

ALABAMA BAPTIST

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Mrs. A. Y. Napier



Miss Alice Huey



Miss C. A. Miller



Mrs. T. W. Ayers



Miss Willie Kelly



Mrs. J. F. Ray



Miss Rosa Golden

ALABAMA'S REPRESENTATIVES AT THE FRONT

William H. Smith.

The Baptists of Alabama are represented by fifteen missionaries on the foreign field. A glance at their faces will show that they are a splendid company of men and women. Alabama has no cause for being ashamed of her representatives. Let us consider them in three groups.

Three Great Preachers.

In the year 1889, nearly twenty years ago, Rev. J. W. McCollum, a graduate of Howard college and of the Seminary at Louisville, together with his noble wife, who was Miss Dru Collins, a graduate of the Judson, went out to begin our mission work in Japan. There has never been sent forth a nobler couple. It would take volumes to tell how they have wrought in that important field, through these twenty years. Brother McCollum is one of our great preachers. He would be considered a preacher of power in any land. So strenuous have been his labors that for the second time his health has given way. He is now in the home land seeking rest and restoration to his accustomed health. The one who has comforted and helped him in all his great labors is the noble Judson girl who went forth with him.

Rev. W. H. Provence is another one of our great missionary preachers who went out to China in 1904. He was a successful pastor in Montgomery, and his labors in China have been crowned with even greater success. He is counted among the leading missionaries in that great Empire. Although he has been on the field only four years, his wisdom and business ability together with his power as a preacher, make him a very valuable missionary.

Rev. G. W. Bouldin, one of the mountain boys of North Alabama, went out to Japan in 1906. While he is among the younger missionaries, he has sufficiently mastered the language and gotten such a grasp of the situation as to be entrusted with very great responsibilities. He is destined to be one of Japan's great missionaries.

Some Noble Women.

It is certain that nothing but the grace of God can enable the cultured and refined woman to leave all of the pleasant surroundings of the home land, and go out into the midst of heathenism for the sake

of lost souls. Among the excellent women sent forth by Alabama, the first is Miss Willie Kelly who went to China in 1894. She was well known before she became a missionary, but now her name has become a household word throughout the state. She has done a most excellent work for her Chinese sisters. She is at present in the home land seeking a well earned rest.

The next one of Alabama's women to go forth was Mrs. T. W. Ayers, who went out in 1901. Perhaps no missionaries ever made a greater sacrifice in going to the foreign land than did Dr. Ayers and his consecrated wife; but God has blessed them most abundantly, and their influence has been felt throughout the North China Mission. They have had a large share in reaching the many converts who are now being reported from that difficult field. Recent letters tell of a great number who are being baptized at Hwanghien. Who can estimate the influence of such a woman as her work goes on through the years?

The next one of Alabama's daughters to go to the front was Mrs. J. Frank Ray, who went to Japan in 1904. She was well known as Miss Daisy Winston Pettus, and will be fondly remembered by the great host of Judson girls who came under her influence while she was connected with that institution. There was great rejoicing among her many friends when she consecrated her great talents to the work of uplifting the women of Japan. Unfortunately ill-health made her early return to the home land necessary, but her health is now fully restored and she expects to return at an early day to her work.

Miss Cynthia A. Miller went to China in 1905 as a trained nurse. She received her training in the training school connected with the city infirmary of Montgomery, and in the training school of the John Sealey Hospital. Who can estimate the power of such a woman in the midst of her suffering sisters in China? Someone has said that the Chinese medical treatment bears with special hardship upon the women, and an educated, Christian, medical woman in the sickroom is God's best gift to the women of China. She has carried on the work at Laichowfu very successfully even in the absence of a regular

physician. It was she who nursed Dr. Oxner in his last illness, and our people ought never to forget the words which she wrote soon after his death: She said: "As I watched over our noble doctor during those long nights of suffering, his pleadings for a hospital kept ringing in my ears, and I said to myself, 'Oh, the people at home did not understand. If they had known how much Dr. Oxner suffered because he could not get the hospital, they would have given it to him long ago, even though they care nothing for the suffering people of China.'"

Miss Rosa Golden went out from Alabama to Mexico in 1905. She has been connected with the school work at Chihuahua where her influence over the children who have been gathered in the school from under the binding influence of Romanism has been very blessed. There is no place in the world where earnest, Christian teachers are more needed. Miss Golden's work has been crowned with success.

Mrs. A. Y. Napier was the next one of Alabama's noble women to go forth. She went to China in 1906 and Rev. A. Y. Napier met her in Japan where they were married, and she went with him to his work in China. Although she was young, she was willing to go forth and join her life with that of the missionary who was laboring for the uplifting of China. Together they are laboring faithfully and are being blessed in their efforts.

Miss Alice Huey went to China in 1907. She is delightfully located at Laichowfu with Miss Miller, and has already gotten a good hold upon the language and is able to do some work for the crowds of women around her.

The last one of Alabama's daughters to go forth was Mrs. Jas. M. Justice, who sailed recently for Argentina. She was Miss Mattie Lou Cox from Opelika, though she had been living for several years in Columbus, Ga., prior to her marriage to Mr. Justice. With her young husband she goes to a great and important field, and no doubt she will be followed by the prayers of many.

Christlike Physicians.

Alabama has three medical missionaries in China. There is no more Christlike work in the world than

Continued on page 9



H. W. Provence.



J. G. Meadows



G. W. Bouldin



A. S. Taylor



T. O. Hearn



Mrs. J. W. McCollum



J. W. McCollum

THE ALABAMA BAPTIST



The December magazines are full of holiday stories and descriptions and are giving exceedingly interesting announcements for the year to come. There are in store numerous features which will provide for readers of these monthly periodicals a high class of literature, such as for years has given American monthlies a position unequalled by those of any other land.

Outing Magazine.

Covers the whole field of travel, adventure, exploration, hunting, camping, sports, the country home—every point upon which our life touches outside of city walls. It always contains fiction of the highest class—of the kind that stirs one's blood, arouses one's enthusiasm and is really worth the reading. The Art work of Outing Magazine equals that of any American publication. Its studies in colors of Eastern, Western and Southern types of men and women, and its fine illustration of animals, birds and hunting and fishing scenes, are by the best American artists, and give to Outing Magazine a unique character and flavor. At least thirty pictures in colors exquisitely painted and reproduced and well worthy of passepartout or separate framing, appear in each annual volume. \$3 a year.

Good Housekeeping.

Good Housekeeping by general acknowledgement, is the most practical of the household magazines. At the same time it is very handsomely illustrated, has at least one first class short story each month, abounds in good illustrated fun, and is an all round family magazine. It makes a specialty of the discussion of vital problems of the home in an incisive yet popular manner, of arts and crafts, of its inimitable "Discoveries." It was the pioneer in Emmanuel church literature, and still maintains, under the direction of Dr. Worcester, the most helpful department of this kind. \$1 a year.

The World To-Day.

Is the one magazine indispensable to every home. While it is a monthly world review designed to keep the busy man or woman in touch with the world's happenings, it has still another mission—to entertain. To accomplish this double purpose it furnishes monthly not only a complete digest of events, but many attractive articles on timely subjects written by the foremost men and women of the day. The World To-Day prides itself on its attractive make-up. It is printed in colors, and each issue is made a veritable panorama of the world by the many illustrations (more than given in any other magazine) of noted people, places and events. In every respect a \$3 magazine for but \$1.50 a year.

The World's Work.

The World's Work for December contains four articles that make it a number of unusual importance: Mr. Rockefeller, in the third chapter of his "Reminiscences," discusses The Difficult Act of Giving; Lieutenant-Colonel J. H. Patterson, of the English army, continues to tell in his matter-of-fact way the wonderful story of The Lion That Stopped a Railroad; Mr. Andrew Carnegie writes on How Men Get Rich, and The Right View of Wealth; and Ray Chapman Andrews gives an account of Whale Hunting as It Is Now Done, with a remarkable lot of photographs taken by the author from the deck of a "whaler."

Other articles in the December World's Work are: How Travel by Sea Was Made Safer Than On Land, by Lawrence Perry; the Sunday School Around the World, by Edgar Allen Forbes; A Novelist and His Novels in Politics, by Stanley Johnson. There are the usual illuminating departments on finance and insurance that have grown to be genuinely helpful to readers of the World's Work. \$3 a year.

Success Magazine.

In the December number of Success Magazine Leroy Scott explains Russian immigration in "The Lure of America." Gilmore Davis writes upon "Our Billion-Dollar Smile," an analysis of the cost of the

Tips to Magazine Buyers

show business. Robert Harris Schauflier discusses the problems of the country preacher, and Albert W. Vorse gives an imaginative picture, under the title, "What Will the Airship Mean?" Other articles are "Self-Mastery," by Orison Swett Marden; "The Automobile for the Average Man," by Herbert L. Towle; and "Living on a Little," by Isabel Gordon Curtis.

The stories of the month are "Jimmy Pepperton of Oshkazo," by Robert Barr; "Having Fun With Father," by Jesse Lynch Williams; "King Cophetua of Klondyke," by Roy Norton; and "The Painless Revolution," by Richard LeGalliene. There is a double page picture feature, "The Comic Supplement Invades the Stage," and there are poems by Edwin Markham, Richard Wightman, John Kendrick Bangs, and J. W. Foley. \$1 a year.

McCall's Magazine.

Has more subscribers than any other ladies' magazine in the world because it helps every woman to make herself, her children and her home more attractive. It teaches every woman how to keep herself and her children well dressed at small expense. It illustrates the very latest styles in Millinery. It teaches how to do fancy needle work of all kinds. It has well written articles by the best writers on the care of the complexion, the hair, on etiquette, entertaining, gardening and on many other things that all women are anxious to know about. It is the best woman's magazine in the world, written by women for women. 50 cents a year. The McCall Company, New York.

Woman's Home Companion.

Gives to its readers each month as much good fiction as the story magazine, as much first class art work as the picture magazines (more authoritative articles of interest to women than any other publication, and in addition a complete magazine of helpful departments, serving every practical need of the American woman. It is truly a wonderful monthly and has undertaken some wonderful reforms. The Greater "Companion" is \$1.25 a year and is richly worth it.

Review of Reviews

Is accepted by intelligent people as one of the best periodicals to keep up with the times. It is non-partisan; it neither muck-rakes nor hides facts. Dr. Shaw's editorial Progress of the World opens the magazine with twenty splendidly illustrated pages that give the reader a clear, finely interpreted account of the men and events of the month. The character sketches of just the notable figures who are interesting at the time, and other contributed articles on the topics most "alive" are the most timely and valuable to be found in the periodicals. Reviews of the best articles of the other magazines of the world are so comprehensively done that they give the Review of Reviews fame all over the world. Each month the Review reproduces the most graphic, clever and striking cartoons that have appeared in American and foreign papers. \$3 a year.

Suburban Life.

Is a delightful and expensively gotten up magazine of 64 pages or more, 12 x 14 inches, printed entirely on coated paper and beautifully illustrated with often as many as one hundred fine half-tone engravings. Each number breathes forth the true spirit of suburban living. Suburban Life, the magazine is indispensable to the man or woman living the suburban

life. Its practical treatment of practical topics; its suggestive value to the home maker, its solution of housekeeping problems, its short cuts to garden success, its discussion of very important questions which has to do with the health happiness and improvement of suburbs and suburban people make it unique among publications, and without precedent in the field of magazine making. Suburban Life, at \$3 a year, is bigger and better than ever before, with many new features which place it in the very front rank of magazine forces.

Everybody's Magazine

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

What to Eat.

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

Out West.

Out West, a magazine of the old Pacific and the new, published at Los Angeles, Cal., at \$2.00 per year. The only recognized monthly in half the area of the United States. Its volumes form such a library of Western Life, scenery, romance and history as has been printed for no other part of the Union. It keeps in touch with the Indians and their culture and always contends for the preservation of its local history.

The Bohemian Magazine for December.

Seven good short stories, several bright stories, a portfolio of well known people, printed in colors, and four finely illustrated special articles make the Bohemian Magazine for December a banner issue.

Among the stories, that by F. Warner Robinson, entitled "A Lover of Peace," is distinguished by its dramatic force and singular power of appeal. "The Fishing Duel," by H. C. Bugge, is a piece of delight in fiction form. It is a boy's story that will make all grown-ups chuckle with reminiscent joy. "The Golden Silence," by Charlton Lawrence Edholm, is another story wherein Jim Kineen—"Slick Jim," as he is known throughout the West—is the star actor. This time he is working in the interest of justice by lending his cunning skill to frustrating the plots of several "bad men." The action centers around a most exciting horse race and it is in this event that Jim Kineen demonstrates the shrewdness of his calculations. Deposit, N. Y. \$1.50 a year.

Leslie's Weekly.

Leslie's Weekly for nearly sixty years has been a pictorial chronicler of the important happenings of the world. It is the oldest illustrated newspaper in America, and in its special field—that of presenting "All the News in Pictures"—it acknowledges no equal. Every week its pages contain a profusion of illustrations that instruct and entertain, and an ample supply of reading matter of high quality and of great interest. The favor with which it is regarded by all the members of the households which it reaches sustains its claim to being "The Great American Home Weekly." It is today, a better and more successful paper than ever before. The circulation of Leslie's Weekly has of late been rapidly increasing. Its Thanksgiving number, was a most attractive issue and the edition ran up to more than 130,000 copies.

PRIMARY TEACHING.

Mrs. J. F. Maples.

The first element of primary teaching that shall be considered is the "importance" of this work. Look, if you will, at the tiny seed that is dropped by the busy farmer as he steadily applies himself to his chosen vocation, and see whether or not you think the little life that is in existence between the walls of the seed will be called into activity without the elements contained in the soil, the action of the balmy zephyrs and the effulgent rays of the father of light. Are these things important to the development of the life that is dormant in the seed cradle? Important as these are to the plant, so is teaching the little ones the truths taught in the blessed Bible, throwing around them the influence of well trained lives and letting them steep in the sunshine of Christian influence. How we shall do this we consider next. First of all the seed must be sowed; that is, the little one must be gotten to come to Sunday school, that it, like the seed, may partake of the elements essential to its development. Many things could be said on plans to accomplish this, but I shall touch on only a very few. In many, in fact in most, places where there is a Sunday school there are parents who are wide awake to the fact that their children should go to Sunday school. In cases of this kind it is easy for a teacher to accomplish his undertakings, but where parents are indifferent a great deal of good influence must be brought to bear to obtain even the attendance of children from such homes. Visit those homes and get if possible the father and mother to take the little ones by the hand and go with them to Sunday school. Failing in this, use all your tact in attracting the child to yourself and your description of what the little ones do in your class room each Sunday. Have plenty of literature and give it to them, whether they come and bring it or not. When once they come, try to make the hour so bright for them they will long for Sunday to come. How do this? If the primary teacher is the best teacher in school, which she should be, and has about her the sunshine that bespeaks the presence of the Savior within, the air that is laden with perfumes received by contact with the living Redeemer and by His aid gotten through prayer, the power to impart the truths found in the lessons, it will easily be accomplished. This teacher will not think that her preparation of the lesson can be made on Saturday night or perhaps on Sunday morning before the last bell rings, but during the week she will have delved deeply into the truths of the lesson and become so saturated with them that to simplify and tell an interesting story will be easy. She will from time to time get such little equipments for her Sunday school room as she sees necessary. A few bright symbolic pictures, a blackboard and such merit cards and silvery banners as her tactful mind may suggest. With these environments should we not expect happy results? With such elements as exist in the soil, the atmosphere and sunshine for the little plant will make it develop into something on which man may subsist. Into a snow white fabric by which man may be clothed, or into a mighty oak that shades the prodigal son on the way to his father's home. By such training as the little ones receive there is no doubt as to the results. From out this class may come some noble Christian characters whose voices will be heard from the pulpit giving food to the spiritual appetite of man, helping them to put on the cloak of righteousness that will shade them from the beating rays of the heat of temptation as they journey from the land of unbelief to the Heavenly Father's Home.

Little plants, come forth and grow,
Say the air, sunshine and rain;
For we will help you, you know,
To prepare for work you are to do.

Little boys and girls, too, will grow,
And look about for work to do,
We must train them so they'll know,
God's harvest is white and laborers few.

SOME NOTES FROM BRO. CRUMPTON.

The convention was good. The weather was ideal. The faithfulness of the delegates in every session was remarkable. I was surprised and delighted to see how many were there at the last night session. I am sure many a preacher who saw but little in the centennial movement before will now prepare a service for his church and carry it out. An all day service in the week, well advertised, with one or two neighboring pastors present, would be most helpful.

To those who have Riley's History of Alabama I wish to say: Turn to page 74. The engraving on the opposite page is not the picture of "John Davis," but of John Dennis, of Bibb county. Mark out Davis and write Dennis, and then write—"Afterwards moved to Dallas county as pastor of Providence church. See pages 372-373, also index of illustrations." If you fail to change this now the next generation of Baptists will get it wrong. This is probably the last time you will ever be reminded.

The Board Meeting on November 30th. Was well attended. Brethren J. V. Dickinson and W. J. Ray were re-elected evangelists. Brother Hubbard gives up the work to enter the pastorate at Twenty-seventh Street, Birmingham;

Because of the debt reported on the State Mission account, many appropriations were cut down. All appropriations were made to extend only to April 1st. Another meeting of the board will be held in March. Then it is hoped all embarrassment on account of debt will be removed and the work taken up under brighter prospects.

February is State Mission month. We shall endeavor then to raise \$15,000 for State Missions, and we will do it. There is no reason for alarm or discouragement over the situation. The debt arises, not because of mismanagement, but because of the urgent demands upon us and the sanguine hope that pastors and churches would stand loyally by us in making an advance over the year before.

Advanced appropriations were made in spite of the debt and in spite of the panic. The secretary takes all the blame on himself. The brethren of the board were doubtful, but his urgent appeals prevailed. We put over against the debt a great work done, the value of which can not be counted in dollars and cents.

Montgomery, Ala., December 1, 1908.

My Dear Brother:
"December for foreign missions in Alabama," is the way the schedule reads. If you have not a schedule in your church, I would be glad to send you one free of expense to you. Those churches that use it are pleased with it.

Of the \$45,000 we are asked to raise in Alabama for foreign missions, can't we raise \$15,000 in December? I hope we can go beyond that. Will you not help us with all your might? Putting it off to the very last month makes it necessary for the board to borrow large sums of money and pay out enough money for interest to support several missionaries. The board is not to blame for this, but the churches. If Alabama will deal liberally with foreign missions in December, it will go a long way toward making it easy for the board to reduce its interest account. Let us remember this is God's cause, and we, his children, should not allow it to suffer. Better far for us to suffer ourselves. While we give, let us pray His blessing upon the missionaries that we may be "fellow workers unto the kingdom of God."

Brother, I beg you, with the pastor, to pray over this and then ask the church to make the most liberal contribution possible in December.

I wish to be remembered to all the brotherhood and to have an interest in their prayers. His blessings be upon you and all those who love His cause.

Fraternally, W. B. CRUMPTON.



MORE THAN HALF A CENTURY IN CHINA.

We are glad to be able to send this interesting picture of Mrs. Martha F. Crawford, who has been longer in China than any other representative of Southern Baptists. She was Miss Martha Foster of Tuscaloosa, daughter of Deacon Foster of Grant's Creek church near that place, a member of an honored family well known in the state. She has been faithful and zealous through all the fifty-six years, and has done a noble work. We trust that she may be spared for yet many years of service. Missionary W. H. Sears makes mention of her and some other workers in the following interesting letter:

"A week ago Mrs. Sears and I came to Tai An Fu. This city is nestled at the foot of Tai Shan, the holiest of China's holy mountains. We are the guests of Mr. and Mrs. King, who are spending the summer in a small house on the mountain, some 1,500 feet above the city. This is a very lovely place to spend a hot summer, and we are thankful for such good friends as Mr. and Mrs. King.

"We enjoyed spending our first night with Mrs. Crawford. She has been in China fifty-six years, and continues to make long trips into the country. When at home she works daily, among the women in the city. China has never had a better missionary. I wish we had thousands just like her."

While Mrs. Crawford is not now connected with our Board, we honor her for her noble work. She is one of Alabama's representatives on the foreign field.

WM. H. SMITH.



December is Foreign Mission Month.

The letter following will be received by every church clerk and pastor in the state. With all my heart I plead for foreign missions now. The Lord help every one of us to deal liberally with every interest.

W. B. C.

ABOUT MEN, WOMEN AND THINGS AT THE CENTENNIAL

It all comes before me as clearly as if I was going through it again. The hour of ten arrived, there was President Denson, modest, affable, capable, calling the body to order, and in a few short words telling the world why Baptists had come from all parts of the state to pay tribute to their forefathers, for they had forebears whose lives were worth celebrating.

I think without causing the least bit of jealousy, and I believe the preachers in Alabama as a class are as free from jealousy as any set of men on the face of the earth, that I can say with the full assurance that every speaker in his heart will say Amen! that the opening address in which Dr. Stakely gave an outline of the meaning and intent of the Centennial set a high water mark for all who followed him and that his speech stands out clear and strong among a number of truly great ones. To me he was the very incarnation of the Centennial, some of his members telling me that for a year gone by he had been unfolding to them the things that have been wrought by Baptists until they had caught a new idea of Baptist worth, and that was the true aim of the Centennial.

In my mind's eye I tried to picture the coming together of that little band a century ago in the humble cabin in North Alabama to set about to organize the first Baptist church on Alabama soil—and what a picture it would make if one could but follow the Baptists as they went to work to settle the state from that humble day until a hundred years later into the capital of the state they met together representing a body of nearly two hundred thousand to appropriately commemorate in a marble church the goodness and mercy of the Lord which had led them along the way.

In the outlook which Dr. Stakely gave us in the beginning I was particularly impressed when out of the great throng of truly great and godly men who have left their impress on Alabama Baptists since the war he signalled out Drs. Tichenor, Hawthorne and Crumpton—a great trio they are. Tichenor, the seer; Hawthorne, the preacher; and Crumpton, the commoner. Tichenor, the far-seeing Christian statesman, who mapped out a program for Southern Baptists, was my friend and counsellor in the early days of my ministry; Hawthorne, the greatest orator among Baptists, has been a father to me, and in his home for months I had the privilege of knowing him as he is—our great champion, fighting for the right; Crumpton, who has writ his name large in the annals of Alabama Baptists, has stood by me in my journalistic endeavors, and if we as a people loved titles and gave them to men, he might well wear the one so often given him by our pedo-Baptist friends, "Bishop of Alabama," and I would like nothing better than to be likened his coadjutor.

It was sad that Mrs. Stakely of all the women in Alabama should have missed the Centennial for as President of the Executive Committee of our Woman's work in Alabama she has not only an interest but a knowledge of its work and of its relation to the larger work of the Southern Baptist Convention, for at one time she was President of the Woman's Work of the S. B. C. in the South, but sickness prevented her being present. Mrs. Stakely has been indeed a blessed helpmeet in the work with her husband and together with him has a warm place, not only in the hearts of the Baptists of her city, but Christians of all denominations love them for being exponents of the highest and best life in Montgomery.

Dr. Patrick was never more engaging or courtly in manner than at the Centennial, and as I watched him as he was the center of many a group in which he was graciously greeting his "Judson" daughters, I felt that the Baptists had indeed been fortunate in having him at the head of our great girls' college, but if he fits so nicely into his place, what can be said of his charming spouse whose every word and look give evidence of Christian culture which comes as a heritage through a long line of cultured forebears, a Manly of the Manlys—indeed, it's a liberal education for our daughters to come under the influence of this lovely couple who were at home at the Exchange on Saturday afternoon to all their Judson patrons and friends.

I missed a number of our brethren at the Centennial but none more than Henry Schramm. Surely some good reason kept him away for how he would have enjoyed it. I was glad, however, to find that so many of our preachers and laymen were present, and greatly gratified to see so many pastors remain over to the Sunday services.



For several weeks I was busy getting things in shape so that I could take in the centennial celebration and when the momentous week arrived I rushed things in order to be at the opening. Through the untiring efforts of the committee which had the selection of homes for the delegates, having forwarded my name in advance, a card from Bro. S. A. Cowan stated that I was assigned to George Miles, which meant much to me for his home is my home when in Montgomery, and to be courteous and to save his charming spouse from any anxiety as to when I would appear on the scene I wrote that he might expect me Thursday morning, and just as I reached his office I overheard him in communication with his home make the statement that he was waiting for Frank Barnett, and I answered "here," I noticed that while he was glad to see me he seemed to wear a quizzical expression, and finally he bubbled over saying, "Well, you got here on time." To which I replied: "I reckon not, didn't it begin at ten I got in on the noon train." "Go off," said he, "you can't fool me, you came down to the Thanksgiving football game and are just trying to run a bluff, you know the Centennial begins on Friday." "Search me," I answered, "where did you see it?" And in disgust he said, "Why for two weeks you have published the program in the Alabama Baptist." I remember hearing McConnell explain that he was so busy building a college and keeping it running that he never found time to graduate from it. Never mind some day I expect to get some help and find time to read the paper that I make from week to week.

I wouldn't have minded being a day ahead of time if I had not had to rush to get away from the office and had to forego the pleasure of spending Thanksgiving day with my wife and babies. I hereby promise that I will post myself as to dates before I attend our next Centenary.

Well I got to the great auditorium where the Centennial was scheduled to take place and immediately my heart went out to those on the program for I knew they would be put to it to make their voices fill the vast expanse, and incidentally my heart also went out to those who perforce would have to sit and try and catch what was being said. The local committee did everything in their power to get a more suitable place but failed. My father, of blessed memory, was a Christian and a man of tact, and never will I forget how he told me to deport myself, being a young unmarried minister, should any sister bring in their babes while I was pastoral visiting, "Son," said he, "it does not make any difference how ugly baby's general appearance may be, it is sure to have a pretty mouth, or nose, or eye, or hair, or complexion. Just pick the pretty feature and praise it and you will save the day and please the mother." Well, I want to say something good about that auditorium, and with all truth the statement can be made that in case of fire it has the best exits of any public hall which I have ever seen. It sure was an easy place to get out of—that is if the program ever permitted it, for the sessions were not brief.

A good many of our leaders were dubious about the outcome of the Centennial. It was hard to arrange a program and still harder to choose speakers, and harder still to limit them, and then the great question was, will the people come? Dr. Stakely arranged a marvellous program, the speakers acquitted themselves well, and the people came. I confess that I had doubts myself until I peeped into the auditorium a few minutes before the session was called to order and there sat on the platform our "beloved secretary" and that "wise man" from East Alabama, and I took comfort for I knew that Crumpton and Shaffer together could not only celebrate Baptist history properly, but if need arose could make Baptist history worth celebrating.

One of the most delightful of the young laymen in Alabama is H. J. Willingham who even surpassed himself in setting forth "The Baptists and General Education in the State." Keep your eye on Willingham for he is destined to play a leading part in Alabama's educational affairs.

It was pathetic to see my good friend A. E. Burns hobbling in supported by friends and yet many of us had feared that he would never grace another public assemblage of Baptists. He has been a faithful worker and my heart glowed within me that God had spared him to take part in the Centennial.

Alabama Baptists have indeed been fortunate in having such a Chesterfield as is Dr. Montague for President of Howard College; a scholar of scholars, with a princely bearing and a courtesy that never wears, this Christian laymen has left his impress not only on the Howard College boys, but upon the state at large, and all his virtues are bound up in his lovely wife whose modesty is her chiefest charm, and yet whose scholarship is held in high esteem by her intimates.

One of the most dramatic things came just at the close, a motion to adjourn had been made and seconded, when an old man was seen to arise; but the President had no option, and was about to put the question, when a brother said: "Let this body take time to hear a man who has baptized more than five thousand people." The great audience was thrilled, the motion was forgotten as Dr. Cumble stood before them and in a few simple words "spoke a good word for Jesus." The life and work of such men as Cumble accounts for the fact that today the Baptists in Alabama have as many members as all the rest of the denominations put together.

I was amused at something Dr. Cox told me. He had a great subject, a great hour, but would he be great enough to fill the bill? This caused a good, dear brother anxiety. He had no idea of being impertinent, he reckoned not that he was "carrying coals to Newcastle," his only thought was to help Cox and save the Baptist name. And so just before Cox went to the platform he called him aside and handed him a paper saying that he might use it all or any part thereof in his speech. Cox thanked him. I feel sure that the good brother was greatly relieved when the pastor of St. Francis Street church sat down, for if ever a man gave satisfaction Cox did.

It was good to have Miss Willie Kelly at the Centennial. What a treat it must have been for her. There was no more striking scene in the convention than the one in which she stood side by side with Brother Crumpton as he, the man who baptized her, presented her to the great audience who rose to their feet and gave her the Chautauqua salute. It was the most powerful plea for state and foreign missions that I ever witnessed. There they stood. God had blessed the life of a faithful country preacher, and took the life of a country girl and given her a world vision. The country preacher today is the greatest power for missions in Alabama and the country girl is one of the most potent influences for the Saviour in the vast Empire of China. The sight of it ought to have put a new hope of usefulness in the heart of every country preacher who saw it.

While I am trying to write on the typewriter these few paragraphs, Frank Willis Barnett, Jr., is carrying on a lively conversation and incidentally tapping certain keys and otherwise endeavoring to help "daddy" do his work, which reminds me of what Dr. Gambrell, that wise old man, said somewhere on some occasion, that unless a fellow could rock a cradle with one foot while holding in one hand a Greek Grammar for the purpose of getting hold of the language he needn't think he was cut out for a linguist, and if a fellow can't write up a Centennial on the train, at home surrounded by his family, at the office amidst the whirl of the machinery, or in his easy chair while entertaining his callers he needn't think he is an editor.

I met John Ray and his dear wife. If I live to attend the next Centennial and should it be my privilege to meet this good man at least once a year at his association until the hundred years rolled around I would ever be sensible of his helpfulness in providing several years ago a way for me to get to the Centennial Association. I landed at Fitzpatrick in as bad a fix as the dog which had chewed up his tag and didn't know where he was gwine, but he not only set me on the right road but furnished me with a team after having set me down to a bounteous dinner. I set this down here as an example of Baptist hospitality in the country and also to give me a chance to say that the homes of Montgomery were opened to visitors and delegates right royally. I never cease to wonder at Southern hospitality, there is nothing to compare with it on the face of the earth, and I am happy to state that Baptists have no corner on it.

THE ALABAMA BAPTIST

The weather at the Centennial was all that could be desired, the church was comfortable without being heated, and the air on the outside was balmy.

Editor Hare had a subject that was not an easy one, yet lovingly and fearlessly he pleaded the cause of "our brother in black, and won on all sides favorable comment.

The paper read by our Brother Halbert on the Indians was an intensely interesting one, and while it was comprehensive it was remarkable for some things which he knew, but purposely left out, as he did not care to evoke the spirit of controversy or fasten on some of our pedo-Baptist friends some things in their early dealings with the Indians in Alabama of which they may now be well ashamed.

The paper read by the saintly Blackwelder on pioneer preachers in South Alabama was a delightful one and worthy in every way of the men whom he sought to honor—but that stalwart old warrior, Josephus Shackelford, who stood for the pioneers in North Alabama, with his gray hairs and flowing beard looked every inch a pioneer, and well he might as in his early days he did much pioneering.

I was glad that the day sessions were moved from the auditorium to the basement of the First Baptist church, and yet the word basement does not aptly describe the room for it is merely the basement under the Sunday school room, and yet seats two hundred more than the old church, and is beautifully fitted up, a feature being that a picture of all the pastors beginning with Lee Compete to Dr. Stakely adorns its walls.

The Centennial celebration made history in one respect, for it was the first time in the history of the State Convention that a woman ever read a paper before it, and another century will roll around before a better one will be heard, for Sister Hamilton is not only "an elect lady," but comes from a long line of scholarly Baptists and it was fitting that a daughter of Dr. Tupper, of blessed memory, should play the part she played in Alabama's centenary.

Out of all the throng there stood John Stewart to tell of the work of the Orphanage into which he has poured his life so fully, and through it all there was a note of sadness for many knew that he purposed to lay down the work. God's blessings follow him who has been a helper to many who were helpless, and may the Holy Spirit guide those upon whom his burden will fall. The situation calls for the spirit of our Master.

My heart went out to Dr. B. F. Riley for the great arc lamps refused to give forth their radiance and he had to stand and read his magnificent paper furnishing his own historical light. As a historian Riley is a luminary of the first water.

For the first time in my life I called at the office of the Alabama Bible society. I found my good friend W. J. Elliott and his son in charge. Elliott loves and understands his work and a great work it is.

At Roanoke the name of Park Nichols was on every lip, while at Montgomery everyone was asking for or praising that sterling layman L. Lassiter, whose time and whose automobile were at the service of the delegates. Few appreciate the tremendous work that falls to the lot of an entertainment committee, for full particulars ask Lassiter, Sam Cowan or Bush, and yet I dare say they would merely laugh as the worry is all over.

Dr. Sampey was in fine fettle. His address aroused great enthusiasm. And well it might, for as he spoke of Howard College was he not one of its most distinguished sons; as he spoke of the Seminary, was he not one of its greatest scholars and teachers? He spoke all along "as one having authority." Alabama is proud of him and he is proud of Alabama and that's the reason he can do so much with Alabama Baptists.

It is hard to think of Dr. Gray as not being an Alabamian, he belonged to us all so long and wrought so heroically for Alabama Baptists that the idea of possession is always uppermost in my mind when he appears at a Baptist function here or elsewhere. He is certainly a marvelous platform speaker, and seldom does such a gift go hand in hand with an executive ability, which if, instead of being consecrated to God, had been expended in the realms of business, would have made of Gray one of the South's foremost financial leaders.

Montgomery is a growing city. On every side I saw evidences of prosperity. Big office buildings, large hotels, great business stores, lovely new homes, paved streets, and at night a world of electric signs giving the principal streets quite a metropolitan air.

I was greatly obliged both to the Montgomery Advertiser and the Montgomery Journal for very flattering and kind notices of my work as editor of the Alabama Baptist, but I wish to let the Journal know that I am no imported Georgian but that I was born and reared in the "Third Great Division," and call Eufaula home.

I was greatly troubled on Sunday because of the lateness of the hour when Bro. M. M. Wood arose to give the convention the benefit of the statistical information over which he had so laboriously worked, but the dinner hour having arrived the people became restless and many left. I feel sure that the work of the statistical secretary is genuinely appreciated by those who know what a labor of love it is to get together a vast array of information to be used by others.

Will Davis, of Anniston, was on hand, and few things escaped his attention. He is a past master when it comes to keeping the machinery of a convention well oiled and in good running order. Absolutely indifferent to praise and always hiding in the background, yet with the capacity to always be around when something gets out of order. It would be a public calamity if he gave up his convention going.

On Sunday morning Rev. W. A. Tallafarro, of Opelika, preached at the Dexter Avenue Methodist church, and Rev. J. L. Rosser of Selma preached at the Court Street Methodist church, and in the afternoon at the Orpheum under the auspices of the Y. M. C. A., Rev. W. D. Hubbard addressed the young men of Montgomery. I heard Hubbard and quite a striking figure he made as he stood there with theatrical scenery for a background preaching Christ in a play house.

Two prominent Montgomery laymen, both Howard College Graduates, were on the program and delivered striking addresses. One was Chief Justice Tyson and the other Ray Rushton, one a judge or renown and the other a lawyer of repute.

It was a source of sorrow to many that M. C. Reynolds was called from the convention by the death of his brother's wife at Montevallo. Brother Reynolds takes an active interest in the Orphanage at Evergreen and is a man of fine executive ability.

Sam Carrell, of Troy, was on hand. I am glad to see that while not neglecting the Sunday school conventions, this live brother begins to figure in our Baptist State Conventions and on some of our Baptist boards. I will never die content until I hear his lecture on the Holy Land. It is a blessed thing that our laymen have means sufficient to travel and that many are visiting Jerusalem and following in the steps of our Lord, to return home with a new desire to make him better known to the people.

Sam Carroll, of Troy, was on hand. I am glad to vice and get me a note book, for here I am trying to write about my trip to the Centennial without even as much as the scratch of a pen or a program as a help and after these notes come out in the paper I will think of many things that I wanted to touch on. But I went not so much to cover the affair for the paper, but to enjoy the fellowship with the brethren, and it is impossible to do both.

On my way to Montgomery I shared my seat on the train with a Jew drummer who proved to be a pleasant travelling companion. For twenty years he had been making most of the large cities in the country but expected to quit the road on the first of January. He said he had saved enough to buy a modest home away up above Harlem and that he had a little garden in which he had raised a few beans, some fine tomatoes, some lettuce, and had experimented with some other vegetables, but the thing in which he took the most pride was his orchard which consisted of two peach trees, a pear tree and an apple tree. With joy he confided to me that during the past summer he had gotten six peaches as his crop. I liked him for his interest in his home and when he told me that he made it a rule when off on his trips to call up his wife at least once a week over long distance despite the fact that sometimes he had to pay more than five dollars for a two minutes talk, I felt that a man who was a farmer and a good husband was a good citizen.

The Centennial brought into the limelight a mighty clever Methodist, for Dr. Thomas M. Owens, who has

a longer title but who is known as the State Historian, put himself and his archives at the service of the brethren and really surprised some of us by his knowledge of Baptists and how well he had cared for their interests in bringing together so many documents relating to their history.

Dr. Frost was there for has he not told us that his heart yearns toward Alabama Baptists? The love is not one-sided. He left his mark in the state and has hundreds of friends who glory in his marvelous success as secretary of the Sunday School Board which is one of the financial wonders in the publishing world.

Among the delegates to the convention was a young man who was making a momentous step for he had resigned his churches and was taking his family to Newton there to enter the Baptist Collegiate Institute, and as I shook his hand and knew that although he knew very little as the world counts knowledge yet that he knew Jesus and had led more than five hundred into the baptismal waters I knew that those of us who knew the inside of colleges would never know just how much our Baptist cause owed to such men, and there be many like him scattered up and down Alabama who are leading men and women to Christ and yet who feel that they might be more effective in their service if they were better trained and who are hungering to go to school and are willing to make almost any kind of sacrifice in order to do so. God bless J. L. Hand as he strives to better fit himself for service in my prayer.

I recall with great pleasure an hour spent with Mrs. Harris, and not to know her means that you are unknown in Montgomery, for she is not only the most charming of women, but a public benefactress, as the beautiful Y. W. C. A. is a monument to her untiring work for the young women of her city. She kindly piloted Dr. Patrick and me through the home which is truly worthy to house so good a cause.

Moseley read a fine paper. He is a good student and thinks clearly and writes trenchantly. As good as was his paper I was more interested in him because he had his little boy with him. Somehow my heart goes out to a fellow who will take the trouble to take about with him his boy or girl. That is one reason I was for Roanoke for the convention for at Dothan Porter brought his fine manly boy along with him. T. U. Crumpton, of Maplesville, was another man whom I marked because he had his daughter with him.

Some day in the centuries to come some historian in search of material will discover Dawson's paper and get great joy out of it. It is a complete and faithful picture of a unique Baptist thing. A thousand years from now a man could read it and get a clear idea of what a Baptist association was like.

I regretted seriously that Col. Murfee could not be present to read his paper but was glad that his brilliant son, who is making such a reputation for himself as an educator, was on hand to stand in his fathers shoes.

I never see Paul Bomar that my estimation of the minister's high calling is not strengthened for in this day when so many men who wear the cloth are pushing themselves forward on every public occasion or striving for bigger places he goes on in his modest way doing a work in Marion that will live until the last Judson girl who has come under his influence has passed away.

I have spoken of the work being done by President Patrick of the Judson and President Montague of Howard, and now a word about President Palmer of Montevallo. He is competent, conservative and I believe in all Alabama there is no man young or consecrated. He is one of our strong Baptist laymen, and I well remember a tribute which Dawson paid him, he said: "I can always count on Palmer," and when a man's pastor can lean on him with confidence he must be made of the right stuff. Elsewhere appears a correction which is gladly published as the extract was not taken from Prof. Palmer's paper but cut out of a secular paper.

Brother Duncan, of Auburn, had a rather difficult subject and yet managed to pack many things of interest in his paper. The Literary History of Alabama is in the making.

J. L. Rosser, whose paper on the work of the B. Y. P. U. was one of the few to come within the limits assigned to him, besides being an eloquent preacher he has written some really charming verses and his contributions to the Amis Magazine show that he is a master of prose writing.

THE ALABAMA BAPTIST

"GOSPEL MISSIONS" LASTLY.

There have been three written denials of my challenge to Bro. Scarbora at Olive Branch church in my Association the fifth Sunday in May this year to discuss the scripturalness of our boards for mission work as subservient agencies, instrumentalities or conveniences, of the churches.

1. Brother Scarbora stated in the Baptist Flag, published at Fulton, Ky., under date September 17th, "Brother Whatley did not challenge me to debate anything before anybody." "He said we could use anything as 'subservient agencies,' but did not say agencies of what, and neither challenged me nor any other person to debate anything. He may have said he would debate, but he challenged nobody."

2. Brother W. T. Penton, pastor of the church named, and ardent supporter of the gospel mission plan of missions, stated in the Baptist Flag under date October 8th: "As far as Brother Whatley challenging you at the fifth Sunday meeting, that was not true."

3. Brother L. A. Ruffin, also a gospel missionary, member of Lebanon church in my association, and ardent supporter of the plan, wrote me: "If you challenged anybody I never heard it; you did say that you claimed that it was scriptural to use the boards as subservient agencies. If you call this a challenge, you certainly made it."

In connection with these things Brother Scarbora stated in the same paper: "Already letters are coming from brethren in Alabama who heard us, denying the truth of Whatley's statements, in the circular, and he will have more to face than Scarbora, and much nearer home." Gush, you see. My understanding was he would reply in circular form to my circular letter review of his position against the boards. I have seen nor heard of any.

He said further in the same paper, "If he (Whatley) wants more proof that his statements in the circular about both the challenge and the ten-dollar matter are false, we have it ready for him." Gush again, you see!

He said further in the same paper: "If he can't stand the music he made the consequences must be upon him, but we insist that he tell the truth about matters and stop there." Gush again, loud and strong! That's fine to me. I would not take a pretty for it!

I wrote him personally that I could prove the statements of his witnesses were unreliable; that I would do it in the Flag, and dared him on that ground. My proposition was to prove it by their own statements. They do not know how I would do it, nor does he. I can and will, though. I am a lawyer, you see, and a Baptist preacher, too, making a combination that can't be turned down. Let him open his paper to me and see if I don't. No gush here!

He submitted the following propositions to me for open air discussions:

"1. The conventions and boards of the several state conventions and the Southern Baptist convention, in the Baptist denomination, are simply agencies and conveniences of the churches, are but the subservient agencies, conveniences and instrumentalities of the churches for doing their (the churches') mission work." — affirms. J. A. Scarbora denies.

"2. The scriptures contain rules or laws with examples in practice for the government, conduct and methods of doing mission work, and these scripture rules and laws for said purpose are contrary to the rules and laws for the same purpose, made and provided by the several Baptist state conventions, the Southern Baptist convention and their boards." J. A. Scarbora affirms. — Denies.

My rejoinder was as follows:

"1. Boards are scriptural as subservient agencies, instrumentalities and conveniences of the churches in the mission work of the churches," I to affirm, he to deny.

"2. The gospel mission plan of missions is not scriptural, in that it is not carried out with the strictness necessary to constitute it such, according to the contention of the advocates of it as a plan

against the board plan." I to affirm, he to deny.

I would not consent to the "open air" part of it.

1. Because I know too much about the "open air" business among Baptists as well as other folk. There is too much latitude in every direction for escape valves when gotten in a tight. The "open air" business at Olive Branch church is an example.

2. The proposition of Brother Scarbora to enlighten the Baptist denomination against my position would not extend far enough to do any good.

I proposed the discussion in the Flag because it has been a contentious "plan" paper. Brother Scarbora is associate editor and lays it on the boards hot about "plan" all the time. It does seem he would discuss the matter with me in his paper. I just wanted to tame him and the brethren associated with him a little. They are Baptist and all right except their kick out abusive part. Baptists irregularities can be regulated inside better than they can out. All the board brethren who know me know I go up against them wherever found. If all our board brethren will just quit denominational affiliation they will be all right. I don't care how much the gospel missionaries punch them about that. I will help them. An editorial in the Flag after my written challenge to Brother Scarbora read as follows: "Gospel missionaries have but little time to scrap over the way a thing is done; but they have some time to give as to the churches doing the work and the tending of our fields, already white unto the harvest." I took this as a "blow off" by Brother Scarbora, and here we two geese will quit unless he comes to my association bothering me again.

W. R. WHATLEY.

THE SUNDAY SCHOOL SITUATION IN ALABAMA.

J. T. McKee.

For the past three months the Baptists of Alabama have been assembling in various places for the purpose of hearing reports and discussing subjects of interest to our people. Now the associations have all been held and the delegates are back at home starting a new year's history. What is to be our report next year? Scarcely without an exception the reports of the next association are being determined very largely now by the plans we are laying and have already laid for this new year. How necessary it is then that we think quickly, plan carefully and work diligently.

When we study the reports of Sunday schools given in Alabama at the last state convention we find reasons both for encouragement and for bitter discouragement. The report shows an increase of 266 schools and an increased enrollment of 28,813. We also notice a very good beginning toward a systematic giving by the Sunday schools for the support of the Sunday school department connected with the state board of missions. All of this means much to our denomination. Since the Sunday school is such an effective agency in the teaching of God's word, the evangelizing of the world and the building up of the church membership, its condition means infinitely more than many people seem to think. And as we are rejoicing over this victory let us not forget the efficient service rendered by Brother C. E. Crossland, who worked so persistently for us last year. His efforts did much to put our people to thinking and to reporting what they are doing.

The other side of the report is not so good. The Sunday school enrollment is only about 60 per cent of the church membership. The saddest part of this for the Baptist cause in the south is that Alabama is one of only four states that had even that good a report at the last session of the Southern Baptist convention. Only one state, Maryland, ranks very much above ours. When the Sunday school enrollment is only 60 per cent of the church membership, the average attendance the year around will not be much above 25 per cent. Then take out those enrolled in the Sunday school who are not church members, and it will most likely fall below 20 per cent. When we face these figures we need not be surprised that the spiritual life of a large number of our people can not stand a winter's cold.

And again, the poor work that is being done in

many of our schools for the small per cent enrolled is distressing to those who have anything like a broad conception of Sunday school possibilities. Think of the large number of boys and girls, young men and young ladies who recite the answers to the questions laid down in the quarterly with their books open. The young man in a Baptist Sunday school of a town of 1,000 inhabitants who taught his class of young people in about seven minutes is a fair sample of much of the Sunday school teaching. Untrained teachers in the main, no equipment in at least 90 per cent of our churches, and very meager equipment in fully 90 per cent of the remaining 10 per cent, many churches even uncomfortable, tell the story of our undeveloped possibilities.

But these difficulties are not insurmountable. This is a day when more advancement can be made in five years than has been possible in some times past in a century. Realizing the unorganized, the unsystematized condition of much of our Sunday school work at present, I believe there are sure evidences of a light that is going to sweep over our country that will transform our Sunday schools within ten years to an extent that we can not now realize. And as your Sunday school evangelist under the appointment of the state board of missions, I shall give all that is within me to help usher in this new day of Sunday school work. If I know myself, my heart is in the work. Your interest is my interest, your school is my school. Let me assure you that I shall co-operate with you in your plans in every way that I can. Let me beg you to feel perfectly free from now on to write me about anything concerning your work. Although I shall not be on the field before June 1, 1909, I am ready for correspondence in any and every way necessary. Write me about some of your methods that have proven very effective and I will tell others. Let me hear from you, pastors, superintendents, teachers and others who are interested.

FEAR BEING GRABBED.

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way, but found how to overcome it. She writes:

"For twenty years I drank coffee, thinking it would give me strength when tired and nervous.

"The more coffee I drank the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear some one would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my breakdown, so that my head and hands shook like the palsy.

"At first I did not like Postum, but I kept on drinking it, and as we learned how to make it right, according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children, too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of any one grabbing me and the children can romp as healthy children should—my nerves are all right."

"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.

LETTER NO. 3.

To a Young Minister, Written a Few Days After His Ordination.

My Dear Brother:

I know of no greater calling among men than the ministry. Truly did Paul say to Timothy: "If a man seeketh the office of a bishop, he desireth a good work." I am anxious that you begin right. The "gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," should have special training now, at the outset of your career. Your future as a minister will be colored largely by the way you start. Therefore, start right! As your pastor I venture a bit of advice with reference to yourself and your pulpit:

1.—Preach the Gospel.

Other books are important adjuncts; but your Bible is pre-eminently the Book as the basis for all your "remarks" in the pulpit. The subtle temptation may come to you (it comes to most young preachers) to try to make for yourself a great name in the ministry by becoming a great philosopher, logician or historian or by a poetic style, or by being "flowery."

Draw on these things as much as you please, but do not forget that the greatest sermon that can possibly be preached is the gospel. Illustrate and embellish ad infinitum, but stick to the gospel.

2.—Don't wander from your text.

If you can't get a sermon out of a given text, then don't take that text. There are thousands of texts that have thirty minutes' good gospel talk in them. Take one of that kind. Then preach out of it, not from it. The law of the association of ideas will tempt you to digress, but do not wander. Let the text be to your sermon what the foundation is to a house.

He is a great preacher who can preach a sermon so much like his text that when his hearers look at the text they see the sermon. There are about three kinds of sermons at large among us:

1. The sermon that most any text will fit.
2. The sermon that no text will fit.
3. The sermon that just one text exactly fits.

It remains for you to say which kind you will preach.

3.—Avoid all mannerisms.

As a rule they hinder rather than help. They grow on one sometimes unawares. Watch yourself and be yourself. Don't imitate. That's disgusting to intelligent folks. If your friends are ever brave and true enough to tell you your faults, thank them—don't get mad. You may rest assured you will need the pruning-knife somewhere. It is going to take a mighty heartsome friend to use it properly, though. But when he uses it, don't scream.

The next book to your Bible, in point of importance, is a good dictionary.

Learn what words mean and how they are pronounced. If you forget this point you can never expect to occupy the best pulpits in the land. My son in the gospel, remember these words. And do not imagine that your grammar was something for you to learn while in school, but to be laid aside when you enter your pulpit. Avoid vain repetitions, saying: "As I said before." If you said it before, say something else next.

4.—Don't bawl in your delivery.

As a rule when a preacher is talking loudest he is saying the least. Empty vessels make the most fuss—so do empty wagons and empty sermons. Powder makes a racket; shot brings down the game. Thunder rumbles; lightning kills. Now if you have plenty of lightning, you can afford to thunder; or, I might say, if you have plenty of lightning it will do its own thundering.

But don't think you can make up in thunder what you lack in lightning. The old colored preacher said his sermons were always in the form of a trinity:

1. "I takes my text.
2. "I splanifies.
3. "I gits up into de rousements."

Now there is a grain of common sense in the old darky's plan, provided he has anything to "rouse." Here are some little rules to remember:

1. Be moderate at first.

2. Hoist the gate a little as you go along.
3. When about half through raise it a bit more.
4. When you are nearly done put on a full head of water and shut down promptly. Don't keep on talking after you have finished. That habit has proven the graveyard of many a good sermon's wholesome effects.

5.—Don't run away with your words.

That is good for perspiration, but not good for inspiration. I learned while a boy that a stream is not necessarily deep because it runs swiftly and the bottom can not be seen. The most mud I ever saw a diver bring up at one time was when he went into two feet of water; and he came near breaking his neck besides. There are some preachers who would be great in the ministry but for two faults:

1. Their runaway style has ruined their delivery.
2. They have nothing to deliver.

Don't be one of that kind. Your lungs were given you as air reservoirs, and there is an abundance of wind. Keep a good supply of air on hand all the time. If you will, then I am sure you will not finish off each sentence with a terrible gasp, as if you were dying for air, as some preachers whom I have heard do. They strain their lungs, and do not know about it, because their best friends hate to tell them. I myself have heard him, but didn't tell him of his fault. And now I am sorry I did not, for I have heard others laughing about his misdeed.

Preach Jesus Christ and Him crucified, like a man. Your pastor,
R. S. GAVIN.



LEWIS C. DAVIS.
("Club-Axe Davis.")

The Alabama Baptist, Birmingham, Ala.

I have recently received several letters from different ones in the state asking for information concerning Lewis C. Davis, better known as "Club-Axe" Davis. For the benefit of those and others who may be interested, I send the following which you will please publish in your paper.

I am a grandson of Lewis C. Davis but all the information I can give you is mostly tradition. He was a pioneer Baptist preacher in this state, even before it became a state, preaching in what are now Montgomery, Lowndes and Autauga counties.

His full name was Lewis Cookson Davis. He was born in Virginia in 1748; moved to Georgia in early manhood, thence to Montgomery county and thence to Autauga county where he died in 1835. He was buried near Autaugaville, Ala. He was married twice. His first wife was a Miss Anderson, she was also a Virginian. There were born of this marriage eight children; three girls, Arrenda, Mary and Penelope (my mother); five boys, Landslot, John, Peter, Lindsay and Anderson. Four children were born by his second wife, who was Miss Sallie Perkins of

Georgia; two girls, Betsy and Asentia, two boys, Jesse and Alvin.

As to how he came to be called "Club-Axe" Davis there are two versions as to the origin of the name, one version has it, there was another Baptist preacher named Stephens in the same section, a very polished fellow, Mr. Davis being not so polished went along and cut the way out, while Mr. Stephens came along and "put the finishing touches" hence the name "Club-Axe."

The other version has it thus; one of the members at one of the churches at which he (Mr. Davis) preached, lost his club-axe which he thought had been confiscated by another brother in the church, he told Mr. Davis about it, it being customary for the members of the church to take their grievances to the church to be settled in those days instead of resorting to the courts as is done now. On the following Sunday when Mr. Davis went into the church to preach, he took a club-axe with him. After explaining to the congregation that a brother had had his axe stolen from him, he told them he was going to throw the axe he had into the congregation, that the Lord would direct its course and the guilty party would surely be hit. After cautioning every one to sit perfectly still lest the wrong man be hit, he gave the axe a twirl as if to throw it, and a certain member in the congregation dodged. Davis pointed him out as the guilty one and made him go get the axe and return it to its owner. Ever after that he was called "Club-Axe" Davis.

As I said in the beginning this is only tradition and either version is feasible. Mr. Davis was a Revolutionary soldier, was a sufferer at Valley Forge, was at the storming of the fort at Sandy Point with General Wayne and suffered many other hardships during the war.

I enclose herewith my photo which you can also print in your paper, I am of Baptist faith, eighty-six (86) years old and nearly blind. Yours respectfully,

DANIEL W. HICKS.

Autaugaville, Ala., Nov. 25, 1908.

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.

CAUSE AND EFFECT.

Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"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.

Frank Willis Barnett

Editorials

Editor and Owner

WILL ALABAMA TAKE CARE OF HER OWN.

As will be seen from an article on another page, Alabama Baptists have just fifteen representatives on our foreign fields. The month of December is set apart for taking foreign missionary offerings throughout the state. Will not all of our people remember these far away brethren and sisters, who are laboring for the uplift of millions in heathenism, and make a noble offering for the great work for which they are engaged?

It is estimated by foreign mission boards that it takes about five times the amount of money that is paid for the salaries of missionaries, to properly support them. They must have homes in which to live and do their work. They must have native helpers, and constant reinforcements as their labors increase. Hence it is that the mere salary of the missionary is only about one-fifth of the money that is needed for their work.

On this basis, if Alabama is to take care of her missionaries in a worthy way, the churches ought to contribute at least \$45,000 this year. The actual salary of those fifteen missionaries at \$600 a year amounts to \$9,000. If they are given all else that they need to carry on their work, five times this amount would be the \$45,000 Alabama is seeking to raise between now and the last day of April. We can do it if we will. There is no need that Alabama's representatives should be cramped and crippled in their work, nor is it at all necessary, for money contributed in other states to be used in taking care of these missionaries from Alabama.

Let us remember, that up to date, we have contributed only a small fraction of this amount. The foreign mission board has received from Alabama only about \$4,000, which is less than one-tenth of the amount our people ought to give during this year.

We must make the month of December glorious with our efforts for this great cause. Let each pastor and each church, prayerfully plan for an offering during the month of December, and let us all seek to make these offerings worthy of our ability. If our people would make but a little of the sacrifice that these fifteen representatives of Alabama have made in going to the foreign fields, we would not only raise \$45,000, but we would go far beyond it. Why should these fifteen make so much greater sacrifice than the rest of us? Are we not just as truly called to evangelize the world as they are? Should we not consecrate our money-making talent that Christ may be known in all the world just as truly as they have consecrated their talents to the good work yonder at the front?

THIS RAKE CAUGHT NO MUCK.

It seems that the effort to muddy the waters for President Roosevelt by claiming that he will fall under the influence of Standard Oil when he joins forces with the Outlook has only cleared them. The Outlook's statement is most satisfactory when it says:

"Whether James Stillman is connected with the Standard Oil Company, we don't know. The facts concerning his connection with the Outlook are as follows:

"About forty years ago Lyman Abbott became associated with Henry Ward Beecher in the editorship of the Christian Union. When some eight or ten years later Mr. Beecher's inclinations led him to retire, an endeavor was made by Dr. Abbott to purchase the paper. Among those who aided him financially in this effort, were Lawson Valentine and James Stillman both of whom were neighbors and warm personal friends.

"Mr. Valentine, who has since died, was much more largely interested than Mr. Stillman, but nei-

er of them sought the slightest control over the editorial policy which for 30 years has been, and is still, absolutely controlled by Dr. Abbott. Mr. Stillman has never, it so happens ever attended a stockholder's meeting, either in person or by proxy. He owns less than ten per cent of the stock of the Outlook, the other 90 per cent being owned by those who are actively engaged in editing and publishing the paper.

"When Mr. Stillman put the money that is now represented by his stock at Dr. Abbott's service, he simply performed a generous act for a personal friend, for which Dr. Abbott takes this, the first public occasion that has ever offered, to express his grateful and appreciative acknowledgement."

We hold no brief for the Standard Oil Company, they have plenty of paid lawyers who furnish them on demand, but we believe they were unnecessarily brought into the Outlook matter for the purpose of making a cheap sensation. Furthermore, we are not trying to take care of Dr. Abbott, for as much as we differ with him on many points in scripture, he has a way of being able to take care of himself when pushed in a corner. We believe "Teddy's" addition to the editorial force of the Outlook will be, both for the paper and the people, good.

The churches of Canada are moving steadily toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sydney, Nova Scotia, to Victoria on Vancouver Island. It was a transcontinental campaign four thousand miles long, crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general Dominion elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the church impressed the leaders in this campaign as unprecedented and truly marvelous.

A GENTLE REMINDER

The real joy in Christmas is in making others happy. Did it ever occur to you that just a little thoughtfulness on your part in paying your back dues and in renewing your subscription promptly will make glad the heart of ye editor. Just take a peep at the yellow label on the wrapper of this issue and see if you are one of those whose subscriptions expire now, or in a few weeks. Send your \$2.00 for renewal promptly, and make sure of the paper for another year, and at the same time accept the appreciative acknowledgements of ye editor, and please do not get mad just because you get a statement asking you to pay up.

**LEST YOU FORGET
!!!! DO IT NOW!!!!**

AN UNCHANGEABLE GOD.

There is a great deal of significance in the Bible statement that God is unchangeable. This truth is repeated in various forms throughout the Bible. It is probable that many of those who have frequently read this truth have not stopped to appreciate its uttermost meaning, nor is one likely to appreciate it until he has been repeatedly disappointed and confounded by the faithlessness and treachery of many in whom he had put the fullest confidence. Many a man who was believed by another one to be a thoroughly trustworthy friend has at last proved to be unreliable, and even worse. How profoundly disappointed was the trusting one! He had long known that general humanity was frail and fickle. He had previously been deceived in supposed friends, but here was one man, apparently so honorable and true that it surely seemed safe to confide in him, who proved to be deplorably changeable. He could no longer be trusted. It is when the Christian has had such an experience that he more fully appreciates of God's unchangeableness. He is the same forever. His friendship for the trusting one perpetually abides. Its strength never lessens. His declaration of friendship can be depended upon without the slightest fear that it will not hold good. Once a friend, always a friend. And because He is unchangeable, his promises are the same. The promises which he made thousands of years ago are still the same. Men may interpret them, but their real meaning has never changed, nor will they ever be different. This is why we can always implicitly rely upon them. It is why we can confidently trust in God. When He says that He will sustain us in the hour of trouble, we may feel certain that He will come to our aid. Unsaved reader, you need such a God. Should not your disappointments in changeable men lead you to Him whose love and friendship and promises never change?

STATE BOARD MEETING.

I remained over Monday to the State Board meeting. Retrenchment was the order of the day. The debt of six thousand dollars or more loomed large in the eyes of the laymen and appropriations were cut all along the line. The laymen, however, were not alone in wanting to go slow as some of the preacher members also felt the stern necessity of being extra conservative. I can't say they were wrong but my heart bled for the poor fellows back on the firing line for I feared that in some cases it might bring their salary perilously near to the minimum living wage. My prayer is that the Baptists of Alabama in the beginning of the new year will pour gifts into the state mission work and make it possible for the board when it comes together again to increase its appropriations materially. If this is not done the work will suffer beyond measure. It is a thankless job to be a member of the board, and it was a hard day in view of the perplexing questions which were up. I think the board acted wisely in further committing itself to the evangelistic work and made no mistake in retaining brethren Ray and Dickinson. George Miles as usual presided with firmness and saw that the time was not frittered away in useless discussions. I felt sorry for Brother Crumpton as he was bearing not only the burden of his work and facing a debt but came to the meeting greatly worn by the strain of the Centennial. There was a large number of visitors present. The board by motion of Dr. Cox agreed that each member would pay for his dinner at the Glenmore but our Baptist Brother Yarbrough refused to take any pay, graciously saying that it was an honor to provide for men that were on the King's business.

Frank Willis Barnett

THE ALABAMA BAPTIST

CENTENNIAL FLASHES

I believe in all Alabama there is no man young or old who takes more intelligent interest in the organized work than the scholarly young pastor of the Ruhama Baptist church, East Lake. When Shelburne's name appears on a program it means that whatever the topic he has made careful preparation, and therefore I regretted that the attendance on Sunday afternoon was rather small when he read his valuable paper on "Alabama Baptist and the Sunday School."

I want to write a paragraph about A. J. Dickinson, but confess in the beginning that no man can do this versatile brother justice in so short a space. Dickinson without question ranks as one of our greatest scholars and thinkers. When he wants to he can illuminate the darkest subject but if he takes a notion I believe he could obscure the sun. President Denson in introducing him said: "I do not know what 'cultus' is," and when Dickinson got up he said he didn't, and when he sat down it was evident that nobody did. But like Dr. Shaffer I love him "cultus or no cultus," "static or no static."

There is only one Will Tallaferrro in Alabama. A dramatic speaker, a man of fine presence, a boy at heart, he has a way of impressing himself favorably on an audience.

There was one seat vacant at the feast, there was one address which was undelivered—for the great man of all men who was to close the session, the great-hearted Hawthorne, was absent in body but present in spirit as the following pathetic letter will testify:

Richmond, Va., December 1, 1908.

For the Alabama Baptist:

"Dear Brother Barnett—It has caused me real sorrow that I was not able to meet my appointment to speak before the recent meeting of the Alabama Baptist convention in Montgomery. I began a tour of preaching and lecturing through South Carolina and Georgia, October 6. After speaking at more than twenty places I found myself completely disabled by asthma and rheumatism, and was compelled to cancel all engagements beyond Atlanta. My wife who has journeyed with me and nursed me so tenderly and skillfully in my spells of prostration became seriously ill on her return to Richmond and is still very sick. I expect to hear that your convention was largely attended and that a great impetus was given to the Lord's cause by its deliberations.

May the Lord spare me and give me strength for one more visit to my native state. Very sincerely yours,
J. B. HAWTHORNE.

THANGSGIVING AT THE ORPHAN-AGE.

When one thinks of Thanksgiving day our minds naturally turn to turkey, mince pie, etc. Well, we had the turkey and cranberry sauce too, and while we did not have the mince pie, we had other good things in place of them. How did it all happen? Let us tell you; some good brother or sister, we do not know which, sent us just in the nick of time a dozen fat turkeys, and still some other sent a coop of 43 fine chickens, and they too failed to say whom we should thank, and so, Bro. Barnett, we wish you to thank them through your paper for us. And right here, in this connection, let us say that we have five boxes and one barrel that have no marks by which they can be identified, and some one is going to say: "We sent a box to the Orphanage, and they never as much as made an acknowledgement of it." We do greatly appreciate everything you do for us, and when we can possibly find who sent it, we make proper acknowledgement. Often these packages are marked on the outside from such and such a society but no name is given, and so we do not know to whom we shall address the letter of thanks. We suggest that in addition to marking the box plainly on the outside giving name of sender, that you also put this

and if possible a list of the articles it contains inside of the box. And the same thing is often true with remittances, we are at a loss to know who sent them. So if our brethren and sisters will bear these suggestions in mind, we will endeavor to make prompt and hearty acknowledgement for all you send us. We wish again to thank all of those good friends who responded so promptly, and generously to our call for help when our laundry was burned.

H. C. REYNOLDS,
President Board of Trustees.

Enclosed find M. O. for \$5.00. Move my date up on paper as far as it will pay. You are getting out the best Baptist paper we ever had. May God bless you and the Baptist of Alabama support you.

After December 15 send paper to Dothan, Ala. I move there to take charge of Second Baptist church, one of the greatest fields for opportunities and hard work in south-east Alabama, but I feel sure that returns will justify everything the Baptist put into it. We already have a splendid lot and a house we can use for the present. The Baptists of the First church and of Dothan will begin in a few weeks the erection of a more suitable building, hope to have it completed not later than January, 1909. It will be the policy of the two churches to work

Dr. Foster, of Anniston, can always be counted upon to say things worth remembering. His address was well delivered and rang a clear note, and it was marked with pleasure and taken as significant that his reference to the good work of the Anti-Saloon League in Alabama was roundly applauded.

I am glad that W. D. Hubbard, who spoke on Baptist Evangelism in Alabama has quit the evangelistic field, not because he is unfitted for the work, for he has decided evangelistic gifts, but from the fact that he is needed in the Birmingham District and the field to which he comes is full of possibilities. Hubbard is a great preacher, and if he shows a capacity for organization, I predict that he will have one of the largest churches in Alabama within a few years.

Did you note that all the hymns printed on the Centennial program were written by Baptists. The selection of them by Dr. Stakely was a labor of love. I will never forget that while some brother "histed" On Jordan's Stormy Banks I Stand in a key so high that none could follow through the first verse and just as it looked like the grand old hymn was going to prove a fiasco out in the audience some other brother started the second verse on the right key and the great crowd joined in unison until the great auditorium was filled with song.

The Delineator.

The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task and the literary and pictorial features are of rare excellence. In addition there are the regular departments of the magazine, with many special articles on topics relating to woman's interest within and without the home. It is a mistake to look on this as merely a fashion magazine, as it contains special departments of great human interest and its stories are unique in their literary flavor. \$1 a year.

The New England Magazine.

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

in harmony, standing shoulder to shoulder and heart to heart in looking after the Baptist interest at Dothan. Hope to have something more to say after I get to the field and get hold of the work. Yours fraternally.

R. H. FOLMAR.

Searching the minutes of the State Convention recently for needed information as to our history called my attention afresh to the fact that the official file is not complete and also gave additional emphasis to the importance of completing this file. The missing minutes are for 1825, 26, 30, 31, 32 and 23. The copy of 1843 is badly mutilated.

I write to ask friends of the convention in different sections of the state to hunt for copies of the minutes for these years especially among the older families of the state.

I will greatly appreciate any information that might lead me to the discovery of copies.—M. M. Wood, Secretary of the Convention.

YOU ARE AMBITIOUS AND POSSESS at least an average amount of tact and perseverance. Therefore, we want you and will pay you \$75 a month for taking only four orders a day. You can earn a big income. We furnish all supplies free. Write today to MANAGER, P. O. Box 1150, New York City.

Continued from page 1

that of the consecrated physician who goes forth to help and to heal the suffering people in the lands of heathenism. Christ Himself is called the Great Physician. Following in His footsteps the medical missionary seeks to heal the bodies of the suffering and to tell them of the physician of their souls.

The first of these medical missionaries to go forth was Dr. J. G. Meadows who went to China in 1904. He was born at LaFayette, Ala., and when about 11 years of age moved with his father to Louisiana. He was well equipped for his great work and has done nobly in connection with the John Stout Memorial Hospital at Wuchow.

Dr. A. S. Taylor went out to China in 1906. No man could have been more thoroughly equipped than was Dr. Taylor for this great work. So greatly beloved was he and so fine was his record at the University of Virginia that the faculty and students of that great institution undertook to pay his salary. It is the first time in the history of the University that such a thing has been done. Dr. Taylor carried with him the daughter of Dr. W. J. E. Cox of the St. Francis Street Church, Mobile. They are both well known throughout Alabama, and while Mrs. Taylor could not be put down as a native of Alabama, in a sense she is one of Alabama's finest representatives. So great has been Dr. Taylor's progress that he is able to take entire charge of the medical work at Yangchow while his co-laborer, Dr. Evans, is at home on a furlough. Most excellent reports come concerning his work there.

The third and last of these noble physicians is Dr. T. O. Hearn, who went to China in 1907 from Albertville, Ala. Dr. Hearn is located at Pingtu, and is already doing a fine work.

Thus in the three-fold work of preaching, teaching and healing the sick, Alabama is splendidly represented. Let all of our Baptist people think often of these representatives and remember them in their prayers; and during the month of December, which is foreign mission month, let every church make a contribution to the support of the great work in which these brethren and sisters are engaged. Mission Rooms, Richmond, Va.

A CORRECTION.

Montvallo, Ala., Dec. 4, 1908.

Editor Alabama Baptist: In the report of the proceedings of the Centenary meeting you quote me as saying:

"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."

This is not a correct statement. In my response to the greetings of other denominations I referred to the excellent work that was being done in our schools by the Y. M. C. A. and the Y. W. C. A.—interdenominational organizations, and then added that "Today we all rejoice in the fact that the most wholesome influences pervade the atmosphere of all our schools. That the old time dread of the enormity of college temptations is a thing of the past. The boys and girls are safer from temptations while at college (whether state, private or denominational) than they are in their community life."

I will thank you to publish this. Very respectfully,—T. W. Palmer.

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Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or rancid stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1926 Seed Annual free. Write to

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Detroit, Mich.

For Christmas

MUSIC

THE REDEMPTION. By CHARLES H. GABRIEL. Price, 5 cents per copy; \$4.25 per hundred, postpaid.
"One of the best Christmas services it has ever been my pleasure to criticize."—H. C. Lincoln, Director of Torrey-Alexander Choir.

CAROLS FOR CHRISTMAS. By MIRA ROWLAND. Price, 5 cents per copy; \$4.25 per hundred, postpaid.

PRINCE AND SAVIOUR. By CHARLES H. GABRIEL, author of "The Glory Song." Price, 5 cents per copy; \$4.25 per hundred, postpaid.

POST CARDS

TWO CHRISTMAS WISHES. A Christmas post-card in colors, containing a Christmas wish to be sent to the members of your church or school. With space for pastor's, superintendent's, or teacher's signature. Price, \$1.25 per hundred, postpaid. When ordering, state which style you wish.

CHRISTMAS ANNOUNCEMENT POST CARD. Printed in colors, with an attractive Christmas design. To inform scholars of the day and hour of the Christmas entertainment. For superintendents or teachers. Price, either style, 50 cents per hundred, postpaid. When ordering, mention whether you desire cards for superintendent or teacher.

CANDY BOXES

Three new boxes in attractive designs. Send for illustrated circular of description and prices.

CHRISTMAS COVERS

Covers for Christmas services, printed in appropriate colors on art paper. With space for local printing. Size, 5x8 1/2 inches. Price, \$2.50 per 100; \$4.00 per 200; \$5.00 per 300; \$6.50 per 500; \$12.00 per 1000.

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

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

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THE DRUNKARD'S WIFE.

How silent is the house, and dreary!
All its cheer has from it flown.
You do not know why, worn and weary,
I am sitting here alone.

The children in their beds are sleeping,
Rachel, Mabel, Jack and Tim;
My solitary watch I'm keeping,
I am sitting up for Jim.

The night is dark, the filmy curtain
Waves as the wind sweeps by.
The fire is fickle and uncertain,
As low-spirited as I.
Slow pass—the moments creeping,
creeping.

Feebly burns the lamp and dim;
My solitary watch I'm keeping,
I am sitting up for Jim.

At twelve I laid aside my sewing,
For I could no longer see.
How fierce and wild the wind is blowing!

Jim, my husband, where is he?
My eyes are dull and red with weeping.

Weeping bitter tears for him.
My solitary watch I'm keeping,
I am sitting up for Jim.
—Mary M. Currier, Wentworth, N. H.

Turkeys for Orphanage.

On Wednesday, November 24th, 1908, three or four ladies stood on the steps of Dauphin Way Baptist church in Mobile and talked of turkeys. The idea of sending a coop of these noble birds to the Orphanage at Evergreen for Thanksgiving was suggested, "but how can we get the money in so short a time?" All agreed that it could not be done, and the ladies dispersed, hoping to at least send some turkeys to the orphans for Christmas. However, one of them went home and re-visited the matter in her mind. Then she went to the phone and called up a number of gentlemen asking each to donate a dollar. The following responded cheerfully: Mr. Herman Stephens, Dr. J. F. Williams, Dr. T. H. Frazer, Mr. Perrin Bestor, Mr. Albert Bush, Mr. Will McLeod, Mr. Stanley Tingley, Mr. George Rosson, Mr. Chas. R. Garnett, Mr. R. A. Lambert, Mr. J. R. Little, Mr. Comer Sims, Mr. T. J. Jett, Mr. E. H. McBee, Mr. A. Phinney, Mr. Cunningham, Mr. D. S. Alexander. The turkeys were sent to the Orphanage Wednesday morning, and we hope they were received in time for the Thanksgiving dinner.

A Friend to the Orphans.

Changes of Address.

H. R. Schramm, Forest Home to Samson; J. L. Hand, Deatsville to Newton; T. J. Preston, Almon to DeArmanville, No. 3; H. T. Vaughan, Lowell to Girard; J. R. Wells, Anniston to Jennings, Fla.; R. H. Hudson, Millbrook to Elmore. R. F. D. 2.

Dr. W. P. Harvey, who was recently en route to the Georgia Baptist state convention, stopped over between trains and invited Drs. Dickinson and Blake and ye editor to dine with him. He was in rare good spirits and all had a good time.

BALE YOUR HAY WITH I. H. C. PULL POWER HAY PRESSES

UNQUESTIONABLY it pays any hay raiser to own an I. H. C. pull power hay press. Well baled hay brings the best price. To sell hay at all in some markets—or to reach a market where you can get the best price—in most cases your hay *must* be baled. You can draw bigger loads of baled hay, thus saving in time, perhaps double time for teams and men. Baled hay retains its nutrition and remains in first class condition longer than hay in the stack. With your hay baled you can wait for the right market and get the best price because you can move it *more* quickly.

Other Advantages

Bale your own hay first, and also make extra profits baling your neighbor's hay. An I. H. C. one-horse press with two men and a boy will easily bale eight to ten tons per day under average conditions—uniform bales in size, neat and compact. The bale chamber is 14 by 18 inches. The I. H. C. two-horse press, under similar conditions, will bale ten to twelve tons a day. Bale chambers are 14 by 18, 16 by 18, or 17 by 22 inches in size. Both I. H. C. presses will bale any kind of hay or straw including timothy, clover, alfalfa, wild hay, shredded fodder, pea vines, etc., etc., the capacity varying of course with the material being baled.

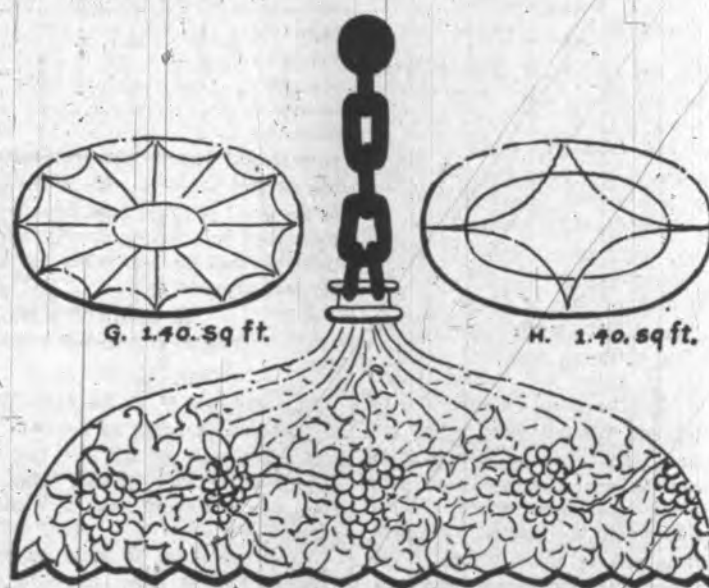
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Resolved, That in his death Mobile Association has lost a brilliant and most promising young pastor, one who was earnest, zealous, energetic and faithful in the service to which he was called.

That, though his career in the ministry was brief, he exerted a very potent influence for good in the sphere of his labors. He was genial in spirit, wise in counsel and worthy in example, and his presence among us is greatly missed.

That we extend to his family and loved ones sincere brotherly sympathy, and commend them to the loving care of the Good Shepherd of the sheep.

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.

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AT THE ORPHANAGE.

We received during November five hundred separate gifts. Fifty-seven of these were marked "Work Day." If December brings us as much in excess of November as it has in other years we will be out of debt January 1st. I can not hope that this will be, and yet there has before been a time when our best month was not December. We urge the friends who have not done so to send in their gift before the last of December.—John W. Stewart.

The Orphanage is glad to have gifts of money, food, clothing, especially stockings, white cloth, checks (both apron checks and bank checks), and in fact anything friends will send us. I am gratified to notice an improvement in one particular, namely, friends are marking the packages they send us more than ever before. Just received two barrels syrup, one marked from S. L. McGowen, Mason, Ala., and the other, "J. H. Brown, Local Ala." Please mark all packages sent us similarly.—John W. Stewart.

The Georgia Baptists held a great convention at Madison and Alex Bealer's report of it in the Index is unusually good, even for this prince of reporters.



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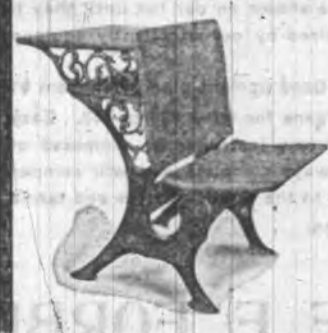
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OUR PAPER.

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If you suffer from catarrh of the head, nose, throat or lungs, you must employ some treatment more effective than sprays, douches, blood remedies, ointments and inhalers, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm, medicated smoke-vapor, which, being inhaled, reaches directly every affected spot. Just as catarrh gets into the air passages by inhaling cold and raw air, laden with dust and germs, so the healing, warm vapor of this remedy is carried to every affected spot, curing catarrh, bronchitis, catarrhal deafness, asthma and all other catarrhal affections.

Any reader who suffers from catarrh should give this remedy a test. Write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

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on the hands and face. Have you many times wished for something to remove these unsightly, painful rashes? Many sufferers have been relieved by Tetterine after all else had failed. Tetterine is cure absolute for tetter, ringworm, eczema, dandruff, and all other skin diseases. No matter how long you have suffered, Tetterine will cure. A trial will prove it. Buy a box today. 50c per box at druggist's or by mail on receipt of price.

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C. L. RUTH & SON
JEWELRY OPTICIANS
18 Dexter Ave. Montgomery, Ala.

Not until now have I been so impressed with the necessity and potency of our paper, the Alabama Baptist. True, this enterprise is owned and edited by Frank Willis Barnett, but at the same time it belongs to the Baptists of Alabama. It is our servant. It is faithfully doing our work, work that we can not do ourselves. The paper is what we make it with our love, our prayers, our talk and our money. Yes, our money. No enterprise without a sufficient backing is of much worth. I am sure that when the Baptists of Alabama learn that Brother Barnett is not getting rich from the income of the paper, but on the other hand is getting poor, and that he is putting into it not only all the money he can command, but his whole life, they will rally to his support like true men and women of God, loyal to the support of the King's cause. Not long since I asked a well-to-do Alabama Baptist to support his church paper, whereupon he replied: "I do not care to give \$2 a year to a rich man to buy fine clothes, kid gloves and to pay rent on a magnificent office in a sky-scraper, to sit up in and have a good time." What's the matter with that brother? The same thing that's the matter with so many of our people, a lack of proper information. They have been misinformed. They do not know the truth.

How uncharitable we sometimes get to be, and are not conscious of it. As to be, and are not conscious of it. As rich, and if he ever had a fortune he has spent it on the paper. His office is not in one of the popular skyscrapers of Birmingham, but at 2113 First avenue, in a rear room in an unpretentious, one-story building.

Frank Willis Barnett is not afraid of work, not ashamed of drudgery. Not only has he put into our paper a great deal of money, but one of his eyes. What would you take for your good right eye, you lover of Jesus and His bleeding cause? What is your life worth to you and to yours, dear reader? That much the life of this godly man must be to him and to his. Let's get on our knees and study the Golden Rule. The Lord help!

Many of you are delinquents, dodgers, claiming that you do not owe him. Many more go on indifferently paying no attention to your sacred obligations. Now, listen with your hearts, for to listen otherwise surely is criminal: I make this earnest plea to delinquents and to non-supporters: it is not so much our dear brother's need, while that is great and worth our loving consideration, but your obligations which as Christians you can not afford to let go by unmet. There is no reason why a man should not pay his subscription to his denominational paper, but every reason why he should.

Again, the paper is our servant, granting unlimited space to all our denominational objects and agencies. To be of help to these is the Alabama Baptist's only excuse for existing. Dear brethren and sisters, what would become of our cause, Christ's cause, in Alabama without OUR PAPER? Every Baptist, man, woman and child, in the state can help it with your

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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.

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I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Mill Springs, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

love, your prayers, your talk and your money. Let's do it, not so much for the sake of Frank Willis Barnett, but for the sake of Him whose we are and whom we serve. Amen.

ROBERT JONES.
Montgomery, Ala.

ORDINATION SERVICE.

Florence, Ala., November 22, 1908. Ordination services held with East Florence Baptist church, November 22, 1908. Brothers Andy Richey and Gains Martin, two strong young men ordained deacons in the church. Services began at 11 o'clock, after singing "I am coming to the cross." Prayer was led by Pastor Rev. George H. Freeman. The charge was delivered to the deacons by Brother Buchanan in a simple but forcible and uplifting way. Brother Freeman delivered charge to the church very forcibly, which was very strengthening and enjoyed by a large audience.

The following deacons took part in the laying on of hands: Bro. Garrett, of Killin church; Brother D. R. Eavens, B. F. Hunt, Scott Martin, Floyd Henesee, L. Lindsey and T. P. Anderson, of East Florence church.

The ordination prayer was led by Rev. G. H. Freeman.

The little church at East Florence is struggling hard to bridge over the panic, which has struck us hard since cold weather has come. Most of our members have been out of employment about one-half of the past year, while most of them have work now. It is generally understood that a great many of them were compelled to make debts during the summer, but nevertheless we give some \$25 or \$30 to the orphans in November. We have a Sunday school that any church may be proud of. Our average attendance since the association met is 170. This has been a happy year for all the churches in Florence. Fraternally, T. P. Anderson, church clerk, East Florence, Ala.

WORK AND HABITS.

Work and Habits is a book aimed at a broad target; of which the young American is the bull's eye. It is the sort of a book that makes one think; that makes one say unconsciously: "This means me."

Were Senator Beveridge an easy-chair philosopher, his sentences would lack the quality that carries conviction; he could not speak as one having authority.

In these page no mere theorist confronts us, but a man who began as a plowboy, toiled as a lumberman, tramped the countryside as a book agent, hewed out a career as a lawyer and now sits in the Senate of these United States,—a life that puts force and snap and conviction into every sentence.

Senator Beveridge never preaches. He writes much as he would talk to a nephew or younger brother in some quiet club corner. And that, perhaps, is the secret of his style.

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