

# ALABAMA BAPTIST

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## OUR GREAT CENTENARY FITTINGLY OBSERVED

### EXTRACTS FROM ADDRESSES.

The Baptists are no better nor worse than others, no more educated, no more cultivated, but substantially are a folk capable of a great love of country, home and faith.—Chas. A. Stakeley.

Oh, you benighted city folks, whose knowledge of things worth while is bounded on the north by pink teas, on the east by potted ham sandwiches tied with blue ribbon, on the south by cheese straws and lettuce, and on the west by striped ice cream; what do you know of rows of cakes, stacks of pies and custards, piles of biscuits, heaps of fried chicken, baked chicken, roasted chicken, boiled chicken, and chicken pie, those pious birds, so many of whom are destined to enter the ministry (?).—L. O. Dawson.

The old fear of less enlightened people, that their children might be hurt by lack of home influence when sent away to college, was disappearing, and the conduct of the denominational educational institutions were such that the students were possibly under better influence than amid the temptations of city and town life.—Thomas M. Palmer.

Dr. Stakeley gave the outlines of Baptist history as lying in four periods: 1. From the earliest known feature to the admission of Alabama into the union as a state, 1805—1819. 2. From the creation of the state and its admission to the union to the great separation between the North and the South; the severance from the triennial convention and the formation of the Southern Baptist Convention, 1819—1845. 3. The period of the great separation 1845 to the days of reconstruction. 4. From the days of reconstruction to the present.

Baptists are the freest or free people. The difference between a Methodist fool and a Baptist fool, as (quoting Dr. Gambrell, of Texas, whom he styled the Baptist philosopher), "A Methodist fool is a fool to whom a string is tied; a Baptist fool is a fool at large.—L. O. Dawson.

To the Baptists must be ascribed the honor of developing the first denominational historian, Hosea Holcombe, who was the author of the first distinctively historical book published in the state. It was a distinguished Baptist leader, Dr. Basil Manly, who founded the Alabama Historical Society. While not the first to establish a denominational press, yet the Baptists have longest held the field and with uniformly high standards. The initiative in educational reforms and the development of our educational system is largely due to the Baptist forces. The people of the state have always been safely democratic in political theory and practice, and who can say that the rigid, almost absolute devotion of Baptist majorities to the ideals of rule by the people, has not more largely than any other influence, contributed to this condition?—Thomas M. Owens, State Historian.

Rev. B. F. Riley, D. D., of Houston, Texas, followed with a paper, "Under the Triennial Convention," which tells of the organization of a general Baptist Convention for missionary purposes. This was formed in 1874, and, says the paper, has proved efficient in its work in the dissemination of the gospel.

The adjourned session of the Alabama Baptist State Convention which convened in Montgomery on Nov. 27, 28 and 29 for the purpose of celebrating the 100th anniversary of the Baptists in Alabama, was a pronounced success. I had hoped to cover the proceedings pretty freely but the program was so crowded with good things that I can only hope to give a bare outline. In the beginning I wish to sincerely compliment the local committee for the excellent way in which they did their work. From the time Judge Denson, our worthy president, called the convention to order until its adjournment the interest was great and the attendance all that could have been hoped for.

Judge Jonathan Haralson was indisposed and could not deliver the welcome address but Rev. J. W. O'Hara, who was appointed in his place, delivered a hearty welcome.

Dr. Preston Blake, of Birmingham, who was to make the response was hindered from being present but Dr. W. C. Bledsoe who was called from the floor made an appropriate and timely response. Dr. Thos. M. Owen, state historian, made a decided hit with his address, "Greetings from Other Denominations," and Dr. Thos. W. Palmer's response to the greeting of Dr. Owen was full of historic interest. All these led up to what many think was the feature of the gathering, Dr. Chas. A. Stakeley's masterful outline of the meaning of the Centennial, and from this time on address after address of greatest interest to whoever shall write the history of the Baptists of Alabama were delivered. Of course it is impossible to give even short summaries of them but later on they will appear in print and then Baptists can sit down and read of the stormy events which took place during the hundred years.

### "BAPTIST HISTORY IS A BUSH AFLAME WITH THE PRESENCE OF GOD."

Some years back a collection of addresses were delivered at South Place Institute, and were brought together as a contribution to the study of comparative religion and published by a London firm. John Clifford spoke in a masterly way on The Baptists and British Christianity, and now that Alabama Baptists have just celebrated their centennial with stirring speeches and illuminating papers, we hope that not only will they acquaint themselves more and more with the doings of our times, but that out of the celebration will come a deeper and more genuine interest in all Baptist history, for Clifford well points out that Baptists came together in churches, not from excessive vanity, not from questions of much or little water in a rite, but from unswerving loyalty to God; from a profoundly religious effort to form a visible Christian church after the idea and according to the teaching of the Lord Jesus Christ Himself. It was a real human struggle for the realization of Divine ideas, born out of the love of God and the desire for the establishment of His reign upon earth. Baptist history is therefore a bush aflame with the presence of God, and the ground it covers is not less holy than that on which Moses, with bared feet, stood, hopeful, yet trembling, as near to the God of Israel.

### COMMENTS ON ADDRESSES.

The literary history of Alabama Baptists was interestingly handled by G. W. Duncan, of Auburn. He named most of the prominent writers the state had produced and cited the fact that the majority of them were Alabamians.

"I believe," the speaker said, "that the inspiration of the Baptist faith, the clean life it points out for us all, was instrumental in producing these great writers, and no little of the credit rendered them for their work is due our church."

In concluding his talk, Dr. Charles A. Stakeley presented to the Centennial Association, a gavel made from wood of the old First Baptist church of Montgomery. He spoke of the sentiment attached to the relic, telling what the old church had stood for, and what its work had stood for, and what its work had meant to the faith in this state. President Denson accepted the gift from the First Baptist church congregation and ordered it to be used as the official gavel of the association.

Dr. A. P. Montague, president of Howard College at East Lake spoke feelingly of the great achievement of his institution since the day of its foundation, when there were nine pupils to greet the opening of class work.

Briefly the story of the organization of Howard College and its first period of existence at Marion was told. The trying period through which it passed to its present triumph were reviewed. With feeling the story of the burning of the buildings of the institute in 1854 in which a negro servant lost his life in trying to save some of the boys in the burning dormitory, and the erection of a monument to his memory, was recited.

Dr. J. M. Frost, of Nashville, Tenn., spoke of the "Southern Baptist Convention in Alabama," in which he told of the prominent and zealous part played by Alabamians in the Southern Baptist Convention, an organization whose territory includes, as he said, four-fifths of the Baptists of the world. He spoke of the fact that four times the Southern Convention has assembled in an Alabama town, in Montgomery in 1855 and 1876, in Birmingham in 1891 and in Mobile in 1873, and that each time the session was eventful and fruitful. He paid a tribute to the Alabamians who have worked admirably for the Southern Convention and especially to Johnathan Haralson, of Montgomery.

Mrs. T. A. Hamilton, of Birmingham, first vice-president of the Woman's Missionary Union, read a paper detailing the inception and the growth of the great woman's auxiliary of the Alabama Baptists. She declared that the work of the women was coincident with that of the men, even in the beginning, as the first convention of the Alabama Baptists was attended by representatives of seven women's societies. In 1889, the Woman's Missionary work was organized in Alabama, at the state convention at Selma, and from then began a labor for the church which was even more efficient than before, when the women had worked as zealously, but in a disorganized manner. The paper included a detailed report of the growth of the organization, up to the present day, when the women and children who make up its body contributed \$30,937.47 to mission work of the Baptists.



## THE ALABAMA BAPTIST

### A PLEA FOR HELP.

For ten years the people of Southeast Alabama have had their eyes turned toward Newton watching the results of the Baptist Collegiate Institute. During these ten years of its marvelous history sixty-six graduates have gone out from its walls, while many other students have here received a large part of their education. That this noble institution has wrought well in the past no one can deny, but with the present surroundings and the bright prospects for the future, we look forward to still grander achievements. Of course, all who have visited our school know our needs, and are doing all they can to supply our wants. We are profoundly grateful for the favors of the past, but we are still in need of the most earnest assistance of our Christian friends and brethren. Viewing the situation from the students' point of view, and realizing the great possibilities of the future, we take this method of informing our friends of our urgent needs and asking that they help us. Brethren, if there is a school in all the land that deserves your sympathy, your consideration and your assistance, it is this one. We, as students, ask to mention a few characteristics worthy of notice. In the first place, the school was organized to help poor boys and girls who are noble and ambitious, yet have not the means to attend the more expensive institutions. A few scholarships from the loan fund are helping a limited number of worthy students, while scores receive aid from a system of credit generously extended by our big hearted principal, Prof. A. W. Tate. Many noble young men and young ladies come from this and adjoining states to this school with almost no money, and by this system of credit have been enabled to pursue their studies, pass the state examination, then to teach and repay the lender.

But, even by this means there are many who cannot be accommodated, hence, it is no uncommon thing to see from ten to fifteen young men with axes and saws after school and on Saturdays working hard to earn board and tuition. Again, in the dormitory, one may see any day from six to ten girls cooking, washing dishes, and doing other house work in order to pay a part of their expenses.

The public schools and colleges do not reach this class of students, many of whom are alone in the world, and without means, but filled with a burning desire to be something and to do something in the world. These students come here and borrow money without collateral, save their own honor, and by hard study are soon prepared to fill some position of honor and trust. The noble poor are making the lawyers, the doctors, the preachers, the teachers, and the business men of the country.

Now, in view of these things, it is not strange that this school has turned out more than four hundred teachers in the short period of its existence—ten years—and that its students are found in almost every college of any note in our state, and many in other states. Today we have thirteen students in medical colleges, a number in the state schools, several in Howard College, and a few in the seminary. As to the number in school at present, we have nearly three hundred, thirty or forty of whom have neither desks nor chairs, and no house room for them if we had them.

Again, this school stands for absolute temperance. There are many forms of intemperance too numerous to mention, but allow us to mention two—smoking and drinking—which we believe to be the leading curses which are dragging our young men to ruin. We mention with pride the fact that this school does not allow young men to remain in school and indulge in either of these, or other present day evils.

Again, we are proud of the work our school is doing in behalf of the Sunday school cause, missions and modern methods of church work. Our normal course in Sunday school work has been eminently successful in training teachers for the many settlements throughout our land and country where no Sunday schools ever existed before. Even our young ladies are taking part in this work, and starting a Sunday school at every country school house. Some

of our young men are superintending two Sunday schools each—one on Sunday morning and the other on Sunday afternoon. We have more than one hundred taking the normal Sunday school work at present.

Again, let us say that we have twenty young preachers in school, most of whom are working their own way and receiving but very little aid from their home churches and associations. For these also our school is trying to provide ways and means to keep them in school and to prepare them for the great duties of the waiting harvest field.

Now, brethren and Christian friends, we have endeavored to show you a few things for which our school stands, and we most earnestly plead with you to help us in erecting a new building which we have already undertaken. The citizens of Newton have done all they can in this great work, the students have come to the rescue with subscriptions ranging from \$1.00 to \$100.00 each, while hundreds of others are subscribing liberally because they have an earnest desire to help in a great cause which promises so much for the individual, for the church, and for our country. But we are still in need, and we believe there are still others who are not only willing, but are really anxious to bear a part in this great building. Here is our plan: We lack only \$5,000 to complete the amount originally called for to erect our new building. We want this subscribed by January 1st. Now, do not become frightened and despair, for this can be done easily by just a little help on your part, and every subscriber is to have five years in which to pay what he subscribes. We want fifty workers to take upon themselves the task of raising \$100 each within the next thirty days, then we will have the five thousand dollars.

There are men back of this institution who are giving their lives for the uplifting and betterment of our people, and if you only knew the history of the school for the past ten years, the sacrifices that have been made, the burdens that have been borne, we are sure we would have your sympathy, and the \$5,000 would be forthcoming.

Now, brethren, our school is your school; your interest is our interest; therefore, we ask again that you help us in erecting a monument that will ever be cherished in the fond memories of those who shall come after us. Be one to put a thread into the great network that will protect the coming generation from the snares and pitfalls of life. If you will work, send your name and the amount you agree to raise to W. H. Tew, Newton, Ala.

Sincerely yours,  
W. H. TEW,  
C. F. CAMPBELL,  
J. W. HICKS,  
J. O. WILLIAMS,  
MISS LONIE ANDERSON,  
MISS HATTYE JONES,  
Committee.

### THE SERVICE OF BAPTISTS IN THE MAKING OF NATIONS.

You cannot see any living connection between the service of the Baptists in the making of nations and immersion. No, you cannot—if your reading of history begins with last night's newspaper. But to call to mind something of the course of centuries. The Christianity of Christ was quickly corrupted by paganism within the church of Christ. Paganism invaded. Paganism spread. Innumerable practices found today in churches that name themselves by His name are wholly pagan. They existed long before the time of Christ; were known and common for centuries. They took possession of His church when the fires of apostolic enthusiasm died down. The elaborate ceremonial, the splendid blaze of light upon the altar, the separation of the central point of the chief ceremony from common view, the procession of light bearers chanting the sacred hymn—all represent the survival of paganism. The wafers had its origin in paganism. So have the priest's robes, his shaven head, and his power to offer sacrifices for the sins of the people. And the corruption of religion

went deeper than the corruption of its public worship. The preacher became a priest; the herald of glad tidings a sacred person possessed of the power of forgiving sin; the church became a great political institution, and religion suffered most at the hands of its official heads. Against the corruption of priestism—what we call the giant errors of sacerdotalism—the protest of the Baptist has been loud, unbroken and triumphant. It was bound to be so. We have seen that the Baptist is a man who has drawn near to Christ himself; who has freely chosen him; who has acted upon his own deepest instincts, followed the truth that seems true to him, and has, by baptism, attested the spirit that desires to follow Christ in the simplicities of the ordinances which he established, and to cherish these alone. When, therefore, paganism thrust Christ further and further from view, the Baptist was bound to protest; when the priest came between the sinner and his Saviour the Baptist could do no other than rebel; and when Christ's church perverted into an engine of political tyranny, there was that in the Baptist's heart which set him first amongst the fighters for human freedom. So, age by age, the place of the Baptist has been with the pioneers of humanity. On many a field of battle and of blood the banner of civil and religious liberty has been borne aloft by Baptist hands. And if their principles are now the commonplace of all people who read and think, and their passionate love of liberty the native air of this great land, that is because they have been built into the essential structure of human thought by generations of the heroic, the silent, and the dead, who have held the Baptist faith. The one-time heritage of the Baptist is now the wealth of the world; but Baptists had to die to preserve it for us.—Charles F. Aked, in Westbourne Park Record.

### FATHER AND SON Both Gained Health on Right Food.

A food that will build up the health of a man and that can be digested by a baby certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting.

"My husband had suffered great agony from stomach trouble at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.

"From that time he grew weaker and thinner until when we brought him home he was reduced from 145 to 108 pounds.

"Then he began to eat for breakfast Grape-Nuts with cream and a soft boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast with a baked potato, one or two poached eggs and a glass of warm milk.

"After two months on this diet he had nearly regained his normal weight. He took out-door exercise and got plenty of sleep. He has no more trouble with his stomach and can eat anything.

"These results induced us to try Grape-Nuts on our 6 months baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

"When I began to feed him Grape-Nuts with warm milk poured on to make it soft, he weighed only 13 pounds. After six weeks of his new diet he has gained 7 pounds and is healthy and happy."

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

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

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A chronicler of Baptist news, a bulwark of Baptist faith, a leader of Baptist Thought. Prints the Baptist news, the best articles, stories and book reviews. To January, 1910, \$2.00.



## THE ALABAMA BAPTIST

### THOSE EYES OF YOURS.

By A. R. E. Wyant, M. D.

The Psalmist's prayer was: "Open thou mine eyes, that I may behold wondrous things out of thy law." God's works are no less wonderful than His words; and we need the same openness of vision to behold their wonders. The heavens declare the wisdom and power and glory of God. But the open eye sees God's glory and goodness in everything. John Keble said:

"Two worlds are ours; 'tis only sin  
Forbids us to descry  
The mystic heaven and earth within,  
Plain as the sea and sky.

Thou, who hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find out Thee,  
And read Thee everywhere."

We are often amazed at the wondrous things of God's visible creation; and perhaps the most wonderful thing that we have ever seen is not so wonderful as the eyes with which we see it. But not all things are visible, for "we look not at the things that are seen, but at the things that are not seen." So in order to equip us for the needs and exigencies of life God has provided us with three kinds of eyes.

#### The Physical Eye, or Eye of the Body.

has been called the imperial organ of the human system. It is so perfect in design that searchers after tangible evidences of an all-wise and good Creator have expressed their willingness to be limited to it alone as their one triumphant proof in the midst of millions of others. The eye has been called the window of the soul. It is more eloquent than the tongue. The human eye is superior to the eyes of the lower orders of creation. The gaudy butterfly, flitting about through the summer air, has more than 17,000 eyes; but the 17,000 insectile eyes are not equal to the two human eyes. Some of the lower animals have eyes almost or entirely immovable; but in the human eye there is a wonderful combination of muscles to move it in any direction.

The eye is a wonderful mechanism. Anatomy discloses upward of 800 contrivances in the human eye. Its ingenious construction, with orbit, eyebrow, eyelids, eyelashes, capsule, tunics, cornea, iris, humors, lens, retina, vessels, nerves and muscles, adapts it to every need. It is a telescope and a microscope combined. Without touch or delay we can see a planet wheeling through space, and the next moment focus it upon the minutest object. Its wonderful combination and perfect adjustment furnishes a proof of divine wisdom and forethought.

#### The Mental Eye, or Eye of the Mind.

is still more wonderful than the physical eye. We cannot see it but we know of its power by results. If not used, however, it may become like the eyes of the fish in Mammoth Cave. Extirpation through disuse is a law of life. The physical eye can see only the visible; but the mental eye sees the invisible as well. We look at things not seen by the physical eye. The architect sees the building before a piece of material has been prepared for its construction. The mental eye pierces the future and tells when eclipses will occur and comets will appear. The eye of the mind sees through the most difficult problems. It has given us the power of steam, railroads, the wonderful feats of modern mechanical engineering and the thousands of inventions so useful for the comfort and well-being of man.

The eye of the mind does not close in sleep but is ever scrutinizing mysteries and viewing strange fascinations of the imagination, as was long ago demonstrated by the experiments of Sir William Hamilton. In our own day the discovery of the subconscious mind, and of the part it plays in our daily life, forms what Professor James, of Harvard, regards as the most important advance which psychology has made during the present generation. It is the eye of the subconscious mind that looks after the physi-

ological processes of the body and watches to maintain our health.

#### The Spiritual Eye, or Eye of the Soul

is, however, the most wonderful eye of all. Like the mental eye it is unseen, but though invisible it is known to exist. The natural man does not use it, for it is made to look at spiritual things, and a man still in his sins does not care to look into spiritual matters. A man can be spiritually blind as well as physically or mentally; but soul-blindness is by far the most to be pitied. When the blind soul comes to the Great Physician the scales are removed from his spiritual eyes and he sees as never before. Paul tells how he was converted and the scales fell both from his physical and spiritual eyes. So every true convert sees things changed.

A little Scottish girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was: "Something I know, is changed. It may be the world; it may be my heart; there is a great change somewhere." It is a sign that our spiritual eyes have been opened when we begin to work for the salvation of others; for now we see from what we have been saved. The spiritual eye grows stronger by using. The physical and mental eye grows dim with age, but the spiritual eye grows more acute. Let us pray for an open vision and the Spirit's help that we may discern the deep truths and treasures of God's wisdom and goodness as revealed in his word and works.

These eyes of ours are, indeed, indescribably wonderful; but how much more marvelously wonderful is the great all-seeing eye of God. With that eye He sees all eternity past and all eternity to come. He pierces the remotest corners of the universe. He looks down into the human heart and sees our most hidden thoughts. We may not see the eye which watches with a sleepless vigilance; but there is not a deed, not a word, not a thought, which can be concealed. There is nothing done in secret. The great open eye of God is ever upon us, and "He that formed the eye shall He not see?"—The Standard.

#### AT THE GATES OF THE DAWN.

The valley of Achor stands for defeat. Down the long path the terrified fugitives had fled, bearing to Joshua the story of failure. Ai was only a small city, yet its warriors had put the army of Israel to flight. The blood of the invader had watered the short grass cropped by the sheep, and the lonely shepherds had rejoiced when they realized that a check had been placed on the advance of their dreaded foe. But the hearts of the people of God had melted and become as water, and Joshua had rent his clothes and fallen to the earth upon his face.

Is there a single life without its valley of Achor? Is there one of us who have not gone up against temptation which in the distance appeared quite insignificant, but it has proved to be more than a match for all the resolutions with which we had braced ourselves to meet it? And has not the sense of our inability to withstand certain forms of temptation been borne in upon us by bitter experiences, which have cast us down on our faces to the ground?

The book of Joshua tells how that defeat wrought good. The disaster led to the searching out of Achan, and the cutting away of the gangrene, which, otherwise, would have eaten out the heart of Israel. It led to humiliation, self-examination, prayer and faith, and so at last to victory. As Achan and his confederates lay beneath the cairn of stones at the foot of the pass, and as Israel pressed up, leaving the sad monument behind, it seemed to the inspired imagination of a Hosea as though a door of hope suddenly sprung open in the side of the cliff, and they passed out into assured victory—much as it is with the traveller who, through the Mont Cenis tunnel, emerges from the precipitous mountain cliffs of Switzerland, into the sunny plains of Italy.

May we not say as much of our defeats? Certainly it would have been better had they never cast their shadows on our past; but as they have occurred they have not been without their lessons of priceless

value. Each valley of Achor has had its door of hope. Where sin has abounded, grace has much more abounded. Sin has reigned unto death, but the grace of God has reigned unto eternal life. Through our sins we have learned, as never before, to appreciate our forgiveness. We have been taught our own weakness, and led to magnify the grace which has been made perfect in weakness. We can never forget the cairns of stones, the memorials of sins which, though forgiven and put away, have left scars upon our hearts; but, with our back toward them, we stand at doorways which look out on landscapes bathed in the seven-fold light of heaven.

And out of this sad experience will come the song, "She shall sing as in the days of her youth." You say that you can never sing again, that the spring and gladness of your life are gone forever, the flowers all withered, the joy-notes broken in discord, the harp-strings jangled. You insist that you must go mourning all your days, and that life will only bring added grief. But God says that you shall sing.

In the days of Israel's youth she sang her great songs on the banks of the Red Sea. Those notes seem to still hover over the outspread waters and among those low-lying hills: "Sing ye to the Lord for He has triumphed gloriously; the Lord is a man of war, the Lord is his name." Those victorious notes were yours also once. It seems long ago, does it? Be it so, but you shall sing again as in the days of your youth. God waits to give you a new revelation of His, to attract you into His tenderest fellowship and friendship, to make a fence around you which will prevent you following your old paths, to lift you into the life of victory and satisfaction. And when all these things come to pass (and they may begin today as you return to Him), you will find that He has put a new song into your mouth.—F. B. Meyer, The Baptist Times and Freeman.

#### LIVING ADVERTISEMENT

Glow of Health Speaks for Postum.

It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in a very bad condition," writes a Tenn. lady, "I suffered from indigestion, nervousness and insomnia.

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth.

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first, but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything.

"When I began to use Postum I weighed only 117 pounds. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my recovery of good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum. I am glad to be the means of inducing my many friends to use Postum, too."

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

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

#### THE ALABAMA BAPTIST

A Journal of human interest that ought to be in every Baptist home in Alabama. Two Dollars to January 1, 1910.



## THE ALABAMA BAPTIST

### THE ALABAMA BAPTIST STATE CONVENTION.

By W. B. C.

Beginning at the October day of 1823, when twenty ardent Baptists of the state assembled at Salem church near Greensboro, at the call of Rev. J. A. Randallson, of Louisiana, to inaugurate the first State Convention, Dr. Crumpton followed the history of the association which was organized at the Salem convention to the present day.

He told of its start, with Charles Crow as president, when fifteen missionaries were selected to spread religion through Alabama. The state, then but four years old, was little more than an aboriginal wild. But the missionaries rode and visited and preached, and the doctrine was spread. Antagonism to the field workers rose within the church, hindering the work, but the missionaries persisted and laid the foundation for the great church of today. And all this in the face of other difficulties of which the paper told: "The scattered condition of the inhabitants with no medium of communication except the slow, tedious process of writing letters, and the discordant elements among the Baptists, the scarcely less obstructive position of the passive ministry, and the leading members of many churches, who are better described by the apocalyptic figure of being neither cold nor hot."

The start of educational work by the convention, in endowing a professorship of mathematics and natural philosophy in Columbia College, Washington, D. C., was related in Dr. Crumpton's paper, and it was shown that this work has been continued since, with growth for every year.

#### Credit to Missionaries.

The paper gave the credit for the conversion of the country districts of the state to the zealous work of the Baptist and Methodist missionaries, saying: "About this time the Methodists began to make their presence felt in many parts of the state. If the country people then were mainly dependent on the Baptists and Methodists for preaching, and they were, it holds good to this day. But for these two denominations, which began in Alabama in the same year, the country districts would be a waste, howling wilderness, spiritually."

Through the days when the convention dallied and weakened, when in 1833 but four Baptists of the entire state attended the session at Grant's Beach church to the time of its rejuvenation in 1834, and beyond, when all united for harmonious work, Dr. Crumpton's paper followed. In 1836, he says, there were 368 churches, 174 ordained and 38 licensed ministers, and a total membership of 16,667 for the church in Alabama, a remarkable record for the short time of work.

In 1860, says the paper, the Baptists, meeting in Tuskegee, began the talk of war, declaring that "Basil Manly, Sr., a man of the widest influence in the state, presented a paper as a declaration of sentiment, which probably had more to do with the secession of Alabama from the Union than anything else. And with the war, all work of the convention began to tumble to ruins."

After the war, the work was taken up anew, amid the horror and poverty of reconstruction, the Baptist cause gradually growing, through the heroic struggles of its workers, to the prosperous status of today.

#### Work for Negroes.

Charles W. Hare, of Tuskegee, read a paper on "Our Work Among the Negroes."

The speaker glorified the kindly, considerate, religious care of the old masters and mistresses for their slaves, the slaves being members of the white churches.

It was noted that not only did the negroes hear the same sermons at associations and churches as did the whites but the best preachers at associations were frequently assigned to preach to the negroes.

The law said forbidding the teaching of a slave to read, is unjust; but that does not excuse from giving every religious advantage.

The speaker quoted further from Holcombe's history showing the ability of some of the negro preachers, and taking up negro Baptist churches as existing probably prior to 1835 illustrating the lively interest the white people took in the spiritual welfare of the negroes.

The calling in of servants around the family hearthstone especially when the white preachers came around the homes of the white Baptists.

The pastor took lively interest in preaching to the negroes, and despite the fear by some that negroes might outnumber the whites and take possession of the church property; the white people helped them to build separate churches.

Even distinguished preachers sat in the pulpit with negro preachers.

"Duties of Christian masters to their slaves," was a question for which a prize was offered by the State Convention for the best essay, and forty papers were written on the theme.

Practical piety among the slaves was evidenced and the white preachers and members found strength in the Christian character of Christian slaves. To this is perhaps attributable the devotion of the slaves to the families of the soldiers of the Confederacy when the men were in the field. Notwithstanding the frictions of reconstruction times, the disposition to retain the negroes in the white churches was shown by the whites and interest has been manifested in matters of negro education as well.

#### Halbert on Indians.

Prof. H. S. Halbert, who read a paper on work among the Indians, is a native of Alabama and of Baptist ancestry. He is a kinsman of the late Dr. Joshua Hill Foster of Tuscaloosa. He is a veteran of the war of secession and has spent most of his life in teaching. For several years he was a professor in Baylor University in Waco, Texas, but later he became a teacher among the Choctaw Indians in Mississippi. For sixteen years he labored among them and acquired great proficiency in their language. He is the author of many books of an historic character, and has in manuscript an elaborate history of the Choctaw Indians. He is a genuine antiquarian and archaologist. The preparation of the paper assigned him has not only been with him a labor of love, but has been inspired by a real enthusiasm for the preservation of the facts connected with the effort of Alabama Baptists to evangelize our red brother. It might be proper in this connection to say that while teaching among the Indians, he aided in building several churches for their use. He taught them to read and to write in their own language and inspired them to ideals of life based upon the principles of Christianity.

#### Interesting Things.

Among other things Prof. Halbert in the introduction of his paper corrected the impression that Indian life is always associated with scenes of cruelty, war and bloodshed, and pays tribute to the labors of such men as Elliot, the Mayhews of Brainard and the Moravians as bringing about a modification of Indian savagery.

Their work was done in the north and east, save a short lived Moravian school among the Creeks in 1735.

The revolutionary war was subversive of mission operations, though Washington urged something to be done by way of obtaining stipulations from the Creeks, Cherokees, Chickasaws and Choctaws for certain missionaries in the South to reside in their midst.

This action of Washington possibly revived missionary spirit and shaped missionary effort during the early years of the 19th century.

The Moravians entered the field first in 1801 in northwest Georgia among the Cherokees. The Presbyterians established a school among the same people in east Tennessee.

Coeval with Presbyterian effort was Baptist agitation in Georgia but the war with Great Britain in 1812, caused a bloody struggle between the Creeks and American with an alliance between the other

tribes and the Americans, which stopped the projected mission among the Creeks.

President Monroe's administration of 1815, brought an era of good feeling and the Christian world renewed missionary efforts establishing a number of missions.

#### Among Creeks.

Two efforts among the Creeks were made in 1817 among the Creeks in Alabama. Thomas Mercer and Benjamin Davis were sent by the Mississippi Baptist association to visit the Creek Indians to arrange for establishment of schools. But the death of Mr. Mercer when on the way stopped the work.

With varying features of success and failure efforts were tentatively put forth.

In 1818 the Creeks asked for schools and offered to support them.

The Mississippi association in 1818 receiving a communication from the Baptist revision society of Kentucky, relative to plans for Indian work, concurred in the views of the board that a memorial be sent to congress about the deplorable condition of the Indians. This memorial likely had some influence; for in 1819 an act was passed to promote the civilization of the Indians and \$10,000 annually was appropriated for this purpose, to be used in co-operation with the work of benevolent associations, or of individuals.

The plan was defined by the secretary of war in a communication to those establishing schools among the Indians.

As a result of this government encouragement and the action of the Creek chiefs, the Ocmulgee association in 1819, determined to engage in "the work of reform" and deputized the Rev. Francis Flournoy to act as the agent among the Creeks, and to secure from them a site for a school.

This was the beginning of the genuine fruitage of Indian missions among Alabama Indians. Mr. Flournoy was appointed eventually by the Baptist general convention at Philadelphia for the work.

Lee Compere, the founder of the First Baptist church of Montgomery, took up the work and carried it forward efficiently, and with Mr. Flournoy laid the foundation of the success achieved in Baptist Indian missions.

#### Mr. Willingham's Address.

Mr. Willingham, of Wetumpka, secretary of the state board of examiners and a prominent Baptist, read an excellent paper on "The Baptists and General Education in the State."

After mentioning several prominent educators of the state who were of the Baptist denomination, Mr. Willingham concluded with the following:

"The state established the department of public education in the year 1854. For the purpose of bringing order out of chaos and of establishing a system of public schools throughout the state, the legislature selected a Baptist, William F. Perry, as the first superintendent of education. How well his work was done is shown by the fact that the system he established continued with only slight changes for a period of more than forty years.

"Since 1854 when the department was established and so well organized by Mr. Perry, several other Baptists have been elected to the office of state superintendent of education. They were John B. Taylor, John M. McKelroy, John C. Harris and John W. Abercrombie—a distinguished quartette of "Johns" and each of them gave life and inspiration to the cause of education in Alabama.

"In the growth and development of the Girls' Industrial school, of our normal schools, district agricultural schools and of the county high schools, the Baptists have furnished a large per centage of the officials and a larger percentage of the student bodies.

"The Governor of a state is likewise an important factor in its educational development. The Baptist Governors were John Gill Shorter, Thomas H. Watts, Rufus W. Cobb, William D. Jelks and R. M. Cunningham. Each of these men contributed in a full measure to the educational uplift of the state.



## THE ALABAMA BAPTIST

"No review of public education in Alabama will ever be complete without a more or less extended reference to the great work done by that distinguished Baptist who has already been awarded one of Alabama's two places in Statuary Hall in the national capitol, Dr. J. L. M. Curry. In promoting the cause of public education in our state and in the South no man's name deserves to be written before that of Jabez L. M. Curry. Time has allowed me to point out only a very few of the many Baptists whose names are made illustrious in the development and in the maintenance of the state's educational system.

"While we have 'pointed with pride' to this paper to some of our brethren whose names are linked with the educational growth of the state's history, let no one conclude that we as a people are place hunters, or that we prefer always to lead while others follow. In the general election two years ago ten places were filled in the executive department at the state capitol. To only one of them was a Baptist elected. Our people work just as loyally in the trenches as when commanding on horseback.

"We believe most emphatically in the complete separation of church and state. And in order to maintain this view of complete separation we shall insist on allowing no one denomination—not even our own—to dominate and control any one department of state for a period which may appear unduly long.

"In promoting the cause of education in this state during the past century, a greater tribute is due to one other class of our people than to all those whose names have been given a place in this paper. I refer to that noble band of men and women who have kept bright the fires of learning while they taught in the rural schools and in the village schools—that innumerable host of Baptist teachers who have spent their lives with little reward except the gratitude of the generation who lived after them. The unknown and the unnamed country teacher deserves a place in our memories along with that of the unknown Confederate dead.

"In concluding these remarks let us hold in grateful memory the thousands of our own people who toiled and struggled and sacrificed that their children and their children's children might be given opportunities for culture of both mind and heart; and let us reconsecrate ourselves to the duties of the hour in providing ample means of education for all the people. With the opportunities developed through these one hundred years come responsibilities increased a thousand fold. That the Baptists will measure up to their full requirement of duty in promoting the world's educational progress, the history of the past 100 years is ample guarantee."

### Dr. B. D. Gray.

Dr. B. D. Gray, corresponding secretary of the home mission board, Southern Baptist Convention, Atlanta, spoke of "Alabama Baptists and the Great Commission."

The 170,000 white Baptists of Alabama are brought in this theme face to face with the great commission: The question is how shall we handle the proposition?

Alabama was the first home of the Southern Confederacy and of the Home Mission Board—the second biggest thing in the country.

The commission of the seventy sent out by Christ without script and purse was set aside by a second commission—the one Alabama Baptists now face.

The early disciples did not appreciate its intent and scope. They knew not what "the world" meant. Peter and Paul both at first misconceived it.

Paul's journeys all told were but a day's long journey as things are with us now.

Witnessing for Christ is the essence of the commission. It is not sufficient to proclaim the truth. The gospel must not only be preached to but preached into people.

Dr. Gray dealt with errors of interpretation and practice here. Nothing short of absolute conquest is meant by the commission.

This demands all the culture possible. One hundred thousand dollars endowment for the denomination schools of the state within the next ten years should be raised. This is the line of the commission.

One hundred and seventy thousand Alabama Baptists, each of whom are under this commission—what will they do with it?

Alabama's population is ever changing. Foreigners are coming in in large numbers. In North Alabama Saturday evening people speaking more foreign tongues than were spoke at Pentecost, will be paid off by industrial establishments.

Men speaking French, German, Spanish, Swedish, Bohemian—what not, should be preparing to preach the gospel to them.

Other illustrations of the same thought in Alabama and elsewhere in the United States were given.

### Education at Howard.

Dr. Sampey ran back to the early work for ministerial education, which began in 1833, when the convention gave \$43.25 towards this cause. He told of the opening of the school for manual labor at Greensboro in 1835, and its subsequent closing and the sale of the property. An account of the establishment of Howard College at Marion in 1847, when the school was called The Howard Literary and Classical Schools" was also given.

In 1843, with a fund of \$25,000 authorized to be raised, a chair of theology was established at Howard College, and in 1856 the fund had been increased to \$126,000. Jerry H. Brown, of Sumter county, a very rich layman, contributed \$25,000 for the support of a professor of theology at Howard, supported twelve preachers and later on sixteen preachers, out of his own purse. In 1860 the fund for ministerial education had grown to \$279,560, but this, like most other values off the South, was wiped out by the war.

Shortly after the war, said Mr. Sampey, Dr. J. L. M. Curry, the noted publicist, diplomat and preacher, was elected to the presidency of Howard, and through his energetic work the school was again started on the pathway of prosperity despite the fact that the resources of the country had been greatly depleted by the civil war. While it is now doing what the members of the organization consider a good work, it is a fact that the support of the institution is nothing like it should be to meet all requirements. This feature was strongly brought out by Dr. Sampey.

Of the fifty-two ministerial students at the Howard college this year, only seventeen pay their own way, twelve preach regularly for assistance in meeting college expenses and thirty-five are unable to contribute any amount whatever towards defraying expenses. Five were turned away at the beginning of the session, there being no provision to take care of them, and fifteen more are known to desire admission, but can not be received.

In reciting the history of the Theological seminary at Louisville, Dr. Sampey sketched over the time from its organization in 1859 to the present time. In 1867 the Alabama Baptists began support by the appropriation of \$1,800 annually towards the expenses of the seminary. In 1907 there were fifty-nine Alabama ministerial students at the seminary, and in 1908 there were fifty-two, an of them paying their expenses. Quite a number of others from the state were given assistance in the matter of securing a ministerial education.

Since the establishment of the seminary 225 Alabama students have been graduated from the institution. Mississippi is now raising \$42,000 to be added to the endowment fund of the seminary, and President Mullins hopes to secure \$50,000 for the same cause from Alabama Baptists. It is also urged by the officers of the seminary that a chair of English Bible study be established by the Alabama Baptists at Howard college.

The right of way being given to the Centennial Celebration, a number of news items and several articles were crowded out. They will appear next week.

Rev. Wm. Blackwelder's paper was on "The Pioneer Preachers of South Alabama." He dealt with the early life of the church in South Alabama, giving names and statistics which were highly interesting and instructive.

William Cochran is said to have been the first Baptist preacher who preached in South Alabama. With him was mentioned Courtney, who labored with him. McGhee, Alex Travis, John Ellis, Peter Hawthorne, J. Anderson, Hezekiah Yurus were mentioned as pioneers.

"Club Axe Davis" (Louis C. Davis), was given special mention as the "Sam Jones" of his time. A revolutionary soldier, he came to Alabama and for forty years clubbed the people and the church. James McLeMore established Elam church, the first church in Montgomery county.

Lee Compere and Sayles Bradshaw were spoken of as the founders of the first church of Montgomery.

R. L. Daniel was specially devoted to the Indians in his work. Joel Sims, John C. McWhort, Middleton Brooks were cherished in southeast Alabama. Parker Smith, William H. Hendon, William Dorsey, the author of Dorsey's Choice; Wm. Flowers, and many others of ability and distinction in some way were mentioned.

These men, many of them, were scholars, but they were direct preachers striking at the root of things, preaching Christ, not about Christ—religion, not about religion.

President R. G. Patrick of the Judson, at Marion, stated to the large audience present that owing to the lack of time, he would not read his manuscript which he had prepared for the occasion, but would ask permission to print it. Dr. Patrick spoke for some minutes upon the general outline of the work accomplished at the Judson since its foundation, of the high ideals which had gradually been instilled in the minds of the pupils at the Judson even before they came to matriculating.

Briefly he outlined the future program of the institution with regard to having a thousand students before many years had passed and that this number may be accommodated, \$500,000 was needed for the erection of dormitories and other buildings. Dr. Patrick expressed the utmost confidence in this future growth of the institution of which he is president, when he smilingly announced that he expected no trouble in carrying out the plans in mind in the course of time allotted.

"Baptist Evangelism" was discussed by Rev. W. D. Hubbard, of Birmingham, who spoke of the self-sacrifices of the early evangelists of the convention. Not educated in the schools were they, but students of one book, and masters in its use. It is no wonder their success with the stupendous force of their intense earnestness and devotion.

Mr. Hubbard discussed: 1. The evangelist. 2. His message—the Evangel; and 3. The Evangelism.

"What are our duties?" the speaker queried, "with this lofty devotion and achievement of the pioneers in the work before us?"

"Baptist Journalism in Alabama," prepared by T. J. Murfee, of Tuscaloosa, was read by H. O. Murfee, of Marion, a son of its author. It dealt with the work of the church papers, their influence in sections remote from churches and their value in keeping all in close touch with the general work. It mentioned several of the early pioneers in the department of the great work, and was well received.

"Our Baptist Historians," a paper by Rev. A. G. Moseley was unusually interesting. He paid a great tribute to the men who had kept and compiled records of the work of the church and its workers and read excerpts from their works.

"By these records," said Mr. Moseley, "have we been able to shape our course, steering clear of rough water and ever having before us the example of our illustrious predecessors."



## THE ALABAMA BAPTIST

### MONROEVILLE, ALA.

My dear Mrs. Hamilton: The children were delighted to see the program in the Baptist. It was interesting to note the pleased expression on all faces when I told them about it.

We have \$5.00 to send soon to State Missions, for the Huntsville church you know. We have gotten the five subscribers and since then I have had one of the pictures given me, but will get the one for the Band and frame it so they will appreciate it the more.

As you suggested I had some boys to tell the reports from the different foreign doctors—two knew their's verbatim—they have thoroughly enjoyed medical missions I think. One little girl consented to play one song for the meeting yesterday. I shall soon have one of them to consent to be organist. They gladly gave enough yesterday afternoon to buy the 1 1/2 dozen song books, they are anxious for them.

I am planning to have an open meeting second Sunday—invite children, parents specially, and of course take a collection.

With a heart full of love for you and an earnest daily prayer for your daily strength and renewed daily consecration. I am your loving friend,

MRS. B. B. FINKLEA.

### GREENVILLE, ALA.

Dear Mrs. Hamilton: The Sunbeams wish to thank you for the gold certificate. They appreciate it very much and I think it will encourage them in their work.

They have been suspended some time and just reorganized two weeks ago. They are trying to raise \$5.00 for the Georgiana church. As soon as they raise this amount they expect to start raising funds for the Cuba church; and will you please send us fifty mite boxes. We have found the mite box plan a very successful one.

I hope that the Sunbeams will be able to build the church in Cuba and I believe they can with a little hard work. If they can build it, I know that all the Sunbeams will be proud to say "that they built it." I am yours sincerely,

GENIE POWELL, Cor. Sec.

### WOODLAWN, ALA.

Dear Mrs. Hamilton: We promised to tell you about our election of Sunbeam officers. Earl Ralls was elected president; Cecil Kilpatrick, vice-president; Margaret Alexander, secretary; Margaret Nall, treasurer; Maudaline Williams, organist.

Our leader gave out the little mite boxes you sent us. Clara Mae DeLongy got 53 cents in hers so she will be our next treasurer. It was so warm last Sunday that we met under the Baraca shed. We like it out of doors because it is so cool but some of the children didn't behave as well as they do in the church. They don't behave very well anywhere, the girls do better than the boys Mrs. Camp says. I wish you could tell us what to do with them. Margaret Alexander, the secretary, is going away for several weeks and I am to take her place.

We want you to come to see us again and bring your dolls. We have heard of them but have never seen them. Yours sincerely,

HAZEL NEWMAN, Secretary Pro Tem.

### NICHOLSVILLE, ALA.

Dear Mrs. Hamilton: You will find enclosed the balance due on our ten (\$10.00) dollar pledge for missions, three (\$3.00) dollars, which we promised to pay a great while ago, but pardon us for delaying so long.

The Sunbeams are progressing nicely through the influence of Mrs. Green and Mrs. Day.

We have about 25 on roll now. We are having word pictures and recitations and are training the boys and girls to love the glorious work of God.

We often think of you, wishing that you would come

## WOMAN'S WORK

### State Executive Board.

President—Mrs. Charles A. Stakely.

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

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

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

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

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

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

and stay with us a day or two. May you have success in what ever you do and where ever you go. I remain your Sunbeam.

ERBY NICHOLS.

### FLORALA, ALA.

Dear Mrs. Hamilton: Your communication reached us several days ago. My Sunbeams wish me to write you that they will be delighted to contribute ten dollars to the building of the Sunbeam Chapel. We have on hand enough money to make immediate payment for two quarters and hope to make full payment for the year by October.

Please send us some of your Star cards, and any other aids you may have. My little Sunbeams are enthusiastic little workers. They wish to have at the earliest possible date, a pretty, interesting, entertainment to which the public will be invited.

If it is not asking too much of you, please send us at once a suitable program. I wish you could have been with us at our meeting last Sunday, one of my four-year old girls sang as a solo the little song "Jewels," she sang every verse of it without making a mistake. Can you suggest a pretty little motion song for our entertainment? I hope to hear from you very soon.

My Sunbeams join me in sending love to you, and best wishes for the Sunbeam Chapels.

MRS. W. C. WHITT.

### THOMASTON, ALA.

My dear Mrs. Hamilton: We thank you so much for the beautiful certificate—the children were so proud, several exclaimed, "Let's frame it and hang it up right here," pointing to the wall above the organ in our church. I gave the plank cards—one to the boys and one to the girls—and they have collected about two dollars I believe. We are going to work for one of the Sunbeam Chapels. Yours sincerely,

MRS. GEO. G. CUNNINGHAM.

### QUINTON, ALA.

Dear Mrs. Hamilton: I will drop you a few lines to let you know how the Sunbeam Band is getting along just now. We have 57 on roll but the saddest event is our leader is going away.

I will send you the piece I read today, "The Better Part."

We received our fish and mite boxes. I have four fish and my sister has two.

WILLIE BROOM, Secretary.

### CUBA, ALA.

My dear Mrs. Hamilton: I have been wanting to write you and tell you of our Sunbeam sock party. We sent out the little socks to be brought in with as many pennies as they were years old. Served cake and cream to all that came. Had a lovely time and

realized \$3.75. We expect to send in next week \$5.00 for Canton. Please tell me how many Bands we have in our state. If I ever knew I have forgotten. The boys' leader got sick and we tried to unite the societies but could not succeed. The Sunbeams are doing nicely. All send love to you. We hope to do more this year than last, are going to do our best. Your friend.

MATTIE STALLWORTH.

### AUBURN, ALA.

Dear Mrs. Hamilton: Last Saturday afternoon our Band had a Birthday Party at my home. Here is a copy of our invitation:

To-morrow afternoon at three o'clock,  
There'll be good things to eat in stock,  
At Mrs. Clements' home.  
You all are asked to come  
And bring as many cents as years you're old—  
The good 'twill do can ne'er be told;  
'Twill help the Auburn Baptist Sunbeam Band  
To shed its rays in home and foreign land.

About thirty children, all small, some very small, responded to our invitation. We realized three dollars and sixty-three cents, which I am sending with what we already had in treasury to Mrs. Malone—five dollars in all—to be divided equally between the two Sunbeam Chapels at Cardenas and Canton. Yours in Christian love.

MRS. W. K. CLEMENTS.

### SHEFFIELD, ALA.

Dear Mrs. Hamilton: As you always seemed kindly interested in our Sunbeam Band here, I thought you would be glad to know what we are doing. We have an enrollment of 42 members. It would do your heart good to hear them respond to the roll call each with a verse of scripture. This year each Sunbeam has pledged himself to raise ten dollars, so you see we are not idle. When we received your letter asking us to give ten dollars on the chapels, or mission schools, we were so deeply in this other work that we could not do much, but we will try to send a little every once and a while. Today I will send you fifty (50) cents, and prayers from our dear little Sunbeams that you will have success in all of your undertakings.

Please excuse haste and pray for our Band. They all send love. Write to us often. Your loving

MYRTLE LITTLE.

### MOBILE, ALA.

My dear Mrs. Hamilton: Our Sunbeams here have rallied and from this on I think you will have a regular hearing from them. Wish you could have been present with us last Sunday. Know you would have enjoyed looking into the bright faces of twenty-six dear boys and girls as they manifested their earnest desire to put into our meetings renewed energy. All seemed anxious to get in line with the regulars of our Sunbeams, as I told them of the effort going to be made to enlist the great number of children during this month. All expressed a burning desire to take part in this work too. I told them about a boy's prayer meeting in Corea I had just read about; when I had finished a bright, ten-year-old boy sprang to his feet and said: "Why can't we have a Sunbeam prayer meeting?" We will meet tomorrow, Saturday afternoon in the home of our secretary to sew. We hope soon to be able to sell some of the work which we will begin to make on tomorrow. Your sister in Christ,

MRS. GEO. W. McRAE.

### FLOMATON, ALA.

Dear Mrs. Hamilton: I received your kind letter and also the literature several days ago and appreciate them so much. I think the mission field is fine. I read your letter to the Sunbeams asking them to pledge \$10.00 for the two chapels, and they were de-



## THE ALABAMA BAPTIST

lighted with the idea of helping to build two chapels, and want to send their money in every quarter and win a gold star certificate. Your friend.

MRS. E. FARRIS.

My Dear Sunbeams:

Do you know Christmas is coming? I know you are laughing at my asking you that question, but here is a serious thought: Are you beginning to collect your pennies in for Christmas offering? You know we are to raise \$1,000 this year for the chapels in Cuba and China and unless we work real hard we shall not do it. We are to work for the Canton chapel this Christmas. Do you know that the shed the Chinese women and children were worshipping under until you should send the money to build the chapel with, was swept away in the tornado that passed over Canton this autumn? Our dear missionaries came near losing their precious lives. They lost everything in their houses. Are you not sorry about it all? Let's begin right now to lay up pennies for the Christmas gift for China. Lovingly your friend,

MRS. HAMILTON.

### FROM FOSTERS.

According to reports sent in to the Alabama Baptist from all over the state the Lord has done great things for His people, and I praise Him for it.

Now I want to tell you what He has done for us, as our meetings have all closed on my field.

The 4th Sunday in July I went to Forest (Pickens county) and conducted a few days meeting there. We have some good consecrated Christian workers in that church, so did not have any ministerial help at all. The church said you do the preaching and we will sing and pray and talk, so they did, and as a result there were added to our number 12 precious souls, 10 by baptism, 2 by letter.

Beulah (Green county) next. I preached Saturday, Sunday and Monday at 11 o'clock. Bro. Wallace Wear, from West End, Birmingham, came and preached for us Monday night and twice a day until Friday. The meeting closed Saturday at 11 o'clock, after baptizing six, restoring two and celebrating the Lord's Supper. Though the ingathering was not what we expected, yet it was a great meeting.

Bro. Wear captured the attention of our people to begin with and held the same to the close. His plain, practical way of expressing his thoughts is, indeed, unique, and I have never heard the gospel story told in a more plain and yet impressive manner in my life.

To New Hope (Tuscaloosa county) next, where Bro. Wear did all the preaching from Sunday till Friday night. There were only 3 additions, 2 for baptism and 1 by letter, and yet, had there been no additions, this was one of the greatest meetings in the history of the church in some respects. Again Bro. Wear showed us our duty as church members, parents and citizens. His short stay will long be remembered by all of us, and we want him to come again.

Next to the historic Grant's Creek church, where Bro. D. W. Morgan, of North Birmingham, met me and did all the preaching from the 3d Sunday to 4th Sunday night, and as to the results of this meeting eternity alone can reveal.

It rained nearly every day throughout the meeting. I have never seen

anything like it before. The folks found out that Bro. Morgan was still preaching and they came, rain or shine, to hear him. Some of them lived eight and ten miles away. While the lightning flashed and the thunders rolled, God was appealing to sinners through His servant from the pulpit in louder tones and the way was pointed out so plain that many there were that found it.

Bro. Morgan told us of all our meanness and yet we didn't get mad with him but love him the more for it because he told the truth. The visible results were 28 additions to the church, 19 by experience, 9 by letter and the church greatly revived.

A few days after our meeting closed I was invited to preach at Bro. White's residence, about 5 miles from the church. He, being a member of the M. E. church, was not satisfied with his baptism, and on account of an eating cancer in his ear, felt like he could not live much longer, and wanted to be baptized and received into the church before he died. So I went and preached on "Obedience," opened the door of the church to receive Bro. White, and to our surprise six came forward and asked for membership, five for baptism, 1 by letter. Four of them were baptized and received into full fellowship of the church that evening away down there on the banks of the creek.

"To God be the glory! I am only a sinner saved by grace."

A. R. LOFTIN.

### THE FIRST CHURCH.

By Rev. J. T. Mann, of Fitzgerald, Ga. According to its author, is a book of facts hitherto undiscovered about the origin of the church of Christ.

It is a life-time study as to "What is the Church According to Christ?" It begins with Christ its first member "before the foundation of the world" and ends where other histories of Baptist churches begin.

It tells when and where the church was organized and gives the names of charter members!

"What is a Baptist Church"—is thoroughly answered from the New Testament. 250 pages in cloth. By mail \$1.25. Foote & Davies Company, Printers, Atlanta, Ga.

### "THE CLOUD OF WITNESSES."

The Cloud of Witnesses and Other Sermons, by Rev. J. B. Hawthorne, D. D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

The past generation of Baptists has included no preacher superior to the author of this volume of sermons. Indeed, the author is one of the present generation, although he insists on referring to himself rather in the past tense.

Dr. Hawthorne has a remarkable command of the English language. His style is as clear as crystal. There is not a weak sentence in the book. These sermons exhibit clear thought, careful exegesis and intense vigor of thought, feeling and expression. The first sermon in the book, "The Cloud of Witnesses," is one of the most remarkable we have read.

Dr. Hawthorne's career has been a knightly one. He has advocated every cause of righteousness; he has never wavered in his devotion to the highest ideals; he has been undaunted in his courage and

marvelously skillful and magnetic in his presentation of great truths to his generation. No wonder young men have been so enthusiastic over him and have loved to hover in his shadow. As one reads these pages, he feels the propulsion of a great character and the urgency of an earnest soul. Dr. Hawthorne possesses in an eminent degree the temperament and the gifts of an orator. Indeed, there is no living man whom we could name who equals him in these respects. There are men who have gifts of rhetoric, but sometimes their rhetoric runs away with them. There are men who have reasoning powers of a high order, but they may not possess vividness of imagination and feeling to set their logic on fire. There are men with feeling, men who move one profoundly to tears, but who do not always carry weight of thought in combination with feeling. Here we have a man who combines the power of argument, skill in the use of rhetoric, vivid imagination and intense feeling and high literary skill in a unity which is as attractive as it is rare. Every preacher in the United States should have a copy of this book.—E. Y. Mullins in Review and Expositor.

### OUR SOUTHERN QUINTETTE AND OTHER POEMS.

By John Leonidas Rosser.

In the foreword to his "Poems" Mr. John Leonidas Rosser relates how, one bright day, when he was a boy in college, he read "Enoch Arden," and how, "fascinated by its beauty," he says, "and touched by its pathos, I have ever since loved the beautiful in literature both in thought and form." For the first time the boy saw poetry as a new and wondrous thing, and he began to dream of the time when, perhaps, he too might write verse, "the music of thought conveyed to us in the music of language."

That time has come, and the college boy, a man now, doing his work in the world of men, has written down some of his dreams of beauty, and gives to the world his first volume of published verse, "Poems."

Mr. Rosser is a Southerner, a native of the Old Dominion, and he gives the place of honor in his book to a group of five related poems. "Our Southern Quintette" is an appreciative tribute to five great Southern poets, Poe, Lanier, Hayne, Timrod and Abram J. Ryan—"Father Ryan." In these tributes Mr. Rosser reveals a deep love for these poets and their art and his lines are graceful and sincere. Of Hayne, he says:

"Yet when to light by slow degree,  
The truth hath grown, and Time  
thy name  
Shall justly view, with fairer fame  
The long result shall laurel thee."

Both in theme and form Mr. Rosser's work is well diversified. He writes of his fellow poets, of the memories that throng about one in the twilight, of the hopes and fears of love, and of the beauties and marvels of nature, classifying his work under three heads—"Miscellaneous Lyrics," "Lyrics of Love" and "Lyrics of Nature."

It is a book to pick up "between whiles," to lighten the cares of the day, and to make more delightful the twilight hours, those hours when the poet's words are most dear and most fitting. 12mo, cloth; handsome letter-

press and binding. Price, postpaid, \$1.25. The Neale Publishing Company, Flatiron Building, New York and 431 Eleventh Street, Washington.

### GOOD CITIZENSHIP.

Mr. Cleveland's "Good Citizenship" is a little masterpiece. It is a book that ought to be read and re-read by every boy of high school age from Maine to California. It is, in effect, a primer of patriotism, potent for untold good in fostering an intelligent and unselfish love of country.

Theoretically, most of us are patriotic enough on election day. We vote for candidates we believe to be honest; on the fourth of July we burn firecrackers and eat big dinners—and let it go at that. We believe so implicitly in the splendid destiny of our nation that we quite forget to do our share toward making that destiny come to pass. Patriotism and good citizenship, Mr. Cleveland points out, are not virtues to be exercised once or twice a year, but duties to be practiced daily from New Year's day to New Year's eve. They are not alone the duties of the great and powerful, but debts that are owed with equal certitude by the humblest and by the most obscure. Cloth, 50 cents, postpaid, by the publishers, Henry Altemus Company, Philadelphia.

Rev. J. R. Kramer, of Bradford, Pa., has wired his acceptance of the call to the pastorate of the First Baptist church of Spokane, and intimates he will come as soon as possible. As soon as the date of his coming is definitely known, preparations will be made to receive him and to hold special services in honor of his accession to the pastorate. Although Mr. Kramer has never been in Spokane he is known to many members of the congregation. He is spoken of as a minister of ability, an eloquent speaker as well as a strong executive. He succeeds Rev. Dr. Oliver W. Van Osdell.

Please change my paper from Alabama City to Rockford, Ala. I have accepted Rockford, Shiloh and Kellyton churches and will live in Rockford. Yours fraternally—Chas. H. German.



## THE ALABAMA BAPTIST

### JOURNALISM OF THE BAPTIST DENOMINATION IN ALABAMA.

By James T. Murfee.

When Dr. C. A. Stakeley, chairman of the centennial committee, wrote me that I had been selected to prepare a paper on the work of the Baptist denomination in Alabama through journalism, I felt my unfitness for the task; but I finally accepted the honor of his invitation because of the kindness of the committee of my brethren and because I have personal knowledge of two important facts pertaining to the subject which have not yet been recorded.

On taking up the matter I have found that all I can do—and I trust all that needs to be done—is to go through the printed records and put in this one paper a chronological account of the facts, and from these deduce some conclusions for future guidance.

Supposing that the facts could be found in the minutes for the entire century, and supposing that Dr. B. F. Riley had made this investigation and recorded the results in his history of Alabama Baptists, I have spent three days in going through this history and in writing down what he doubtless found in the original records. To these facts I shall add under the proper dates, the two events of which I am now the only living witness.

Proceeding to the task assigned me, I begin with

#### The Convention Journals.

The first Baptist journal published in Alabama was "The Family Visitor." This publication was planned at the thirteenth annual session of the state convention, held at Fellowship Church in upper Wilcox county, and was begun Nov. 12, 1836. Rev. Geo. H. Head was designated by the convention as editor; but the paper was edited by Rev. John D. Williams and published in Wetumpka. About 1838 to 1840, he made a present of "The Family Visitor" to the state convention, and the paper was turned over to E. D. King and Milo P. Jewett who moved it to Marion and changed the name to "The Alabama Baptist." This was the second denominational paper.

R. S. Williams was the publisher and Rev. J. M. Watt the editor. In 1848 it passed into the hands of Rev. A. W. Cabaniss, and became the third journal of the denomination, under the name of "The Alabama Baptist Advocate."

In 1850 the organ of the Mississippi Baptists failed, and also the Western Recorder. The subscription books of these two papers were transferred to the Alabama Baptist Advocate which then became known as the Southwestern Baptist. The first issue was made from Marion July 13, 1850. This was the fourth journal of the Baptist denomination in Alabama.

In 1852 the Southwestern Baptist was sold to a stock company, moved to Montgomery, and placed under the editorial control of Rev. A. Williams and Rev. Daniel Henderson, the latter being pastor of the church at Tuskegee. In the same year the paper was moved from Montgomery to Tuskegee. Later the Southwestern Baptist was bought by the convention.

In 1855 the Southwestern Baptist ceased to exist, being merged into the Christian Index, at Atlanta, Georgia, and the denomination in Alabama was left without a paper for eight years. The Index, however, was taken by Alabamians, and thus served as a denominational medium.

During this period from 1855 to 1873, all denominational interests suffered so much from lack of a state organ that the subject was seriously considered by the Alabama delegates to the Southern Baptist Convention at Mobile in the spring of 1873; and when the state convention was held in Tuscaloosa, on the 7th of November of the same year, the subject that elicited the greatest interest was that of establishing a Baptist organ for the state.

As I was made chairman of the committee of the whole in which the subject was discussed, and as I am now the only living witness of the agreement made soon after the convention adjourned between the two distinguished brethren which resulted in their founding the present Alabama Baptist, the fifth

and last organ of our state convention, I shall now give my distinct recollection of what occurred in the convention, without contradicting the published records, and I shall in addition give the agreement on which the paper was founded by Rev. E. T. Winkler, pastor of Siloam Baptist church in Marion, and Dr. W. W. Wilkerson, the leading physician of the town and president of the board of trustees of Howard College.

First, of the events in the convention. As it was known that the convention would seriously consider re-establishing a state organ, Dr. J. S. Lawton and Col. D. E. Butler, editors and owners of the Christian Index, attended the convention, were given fraternal welcome and invited to seats on the floor, involving privilege to participate in all the deliberations.

For the consideration of this question the convention was resolved into a committee of the whole, and the subject of a state organ was discussed at great length and with much seriousness. In this discussion the editors and proprietors of the Index took a very active part. These interested parties contended that Alabama did not need a separate organ, that the patronage of Alabama Baptists would not sustain it if it were started and that it would require \$10,000 to establish a paper. The Alabama brethren, however, felt a deep sense of need for a state organ and full appreciation of its worth toward building up all the interests of the denomination. Many argued that the necessity was so great that some means must be found for publication even if great financial risk should be incurred. Knowing that financial disaster had formerly overtaken other Baptist enterprises of the kind in Alabama, many brethren hesitated to advocate risking \$10,000. After a prolonged discussion, a report of the committee of the whole was adopted to the effect, that any Alabama brother or company of brethren might publish an organ for the convention, but in no case was the convention to be responsible for furnishing any money or discharging any incurred debts. The convention adjourned with the general impression that the enterprise was financially too hazardous to be undertaken, however desirable it might be. But there were in the convention some wise, heroic, and devoted men who counted nothing lost if spent in the cause of Christ. Eminent among these were Rev. E. T. Winkler and Dr. W. W. Wilkerson. The former was a distinguished graduate of Brown University, an extraordinary master of thought and expression, and one of the most eloquent and scholarly orators of the Alabama pulpit. The latter was a noble example of the Christian physician and consecrated layman whose service to mankind the human historian can never chronicle. Sagacious in business, modest in manner of life, pious, disinterested and consecrated to the service of Christ and his fellow-men, William Washington Wilkerson has rendered innumerable services to the Baptist denomination; and the memory of these our people should not willingly let die. His service to Baptist journalism in this crisis is but one of his many good works.

After the close of the convention at Tuscaloosa, the delegates from Siloam Baptist church returned to Marion through the country in buggies. A party of four started in the morning with Jesse B. Lovelace and myself in front, and Rev. E. T. Winkler and W. W. Wilkerson following. When we stopped by the wayside for lunch, these two said to Lovelace and myself as they came up: "We have decided to found a paper for the denomination in Marion; Winkler will be the editor, and Wilkerson will furnish the capital of \$2,500, assuming all risks and waving any profits that may accrue." Accordingly after returning to Marion, Dr. W. W. Wilkerson advanced \$2,500 for the enterprise and Rev. E. T. Winkler became editor. Mr. D. G. Loyn a recent graduate of Howard College and now the distinguished professor of Syntetic languages in Harvard University, was selected as local editor and business manager. With such union of financial ability, business sagacity, and literary talent the new journal immediately won distinction. The masterful editorials by Rev. E. T. Winkler were

copied throughout the United States, and by his pen our people were enlisted as one soul in supporting all our denominational enterprises. The superb administration of the finances by Dr. W. W. Wilkerson soon repaid the \$2,500 advanced to start the paper, and insured it a permanent and adequate revenue. The paper was then presented to the convention by Dr. Wilkerson. The signal success of the paper was due also in no small degree to the able work of Mr. D. G. Loyn. His industry and diligence, his conscientious scholarship and love for learning which were displayed to marked degree at Howard College and on the work of the paper, have since made him the foremost Semetic scholar in America. Such were the auspices under which the Alabama Baptist, our present denominational paper, was begun. Its distinguished services to the denomination are known to all. Here ends my personal narrative of the circumstances connected with the founding of the paper.

Returning to the aforementioned records of the denomination, I find the following:

On November 13, 1874, the state convention assembled in Marion and found that the Alabama Baptist had been established; and its advent was hailed with delight. Dr. E. T. Winkler was first editor and D. G. Loyn local editor. Later Drs. Teague, Renfroe and Guin were associated with Dr. Winkler.

On July 15, 1875, the convention met in its 54th session at Huntsville. The success of the Alabama Baptist prompted the convention to give it all the encouragement possible.

In 1878, the convention met at Talladega, and a committee was appointed to define the relations of the Alabama Baptist to the convention. A permanent transfer of the editorial and financial management was made to Rev. E. T. Winkler and Rev. John L. West.

In April of 1881, the editing of the paper was transferred by Dr. E. T. Winkler and Rev. John L. West to Rev. W. C. Cleveland. Later the paper was purchased by Rev. W. C. Cleveland and Rev. John L. West.

In March, 1884, Dr. Cleveland severed his connection with the Alabama Baptist, and Rev. John L. West became sole editor and proprietor. Later Major John G. Harris purchased the paper from Rev. John L. West, and employed Rev. Dr. Renfroe as editor.

In the spring of 1887, Dr. Renfroe retired as editor and Rev. C. W. Hare succeeded him.

In 1893, W. B. Crumpton became associated in the editorial management of the paper. Later Rev. E. F. Baber, a skilled journalist, became connected with the Alabama Baptist.

With the following facts, given me in a recent letter from Rev. Frank Willis Barnett, present proprietor and editor of the paper, I conclude the history of the Alabama Baptist. Rev. Frank Willis Barnett bought the paper of Major John G. Harris on Jan. 1, 1902. It then had a circulation of about 5,000. This number was soon more than doubled. When the recent regulations of the postoffice department went into effect, the law required that nearly 2,000 names be dropped from the mailing list; and the circulation of the paper for 1908 was a little above 8,000. The ruling of the postoffice department and the withdrawal of press passes by the railroads, has made it difficult for the paper to increase its circulation and accomplish the greatest amount of good for the denomination without the loyal support of all our people.

The foregoing five papers constitute the list of organs of the Alabama Baptist State Convention; but there have been

#### 2. Other Baptist Journals in Alabama.

First. In 1859, after resigning the pastorate in Selma, Rev. W. C. Buck, assisted by his son, Rev. C. W. Buck, established the Baptist Correspondent. It was ably edited and existed for three years; but was discontinued during the Civil War.

Second. The other event of historical interest in our denominational journalism to which I alluded in my introduction, occurred in connection with Kind Words, a Sunday school publication by our Home



Mission Board which may justly be considered a creation of the Baptists of Alabama, for its publication was directed, in the beginning, by a Board whose members were from Siloam church at Marion. The present wonderful success and influence of our Sunday school board, of Nashville, Tennessee, had its foundation laid by that wise and devout man of God, Dr. W. W. Wilkerson, co-laborer in founding the Alabama Baptist, untiring worker for the Judson, and for 21 years the indefatigable president of the Board of Trustees of Howard College.

His service to this phase of Baptist journalism has never been published, and as I was a member of the Board of Publication at that time, and probably the only survivor, I will give the history of the beginning of that wise financial policy, which has led to the present great success of the Southern Baptist Publication Society.

Kind Words, a publication controlled and managed by the Home Mission Board, had for many years been printed in Macon, Ga. It became heavily in debt to the printers, notwithstanding the fact that the subscriptions were collected by them. As the debt increased steadily and acquired longer and longer standing, the printers finally became very clamorous and threatening. The Home Mission Board was in despair; they were unable to pay the debt or to continue the publication. To the surprise of every member of the board, Dr. W. W. Wilkerson offered a resolution to the effect that instead of the Board being annually in debt to the printers, the printers should be annually in debt to the board; that the printers should pay the board several thousand dollars a year as a royalty on the profits they were making. The resolution of Dr. Wilkerson astonished the board. Could it be possible, they said, that Kind Words should become a source of revenue instead of a heavy expense, as it always had been? After long debate, he secured the consent of the board to have the secretary write the printers that for the future several thousand dollars royalty would be charged annually, and that this royalty would be applied first to the liquidation of the debt and afterwards collected in cash.

## Journalism of the Baptist Denomination in Alabama.

The printers finally admitted that they could afford to pay the royalty, and ever since that time Kind Words has been a source of a handsome annual revenue and our Sunday school board has learned that the patronage of the denomination is amply sufficient to sustain the work.

Third. Returning to the printed records before mentioned, the Baptist historian finds that Rev. G. S. Anderson edited for many years a journal on sermonizing, and he was employed by the convention as conductor of institutes in which he taught homiletics.

Fourth. I will add that Rev. W. B. Crumpton, the present efficient and consecrated secretary of our State Mission Board, has not issued in his official capacity a journal, either weekly or monthly, as the word is usually understood, but he has rendered a service of the highest order to our cause by occasional publication of religious and moral tracts of his own invention. These publications have carried instruction and inspiration to thousands of readers. They have been so simply and clearly planned, so clearly and forcefully expressed as to carry conviction and leave impressions of truth that will never perish. This devoted servant of the cause of Christ has written chiefly not in printed journals, but in the hearts of men.

This centennial study of Baptist journalism in Alabama leads to these

## III—Concluding Observations.

1. It is a matter of divine thankfulness that during the past hundred years we have not had rival papers dividing the denomination financially and spiritually. The editors who have led the denomination have had one purpose only—that of building for the cause of Christ.

2. Alabama Baptist journals have had as editors many of the most devoted and talented brethren of our membership. The services which the editors and proprietors of the papers have rendered the cause of

our denomination and of religion in their official capacity have been of paramount importance.

3. When our numbers were small and our people did not read extensively, publishers of religious papers found it difficult to maintain themselves financially; but since population and our membership, as well as general reading have increased, our paper maintains itself admirably; and it is rendering a great and indispensable service to all the enterprises fostered by our churches. The press as well as the pulpit preaches powerfully the gospel of love and of service and unite those who serve the Lord.

The statistical report by Clerk M. M. Wood covered the time from 1820 to 1908. During that time the church contributed as follows: Missions, \$888,289; ministerial education, \$88,439; school property, \$300,237; endowment, \$74,326; colportage, \$49,270; orphans, \$121,297; home expenses, \$3,529,294; miscellaneous matters, \$18,596; total, \$5,132,700.

Discussing these figures Brother Wood, among other things, said: "If to this could be added on home expenses \$41,279 and to the next period \$387,304, which could be done with all safety, the total would be \$5,561,284, which in my judgment is far below the fact."

Brother Wood, in continuing, said that if the Baptists had paid last year 1 per cent per capita of their wealth, the collections would have been \$341,648 more than they were. He also noted that in seventy years there have been 10,422 matriculates at Judson college and 7,083 in the sixty-six years of Howard college, 989 of the latter being ministerial. In all of the Baptist schools of the states the matriculates have been 18,910 with 1,480 graduates and 1,009 ministerial students.

The Advertiser says: Rev. A. J. Dickinson, pastor of the Southside Baptist church, of Birmingham, was next introduced to the congregation. Mr. Dickinson's topic as printed upon the program was "Our Baptist Cultus in Alabama." President Denson in introducing Mr. Dickinson, stated that he did not know the meaning of the subject and was very much interested in the explanation which was to be forthcoming. On arising Mr. Dickinson stated that in times of weakness his forefathers had relied upon the scriptures, and that in this instance he would do likewise.

He took his text from the tenth chapter of Second Corinthians. In the course of his remarks Mr. Dickinson stated that there was more need of a common sense religion like that preached by the pioneer preachers in the place of the theology that so many people in the church at present argued over.

"We need more religion nowadays, or we won't know what to do with all the theology that we have," was the expression used in many places.

Mr. Dickinson also told of the Sandy Creek, N. C., church and its work. From this church, said Mr. Dickinson, all of the Baptist churches of Alabama and Georgia sprung. In seventeen years that church at Sandy Creek became the mother or the grandmother of forty-three churches south of North Carolina.

A sketch of the kind of religion as preached by Stern was also given with accuracy and vividness, and a story of a dying man wanting a common sense religion preached again to him on his death bed was told.

Rev. Joseph Shackelford, D. D.'s paper was on "Our pioneer preachers of North Alabama." Having spent most of his life as a preacher and educator in the northern part of the state, Dr. Shackelford was able to speak advisedly as to many facts given, especially where the lines of his life crossed those of history makers in that section. The old controversies arising in North Alabama among the Baptists, who had drifted within the Mississippi territory from Virginia, the Carolinas, Georgia and Tennessee, bringing with them the dissensions and planting the struggles of their native heath, were intelligently

dealt with by him. The speaker closed with a comparison between 1808 when the first church was formed with twelve members, and subsequently in 1809, there were two churches. To 1847, thirty-seven years after, there were fourteen associations, 275 churches, 160 preachers and 15,000 members. Out of these there were of anti-missions five associations, sixty churches and 2,000 members. In North Alabama in 1908 there are thirty-eight associations, 1,044 churches and 82,128 members.

Sunday was a great day. The masterly and scholarly address by Dr. W. J. E. Cox, of Mobile, at the Auditorium, in which he stated with great power our distinctive Baptist principles, thrilled and inspired his hearers. Many requests came asking that the address be published, but I feel sure that the readers will prefer to wait, as he proposes to amplify it and write a series of articles for the Alabama Baptist. The Advertiser says:

The address of Rev. W. J. E. Cox was doctrinal purely. It dealt with the many difficulties that the church has had to face in the final establishment of its faith and outlined in a peculiarly intelligent way the creed which is now said to give the Baptist people the greatest religious freedom, both as regards their own organizations and the public at large, of any religious body in the world. It was, in fact, a careful and painstaking "Restatement of Our Baptist Position," as was put down in the program for Mr. Cox's address.

Justice J. R. Tyson, of the supreme court of Alabama, was introduced to speak to the delegates and other Baptists present upon the subject of the State Baptist Historical Association.

Judge Tyson stated that it was his purpose to arouse an interest in the work of the society and in the history of Baptists throughout the state. That the rich material with which to work would arouse the deepest enthusiasm on the part of historians and the public at large if they but knew of its presence.

A description of the beginning of the Baptist faith in Alabama, the hardships, the failures, the sacrifices and the triumphs of many prominent Baptists were used as illustrating this great wealth of material. The dauntless courage of the Baptists of the old world and their hardships when they came to America in the very early days was told with vividness.

The work of the Alabama Baptist Sunday schools during the early days of the churches in Alabama and during the present modern high standard of high excellence was detailed by Rev. J. M. Shelburne, pastor of the Baptist church at East Lake. The difficulties that grew out of the many contentions regarding faith and practice in the old days were noted, and many stories regarding the manner in which these difficulties were overcome interested the audience.

Hon. Ray Rushton, of Montgomery, read a paper on the relation of Baptists as concerned with Alabama public men. He paid a high tribute to a number of leaders who have been from time to time members of a Baptist organization. Included among these men have been governors, senators, congressmen, justices of the supreme court and of the minor courts; in fact, men who have taken high place in the state's public life.

Work among the young people as reported by Rev. J. L. Rosser, of Selma, included a great many interesting statistics. It was shown that at the present time the total enrollment is 2,015, with an average of 1,404. That during the past year \$1,202 was raised for all purposes to which the young people are lending their attention.

In closing thanks were given in the form of a resolution to Dr. Owens, director of the State Department of Archives and History, for the preservation of the material already on hand and for his endeavors in obtaining new information.



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I visited Newton yesterday and expect to move there in about two weeks to enter one of the best schools in the state at night. I visited the preachers' theological training class. Out of eighteen ministerial students there were thirteen present. A noble set of young men they are preparing for their life's work. God bless Bro. Tate and Bro. McKee, noble men they are. That consecrated servant of God, Rev. R. M. Hunter and his noble wife entertained me while there. Bro. Hunter has a grand field for work and from what I learned they are standing by him. I want to be able to enter the school not later than the first of January. It will be a great sacrifice for me to make to give up some of my churches and go to school, but I think God is leading. I will give up two of my churches and I will serve two. God bless those two I shall give up. One of them I have already resigned, New Home, near Buyck, Elmore county, Alabama. They are a noble people, God send them a good man to preach for them. I ask the prayers of all the brethren. God bless the Alabama Baptist, its editor and readers. Your brother,

J. L. HAND.

### A GOOD MEETING AT FIRST BAPTIST CHURCH, ANNISTON, ALA.

On Monday night, Oct. 26, we had three cottage prayer meetings and four the next night; then the rest of the week we met at the church for prayer. This was a week of prayer.

Our meeting began Nov. 1. Monday evening, Nov. 2, Bro. Wallace Wear, of Birmingham, came to us, but was sick and could not preach Tuesday. He was ready for work Wednesday, however, and did fine work until he was called home to the bedside of his baby. So the pastor had to do the preaching after that. Throughout the meeting great interest was manifested on the part of the church and the unsaved. The meeting closed Sunday night, the 15th, at which time there were ten baptized. We received in all 22 members, one-half of whom were for baptism.

God has graciously blessed us in the last seven months. There have been about sixty added to the church during this time, and about half of these by baptism. We give God all the praise and glory and the blessings are ours.

The B. Y. P. U. is doing fine work. We have fifty or sixty members now. We need a room for the B. Y. P. U. and Sunday school work. The fact of the business is, we are going to be compelled to build Sunday school rooms, as we can hardly take care of the work now and it is growing every Sunday. We have a fine Baraca class with a membership of twenty-five or thirty and more coming in each week. The class conducted the B. Y. P. U. service Sunday night, the 15th, a temperance lesson, and did fine work.

The present outlook is very gratifying. God bless you in your work, Bro. Barnett. Yours for Christ,  
C. W. HENSON.

## Glowing Heat From Every Ounce of Fuel



When the mercury drops out of sight, and you just can't keep the house warm, you'll find it wonderfully convenient to use a

## PERFECTION Oil Heater

(Equipped with Smokeless Device)

It's very light—carry it about—heat any cold room. Turn the wick high or low—no danger—no smoke—no smell. Easily cared for and gives nine hours of cozy comfort at one filling of brass font. Finished in nickel and japan. Every heater warranted.

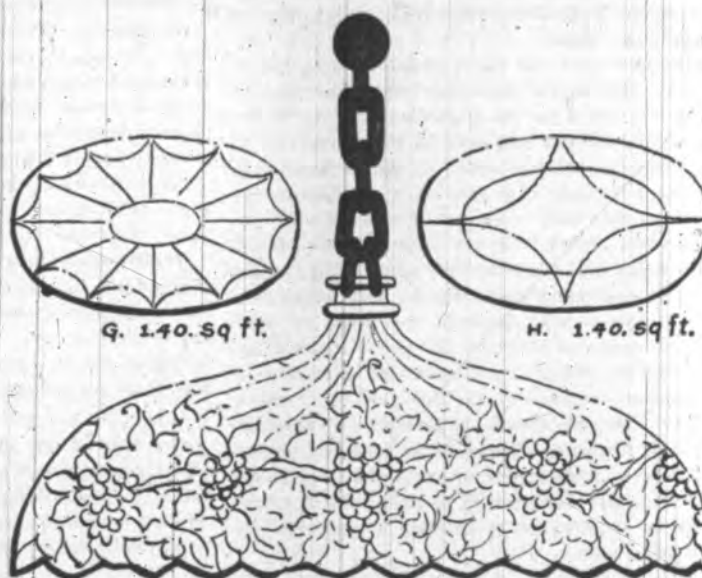


### The Rayo Lamp

with its flood of steady, brilliant light is ideal for the long winter evenings—read or sew by it—won't tire your eyes. Latest improved central draft burner. Made of brass, nickel plated. Every lamp warranted. If your dealer cannot supply the Rayo Lamp or Perfection Oil Heater, write our nearest agency for a descriptive circular.

STANDARD OIL COMPANY  
(Incorporated)

## MEMORIAL WINDOWS.



G. 1.40. Sq ft.

H. 1.40. Sq ft.

Bevel Plate, Set in Copper.  
Clear Leaded Glass, Lamp Shades.  
Special Designs Free.

SEND IN YOUR LIST OF WINDOWS.

**SOUTHERN ART GLASS CO.**

Morris Ave. and 22d St.

Birmingham, Ala.



## PRATT.

In Bibb county on the banks of Six Mile, a beautiful stream, ever murmuring, "Ocean bound," is a lovely home that the angel of death has invaded and bore the soul of Capt. R. H. Pratt to God who sent it forth.

This masterful and celebrated educator was born in Bibb county, Dec. 17, 1827, and died Sept. 17, 1908, thus rounding out a noble life of marvelous grandeur in the world of thought and educational work.

He graduated from the University of Alabama in June, 1856 and began teaching as his chosen profession.

In 1861 he entered the service of the Confederacy as Captain of Company D of the 20th Alabama regiment and his record shows that he made a valiant soldier.

After the war, he again went to teaching, and devoted the remainder of his life to the cause of education.

He was principal of the famous Six Mile Academy more than thirty years and was teaching there when he voluntarily gave up work in the school room on account of age in 1896.

During the long period of his illustrious and useful career as a teacher at Six Mile he fitted hundreds of young men and women to fill the various spheres of life and they are great factors for good in all parts of the South.

Capt. Pratt was unselfish in his nature, for when he accepted the command "Go teach" he gathered the poor and humble into his school and taught them "without money and without price," and through his faithful training he gave them to the world as self-reliant, self-supporting and self-sacrificing benefactors.

When he retired from the school room he did not give up the work of education for the people of Bibb county, knowing his worth, at once asked him to accept the office of superintendent of education in that county, which office he held until his death.

He was a Mason, and his life was that of charity, kindness and good deeds. He was always charitable to the faults of others; yet he possessed as few faults as any other man that ever lived.

His every day walk was like a pure rain drop upon the driven snow, it left its mark but not its stain.

He was richly endowed with rare gifts of mind and heart, and was great because God made him so.

In all the relations of life he emphasized the faith he had in Christ; and in early manhood he joined the Baptist church in which he lived an honored and faithful member, an ever inspiring example of fidelity to his duty, to his church, and to the support of its institutions.

R. H. Pratt's pure, refined, sweet-spirited, consecrated and beautiful life has forever set behind the crimson fringed clouds of glory.

God bless his name, and may heaven's blessings ever rest upon his bereaved widow and four daughters.

"In all thy ways acknowledge Him and He shall direct thy paths." He met this condition and realized the promise.

His last days were full of suffering, yet he complained not, but "approached his grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

While his many friends are reading these lines his voice is sounding along the corridors of eternity praising the God whom he faithfully served.

H. L. HICKS.

Lewisburg, Ala., Nov. 17, 1908.

## THE SALOON A TRAP TO RUIN YOUNG MEN.

Most everybody knows what a trap is. Most all children and a good many young men like to make traps to catch birds in. With those traps they make triggers and set the trap where they have seen a large drove of birds. After they have set the trap they strow some kind of bait around the trap and some near the trigger. Along comes the poor little innocent birds and begins to eat the bait around the trap and in the trap they will go and one touch of the trigger and the poor little birds are fast never to go free any more. Just so with the young men. They will pass the saloon and cast their eyes in and maybe see something like a large picture hanging on the wall and in they step and in the saloon they find all kinds of bait from beer up to what we call whiskey. They will take a drink of beer and stop and think they will never go back any more. Perhaps one of the young men has a friend near by who saw him go in for the first time and he invites him back with him. Just to please his friend he goes back with him the second time. He takes a stronger drink and more than he did the first time. They will go on one step after another till they become a drunkard and then they are ruined. They respect no class of people not even the women and no one respects them. They are soon found in the gambling dens and often in the poor house and after a while in the saloon one, in his drunken madness, will touch a trigger and kill some other drunkard or gambler, and his soul will wake up in hell, and when this young man comes to see himself again he is behind the bars and the door is kept locked until his trial and then he is sent to the penitentiary for life, never more to go free or be at home with his precious mother, or other loved ones at home, and at last he will die and fill a drunkard and murderer's grave and at the judgment day go down to hell and spend eternity with the devil and the rest of his angels.

If there be any young man here who has never been in the Devil's shop, or saloon as some people call it, please don't go there for the first time. If there be one here that has acquired the habit of drinking, please stop and think that you are on the road that will lead you to ruin. You must remember that whiskey will unlock the prison door, it will unlock the poor house, it will unlock the door to hell and lock the door to heaven and leave the drunkard out.

ANNIE JOYNER.

## Goods By Mail

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

JEWELRY, FURNITURE, CROCKERY, MILLINERY, WOMEN'S TAILORED SUITS, SILKS, DRESS GOODS, BOOKS, SHOES, HOSIERY, MEN'S FURNISHINGS, BAGS, TRUNKS and BOYS' CLOTHING.

Write today.



Cut this out and mail

Please send catalogue

Sign Name.....

Address.....

LOVEMAN, JOSEPH & LOEB

Birmingham, Alabama.

## Famous ORGANS at Wholesale Prices



When you buy a Musical Instrument, why not get a reliable one, and save yourself future troubles. We can give you such easy terms you will hardly miss the money.

Write us what you require.

Catalogue and full information free.

CROWN

Seals Piano and Organ Co.

Dept. A.

Southern Distributors

Birmingham, Ala.



**Notice of Mortgage Sale.**

Default having been made in the payment of the debt secured by mortgage, executed to the undersigned on 28 day of July, 1903, by D. Schults and wife, E. A. Shults, and recorded in the probate office of Jefferson county, Alabama, in book 336 on page 81, I will sell under the power of said mortgage on Saturday, the 12th day of December, 1903, in front of the court house door, in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate and personal property, lying and being situated in said county and state, to-wit:

The west half of the southeast quarter, section eleven, township 14, south of range 3, west; surface right only. Also one mare mule, color roan, named Kit.

J. L. BRAKE,  
H. A. HAGLER, Mortgagee.  
Atty. for Mortgagee. 11-51'08

**G. A. LaPrade vs. T. H. Brandon, Mortgage Sale of Real Estate.**

Under a power of sale contained in a mortgage executed by T. H. Brandon to G. A. LaPrade, 8th of March, 1906, to secure the debt therein set forth, duly recorded in Vol. 419, record of deeds, page 20, in the office of Probate Judge of Jefferson county, Alabama, for default in the payment of the debt secured thereby within the terms of the mortgage, I, the said G. A. LaPrade, will sell to the highest bidder for cash on

MONDAY, DECEMBER 14, 1908, before the court house of Jefferson county, Alabama, the real estate situated in Birmingham, Alabama, described as follows:

Lot No. 8, in block No. 236, according to the Elyton Land Co.'s present plan of the city of Birmingham, Alabama, described as follows: Commence at about 100 feet east of the northwest corner of said block No. 236, 7th avenue South, or Avenue G, and run thence south 190 feet to an alley; thence east along said alley 50 feet, thence north 190 feet to said 7th avenue South, or Avenue G; thence west along said Avenue 50 feet to the beginning, forming a rectangle fronting 50 feet on the south side of Avenue G, and running back of uniform width 190 feet to an alley.

G. A. LAPRADE.  
WARD & RUDOLPH, Attorneys.

PLEASE BEAR IN MIND YOU HAVE NO TIME TO LOSE IF YOU EXPECT TO AID IN GETTING IN A BATCH OF NEW SUBSCRIBERS AS A XMAS PRESENT. THE PAPER TO JANUARY, 1910, FOR \$2.00; TO JULY 1909, FOR \$1.



**COMFORT AND ECONOMY**

BORN AND BRED IN BOSTON, MASS. BULL DOG SUSPENDERS ARE THE ONLY SUSPENDERS THAT BREAK OR PULL OUT, BECAUSE WE POSITIVELY GUARANTEE THAT

**BULL DOG SUSPENDERS**  
OUTWEAR THREE ORDINARY KINDS

MADE LIGHT AND HEAVY WEIGHT EXTRA LONG IF DESIRED, IN A VARIETY OF BEAUTIFUL, PLEASANT STYLES

**50 CENTS**

**BEST SUSPENDER VALUE WE EVER OFFERED**

**HEWES & POTTER**

DEPT. 3327 LINCOLN ST., BOSTON, MASS.

**A GREAT CAR OF "GOOD LUCK" POWDER**



With 21,032 pounds of genuine "GOOD LUCK" Baking Powder going regularly into the homes of this section, housekeepers are kept happy with light and wholesome bread, cakes, waffles and other products of the culinary art.

The above car of over 10 tons of "GOOD LUCK" has recently been bought and received by the firm of Schloss & Kahn.

Still the above pictured carload will not last long and Messrs. Schloss &

Kahn will place an order for another carload of "GOOD LUCK" in a short while.

Some of the things the Southern Manufacturing Company guarantees for "GOOD LUCK" are: Pure and wholesome ingredients, clean, careful making and packing in the famous patented, moisture proof, tinfoil new-board can, the strongest leavening power and an all around goodness that the housekeeper finds in no other make of powder.

It is in the oven that "GOOD LUCK"

shows its qualities, and thousands and thousands of cooks and housekeepers are daily convinced of its great merit.

The powder is fully guaranteed under the food and drug act, June 30, 1906, serial No. 13,026.

Thus guaranteed and protected, "GOOD LUCK" is a perfect baking powder. That is just why it leaves Richmond by the carload and trainload.

Mr. M. Kahn is the gentleman in charge of the purchasing department of Mess. Schloss & Kahn.

Look for this Red Label.

Made in Birmingham  
Sold Everywhere—on its Merits

**THE ORIGINAL PERFECTION**

"THE BEST BED IN THE WORLD"

MANUFACTURED BY  
**THE PERFECTION MATTRESS COMPANY**  
BIRMINGHAM, ALABAMA

**Our GUARANTEE**



Sleep on it sixty nights, and if you are not thoroughly satisfied—if it is not superior to any Mattress, in cleanliness, comfort and durability, return it to the dealer through whom you bought it.

DO NOT SEAT IT as you would a feather bed, but turn it over from time to time and give it an occasional sun bath; that's all.

IT IS YOUR PROTECTION.

**The Original Perfection Mattress**

**Is the Best Bed in the World**

This broad claim can be proven to your satisfaction even before you buy. We don't ask you to take our word for it altogether—there are thousands who know the Perfection. They sleep on it—they will tell you of its excellence—of its unapproachable goodness. Their word, together with the record of the Perfection—the years it lasts—the service it gives—its comfort and sanitary qualities, establishes our claim of "THE BEST BED IN THE WORLD."

**Downy--Comfortable--Durable--Sanitary**

It's a Mattress that will give you absolute satisfaction from the very first. Every Original Perfection has a Red Label Guarantee on it—all others are imitations. Insist on the original—the Red Label is your protection.

SOLD BY FURNITURE DEALERS EVERYWHERE. MANUFACTURED ONLY BY

**The Perfection Mattress Company**

Birmingham, Alabama



## Theological Books SECOND HAND

Send for 40 page Monthly Bulletin just issued. Books bought in large and small lots for cash. Classified stock of over 100,000 books. THEO. E. SCHULTE, Bookseller, 132 East Twenty-third Street, New York.

### CAN CANCER BE CURED?

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

We Guarantee Our Cures.  
**THE KELLAM HOSPITAL,**  
1415 W. Main. Richmond, Va.

### DR. A. A. BROWER, Specialist

Stomach and Liver Trouble. My treatment brings results. Pay your money when benefit, if you want to be well. Address

**A. A. BROWER, M. D.,**  
Box 128, Fort Worth, Texas.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## CHRISTMAS GIFT

Sent On Approval

TO RESPONSIBLE PEOPLE

**Laughlin**  
FOUNTAIN PEN

and

**RED GEM**  
The Ink Pencil

Your Choice of

**\$1.00**  
These Two Popular Articles for only

Post-paid to any address

By Invoiced Mail No Extra.

Illustrations are Exact Size

Every pen guaranteed full 14 Kt. solid Gold—cut on right hand may be had in either our standard black opaque pattern, or Non-breakable Transparent, as desired, either in plain or engraved finish, as preferred.

You may try this pen, a week, if you don't find it as represented, a better article than you can receive for these times this special price in any other make, if not entirely satisfactory in every respect return it and we will send you \$1.00 for it.

One of our best and most famous and popular Red Gem Ink Pens, a complete leak proof triumph, may be carried in any position in pocket or shopping bag, writes at any angle at first touch. Platinum (spring) feed. Iridium point, polished vulcanized rubber case, extra extra finish. Retail everywhere for \$1.50. Agents wanted. Write for terms. Write now "Just you forget." Address

**Laughlin Mfg. Co.**  
431 Majestic Bldg.,  
Detroit, Mich.

WE MUST HAVE \$10,000 IN DECEMBER. WHAT DO THE BRETHREN SAY.

W. B. C.



PLEASE BEAR IN MIND YOU HAVE NO TIME TO LOSE IF YOU EXPECT TO AID IN GETTING A PAPER TO JANUARY, 1910, FOR \$2; A CHRISTMAS PRESENT. THE BATCH OF NEW SUBSCRIBERS AS TO JULY, 1909, FOR \$1.



### THE PURITY, WHOLESOMENESS, AND EXCELLENCE OF ITS FLAVOR

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

#### PEACOCK BRAND CANE SYRUP

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

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

The original strength and flavor is retained indefinitely. We put it up in sanitary tins direct from evaporator while hot. Southern Syrup Co., Montgomery, Ala.

## IS YOUR HEALTH WORTH \$1.00

Do you suffer with Chronic Dyspepsia, Indigestion, Stomach, Bowels, Liver or Skin Disease? Nature has provided a perfect remedy in



The natural Well near Greenville, Ala., from which this water flows, is pronounced by eminent physicians

### The Most Remarkable Mineral Well in the World.

Its curative waters have brought health and renewed strength to thousands of sufferers in all parts of the world. Let them cure you also.

OUR SPECIAL INTRODUCTORY OFFER.

If your druggist can not supply you we will send prepaid a supply for THREE WEEKS TREATMENT on receipt of only ONE DOLLAR. If you suffer don't neglect this offer. Sign the following coupon and mail it to us to-day.

Matchless Mineral Water Co. Office: Andalusia, Ala.

Gentlemen—I accept your special offer to send me prepaid a supply of Matchless Mineral Water sufficient for a THREE WEEKS TREATMENT. Enclosed find \$1.00.

Name \_\_\_\_\_

Address \_\_\_\_\_

**SIGN ABOVE COUPON.**

**CHURCH PEWS**  
PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL and CHOIR CHAIRS



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

### Wedding Invitations

We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. **ROBERTS PRINTING CO.,** 2007 3d Ave., Birmingham.

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



25 DOSES 25 CENTS.  
125 DOSES \$1.  
NEVER SOLD IN BULK.  
**TAKE ONE**

of These Little Tablets AND THE PAIN IS GONE.

## THE SAVINGS BANK

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

### BIRMINGHAM TRUST & SAVINGS COMPANY

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

## MARBLE, STONE AND GRANITE MONUMENTS

Statuary, Iron Fences and Seals

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

### Birmingham Marble Works

1618 First Avenue

Birmingham, Ala.

### Sheriff's Sale.

By virtue of two orders of sale issued out of the Clerk's office of the Circuit Court of Birmingham, Jefferson County, State of Alabama, and to me directed, whereby I am commanded to sell the following described property, to-wit: Lot 28, block 52 situated on east side of Fitzpatrick street, between 12th and 13th avenues, East Birmingham, Alabama, Jefferson County, which was levied on under and by virtue of two writs of execution wherein J. M. Russell and Mitchell Lumber Company were plaintiffs and The Galilee Baptist church was defendant.

Therefore, according to said command, I will sell at public outcry for cash, all the right, title and interest of the above named Galilee Baptist Church in and to the above described property, on Monday, the 7th day of December, 1908, during the legal hours of sale, at the court house door in Birmingham in said county.

Dated this 5th day of Nov., 1908.

E. L. HIGDON.

Sheriff of Jefferson County, Ala.



### An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

#### RINGWORM

is the most common of skin diseases—and it is one of the most irritating. One sufferer writes:

"My hands and arms were covered with ringworm for three years. I had tried everything. Two boxes of Tetterline cured me."

"Mrs. L. C. Wofford, Lancaster, Pa."

Tetterline will cure any case of tetter, ringworm, eczema, dandruff or other skin diseases. Give it a trial. If you are suffering get a box at once and be relieved. 50c per box at your druggist's or by mail on receipt of price. J. T. Shuptrine, Savannah, Ga.

#### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS THE PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

#### \$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free; you work in the laundry where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. BOTAL MANUFACTURING CO., Box 1900 Detroit, Mich.

### Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors

THE OLD RELIABLE FIRM

Our Patrons are our best Advertisers

Once a Customer

Always a Customer

GIVE US A TRIAL

1117 1/2 Ave., - - - - Birmingham, Ala.

#### CUT GLASS

is always appropriate at weddings. The glitter, beauty and brightness appeal to refined tastes. We have rich, high class examples for those who afford them—and we have some lower priced for smaller pocketbooks. UNDER \$5—Water Bottle, Tall Candlestick, 6 Salt Cellars, Sugar and Cream.

UNDER \$10—Large Berry Bowl, Water Pitcher, 6 Tumblers, Large Vase, Mayonnaise Bowl and Plate, Flower Basket.

Write for illustrated catalog.

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

#### RESOLUTIONS OF RESPECT.

Whereas, in the providence of God, death has visited our community and removed from our midst our much beloved member, George W. Goodwin, therefore, be it

Resolved: First. That while we deeply lament the removal of our brother and deplore our loss, we bow in humble submission to the will of Him who doeth all things well.

Second. That we extend our tenderest sympathy to the sorrowing family praying that they may find comfort and consolation from the Great Physician.

Third. That a copy of these resolutions be spread on the church book, a copy sent to the bereaved family, and a copy of same be sent to the Alabama Baptist for publication.

J. I. CROTWELL,

W. S. HARRISON,

G. H. ESCO,

Committee.

#### IN MEMORIAM OF GEORGE W. GOODWIN.

The death of Mr. George W. Goodwin which occurred on September 22 at his home near Morgan, Ala., was received with profound sorrow by the entire community. In this sad death again the fact has been illustrated that death loves a shining mark. Bro. Goodwin had been a member of the Canaan Baptist church for many years having accepted Christ when quite young, to the vows of which he was faithful until the day of his death. He said he would like to live for several reasons, but if it was His will, he was not only willing but anxious to close his eyes to the things of this life, and open them to the beauties and grandeur of the heavenly mansion and when the hour came he passed out as quietly as the setting of a summer's sun. To his beloved ones we would say: Weep not, for what is your loss is his eternal gain. To those that love God and are faithful the time of separation will not be long.

Mr. Goodwin was 34 years of age, and leaves a wife and three small children to mourn their loss. He was a good citizen, a kind father, a loving husband, and a true friend. The remains were interred in Canaan cemetery, where, as the sun sank to rest below the western horizon, the last sad rites was performed over one whose life was a blessing to everyone with whom he came in contact.

#### A MESSAGE TO MEN.

This book by Marshall A. Hudson, founder and president of the World's Baraca Bible Class Union, and secretary of the adult Bible class committee of the International Sunday School association, tells how to reach men, to hold men, to teach men; to win men, for it has been done. It contains an introduction by Charles Gallaudet Trumbull. It is a live book about successful adult Bible classes, and will prove helpful to any pastor, Sunday school superintendent or teacher. It is published by the Sunday School Times Company, Philadelphia, Pa., at 50 cents, postpaid.

**K**nowledge of piano value is shown  
**I**n the selection of pianos made by The Cable Comp'y  
**N**o unprejudiced musician will  
**G**rant that a better line to select from exists.  
**S**ome day you will likely consider  
**B**uying a piano and we want you to know of our  
**U**nusual facilities for saving you money and  
**R**ight here, let us say that  
**Y**ou cannot afford to make a selection without seeing our line

## THE CABLE COMPANY

J. E. Shelby, Manager

Birmingham, Alabama

### Our Weekly Bargain List

Has attracted attention all over the state and through it many people who otherwise would have continued to be without an instrument in their homes, have obtained them at bargain prices and on bargain terms.

Our list is made up each week of instruments that are slightly used, having been rented for a few months, or second hand, having been received in exchange as part payment on expensive instruments, and none are shown on our list until they have been carefully and thoroughly repaired by our excellently equipped and operated repair department.

Good upright pianos for from \$140 to \$275. Good parlor and chapel organs for from \$20 to \$60. Easy terms of payment if desired. Our line of new instruments, composed of many of the best makes, is, of course, always complete and will compare favorably with that of any other dealer in the South. Prices and terms RIGHT. Call or write for full information.

### E. E. FORBES PIANO CO.

Dept. 74, BIRMINGHAM, ALA.

### THE BIRMINGHAM PAINT MILLS

(INCORPORATED.)  
Manufacturers and Jobbers in

Paints, Varnish, Glass, Etc.

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

W. S. SCOTT, President.

121 South 20th Street, Birmingham, Ala.

ASK ABOUT FLOOR FIX.

Phone 870



## T. W. O. C.

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

They represent good advice to sick women

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

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

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

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

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

A 50 Cent Package of  
**Dr. Lord's  
HEADACHE POWDERS**

will cure one head 4 times or 4 heads one time. Money back if they fail.  
Price 10 and 50c at all druggists or by mail on receipt of price.

**COLLIER DRUG CO.**  
Birmingham, Alabama.

## WANTED

In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

## FARRAND ORGANS.

Give age and present occupation and references and address.

W. R. PHILLIPS,  
1010 Second Ave., Birmingham, Ala.,  
State Agent.

## HALF TONES By MAIL



YOU GET  
**PERFECT CUTS**  
AND GET THEM  
**QUICKLY.**

**NEWS ENGRAVING**  
BIRMINGHAM, ALABAMA

## OBITUARY.

Mrs. Margaret L. Fulmer, nee Levie, was born Aug. 19, 1860 in Talladega county. She was the daughter of Anthony and Sarah Levie, who were prominent people in the community where they resided. Mrs. Fulmer joined Mt. Olive Baptist church at the age of eighteen, of which she was continually a member until her decease, which occurred Sept. 13, 1908.

She was married to Bro. W. B. Fulmer Oct. 23, 1897. Three children came to cheer and bless their home, two sons and one daughter. The daughter died in infancy; the two sons one 23 years of age, the other only three survive her.

Notwithstanding her inability to attend her church services regularly, on account of feeble health, she held the position of teacher of the intermediate department of her Sunday school for twenty years, and it was here that she did some of her most telling and permanent work.

The testimony of her aged mother is that she was always a good and obedient child; of her two brothers, that she was a loving and sweet sister; of her husband, that she was a devoted wife and mother; of her church and community, that her's was a beautiful and influential Christian life.

We weep not for her, as those who have no hope; for she died the blessed death in her Lord and her works do follow her. Her pastor  
J. H. LONGCRIER.

## RESOLUTIONS.

Whereas, our beloved pastor, Rev. H. T. Crumpton, has seen fit to tender his resignation in order to accept work for full time as pastor of the Baptist church at Lumpkin, Ga., therefore, be it

Resolved: 1st. That it is with sincere regret that we, the Hartsboro Baptist church, accept his resignation.

2d. That Bro. Crumpton has served us faithfully and acceptably for the past year, preaching the word forcibly with the power and demonstration of the spirit.

3d. That as he leaves us with our best wishes for his future work, we not only commend him to the church of Lumpkin, but the Baptist brotherhood of Georgia, as a gifted and energetic minister of Jesus Christ.

4th. That these resolutions be spread on our church book, and a copy be given Bro. Crumpton, and a copy of same be sent to Alabama Baptist and Christian Index for publication.

DR. M. L. LONG,  
J. H. HARBURCK,  
P. A. CRAWFORD,  
Committee.

## RESOLUTIONS.

To all Missionary Baptists and Christian People to Whom These Presents May Come—Greeting:

We, the Baptist church of Corinth, do hereby authorize the executive board of Gilliam Springs association, to draw a letter of recommendation for Bro. P. J. Corley, who is a member

with us. Done by order of the church in conference.—M. K. Taylor, Moderator; P. G. Moore, Clerk.

Arab, Ala., Oct. 29, 1908.

To all Missionary Baptists and other Christian People to Whom These Presents may Come—Greeting:

We, the undersigned, do hereby certify that we have known Rev. P. J. Corley, of Joppa, Ala., for a number of years and have authentic history of his work as a pioneer Baptist, associational evangelist, Bible colporteur and general Christian worker throughout the mountain district of North Alabama, and having known him personally as pastor, moderator, disciplinarian and sound doctrinal preacher, we do hereby recommend him to any Baptist church or Christian community as a high toned Christian gentleman and a man eminently well qualified and in every way worthy of your confidence.

(Signed) R. J. Riddle, H. J. Phillips, J. J. Hooten, Executive Board of the Gilliam Springs Association; P. F. Parker, Baptist Historian for Marshall and Gilliam Springs Association.

## KIND WORDS.

Commerce, Ga., Nov. 20, 1908.

Rev. Frank Willis Barnett,

Editor Alabama Baptist,

Birmingham, Alabama.

My Dear Brother:

You publish one of the very best of our denominational papers. Under your management it has reached the highest standard of its existence during my twenty years of acquaintance with it. I have greatly rejoiced in its growth, and in the marked ability with which you have edited it. I am bound with some very strong ties to Alabama Baptists. I am deeply interested in all the denomination's affairs in your state. With very best wishes for your health of body and soul, and the increased prosperity of the Alabama Baptist, I am fraternally and cordially yours.—H. W. Williams.

Nashville, Tenn., Sept. 21, 1908.

816 Meridian Street.

Dear Bro. Barnett: I am in love with the North Edgefield people and my work here. We have just closed a glorious meeting, 30 additions to the church and 60 professions. Bro. Tunnell, of Florence, Ala. was with me and did noble work. Remember me in your prayers. Best wishes to you and the dear old Alabama Baptist.—Clay I. Hudson.

## TRAINING THE TEACHER.

We have just received "Training the Teacher" by those great Sunday school masters, A. F. Schauffler, D. D., Antoinette Abernethy Lamareaux, B. L., Martin G. Brumbaugh, Ph.D., L. L. D., and Marion Lawrence, with supplementary chapters by Charles A. Oliver and Ira Maurice Price, Ph. D. It is approved as a first standard course by the committee on education of the International Sunday School Association and is published by the Sunday School Times Company, Philadelphia, Pa., at 50 cents, postpaid. It is a valuable hand book that ought to be in the hands of every pastor and Sunday school superintendent.

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Owing to the cost we got to only a few associations, and as the paper was not specially represented at scores of places we have had unusually poor collections, in fact, we hardly know what will become of us unless our friends rise to the situation and give us a great Thanksgiving offering by paying back dues and renewing. Please DO IT NOW.



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Dec. 1908

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Best Patent Flour, in sacks	5.25
Two-bu. sack Meal	1.85
One sack Corn Chops	1.35
One sack Bran	1.40
One sack Cotton Seed Meal	1.35
Two-bu. sack Corn	1.80
Bulk Meat, per lb.	.10
Fifty-lb. can Pure Lard	5.50
Fifty-lb. can Snowdrift Lard	4.50
Twenty-lb. bkt. Lard, S. D.	2.00
Twenty lbs. Pure Lard	2.25
Granulated Sugar, per lb.	5 1-4c
Y. C. Sugar, per lb.	4 3-4c
Roasted Coffee, per lb.	11 1-2c
Green Coffee, per lb.	9 1-2c
1 case Arm & Hammer Soda	\$3.00
1 case Success Soda	2.00
150-lb. sack Salt	.75
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