unite in the enforcement of the laws.

Although the Carmichael-statutory prohibition law allows the distilleries to operate until July 1, the three large distilleries in Jefferson county went out of business Tuesday night. The office of the internal revenue collector was notified by the proprietors of the distilleries Tuesday night that they would not operate any more after Tuesday. Tuesday night in accordance with the revenue laws each of the stills were closed down by a revenue officer.

The main reason for the distilleries shutting down is that the passage of the anti-shipment law practically does away with all of their territory. The breweries, however, are still continuing to operate and will probably continue until all of their stock is disposed of. They have until July 1 to run.

PASSING OF LIQUOR TRAFFIC.

With the close of the old year the law prohibiting the sale of liquor in Jefferson county went into effect. Today Birmingham starts the new year without saloons, and this will be continued until 1911, under the state law. What may happen after that time when a new legislature comes in can not be predicted this far ahead. For the period the law stands as such, and it is the duty of the authorities to see that it is rigidly enforced.

Every law-abiding citizen in Jefferson county, whether he be for or against prohibition, owes it to the community to cooperate with the authorities in the observance and enforcement of the law. It represents the will of the people and it must be enforced without fear or favor. The voters of the county put themselves on record in October 28th by a large majority as opposed to the sale of strong drink. The size of the majority expressed a powerful public sentiment against the saloon. It is not for any citizen to neglect his duty in the observance of the law on the ground that he does not believe it to be a good one. Its wisdom will be tested in the light of subsequent events, and future experience will demonstrate its merits or otherwise. It stands today on the statute books, however, and all must bow to its supremacy. Evidence is given out that this will be done.—News Editorial.

TO ENFORCE THE LAW.

The police commissioner says:

Of course it is the special function of this department to enforce the law, preserve order, detect and suppress crime; but I wish to impress upon you the crying demand of the hour to eliminate the 'pistol toter.' We want no walking arsenals on our streets. It has been said that human life is the cheapest thing in Jefferson county. Let not the truthfulness of this charge be established by any lack of diligence on the part of the police force to suppress this evil.

It is almost a second nature of the American people to take a chance. This inclination put in practice leads to gambling. Gaming is a vice which is known to be hard to eradicate, and you are charged with the duty of keeping this crime at a minimum, and if possible, prohibiting it entirely. But the citizenship of this city is more interested in the protection of their homes and families from the highwayman, the thief and the burglar than they are in the apprehension of a ten-cent crap game.

The issue of whether or not intoxicating liquors shall be sold in this city has been decided by the ballot. It is not for this department to say whether the issue was rightly or wrongly settled. The law shall have a fair trial. As long as prohibition remains upon the statute books this town is going to be "dry." One of the main arguments of the advocates of the sale of liquor in the campaign was that prohibition would not prohibit that "blind tiger" would run wild in the town. This was tantamount to saying that the law of the land could not or would not be enforced. It remains to be seen if this charge will be laid at the door of any officer of this department, and let it be understood now that the officer who knowingly permits or allows a "blind tiger" to run on his beat will be summarily dismissed from the service upon proof of that fact to this commission.

In conclusion let me say that the most cordial and friendly relations should exist between this department and the sheriff's office of this county, each ready to aid the other at all times in the suppression of crime, but the city is especially in your charge, and you are expected to give closer attention to violations of the law in the city than the sheriff, as that officer has the entire county on his hands.—Hal J. Copeland, chairman Board of Police Commissioners of Birmingham.

THE RUIN OF PROSPERITY.

A superintendent prayed: "Oh Lord, give us more pupils to teach." The Lord answered the prayer. The room wouldn't hold them. Then he prayed, "Oh Lord, thou hast enlarged our school, now enlarge our hearts and our desires and increase our liberality so that we may furnish more room for the school." The Lord answered the prayer.

The corresponding secretary of the mission board wrote: "We are asking the Sunday schools to give one collection each quarter to support our Sunday school department. Brother, please write me saying if I can count on you." The superintendent said to a brother, "I got a letter from Brother Crumpton, but there is no use talking we can't help him. We are building our Sunday school room."

How good the Lord was to answer his prayer! He wouldn't even answer the secretary's letter.

The fine building with all its conveniences absorbed the superintendent. When he went abroad he talked of that and looked to see if anything quite its equal could be found. When he returned he said, "In all my travels I have seen no Sunday school so well equipped as ours," and children and teachers listened with rapt attention. All this while the children were forgetting the secretary's name and the work of the board. That school became the plant bed for the growing of men and women to whom church membership meant no more than membership in a club. The claims of the great outside work were never put before them while little, and they grew up to care only for themselves. Their prosperity was their ruin.

A pastor prayed: "Oh, Lord, thou seest how we need a new building. Would it not be for thy glory? Put it into the hearts of the people to build for thee a house." The brethren became aroused. They came together and purse strings were unloosed, the building was started. After many months it was finished. How grateful pastor and people were! The talking, the planning, the building and finally paying the debt absorbed years. Meantime every appeal from the outside was turned down. "We are building," was the all sufficient and ever present answer. The pastor was horrified to find at the last that the prosperity of his church had literally killed the spirit of benevolence. "He gave them their request, but sent leanness unto their soul."

DEDICATION OF THE CONWELL TEMPLE.

The dedication of the world famous Conwell's Temple in Philadelphia on the first Sunday in December brought to my mind a very interesting trip that I made in the early nineties to Philadelphia to study the work of Russell H. Conwell. I had the pleasure of meeting him in his home, being present at the dedication of the great hospital and of sitting with him in the pulpit and looking into the faces of the great throng, and then of speaking in the after meeting and of looking into the work of the college. I left with the impression that Dr. Conwell was being used greatly by God, not only by his preaching, but also in his many activities. In leaving Dr. Conwell gave me a history of his life, with the remark to bear in mind while reading it that it was written by Bob Burdette, a humorist. It is a readable book and I present it for any discouraged preacher. The Golden Age says:

"Some of our readers may naturally ask how it is that so great a meeting place as the Temple in Philadelphia had not been dedicated before. The answer is simple enough. They do not dedicate church buildings in the City of Brotherly Love until they are free of debt, and Dr. Conwell's great institutional church work having been prosecuted from the first by a consecrated congregation, with far more religion than wealth, has lived and wrought and triumphed through a quarter of a century of beautiful struggle, and between the church house and the college buildings their necessary debt has been through all the years, not a master, but a spur to activity and sacrifice. It is a compliment which we of the South appreciate very highly that the most famous pastor of the most famous church in America should choose for the dedication sermon our own Dr. L. G. Broughton, of Atlanta."



A FAMOUS TRIAL.

Before a brilliant assemblage of his old comrades in arms, Lieutenant General Stoessel was placed on trial at St. Petersburg to answer with his life and reputation for the loss of Port Arthur on the 1st of January, 1905, and in firm tones and with confident manner the general pleaded not guilty to the charge of needlessly surrendering the fortress and thereby humiliating the Russian army.

The trial took place in the auditorium of the Army and Navy Club. The room resembled more a social gathering of officers of high rank than the scene of a courtmartial. Among the judges, spectators and witnesses were General Kuropatkin, General Linevitch, General Rennenkampf, Vice Admiral Wiren, and scores of other prominent leaders in the Russo-Japan war. There was also present 200 officers and soldiers who had been at Port Arthur and who were clad in their full dress uniforms blazing with stars and decorations.

General Stoessel alone was in civilian attire and this made him conspicuous. He wore proudly around his neck the cordon of the military order of St. George, which was conferred upon him by the emperor during the siege, and on his breast was pinned the cross of George III, awarded the general for conspicuous bravery in frontier fighting. This same coveted decoration was worn by many of the witnesses and spectators. Empty sleeves and crutches especially among the men who had been at Port Arthur, showed that many of them had seen hard service during the war.



ON TO HOWARD.

One bright morning in the recent past a father and son boarded a northbound train from Montgomery, and passing down the aisle, looking for an empty seat, beheld a mother and son whose names and faces were very familiar. Anybody could tell to what church you belong by the paper you read; just like we can usually place folks by the company they keep. Oh, yes, said Mrs. K., that is true. I will move that basket and you and Willis may sit right here if you choose. Yes, I have just been reading the last, so far, of the series of articles in the Alabama Baptist concerning dear old Howard. They have been so interesting and so true as well, I do hope that all of our people have read them. I have been thinking of writing myself just to tell the people to be sure and read those recently contributed articles by some of the best men of the state concerning Howard's splendid past, her glorious present and her unlimited future, if we, as Baptists, should seize the opportunities offered us. I am trying to do my duty and show my faith and love and appreciation by contributing to the endowment fund and taking my son there to receive that excellent instruction which Howard certainly gives. I will tell you just how I feel about it. If I had forty sons and they were all boys and the necessary means, all of them, at different times, would go to Howard. When I see her sons out in the world filling with honor and distinction many of the most important places, I want my boy to receive just such instruction as shall have much to do in leading him into a life of usefulness. I think it should be the desire of no parent to leave great fortune to his children, but of every father and mother to give their children such opportunities as may be afforded at home or near by and have them finish at some good college if possible, and where else shall the Baptists of Alabama send their sons?

You are right. Indeed, you are right, said Mr. A. I am taking my boy there too. I hope they shall be the best of friends and among the most useful men ever graduated from any college.

Well, they should be so, Mr. A. The professors are Christian men, which will have largely to do with the tone of the place. They have received instruction from the best colleges and universities in America.

We are all happy to remember that Howard is our college. How we do appreciate what is ours. We love Alabama because it was here that we were born. We like her boundary, her climate, her people, her interests, and expect for her a worthy future. In her midst I know of no greater treasure for the Baptists than our only Baptist college for boys. We launched her with pride, we have and must support her with our means and our sons; we have gathered much fruit through the multitude of golden deeds of her alumni and by the help of the Lord and the support of her lovers we shall make a greater Howard and a greater people.

The conductor has just called East Lake station, so will close. Am sure that these parents and these sons will be heard of in other years. Hastily,
J. MARION ANDERSON.

Conwell and Broughton are the kind of men who make things happen, as is evidenced by their work, the former in Philadelphia and the latter in Atlanta.

Will not those of our friends who are still in arrears for their current subscription to The Alabama Baptist kindly remit the amount due as soon as they read this request? In this time of financial stringency we shall greatly appreciate a prompt response.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

HOW ALABAMA STANDS WITH FOREIGN MISSION BOARD.

From May 1, 1906, to January 1, 1907, Alabama contributed \$7,739 to foreign missions, while the receipts from May 1, 1907, to January 1, 1908, are \$5,509. On this New Year's day, at a time when the Southern Baptist convention has proposed a great increase in our foreign mission work and the Alabama state convention has approved the proposal, Alabama is \$2,260 behind its contributions of one year ago. Meanwhile the expenses of the foreign mission board have necessarily increased, the board is burdened with debt and finds it difficult to borrow the money with which to carry forward the work. This is a plain statement of facts. Baptists of Alabama, the board is counting on you. Your help is needed, and it is needed now.

BACK TO THE STOCKING AND THE TEAPOT!

Edwin Lefevre, the great financial writer of frenzied financial stories, in the January Everybody's says: Millionaires, Afraid to Trust Banks, Revert to Old-Time Methods and Hoard Like Magpies. And it was not only the small depositors who hid their pitiful hundreds. A bank president whom I asked to estimate how much hard cash had been lost to the working world by this medieval hoarding, answered: "I can't tell you. But the amount is enormous. Even the wealthy are hiding their money. I know one man who has locked up \$230,000 and several who have locked up from \$75,000 to \$150,000. And one of my friends has put very heavily \$1,250,000 in his safe deposit box." Think of a man intelligent enough to have become rich enough to have \$1,250,000 in cash acting like a poor man who hoards his money because the life of his family literally depends upon his not losing what little he has! Now we want to disdain being guilty of any such foolishness. The only use we have recently made of a stocking was to hang it up on Christmas Eve, but we got so little cash in it that we decided to let it hang until the New Year. A hint to the delinquent is not always heeded.

THE STANDARD'S GOOD WORK.

We heartily congratulate the editors of the Standard for the completeness of the "World Survey" contained in the issue of January 4th. They can well say with pride "Good for us, for he who imagines that the many pages of reports from innumerable states and countries which form so large a part of this week's issue contain only dry statistics and uninteresting facts, is woefully mistaken. We have never read more suggestive descriptions of the conditions amid which our denominational work is done than these surveyors' notes from the field. There are startling facts, pathetic appeals, stimulating statements and occasionally a glint of humor. The man with the denominational blues ought to find a cure for his ailment. There is fuel to kindle denominational loyalty; there is material on which to base laudable denominational pride. There are facts which ought to move men to redoubled consecration to the cause of missions, and such as ought to stir patriots to new effort to secure good government. The temperance people ought to throw up their hats. Not all the trials or triumphs are centered in one field."

"A widow by her landlord was oppressed
To pay at once her backward coin of rent;
For he, cursed by the wealth that should have blessed
Forgot that he, too, in a tenement
Dwelt, with unpaid arrear; and surely he,
More than the widow, lived in poverty.
For they alone are rich who have obtained
The love of God, for which no gold can pay."

Rev. C. E. W. Dobbs, D. D., who resigns at Marietta, Ga., to accept a call to Fernandina, Fla., is not only a preacher of ability, but is a gifted writer.

We wish to extend to Dr. Thomas O. Conant, editor of the Examiner, our sincere sympathy in the loss of his wife during the holidays.

Dr. Howard L. Jones, of Chattanooga, Tenn., has accepted the call to the Citadel Square church, Charleston, S. C. Dr. Jones is one of that remarkable group of five "Jones boys," headed by their revered father, all of whom are in the ministry. He has begun his work on his new field.

"I wish you a vision of God that shall make you eager to guide others to the place of vision; a vision of yourself that shall give you charity for the weakness of others; a vision of others that shall reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self and a servant of all."

Mammoth revival and evangelical services will be held in the Baptist church of Atlanta during the month of April, according to plans that are now being made by the Atlanta Baptist Ministers' association. The services which will be held in all of the central churches of the denomination, will last for four weeks and will be in charge of the home mission board and its officers.

The injunction against the prohibition law in Georgia asked for by the Chattanooga Brewing Company and the Moerlein company, of Cincinnati, was denied by Judge Newman, of the United States circuit court for the northern district of Georgia. The injunction was asked on the ground that the law was unconstitutional. This, it is thought, will be the last effort on the part of the liquor people to fight the law.

While taking a farewell drink to the old year, George Nicodemus, 40 years old, a florist, living in Astoria, dropped dead in a saloon last night. Nicodemus had invited the others in the place to join in the farewell glass. "Goodby to the old, success to the new," he exclaimed, raising his glass from the bar. His friends clinked their glasses together and raised them in unison, when suddenly Nicodemus was seen to faint. His face turned deathly pale and he staggered and fell. Later a doctor said his death was due to heart disease.

A western editor is said to have hit upon a plan to keep subscriptions paid up which "takes the cake." Every time a delinquent subscriber is mentioned in his paper his name is inverted. For example: "nhoJ senoJ and his wife are spending a few days in Chicago." Every other subscriber understands what it means, and there is a grand rush to get "right side up" again.

Our printers would lose their minds if we were to adopt this expedient and begin to fill the paper with "personals" on this pattern. But what a fine season of the year it is in which to get "right side up." And by the way, while you are sending your renewal don't forget that "pounding."—Religious Herald.

MORE WILL BE GIVEN.

Many a Christian seems to think that he must closely economize his mental possessions, lest he will soon become entirely exhausted in his supplies. This is a grave error. He who maintains that course will not advance much in mental growth and the possession of valuable knowledge. Christ gave the true principle when He said: "Give, and it shall be given unto you." This means that if one hold fast to what he has, he will be a comparative loser. The greatest intellectual gainers are they who are the largest mental givers. The most prolific thinkers are those who have given out the best that was in them, as fast as they received new thought and fresh knowledge, with no fear of a mental famine. There are moments in the lives of strong and original thinkers when they imagine that their source of supply has become exhausted, but in reality it is not so. And this is particularly true of Christian thinkers—those who aim to serve the weal of others. As they freely give out their thought, so they as freely receive in return. They receive the best by giving their best. And this truth suggests the fact that those preachers who are giving their best thought in the sermons which they deliver to their people are all the while receiving greater supplies of wisdom from God than they previously had. Such ones keep growing in thought and power, as long as they continue to give their best, and there is no "dead line" in their heads, nor in their hearts. It is the men who make a practice of repeating their old sermons, with but little thought in them, who have a deep "deadline" in their brains, and of course they do not grow either in knowledge or common sense. They have no right to expect that God will give them new visions of truth and new supplies of power. The pastor who does not give much of his time to hard study will not receive from God, nor from the Bible, any considerable help. And the Christian who very sparingly gives of his means for the support of Christ's cause will not receive from God a fullness of blessing. Praying will not take the place of paying. Give more and much more will be given to you.

FOUNDERS' DAY AT THE SEMINARY.

The Founders' Day exercises will be held at the Southern Baptist Theological seminary on January 11th. This is the second observance of Founders' Day. Last year Dr. Lansing Burrows and Dr. Wm. H. Whitsett gave addresses on the lives of Drs. Boyce and Brodus. At the approaching meeting on January 11th two addresses will be given, one by Professor John R. Sampey on the life of Dr. Manly, and another by Dr. T. P. Bell, editor of The Christian Index, on The Outlook for the Seminary in the Light of Its Past. The exercises will begin at 10 a. m. in the chapel of Norton hall, on January 11th. All friends are cordially invited to be present.—E. Y. Mullins president.

SOME BELOVED MISSIONARIES.

N. R. Pigman in "Fragments of a Journey" has the following to say of one of our beloved missionaries: H. W. Provence. How I did enjoy him. His father, S. M. Provence, is pastor in Wynne, Ark. I knew him when he was pastor in Boonville, Mo. I met him when he was pastor in Tallahassee, Fla. His daughter, Lucille, was a student in Hardin college, when I was pastor at Mexico. I felt at home in the residence of Lucille's brother, in the residence of S. M. Provence's son. I was delighted with the pictures on the walls. H. W. Provence went with me to see Deacon Wong's chapel at the West Gate. Yates honored Deacon Wong. Wong built the meeting house. He had a sort of right to preach in it, but the converts there continue to apply to the North Gate church for membership.

THE ALABAMA BAPTIST PLEASANT VISITS IN THE BIRMINGHAM ASSOCIATION

Like Nehemiah of old, when viewing the walls of Jerusalem, one feels oftentimes now that there is great necessity for repairing ours against one's own house. This thought has come to the central committee of the Alabama Woman's Missionary Union in discussing the importance of the Birmingham Association, both in extent and in influence, and also because our apportionment for the several boards for the year 1907-8 will permit of no negligence on our part in awakening our societies and bands to the fact that in order to raise the required amount of your apportionment, as we have done heretofore, we must exert ourselves more than ever in our history. It has been borne in upon the heart of your state organizer that it would be a blessed privilege and a great pleasure to meet face to face the workers in this part of the vineyard and to stir up their pure minds by way of remembrance ere the Christmas offering was gathered or the week of prayer for foreign missions entered upon in the new year.

A most delightful beginning was made when the faithful sisters of the

Twenty-seventh Street Baptist Church

extended hearty welcome at their weekly meeting, and in their new building hard by the synagogue. They have overflowed into the annex and this vine of the Lord's planting is flourishing, for which we give thanks. It had a precious meeting. The faithful few were gathered there and may we not hope that He was in their midst? The two or three with the Lord as an honored guest is oftentimes the best missionary meeting possible. The message that we left was the wish of our president of the Woman's Missionary Union, Miss Beck, that each member of our union lay by in store one-tenth of the money she expects to spend for her Christmas gifts for Him who gave Himself for us. It is calculated that if this should be done that the \$25,000 that the women of the union are asked to give for this Christmas would be easily raised. May God incline their hearts to great gifts for His Son's sake.

The same afternoon found us at

Avondale,

where for many a year we have had most kindly

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.

Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., Birmingham.

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

Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.

Secretary and Treasurer—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.

Advisory Board—Mrs. Chas. A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. N. A. Barrett, East Lake; Mrs. D. H. Montgomery, Woodlawn.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

treatment at the hands of the sisters and the Sunbeams—God bless them! The society work was finished for the evening and it was a pleasure to receive assurance at the beginning that the week of prayer would be observed as usual. May there come with it an enlarged vision of the need of the heathen world and a generous outpouring of soul in prayer, together with the gift as God has prospered them. The children had gathered to practice for the Christmas exercises and we turned homeward feeling it was good to be there.

In company with Mrs. N. A. Barrett, whom her many friends will be glad to know is feeling greatly improved in strength and health, we found ourselves within the handsome library building of the

Howard College.

Through the kind offices of Brother J. O. Colley, we were met by a large number of the ministerial students in their mission room. To say that the meeting was most satisfactory but poorly expresses our feelings, as we came away laden with information regarding the churches they were serving and having secured the names of many an elect lady to whom we were encouraged to write regarding mission work in her church. The fund of information thus gained was only excelled by the admiration we feel for those brethren who are making such heroic efforts to secure the benefits of the college and at the same time serving four churches, perhaps. If one can be brought in touch with such courage, such consecration and not grow stronger, he is unworthy to live on the same planet with such spirits. The library is a charming room and there is quite a nucleus of good reading matter being accumulated within the book cases. Who will help the Howard College Co-operative Association to put more book shelves there and to fill them with the best reading for our fine young men? Let us remember "There is no message of love, affection, good will or friendship that can not be conveyed in a book." "Books let us into the souls of men and lay open to us the secrets of our own. They are the first and the last, the most home felt, the most heartfelt of all our enjoyments." We had hoped to have paid our respects to the better halves of some of the ministerial students who are living on the campus, but we had found enchanted ground within the college walls and had tarried so long that for this time we must needs content ourselves to look forward to the all day meeting, when we shall meet and greet each there. As we thought upon them our mind reverted to the eulogy paid our women missionaries upon foreign fields by Dr. Willingham in the December Journal, and we ceded like praise to these, our sisters, who are sacrificing many things that the preacher man may be thoroughly furnished unto all good works.

MRS. T. A. HAMILTON.

A CENTURY OF BAPTIST EXPERIENCE.

The year 1805 found the region now occupied by the state of Alabama a wilderness inhabited only by the Indian, with here and there a trader and a few hundred settlers along the Bigbee river, shut off from the Gulf coast by the Spanish parish of West Florida, with its seat of government at Mobile. In that year the United States procured from the Chickasaws about three hundred thousand acres of land situated in the "Great Bend" of the Tennessee river where the city of Huntsville now stands. Immediately these fertile lands began to attract settlers from Tennessee and the Carolinas, and the next year Mr. Hunt founded the city of Huntsville, which became incorporated in the year 1811. In the year 1808 this territory was sufficiently settled to warrant its being exalted to the dignity of a county. At that time the section of country now covered by the states of Alabama and Mississippi, with the exception of the region about Mobile, was one political entity known as the Mississippi territory, and was divided into three counties, Adams, Pickering and Washington. Washington county extended over the settlement on the Bigbee. In the year 1808 the territorial governor created the county of Madison in the Great Bend. In this same year the first Baptist church was constituted at the home of James Deaton on Flint river, and in Baptist fashion took the name of that stream. By the year 1814 at least three other churches had been constituted within the territory in the Bend—Bethel, on the Flint; Limestone and Salem, which, with a dozen churches in Tennessee, organized the Flint River Association in the year 1814. The little company of churches seem to have prospered quite well, as the four had about three hundred and forty-five members when they associated themselves together. They do not seem to have suffered much from the war with the Creek Indians in 1812-14, though they must have furnished some of the volunteers for that

war. We wish we could get some idea of the manner of life of these pioneer churches, but our sources are too meager to furnish sufficient data for an opinion on that subject. Their life was doubtless of a piece with that of the Baptists of Tennessee. Does any reader of these lines know where anything may be known about Elders Isaac Reed, George Brown, William Calloway, E. W. Baker, J. Nicholson, J. Lakey, J. Childress, Willis Hopwood? Possibly some of their descendants are living and can give some information about them.

In the same year that the Flint River church was constituted Mr. Josiah Jones immigrated to Washington county, and found there Rev. William Cochran, a licensed preacher from southern Georgia, preaching to the settlers. Two years later, 1810, the little community of Baptists were constituted into a church by the Rev. James Courtney, taking the name of Bassett's Creek, after the fashion of naming Baptist churches. The Rev. Mr. Joseph McGee took pastoral charge of the little church. The situation of the settlers on the Bigbee was not so favorable to its development as on the Tennessee. They were cut off from every other settlement either by the trackless wilderness of the Indian on the north and west or by the Spanish parish of West Florida on the south, to whom they had to pay burdensome tribute in passing through to New Orleans and elsewhere. In 1812 the war with England began and the emissaries of that government came into the Indian tribes exciting them to hostilities against the settlers. This war made the passage of the immigrant through the wilderness impassable and checked the flow of immigration. It came to a head in the horrible massacre of the inhabitants of Fort Mimms, on August 18, 1813. This struck terror through the settlement and many must have sought safety, leaving the infant community and deserting the newly formed churches. Already General Jackson was engaging the hos-

tile Creeks along the Coosa, and soon conquered them. On the 9th of August, 1814, a treaty was effected with the Creeks by which all their territory between the Coosa and the Bigbee was acquired by the United States. The next year Governor Holmes opened this land to the settler and constituted it the County of Monroe. Immediately immigrants began to flock hither, especially from Georgia, and church life was revived. In 1816 the Bethlehem (or Bigbee) Association was formed of a very few churches in Clark and Washington counties, says Holcomb. What churches they were our authority does not seem to know, and in the sketches of the churches in that region which he has left, as he mentions none except Bassett's Creek as being in existence at that time. He further says in his sketch of the Ulucesh church, organized October 25, 1817, that "except Bassett's Creek it is the oldest church in the whole region." He mentions several churches such as Almswell, as having dissolved when he wrote, and possibly these may have been constituents of the Bethlehem, or old Bigbee Association. Possibly they may be found in some churches then existing in the territory soon incorporated into the new state of Mississippi. Can the brethren in Washington and Clark counties discover what were the rest of the "very few churches who were constituent members of the Bigbee?"

In the year 1816 congress made a treaty with the friendly Indians to open their lands for settlement, and all the territory of the Choctaws and Chickasaws and Cherokees became open to the immigrants, who now flocked hither in great numbers to take up the fertile fields. Already the population had come to be about thirty thousand in the settlements on the Bigbee and on the Tennessee, and a movement began to divide the Mississippi territory into the state of Mississippi and the territory of Alabama.

A. J. DICKINSON.

DONT TALK HARD TIMES.

Good times depend not only upon the great laws of supply and demand, but also upon the maintenance of public confidence. Fear and distrust are fatal enemies of confidence. The moment business men get scared and people begin to talk hard times, distrust spreads like wildfire. Level-headed men say they see no real cause for alarm, but at the same time the perpetual suggestion which is being passed along influences them, and they grow more cautious. Bankers see no breakers ahead, yet they think that they should be conservative, and they begin to call in their loans, which are not quite so gilt-edged as before. They are also more careful about accommodating their borrowing customers, so that they may be a little better prepared in case anything adverse should happen.

These precautions spread. Distrust, fear, anxiety and a feeling of uncertainty, like the rising tide of gossip, sweep like wildfire all over the country. Soon everybody is talking hard times; all are influenced by the contagion of the perpetual fear of suggestion. Cautious men think, perhaps, they have been spreading out a little too much, and they begin to retrench, to discharge help and to cut down salaries and expenses generally. Mercantile houses, manufactories, railroads and other concerns stop, extensions and improvements, and take in sail until all danger is past.

As a consequence public confidence is shaken, and there is a general strangulation of business all over the country. Important contracts, the erection of large buildings and extension negotiations are called off. There is a marked decline in business transactions of all kinds. Nobody has confidence to branch out; everybody is hedging.

Such a condition of things began with the recent investigation and prosecution of great combinations of capital. After the investigation these great concerns begin to retrench, and when the whole country caught the spirit of caution, stocks began to drop, business houses began to fail and the first we knew there was a sort of a mental business panic, a condition wholly uncalculated for, unwarranted. Crop prospects were most promising and the country at large was in superb condition. The panic was finally mental, caused by fear and anxiety resulting from lack of confidence, general distrust of the future.

There is no real condition in this country today to produce hard times, no warrant for them but the people's talk. When people are scared money is always tight. It was right in the midst of the most prosperous times we have ever had, that men began to whisper, "Hard times are coming," "Business has been too good to last," "Such a boom of prosperity can not possibly hold out."

If the entire press of the country had refused to pass along the pessimistic note, and had assured the people that there was no cause for alarm, that the panic was mainly a mental one, the public confidence would not have been shaken to any great extent.

As a matter of fact, the actual condition of our great nation was never better than it is today. There are no real hard times among us, and there are not going to be any. Just as quickly as public confidence is restored everything will go on as before.

How little we realize how much the

general mental attitude of business men has to do with good times and hard times! Prosperity is in the air when everybody has confidence. When there is no doubt or uncertainty in the public faith times are good. But let the least doubt creep into the minds of a few prominent business men; let a few noted financiers prophesy that hard times are upon us; let but the mists of doubt cloud the public confidence, and everything begins to tighten up.

Business rests so largely upon confidence, that anything which disturbs it affects the market and business generally very quickly. Every little while there is a great run on a bank, which proves to be perfectly solid, just because a rumor was set afloat that it was shaky. Business houses have sometimes come to grief in a similar way. A rumor without a particle of foundation might cause a run on the Bank of England.

Unfavorable rumors spread much more rapidly than favorable ones, and they keep increasing in volume like a snowball—everybody adding a little to and embellishing what he has received. It is a strange propensity of human nature which likes to exaggerate ill news—a person's or a firm's misfortune.

OBITUARY OF SISTER ELIZABETH CRAWFORD.

In memory of Sister Elizabeth Crawford, wife of Rev. E. Crawford, pastor of Friendship Baptist church, who was born in Pike county, Ga., October 14, 1841; was the youngest daughter of Alexander and Sarah McLeod, professed faith in Christ August, 1858, and immediately united by experience and baptism with Hepzibah Baptist church, was baptized by Rev. J. B. Cooper. She remained with that church until they moved to DeKalb county, Ala., on December 30, 1883. She then united with the Baptist church at Antioch, where her membership was at the time of her death, November 5, 1907. She was united in holy bonds of matrimony to Elijah Crawford December 12, 1867. They lived together nearly forty years, and to them were born seven children. In August, 1884, Sister Crawford contracted cold which resulted in nasal catarrh, and had lung trouble or consumption from that time until her death. Sister Crawford suffered untold miseries from cancer and consumption, but bore her suffering with Christian fortitude and was as much resigned to the Lord's will as any person we ever saw. Sister Crawford will be greatly missed in her home, church and community, for she was a shining light in each. Sister Crawford leaves a husband and five children, several grandchildren, one sister and a host of friends to mourn her loss. Her father, mother, four brothers, one sister and two children preceded her. We extend to the bereaved family our sincere sympathy. May God bind up all broken hearts and may they be an unbroken family in their home above is the sincere wish of the committee of Friendship Baptist church of Christ, Dawson, Ala.—W. G. Young, Lela Pruitt.



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A LETTER FROM BRO. BREWER, IN KANSAS.

Dear Brother Barnett:

I am stationed at Fort Riley, Kan. This is one of the largest posts within the borders of the United States. At present there are two regiments here: the Seventh United States cavalry, famous in days of old as the one which made the last stand with Custer, and the Sixth Field Artillery, of which I am chaplain. The ground has been staked off to make quarters for a regiment of infantry, which, when completed, will give this post a strength of about three thousand men.

The chaplain of the Seventh cavalry is a Catholic priest. After I have Sunday school on each Sabbath morning he has his services. Then at 8 o'clock in the evening I hold my preaching service. You see, we have only one chapel, and the time has to be divided. The other chaplain is very liberal; in fact, far more so, I think, than could be allowed. But everything must be done to subserve the interests of the Holy Church.

Soldiers as a class are not church-going people. It is hard to get them interested. My first congregation was a party of fifteen. I praise God that at each of the six services I have held the increase in attendance has been quite perceptible, until on the last evening we had probably a little more than a hundred.

In the Sunday school we have about forty children and three or four enlisted men. But the work is growing. I have much for which to feel encouraged and nothing to cause despondency. Until now, the Sundays of the officers have been taken up with tennis and polo. The men usually play football and baseball. The winter season is now on and the Lord will stop this for a while. Out of about 1800 men, to say nothing of women and children, just think of 100 at church! And that a fine congregation, too.

Much time is given to dress. In the mornings we appear in the olive drab (service) uniform. After 4 o'clock in the afternoon we appear in the dress uniform (blue), and in full dress when the occasion demands. It is estimated that the actual necessary clothing of an officer costs more than \$400 per year. With every merchant charging an officer as though he were a Vanderbilt, it is any wonder that army men are not rich? Anyway, rich or poor, as a whole, the men of the army are a fine lot of fellows. Their charity knows no bounds. They are filled with the "milk of human kindness."

Sometimes I long for the dear, familiar faces back in Alabama, but God has a work for me here, and I will be content to do it. A word of encouragement or friendly cheer from those who are interested in me would be gladly welcomed. If we could only realize just how much a little word from those we love helps in the dark hour of trial, I think we would not sow them so sparingly. I am not only trying to do my work on the post, but each Sabbath just after Sunday school I take the car and run over to Junction City, four miles away, and preach for the little Baptist congregation there. Our cause seems to be quite weak here. The Baptist church is the smallest in the city and they have been without a pastor for a long time. They struggle along, though, and keep together.

Fraternally,
Fort Riley, Kan.

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A MARRIAGE CELEBRATION.

By Mrs. James R. Draper.

On Friday evening, December 20, at the Baptist parsonage in Oxford, Ala., Rev. and Mrs. Alexander Miller celebrated the twentieth anniversary of their marriage. The event was not only full of unusual interest, but was most enjoyable. The many guests from Oxford and Anniston entered heartily into the spirit of the occasion, which was delightfully informal, and which was characterized by charming hospitality.

The home, which is well adapted to entertaining, was elaborately decorated in the Christmas colors, red and green. Holly, mistletoe and luxuriant ferns enhanced the effect of the color scheme, the details and arrangement of which evinced artistic taste and originality.

The guests were received by Misses Clara Wright and Bessie Stewart. In the reception hall Misses Mary Pace and Kate Stewart served fruit punch. Little Misses Nellie Hubbard and Ruth Dodd, in the library, had charge of the autograph booklet, in which the guests wrote their names. The dining room was made especially attractive by the display of presents. Numbering 262 pieces, the collection of china embraced a large variety of patterns and designs, ranging from the pure white dinner set of Limoges given by the Baptist Ladies Aid Society, to pieces of rich and exquisite ornamentation. Many were from friends in Virginia, the old home of Mr. and Mrs. Miller.

A conspicuous feature of decoration in this apartment was a pyramid, bearing 20 candles, among which holly was twined. But a still more appropriate symbol of the twenty years that have marked the married life of the host and hostess was brought out by the dates 1887-1907, and by the clasped hands which hung in the doorway connecting the parlor. This symbol was surmounted by the arched motto: "In God we trust," which was lettered in green.

The program was opened by Miss Florine Smith, who sang in sympathetic voice, "Love's Old Sweet Song." The spell of the days of yore fell upon the listeners, and while Mr. Gus Miller and Miss Lillian Stewart sweetly sang "Juanita," a flood of tender recollections, already set in motion, swept through many hearts. The modrigal sung by Professor C. A. Thompson was masterly and was admirably rendered.

The time for the ceremony having arrived the company assembled in the parlor. As Miss Jessie Bentley, at the organ, sounded the notes of Mendelssohn's Wedding March, Mr. Hudson Miller and Miss Edith Foster, daughter of Rev. J. H. Foster, entered the parlor from the hall. Separating, they took positions on each side of the broad open doorway between the parlors. They were followed by Mr. and Mrs. Miller, who advanced to the center of the doorway, where, facing the guests, they stood beneath the clasped hands. The strains of the wedding march died away and the notes of the song, "O! Promise Me" were taken up by Miss Lillian Stewart. The words, as used, had been arranged and suited to the occasion by Mrs. Miller herself. During the song the wedding party stood in tableaux. The picture of girlish beauty, of noble young manhood and of wedded happiness will not be forgotten by those who looked upon it. The remarks of Dr. J. H. Foster,

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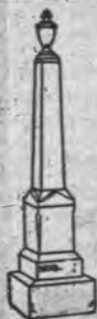
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By virtue of an order of the Probate Court of Jefferson County, the undersigned, as the guardian of William F. Killough, a minor, will offer for sale, for cash, in front of the court house door of Jefferson county during the legal hours of sale, on Thursday, Jan. 16th, 1908, the following described real estate, the property of the said minor, to-wit: Commencing at the southwest corner of the N. E. 1-4 of S. E. 1-4 of Sec. 26, 15 R one W; thence run east eight hundred (800) feet, thence in a northerly direction one thousand and twenty (1020) feet to Birmingham and Springville dirt road, thence in a westerly direction along said road five hundred (500) feet to the western boundary line of said forty-acre tract, thence south along said western boundary line seven hundred and forty-five (745) feet to point of beginning, containing thirteen acres, more or less, and situated in Jefferson county, Alabama. BETTIE BRYANT, Guardian.

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A GOOD EXAMPLE.

A boy who goes to Sunday school,
And obeys the words of Christ,
Is the lad that bears a name,
That comes on the road of fame.

A boy who quits the Sunday school
And disobeys the words of Christ,
Is the lad that bears a name
That can not be respected.

The good people at Trussville remembered their pastor and his family in a very substantial way Christmas, Monday, the 23d of December, they sent us a lot of nice things in the way of eatables from a turkey up, and besides those things, they sent a box of dry goods, which was to the delight of all and especially the female part of the family. It is a great pleasure to serve such good people. Such tokens always make me feel like I want to serve my people more faithfully. The Lord grant that this may be a year of great prosperity to the church spiritually.—J. M. McCord, East Lake. January 1, 1908.

I do enjoy the dear old Alabama Baptist so much. It is anxiously looked for every week and read with as much interest and enthusiasm as a letter from home. My good people sent me to our convention at Valdosta, paying all my expenses. We are planning to have a series of meetings beginning the 1st of July. Rev. H. C. Buckholz will assist me. To show you that I am well pleased with our present work, I have recently declined a call to a splendid church in one of the best old aristocratic towns in Georgia, at a salary of \$1,000, with furnished pastorage. With best wishes and kindest regards, I am very sincerely yours, Albert G. Hash.

Since writing the above my church has increased my salary \$200 per year for a Christmas gift. Wishing all a merry Christmas and a happy New Year, yours, A. G. H.

"FIGHTING BOB" EVANS.



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Sixteen battleships have left Hampton Roads for the most remarkable voyage in modern naval history.

As a single fleet they will steam entirely around South America, making a voyage of 14,160 miles. Never before has so large a fleet of modern battleships made a voyage of such length.

The largest American fleet to make this trip in recent times was the squadron of Rear Admiral Bancroft Gherardi, who, with his flag flying from the Baltimore, led three other fighting ships in 1892. Most thrilling was the voyage of the Oregon, which rushed to the Pacific to take a whack at Spain. The nearest rival to this cruise is the voyage of the Russian admiral, Rojstvensky, who sailed to destruction at the hands of the Japs. He had fifteen fighting ships and twelve torpedo boat destroyers. But of these only seven were battleships, and not all of these were first class. The Russian fleet made a journey of 15,000 miles, but the voyage was broken by a long delay at Madagascar.

This is to be a cruise of education, as well as a voyage to the Pacific, and "Bob" Evans will make those ships travel in all sorts of formation. Sometimes they will go in two columns of eight vessels each; then again all sixteen will steam abreast.

the spokesman of the evening, were a happy union of pathetic and the humorous. Beginning with the sacredness of the marriage vows, he blended the serious, the romantic and the events of daily life in a most original manner. At the conclusion of the ceremony the married couples present joined in a wedding march led by Mr. and Mrs. Miller. The program closed with a song by Mr. Gus Miller.

Later in the evening a tempting salad and coffee course was served by Misses Thella Bagley, Sadie Allen, Lillian Stokes, Katie Mae Ritch and Ruby Bentley.

Mrs. Miller was beautiful and the cynosure of all eyes gowned in white china silk, trimmed in lace, and made round length. Her only ornaments were two of the nine medals won by her son at Richmond college. On her corsage she wore white japonicas, the gift of Mrs. O. M. Reynolds, of Anniston.

During their brief residence in Oxford Mr. and Mrs. Miller and their son, Hudson, have made many warm friends. Representing the culture and refinement of the Old Dominion State they have been cordially welcomed in their new home in Alabama. Those who partook of their hospitality on last Friday evening feel drawn very close to them, and all unite in the hope that the years will continue to deal lightly with the husband and wife, and that the realization of the parents' fond dreams for their manly young son will be the crowning happiness of their lives.

REV. R. S. GAVIN LECTURES IN ATHENS.

On the evening of December 19th there assembled at the Baptist church in Athens a good audience to hear Rev. R. S. Gavin, of Huntsville, lecture on "The First Courtship in the World's History." This was a rare treat for the people of Athens. The striking title is a correct index to the lecture. It is a beautiful story of the courtship of Adam and Eve in the Garden of Eden. Rev. Gavin portrayed all the pathos and sublimity of this wonderful story of love, and he showed that Adam wandered in lonely desolation, not charmed by Eden's tranquil beauty, until for him Eve was created. Though this lecture is primarily a story of love, still it is not without wit and humor. For, in truth the evening was one of mirth and joviality. Rev. Gavin rendered some wonderful epitaphs and "cards of thanks," besides much other relished nonsense which proved more or less pungent. So well were our people pleased with the lecture, many are requesting that it be repeated at an early date.

As a lecturer Rev. Gavin is a great success. His remarkable personality and excellent physique, along with his grace and fluency suit him well for the lecture platform. A. A. HUTTO.

Judson College, Marion, Ala. 1839-1908, Founders' Day. Sixty-ninth anniversary of the founding of the Judson, January 7th, 1908. 10 a. m., address by Rev. Austin Crouch, Birmingham, Ala. Class ceremonies, 8 to 11 p. m. Mother Judson birthday party. The honor of your presence is requested. Gifts received for the library.

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STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. [Seal] Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898. A. W. GLEASON, NOTARY PUBLIC. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, etc.

IN MEMORY OF BIRTY.

God in His divine providence has removed from our midst Birty, son of Mr. and Mrs. W. A. Blackerly. He was born August 17, 1890, and died November 12, 1907. He was cut in a gin and only lived about twenty hours. Oh, how sad it was to give him up. While it is sad to part with those we love, yet we recognize an all-wise and most gracious heavenly Father in this great bereavement, and bow in humble submission to his holy will. We would express our deep sense of sorrow and loss in our dear friend's death and we extend our sincere sympathy to the bereaved family and commend them to our heavenly Father for love and comfort.

B. C. Hughes, J. E. Atkins, J. R. Atkins, J. H. Atkinson, Laura Adkins, Nora Holcombe, committee.

MOVES TO MIDWAY.

Please change my paper from Seale to Midway, Ala. I have been on this field one week. Am well pleased with my work here. The people have been very nice to us. They are keeping our pantry supplied with good things and continue to come. The Midway people are a good people and know how to make a new pastor feel at home at once. I find here a live, working Sunday school and B. Y. P. U. I have preached at Three Notch once and find them to be the same good people that I found at Midway. I am now ready to be a standing representative for the Alabama Baptist on this field, for I know it to be the pastor's best friend in keeping the Lord's work before the people. May the Lord prosper his work this year in the hands of his servants. Yours in the work, W. T. FOSTER.

FREE TREATMENT FOR WOMEN.

Having suffered for years from Female Diseases, Nervousness, etc., I was cured by a simple home treatment, and feel it my duty to tell others; so if all who suffer in any form will write me, I will gladly send them a free ten-day treatment of this wonderful remedy, and if they wish to continue will tell them where they can get same for about 12 cents per week. You can cure yourself at home without the help of a doctor. Write today, for it is free, together with valuable advice. Address Mrs. M. Dickey, Dept. A. B., Cleveland, Tenn. Ala.

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