

SEND A XMAS PRESENT TO THE ORPHANAGE

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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HURRAH FOR THE HOWARD COLLEGE BOY.

The Religious Herald printed a good likeness of Rev. F. H. Farrington, a Howard College graduate, now pastor of Cavalry Baptist church, Portsmouth, Va., and Victor J. Masters gives more than a page to a writup of his visit and Bro. Farrington's success at Portsmouth which will be reviewed with great pleasure by his many friends in Alabama. Masters has also a fine pen-picture of Brother Farrington which is headed "Irrepressible Generality as A Ministerial Asset," but we are not giving all this space to advertise our handsome friend, but to call attention to the following in the article in which Masters says:

"We secured sixty annual subscribers to the Herald, sixty to the Foreign Mission Journal, sixty to the Home Field, and sixty to the Orphanage-News. That is as a result of the evening's effort, 430 numbers of our Baptist Periodicals will each month go into the homes of the members of Calvary church.

This is how it was done:

For weeks Pastor Farrington had been telling our people about the denominational paper and mission journals, and putting on their consciences that it is impossible to render intelligent service as a church member without reading in the denominational periodicals about the progress of the kingdom. This was reinforced for several weeks by bundles of the Herald, which were distributed among or mailed to the members of the church.

When I arrived at the church to preach on the mission of the denominational journal that night the people were prepared for it by the good seed-sowing of Bro. Farrington. They were ready to receive and hear me with open hearts, like they hear the representatives of other agencies for service. The blanket of coldness from the unexpressed feeling that I was a man selfishly at work to "make a living" for the owners of the paper, who "run it as a private enterprise," was not there. It was slain.

It deserves to be slain everywhere. It is essentially a falsehood. I do not criticize anybody, but only wish to provoke serious thought when I say any pastor can slay this false conception if he has it in his heart to do so. But his heart, and not his mind only, must be convinced that it is a serious business that his people should be reading a score of things about the progress of Mammon and not one about the progress of the religion of Christ.

After the sermon Pastor Farrington stood there and took the names of the people just as one does in a special collection. When we were through we had sixty for the four publications mentioned. If we had dismissed the people or behaved in a semi-apologetic manner, we would not have secured fifteen.

A Thousand Thoughts.

In the new book entitled "A Thousand Thoughts," we have some of the latest coinages from Will Carleton's luminous and ever-active brain. They are all thoroughly Carletonian in character, and full of that vivid imagination and terse common sense that have made his poems famous all over the civilized world. They are not in rhyme, but may really be called "poetical prose." It is sent anywhere by mail for fifty cents, by the Every Where Publishing Company, Brooklyn, N. Y.



We Prefer to do Our Own Pursuing

For years one of the brightest and best collection agencies in America has been strenuously striving to get us to give them a chance to pursue our delinquents, and here is their latest plea:

"Let us pursue your unpaid subscribers with the same tact and triumph we have exercised in thousands of cases!

"Let us pursue your unpaid subscribers like a gentle zephyr breeze that blows in to make THEM blow! We go to do them a FAVOR—to get a certain little matter off their hands; to rid them of a piece of unfinished business; we are a convenience for them as well as for you. We have the 'soft answer that turneth away wrath'—we know that in most cases you want to retain them as subscribers.

"Really, honestly and truly, we are inoffensive folks, and DO get your money through the MILDEST METHODS human brain could devise.

"Let us take your collection troubles off your shoulders from this day forth

—you have enough to bother you without them."

Truth it is we have enough to bother us without shouldering our "delinquents," but as troublesome as they are we fear they would never forgive us if we turned loose the collection agency on them. We are mailing out statements. Brother and Sister Delinquents, please take your weight off of our burdened shoulders and send in your back dues and your renewals for our Christmas present. Yours for pay, FRANK WILLIS BARNETT.

P. S.—I am mailing out statements. Don't get mad if you get one. I am asking you to pay me at least to January, '09, and in order to get many who are in arrears paid to 1910, I am making special CENTENNIAL OFFERS. Some owe for several years if you honestly can not pay in full, just send something as an evidence of good faith, and because every little helps.

Be honest with me and I will be generous with you.

Unpaid Subscriptions to Our Religious Papers

The Baptist Standard, of Texas, makes "An Important Announcement." It reads in part as follows:

"This is to notify all subscribers who are over a year behind that their accounts will be sold Dec. 15, 1908. We regret that it is necessary, but repeated statements have been sent to all. It would be far better for the subscribers to settle with us now than to have to deal with the purchaser of your account. Every fair minded man will agree that it is right to pay a religious paper as well as any other obligation."

Well, Texas is a large state, and the editor, perhaps, does not expect to travel very extensively, and it may be that he will not meet many of those whose "accounts" he sells. But if he should meet many of them he will be kept busy explaining why he did it. Will the delinquent subscribers whose accounts are sold become offended? Some of them will, but then it may be added, sometimes it occurs that a very mild statement will offend some people. Occasionally they get offended and pay up immediately.

What are the newspaper men to do? If the paper is discontinued promptly the day the subscription expires, it will offend some good people;

if it is continued and the subscription runs behind, some people do not like it; if the paper is discontinued with a balance due, it is seldom collected; if the accounts are turned over to a collector that is a mortal offense in most cases. So it is a problem with the newspaper publishers, for they are not able to lose a large amount annually on people who will not pay their subscriptions and who cannot be reached by any amount of persuasion. Every newspaper has to face every year a large number of unpaid subscriptions.

It is especially embarrassing when we remember that these people are members of Baptist churches, of course in "good standing and full fellowship," and yet they will not pay what they owe their denominational paper. Some of the pastors would be greatly surprised if we should give them the names of members of their churches who now owe for the Baptist Courier, and who have ignored all the kind and respectful business notices we have sent. And yet, to place these accounts in the hands of collectors would bring upon us the ill will of these people and nothing we could do in the future would placate or win them back as paying subscribers.—Baptist Courier.

DEBT PAYING.

Len G. Broughton.

Last, but not least, I mention as an example of stealing—willfully failing to pay debts. I want to be understood as meaning to speak of so-called Christian people. I am not addressing the world. The meanest thing in the world for a sinner to be guilty of is refusing to accept Jesus Christ. So I am talking to the great band of so-called Christians in the churches who will not pay their debts. I was talking to a man the other day who asked me why a preacher never said anything about debt-paying. I confess it put me to thinking, and so now I am talking about it. There are two classes of non-debt-payers. There is the man who makes a debt and puts forth no effort to pay it, and there is another man who makes a debt and tries to pay it and cannot. I think the last man is to be pitied, and I do not think there is anybody who would think hard of the man who is trying to pay his debts. But everybody has a contempt for a man who will not try to pay his debts. It seems to me that we are especially cursed with this class of men. I do not know but that it is equally as true that the most of these fellows are in the church. I like our old Hardsell Baptist brethren for their plan in dealing with a non-debt-payer. When one of their brethren fails to pay his debts, predestination or no predestination, they go to work to oust him. I want some of our churches to follow suit, and let us see if we cannot put a stop to this stain upon the church.

MID-WINTER TRAINING SCHOOL.

That is to be a unique training school with T. B. Ray, L. P. Leavell, B. W. Spilman and Hight C. Moore are to conduct during the Christmas holidays at Murfreesboro, Tenn. The dates are Dec. 27-Jan. 3. The most systematic training that has been undertaken in any of our religious institutes will be carried out in this school.

The mornings will be devoted to class work. During the first hour L. P. Leavell, field secretary of the Sunday School Board, will conduct the class in the study of methods of work for young people, using his B. Y. P. U. manual as a text-book. In the second hour Hight C. Moore, editor Biblical Record, will teach his text-book called "The Books of the Bible." In the third hour T. B. Ray, educational secretary, Foreign Mission Board, will conduct the mission study class, using "The Uplift of China. In the fourth hour B. W. Spilman, field secretary of the Sunday school Board, will conduct the class in the study of his text-book "The Sunday School."

The afternoons will be devoted to study and recreation. Every evening just after supper T. B. Ray will lecture upon some one of the fields of the Foreign Mission Board, and will illustrate his lecture by moving pictures and stereopticon views. One evening will be devoted to an illustrated lecture upon Home Missions. Just after the illustrated lecture every evening, one or the other members of the faculty will lecture upon some topic related to the subject he is teaching.

The expenses will be \$1 a day for board and \$1.50 for text-books. The railroad fare can be secured at the reduced holiday rates.

The conditions for entrance are that the student must be present throughout the entire school period and must secure the text-books and attend the classes.

November 25th, 1908, Carnegie Library Building.

It is worth while to make great plans even though their immediate realization seems impossible—to dream for the future and then set yourself to the task of making the dream come true.

When we gathered in the new club parlors on Nov. 25th, we saw the vision of years made tangible. As we looked around on the harmonious picture of walls and floor and furniture, we knew as we had not done before, that each one of us makes his own dream real; out of impalpable tissues we create a world of facts.

The parlors are on the second floor of the Carnegie Library. They are large and airy, beautiful in structure. The furnishing gives variety to the dark Flemish woodwork and creamy walls and a pleasant harmony with the color-scheme—green. The two rooms open into an upper transverse hall and are separated from a central room by wide folding doors. As you stand at the upper end of either parlor and look down its length or look across to its opposite—which corresponds in its fittings—you have a sense of spaciousness which brings response of spirit—the calm of mind born of simplicity and harmony. It is suggestive of our purpose; variety in unity—far-reaching oneness. The work of all Judson girls, old and young, to fit up these rooms has strengthened the bond between them. Indeed we might say the most beautiful feature of it all has been the expressions of active interest which have come from "Judson centers." In some of the town a meeting of old Judson girls was called and an organization effected by which they shall keep in touch with each other and with the Judson. Birmingham led in organization with an enrollment of 80. Through their secretary, Mrs. Lottie Estis Bussey, a check for \$37.50 was sent to be applied as seemed best. The thought was expressed in several letters from Birmingham that there would be "more to follow." Other towns have similar plans, for an opportunity was given to all to have a share in this beautiful work in order that the sense of ownership might be common to all. The plan is that girls of the present shall reach backward to clasp the hand of those of the past and reach forward to touch those of the future. This too was a part of the vision, "that there should be no break in the line as they climbed the hill."

Priam had a hundred sons and a hundred daughters, each with a palace of his own, but they continued to gather under the dome of the old king. Here in these parlors is room enough for every daughter of the queen.

The guests of the occasion, the faculty and visiting old girls, were received in the East room by the chairman, Miss Kirtley, the leaders, Miss Mary Patrick and Miss Carrie Lee Floyd, by the secretaries, Miss Vida Sanders and Miss Annie Judkins Bullock, and the treasurer, Miss Ora Barnes, and a few minutes were spent in pleasant conversation as they passed over into the West room.

At three chords from the piano there was silence and the guests and members seated themselves in comfortable groups toward the upper end of the rooms, as the chairman came forward and said: "I think that I am supposed to make a few remarks but my mind is like my eyes turned in two directions at once—toward the luminous past and the persistent present. But if you lifted your eyes as you entered the East room you saw a picture which will crystallize our thoughts tonight as it has done many a night in the past. A single white rose, with ribbons of "the green and white" and the words in gold, "To look up; to lift up." These words contain all I would like to say for they embody the origin and the purpose of our organization. We



THE OPENING OF THE CONVERSATIONAL CLUB PARLORS

adopted them as ours fifteen years ago."

The girls then sang a song composed for the occasion by Miss Gabriella Knight:

"Long ago a band of maidens in a happy hour
Sow'd the seeds which now have blossomed into perfect flower;
Year by year the circle widens and in loyalty
Judson girls, lift up your voices for our loved C. C."

As an illustration of our purpose in setting apart these rooms, Miss Lucile Howle read a cutting from Tennyson's "Palace of Art.":

"I build my soul a lordly pleasure-house
Wherein at ease for aye to dwell."

This was followed by a song, "Rose, Fine Morning" sung by Miss Mary Patrick.

Miss Clara Lee Lloyd then read the following "Reminiscence.":

One afternoon in the middle of October, that part of the year in which nature sings to itself in mingled notes of joy and sadness—the time when we are drawn close to each other in bonds of tenderness and love—a teacher and a student strolled down into the woods at the end of the street in front of the Judson—the woods which afterwards were christened "An Essay on Sound" by Miss Flora Shahan. They crossed the foot-bridge and followed the path on to a tall poplar tree. There with the soft yellow light of Autumn falling slant-wise on the waters of the little brook they read:

"A sensitive plant in a garden grew
And the young wind fed it with silver dew,
It opened its fan-like leaves to the light
And closed them beneath the kisses of night."

After reading the entire poem they sat silent listening to the slender stream as it gurgled over the yellow sand; their hearts were too full of beauty for words. Hand in hand they walked back to the college, the music of the poetry singing through all their senses into their souls.

The next day another student came to the teacher and asked to hear that poem of Shelly's. Then another and another came until many of the girls in the Judson were quivering with a new delight found in poetry. Then they said: "Why not organize a club in which we can always study that which is most beautiful in literature and meet at least once a week to talk of the things that uplift?"

So on November 17th, 1893, fifteen girls met in the old library, now Mr. Bruner's studio, and pledged themselves to a double aim: First, to try to discover—all that is beautiful in nature and life and to express that beauty in words. Second, to pursue their ideals with others, so that as she climbed higher she would draw others with her. So the motto chosen was "To look up; to lift up." This was the beginning of what we are proud to call our conversational club.

They continued to meet in the old library until books and girls outgrew

the place, and all—books and girls—were transported up to the second floor into the three front rooms still called "The Library." In this, their second abiding place, they huddled together over one or two oil stoves, keeping warm with happy talk and laughter. No music, no songs of their own to sing, but still in their best words they expressed their highest thoughts and ideals. This is what has distinguished our club—its ideals.

On our fifth birthday, Nov. 17, 1898, we opened and dedicated our parlor, on the third floor, the corner of Drury Lane and "Little Britain," and held a banquet in honor of the occasion where a hundred sat down to one long table. Toasts of all kinds were given and humor flowed like wine. Years past and we outgrew the Parlor. We were divided into two sections and met at different hours. And we were looking around to find another abiding place. It came with the new Carnegie Library. Again we emigrated with the books.

If we could call the roll of these fifteen years each name would bring back something imperishably beautiful. Our motto has been our inspiration. We have just turned fifteen but we shall always be young even when age crowns us with silver—for on looking back we will always be "Girls of the Conversational Club."

Other features of the program were: "An Irish Love-Song," by Miss Fannie McEntire.

The Opening of the Archives—Miss Alice Dunn. The casket had been sealed Nov. 17, 1898 and labeled, "Not to be opened until our next re-union." When opened it contained interesting data of the opening of the Club Parlor, the Club roll, visitors present, program, contributors to the furnishing, history of the Club written by a charter member, Miss Lizzie Lee. The casket was again closed and another of the "Opening of the Club Parlors Over the Carnegie Library" voted on which will be opened on the 20th anniversary.

Miss Evelyn Fuller sang "An Open Secret." Then followed the presentations.

Miss Nina Eatman presented "A Club Seal," designed by herself—a circle of white bands and white roses enclosing the motto. It was on green leather.

Mrs. Estelle Lovejoy Cox came forward with her little daughter in her arms and said:

"I used to sit on the floor at Club; mother-like I want my children to fare better. I present this, the Margaret Elizabeth Cox Chair." There was prolonged applause as the little lady was placed in the chair which will be hers when she becomes a Judson girl. Other pieces of furniture were presented.

Miss Ora Barnes, in the name of the Gadsden girls, a chair.

Miss Fella Denison, of '08, for the Lafayette girls, a chair.

The Grove Hill girls, a chair

The Selina girls, represented by Miss Lucy Monk, a chair.

The Dothan girls, by Miss Islay Cotton, '08, hoped to send one later.

The Montgomery girls, by Miss Cella Dawson, expect to send a Grandfather's Clock.

Union Springs chose a capacious

settee, with Miss Henrietta Gholston as spokesman.

Mrs. Ethel Jones Tankersley, of '06, a chair.

Miss Vivian Baron, of '07, a chair. Miss Alice Branch, of '04, had sent a beautiful picture painted by herself.

The Birmingham girls sent a contribution of \$37.50 with the thought expressed in several letters "more would follow." And in appreciation of their interest and help we chose for them: "The Birmingham Davenport."

Then the seniors, with imposing ceremonies, adopted and christened "The Browning Chair." They endowed it with more than magic power, the sixteen seniors standing as god-mothers.

In the lull of content and pleasant anticipation which followed, Miss Lucile Hightower sang "The Dawn."

And the quiet conversation which followed was interrupted pleasantly by an instrumental number by Miss Ruth Herlong, but while light refreshments were served the conversation flowed on. When the glasses were filled with rosy nectar, Miss Mary Patrick, the toast mistress, came forward and started the flow of humor by giving an adaptation of a part of Lowell's After-Dinner Speech: "I rise, Miss Chairman, as both of us know with the impromptu I promised you just one night ago," ending with but the words of the poet: "Let those now love who never loved before and those who always loved love the more" comes nearer my heart on this occasion. We love the present, the past and the future Judson girl. Is there not a toast to the past?" Miss Willa Reynolds, of '08, offered a toast to the "Charter Members, those immortal names which gave us our Club. Two of them, Miss Lillie Long and Miss Zaidu Ashcroft have passed beyond the river."

Mrs. Estelle Lovejoy Cox, rose at the magic words "The Past" and said: "Our Last Reunion! Ten years ago with a volume of *Toonycy*, our motto, our flowers, our colors we dedicated our Club Parlors at the corner of Drury Lane and Little Britain. We filled a sacred chest with the trophies of that day, and escorted the faculty to the banquet hall, the gymnasium. Our loved Miss Zaidu Ellis sat at the head of the table; for she was toast-mistress.

"Tears, idle tears, I know not what they mean—
Rise in the heart and gather to the eyes
In thinking of the days that are no more."

Backward, turn backward, O Time in your flight

Make me a child again for tonight.
Take from my forehead the furrows of care

And the few silver threads out of my hair—

Tired of the hollow, the base, the untrue

Judson, O Judson, my heart turns to you.

And with strong yearning and infinite pain

Long I tonight for the dear girls again.
Over my heart in the days that have flown

No love like our love ever has shone,
No other worship abides and endures.
Loyal, unselfish, and true like yours.

Girls, dear girls, the years have been long

Since we sang our Alma Mater song,
Sing them and into our souls it will seem

Womanhood's years have been only a dream.

In response to this toast the entire Club rose and sang the words written for the re-union in 1898 by Miss Gabriella Knight:

"We sing for those whose faces shine

THE ALABAMA BAPTIST

from out the long ago,
Who would with us their voices raise
In this glad song we know.
Hurrah, Hurrah!

For Judson days hurrah!
For aye our hearts are one for thee
Though we be sundered far.

"Let us drink to our first Poet Laureate, Miss Knight," said Miss Carrie Fannie Nichols, of '08. "Here's to a poet and musician; a beautiful singer, a warm, loyal-hearted Judson girl. We will place her in our 'Poet Corner'—over there where Shakespeare sits in happy contemplation of this scene and the companionless Milton looks serenely down from the walls. They shall be awakened from their quiet by a sister spirit who has not yet joined the 'Choir Invisible'—our poet Miss Gabriella Knight."

"We have another poet," said the toastmistress, "one loyal and true, who tied the wings of her Pegasus when she was with us as a student and wrote 'The Mighty Eleven' sung on Founders' Day. She needs no eulogy, but speaks for herself in the song she sent us for this occasion—Miss Annie Shilleteo.

"Before we sing to her name, let us drink to her fame—may her first volume of poems reach the 20th edition in the first year; and may the book appear in the Spring of 1909. She is our second Poet Laureate and we place her by the side of Miss Knight with the other two Immortals. May her music never desert her—at reunion times. Let us sing her new song: (the air of Columbia, the Gem of the Ocean.)"

"While our Clubmates are gathered around us
The loyal, the true, and the strong,
We renew all the ties that have bound us
And our hearts rise united in song.

There's a welcome for those now beside us
There's a thought for the absent so dear,
For no land and no sea can divide us
A song for our Club and a cheer.

A song for our Club and a cheer.
A song for our Club and a cheer.
For no land and no sea can divide us
A song for our Club and a cheer.

"Let us drink to the Club girl. Who can speak for her?" Miss Goodhue.

Here's to the conversational girl—
The greatest talker in all the world—
No matter how serious or frivolous the strain,
She goes on a-talking, always the same.
Her talk is perpetual, she deserves her name,
She tells you of history, of heroes, of fame;
She talks of the weather, her friends and your hat
And you find yourself smiling some even at that.
Long after she leaves you, you find a faint trace
Of the questionable smile which grew on your face—
Before it quite vanishes you hear a soft strain—
Like the old Cheshire cat she's back again.
So here's to the terrible talking girl—
The jolliest and friendliest maid in all the world.

Response—Miss Lois McPherson, of 1908:
"Wadsworth has said:

'A perfect woman, nobly planned
To warn, to comfort and command.

"To warm, to comfort and command' requires talking, hence the mission of 'that terrible talking girl.'

Friends, your banner unfurl—

Three cheers for the dear who talks without fear—
That terrible talking girl.

The toastmistress—"Some of our members have used this gift to such purpose that they are not with us tonight; they talked themselves into fetters. Who will toast 'Hymen's Victims.'"

Miss Margaret Watrous, of the class of '07, said: "It seems to me that the victim is the one caught. It is written that after man came woman; and it is said that she has been after him ever since.

"So here's to those who have sought him,
To those who have caught him,
And—to those who may win him
Long life, good health and whole happiness."

"Conversational girls are not limited to one sphere of life," said the toastmistress. We remember 'Lo, the School-Ma'am!' Miss Vidia Sanders knows her."

Miss Sanders:
"Here's to the merriest, to the saddest;
To the highest, to the lowest;
To the richest, to the poorest;
To the hatefulest, to the darlingest—
Schoolmarm.
May her unselfish plan
Of marrying teaching instead of a man
Give her no cause for regret."

Response—Miss Annie McLeod, of 1903:

"In reply to this toast, I must say that the adjectives used in the proposal, though many and contradictory, are well-chosen, because all of these terms are applied to us at some time in our career. This many-sided person is much to be admired, for someone has said: 'The teacher must know more, do more, be more and endure more than any other bread-winner. She must know everything in the heavens above, in the earth beneath, and in the waters under the earth. I knock then on the pupil who annoys her; on the parent who ignorantly criticizes her; on the writer who satirizes her; on the newspaper funnyman who makes sport of her; and on the thousand single fools who do not marry her.'"

"The greatest woman of all is the 'Little Mother,'" said the chairman. "Who but a school-marm knows this so well—Miss Mary Watson of 1903."

Miss Watson: "To the mothers of the Conversational Club! May all of their boys be girls and the Judson the hub of their universe."

Response, Mrs. H. O. Murfee: "Of our Alma Mater we may say 'The same yesterday, today and forever,' but of 'Little Mothers' the lines must read: 'Judson girls yesterday, little mothers today, mothers-in-law tomorrow.'"

Toastmistress—"We have with us tonight our youngest and our oldest Club girl, but all of us unite in the praise of 'Our School Days.'"

Mrs. Dr. Thomas, of Marion, (an honorary member of the club), then came forward with: "In our Inter-Society we write out our toasts and then commit them to memory, but I have no such toast tonight. My heart is with you—Our School Days bind us in one long chain of human love from the Atlantic to the Pacific—for once a Judson girl, always a Judson girl. At eighty I shall still be a Judson girl."

Response—song:

"Oh, Judson girls come raise a song,
A glad and joyous strain,
Until it lives in all our hearts
And sings itself again.
Hurrah! hurrah! for Judson days,
hurrah!

For Judson days hurrah!
For aye our hearts are one for thee
Though we be sundered far."

Toastmistress—"Our school, our club, our parlors are not for one generation alone. A toast to those who will one day stand in our shoes."

Miss Ruth Lacy, of '09: "To the youngest, the most loyal, and most beautiful member of the Conversational Club, Miss Margaret Elizabeth Cox! Well may we say 'most loyal' for her name has been on our Club roll since she was five weeks old and at the age of two and one-half years, Margaret was officially presented to the assembled Club, entering the parlor on her mother's arm, and from the top of the center table receiving the homage of her elder sisters. There she stood and looked down on her subjects anxious for a smile of favor. But she is a modest maiden and with a side-wise glance she coyly put her finger in her mouth and hung her head. We then honored her and ourselves by pinning the dainty Club pin on her dress and giving her our blessing with the injunction to begin early 'To look up, and to lift up.'

"So here's to Margaret Elizabeth, A maiden that's loyal and true.
We open our arms to receive her—
We wave our colors above her—
And make her of us anew."

In response another stanza of Judson Girls was sung:

For those who in the coming years
Their loyal hearts will bring
To join a band of Judson girls
We'll let our voices ring,
Hurrah, Hurrah!
For Judson days hurrah!

Then all visitors and Club girls formed a line around the room making a chain by our hand-clasps, as old and young sang "Auld Lang Syne."

When a stillness had fallen after the song the chairman said: "We dedicate these parlors not to the secular alone—there is no secular; all service ranks alike with God—but we consecrate them to our highest selves, our spiritual self. In the fullness of our joy on this occasion we do not forget Him to whom we owe all we are and all we hope to be. We will sing 'God Be With You Till We Meet Again.'"

When the song had ended the beautiful line of Judson girls in their simple green and white remained standing while the guests to the soft music of the piano walked down the long rooms leaving them as they were doubly beautiful with their furnishings and the faces of happy girls.

A. E. K.—

Judson, Marion, Ala.

HOME BOARD EVANGELISTS.

W. W. Hamilton.

The Home Board force of evangelists will be largely increased from January 1st. The new men are to be W. P. Price, of Jackson, Miss.; T. J. Porter, of Roanoke, Ala.; J. W. Gillon, of Dallas, Texas; and H. A. Hunt, of Missouri. Bro. Hunt's address will be care Central Baptist, corner Grand and Olive Streets, St. Louis. The other men are Raleigh Wright, Cleveland, Tenn.; Luther Little, Ft. Worth, Texas; C. A. Stewart, Fort Scott, Kan.; (temporarily); W. A. McComb, Clinton, Miss.; W. D. Wakefield, Shelbyville, Ky.; J. W. Michaels, Little Rock, Ark. (evangelist to the deaf); and W. W. Hamilton, Atlanta, Georgia.

Churches and pastors desiring the services of these men will do well to write them early for dates as some of them already have engagements far ahead. The plan of the general evangelist has been to have the workers go about half of their time to self-supporting churches and ask such churches to give enough to help bear the expenses of meetings at the destitute places. This is the same plan of the city campaign, the larger churches paying enough to put strong men at the mission points.

It is difficult to say where is the point of greatest need. Is it the country, or the suburban station, or the down town First church, or the factory district, or the village, or the college town or some dead society

church, or the mountain town, or some new struggling point, or some place where Baptists are away behind in numbers and equipment, or some seaport city overrun and dominated by foreigners and their ideas, or is it some new magic Western city where the delay of a day seems criminal and where strong men are struggling to occupy strategic points? This question is difficult to answer and the Board is glad to be used in doing much of all this kind of work.

As fast as God gives us men and as fully as we can will we enter these open doors. The earnest desire of every evangelist is that the churches pray for them that they may be equal to the great work which is before them and that they may be willing to make cheerfully the sacrifice of home and study and strength for the sake of the cause we love.

TO ENDOWMENT SUBSCRIBERS.

At a recent meeting of the Howard College trustees held in Montgomery, it was ordered that I collect sums due and overdue on endowment pledges, and I am now engaged in this work, thus assisting the treasurer of the Howard College corporation, Mr. Wm. A. Davis, of Anniston.

When subscribers do not pay, it will be my duty to go to them and ask payment. Every trip made for this purpose will cost the college a sum, great or small; and the institution can ill afford such expenditure.

Therefore, I do beg all subscribers who have not paid for 1906, 1907 and 1908, to so without delay, and thus save the college the expense of my travels.

As great as would be my pleasure in visiting the brethren and sisters, that pleasure would of necessity be lessened by the thought that the college is in grave need of every dollar spent in travelling.

Permit me to say in all kindness that every subscriber who does not redeem his pledge does the college more harm than good in subscribing, since, acting on the faith that he would pay, we closed the endowment campaign, when, had we known that certain ones would fail us, we would have gone on and secured pledges which would have been good. Unless overtaken by some financial disaster, no man or woman can afford to pay. Personal honor on the one hand and the needs of the college on the other forbid failure.

Certain brethren, among them Prof. J. A. Hendricks, of the college faculty, and Rev. John W. Stewart, of our Orphans' Home, falling behind one year, recently paid for that year and sent Bro. Wm. A. Davis interest on that year's subscription, thus, in paying interest, setting the rest of us a worthy example.

Yesterday, while collecting in Birmingham, I met an alumnus, Bro. McQueen Morrison, of Ensley. Unsolicited he said: "I have given you nothing on the endowment, and I want to subscribe." He at once made out his bond for \$60 and paid a part in cash.

Are there not other former students who have given nothing and who will follow Bro. Morrison's fine example? To meet the deficiency caused by failures or by delay in paying, we must secure a good sum, and that right early. I expect every old student who has not subscribed, as soon as he reads these words to write me for a bond.

Never in the history of the college has the time been so ripe for success; never the opportunity so great for doing large things for Baptist education; never, in consequence, has the need been so great. If Alabama Baptists want a live, progressive, up-to-date college, now is the time not to talk but to act.

Brethren, sisters, pay your endowment notes and pay them now. Yours fraternally.

A. P. MONTAGUE.



ON OUR GREAT CENTENARY

Somehow the town and country in and around Russellville never turns out much to our conventions. I wish more of them would get the convention habit. Partridge was on hand, however, to speak a good word for his people.

It was good to shake hands with Spencer Tunnell, of Florence. It carried me back to the old days in Tennessee. I am glad his labors are now in Alabama, for he is a valuable man in every way. John Ashcraft, the layman who is doing so much for our Baptist cause in Lauderdale, was in attendance with his charming wife, but where was Freeman, Pace and Richey? Knew ye not, brethren, that a pilgrimage to Montgomery was in order.

I never dreamed that Gavin, "the historian," as Brother Crumpton dubbed him, would be among the absentees, but he was; and Rice and Dunlap also were numbered among the stay-at-homes, and yet I daresay all had good reasons for missing such a glorious occasion. If Pettus had not have been there, I would have known it was because of sickness or that the trains had quit running. I do not believe that even the latter would have hindered him, for he just can't stay away from a gathering of Baptists. He is what may well be termed a dependable Baptist.

Here is a paragraph that will get me in trouble but I like to expose my friends. Our Bishop Crumpton has no home in Montgomery, and what a pity, but wanting to be host, he notified the committee that he would entertain a number of delegates at the Melrose, and what a good time they must have had and what a number of good stories must have been sent abroad for in the party were Dr. Shaffer, of Lineville; J. N. Webb, of Jamestown; J. W. Dunaway, of Gadsden; W. C. Woods, of Sulligent; J. R. Conger, of Hackneyville; and George E. Brewer, of Natusula.

J. R. Conger
I am going to call on Mosely, of Enterprise, to furnish me a page article on Hosea Holcombe when I begin to call for more dollar contributions for the slab to go over his grave. No one need think I have forgotten it. I have on hand more than \$20 collected at Montgomery. As soon as I can estimate as to the cost I will bombard my readers through the paper. The following have paid their dollar: R. E. Pettus, J. M. Head, J. A. McCrary, H. J. Willingham, W. G. Yelverton, J. C. Wright, W. H. McConnell, E. S. Huger, J. E. Hecker, J. H. Creighton, W. W. Howard, Paul Bomar, H. S. D. Mallory, P. M. Jones, J. G. Lowrey, M. Cody, J. E. Herring, Richard Hall, R. R. Brasher, J. W. Elliott, W. D. Hubbard, Paul F. Dix.

Some people have not only questioned the usefulness, but the propriety of religious papers in publishing pictures of preachers in their columns, and the Alabama Baptist for so doing has been censured, but the fact is overlooked by some that it is not done to gratify the vanity of any man, but to please his friends and make the brotherhood known to one another. Take the case of M. L. Harris, coming into the state. He was unknown, and yet because his picture was put in the paper it was unnecessary for me to be introduced to him at the Centennial. I just walked up and said, "Hello, Harris," and he said, "Who are you?" and I replied, "Barnett." You see if I had let my picture stay in the paper when I said "Hello, Harris," he would have said "Hallo, Barnett." See how easy it works, Harris is a wide-awake Wake Forest man, and is welcomed to Alabama. No wonder the little mountain city of the Tennessee valley has preaching every Sunday.

I reckon my readers will think these Centennial Notes will never end, but having given out all hope of ever being present at another one, is my excuse for spinning them out.

I met a whole lot of the brethren at Montgomery, and yet in the rush must have passed some by, or meeting them in the whirl of excitement failed to have any satisfactory greeting.

While enjoying the men who were present, somehow when it was all over and I began to try and sum up all that the gathering and the addresses and the fellowship meant, I couldn't keep from thinking of absent ones.

It is hard to know personally a thousand men. We are told to "covet all good gifts," and sometimes I find myself not only coveting, but I fear envying Brother Crumpton, for he comes "mighty nigh" knowing our preacher folk in Alabama, not to include the men or embrace the women. And what a valuable asset it is, paying dividends daily, because from the four corners of the state good men and women are not only helping him in his work, but are holding him up at the throne of grace.

Yet in the seven years that I have been serving the denomination, I, too, have begun to know and lean on my brethren, and I find myself constantly thinking of this good man or that dear sister, who by word of mouth or written epistle have put me under loving obligation.

These notes are imperfect, having been written largely from memory with the exception of the ones about the absent moderators. I have by no means chronicled all who were present and have merely chosen here and there among the hosts of those who failed to attend, and yet I have taken great pleasure in putting them on paper for it has been a kind of stock taking after seven years of work in Alabama. The mere putting down of a name frequently calling to mind charming pictures of courtesy received in homes, on trains, at associations, at conventions, or of helpful letters that found their way into my mail bag. It was a great joy to look into the faces of my friends and clasp their hands and have them assure me of their love. And now to try to merit it—that's my chiefest aim in life next to serving Him.

I was glad to see J. M. Roden, the new pastor at Sulligent, with his neighbor pastors, W. C. Woods and R. W. Clark, from Lamar county, present. But where was Metcalfe, Falkner and McCollum, for these be convention goers? O. A. Barber, from Jasper, answered aye to the roll call, but Moderator O'Rear did not.

Foster, of Midway, for some reason best known to himself, was away, and Dr. French had not yet reached Eufaula, where a beautiful new church awaits him; but G. L. Comer, once president of the state convention and moderator of the Eufaula association, ought to have let his many friends clasp his hand. The big, handsome pastor of Union Springs, was on hand. J. M. Thomas is one of our great preachers, and he preaches to a great people. I missed Tom West and J. B. Lawrence and a lot of others. Dr. Franklin and J. H. Rainer, Sr., were present.

And so tonight I sit here all alone and look out over the field, I see some of my friends as individuals and others in groups, and while my memory is poor and therefore in this chronicle some will be overlooked, yet to all men everywhere who have ever been good to me, at this Christmastide my heart goes out in love.

Pleasant as was the personal view point, yet there is a larger vision which came to me at Montgomery, for as I looked into the wrapt faces of the men who made up the audience, I said these together with those back at home who were hindered from coming but whose hearts are here, be our leaders, and then the further thought came—what cannot they do if they but realize their opportunity and will only have the courage to seize it. For one I want our Baptist ideas to permeate the state and I hereby reconsecrate my life in furtherance of the work. God called men in the ministry ought, with regenerated members in their churches to be able to inaugurate such a revival of Baptist living and teaching as to make our distinctive doctrines the most popular as well as the most helpful thing in Alabama.

As I sit here tonight and as I sat through the sessions there was ever before me shadowy pictures of the men whose lives we were celebrating, the grandfathers who pioneered for us and the fathers who made our paths easier, and then the great hosts of the blessed dead whose personal lives had influenced the lives of many now living. I would try and call the roll but it would be too long, and yet somehow one man stands out so prominently that I can name him without being invidious. Somehow as I walked along the streets or stood about the halls, I seemed to be looking for and expecting to see John G. Harris, and how he would have enjoyed the fellowship, and what an address he could have made on nearly any of the assigned topics. I fear recognition of our great men comes frequently too late, for we wait until death takes them home before we say what is in our hearts.

Some of our leading pastors from the Birmingham district failed to register. Crouch, Gable, Wear, Morgan, McDaniel, Page and Brown were among the number absent. Those present were Dickinson, Blake, Shelburne, Bradley, J. D. Ray, S. O. Y. Ray, White, Glass and Bentley. The laymen were conspicuous by their absence, though J. W. Minor and P. C. Ratliff were on hand.

Sam Cambell, the gifted pastor of the Troy saints, was present with his lovely wife, whom I am happy to claim as cousin. Sam is the vice president of foreign missions for Alabama and interested in our state work. I venture the assertion that it will take a long pull and a strong pull to ever get him out of Alabama again. I believe he is willing to say "Here I Rest," and right glad am I that he feels that way about it. Sam Carroll and Trotman were on hand to keep him in line.

E. P. Smith, of Carrollton, is a live wire, although he was just getting over an attack of fever. He was wearing a watch, and quite proud of it, and with reason to be, for the "mothers of Pickens" gave it to him for his great work in the prohibition fight in that county.

That old hero, Dr. Baird, of Reform, for some reason was absent. He is always on hand at the Southern Baptist convention. I remember as if it was yesterday a missionary sermon which he preached at an association some years ago. The story of his conversion to foreign missions is a truly stirring one. Kerr and Mitchell were also absent.

Alabama has been fortunate of recent years in getting some very fine material from other states, and sometimes they come in pairs. Here is W. M. Anderson, at Dothan, doing a great work, while just above him at Ozark his brother, J. Marion, begins to take hold. At Prattville is the scholarly L. L. Gwaltney, while at Talladega is his eloquent brother, James D. Gwaltney, whose absence was noted with sorrow.

Last week I spoke of R. A. J. Cumble as the youngest old man in the state, but his neighbor, Yarbrough, at Clayton, in the same association, holds him a close second. He is pastor of three churches. He said that "Stakeley's address was worth the assembling of the convention to hear." Bunyan Davie failed to show up, as did J. B. Davie, of Blocton. A worthy pair of Baptist laymen, Rogers, of Luverne, and Fenn, of Brantley, were present, but a number of influential brethren from Crenshaw staid away.

I counted on John C. Williams being present. I wanted to read his write-up of the Centennial in the Mountain Home, but probably he couldn't get away, as no doubt some of his delinquents were sick and he had to set up with them. But it does look like he or his pastor or Pope or somebody from his thriving little city could have taken time to peep in and see what was going on. Well, I'll forgive them, for they treated the convention handsomely some several years ago. Possibly they have not yet got over it.

With what gusto did J. L. Thompson tell me that there was another little girl at his house. They say he is just foolish about his children. Well, what of it. Every now and then somebody stops their paper because I talk so much about my boys. I am sorry any one does not like it, but I had rather lose a dozen, yes, a hundred, or even a thousand subscribers, than to forego the pleasure of joying in my kids and thinking of them as my associate editors. Proctor Hawthorne was two years old yesterday, and when I came home I said, "Son, what have you been doing all day?" and quick as a flash he replied, "I been reading a book." I hope that as he grows older he will learn to love and read the Book.

I believe Dr. Clarence J. Owens, the distinguished educator and orator, was the only man present from Henry county. I missed the Martin brothers, Bill and Harry, and wished that Bill Simmons had looked in at least for a while. And my friend Atkinson, where was he? Folmar, who goes to the Second church, Dothan, ought to mix more with his brethren, for he is a power when he wants to be. I landed at an association some six years ago on a rainy, bitter cold day, unknown and unknowing, and he took charge of me and my cause and sent me on my way rejoicing. I never forget a kindness, and many have I received at the hands of my brethren since I have been going up and down the state seeking whom I could get to subscribe.

THE ALABAMA BAPTIST

Adams, of Tallassee, thought the convention was great, and so did Holiday, of Lanett; but Senator Norman missed it all.

Charles H. Davis, one of our useful young laymen, the moderator of the Columbia Association, was present. He has done so much for me, but impresses on me the fact that I must not tell all I know, and therefore I can not expose his many kindnesses.

I suppose M. W. Gordon, of Decatur, was so engrossed in building his new church that he had no time to waste even on a Centennial celebration. Sam Broadus, however, was on hand to represent Decatur and about a dozen other places, for this good Baptist layman spreads himself all over north Alabama. May he live long and prosper.

Gholston Yates, the young man with a future, for he has grown as fast and accomplished as much as any of our younger men, was on hand, and I greatly enjoyed brushing up against him, for he is alive in every pore. Somehow I expected that either Green or Malone would be with us, and Judge Simpson would have enjoyed it. I looked around for my good friend, Stockton, but failed to discover his whereabouts.

There is something about A. A. Hutto that inspires confidence. Talk to him five minutes and you will be convinced that he is every inch a man. He has reason to be proud of his beautiful church, which is paid for, but I wish Perry Henderson had come along with him, and the brilliant young editor of the Democrat might have found material for many a sound editorial. I also missed W. T. Cobbs from this vicinity.

My former associate editor and warm personal friend, J. W. Hamner, was taking in everything, even to stray subscriptions to the paper, just from force of habit. He has the distinction of being pastor at two county seats. A. D. Glass, so long known as "My Field Glass," was also around. He is one of the best mixers I have ever known, full of energy and ambition, and when I met his mother I knew that he had inherited it.

J. R. Curry, no doubt, was getting used to his new field of work and couldn't spare the time to run over, but Banker Campbell, one of his strong laymen was present, and heard Charlie Hare's excellent paper. Dr. Shackelford gets his mail at Tuskegee, but he belongs to North Alabama. By the way, since coming from the Centennial I have been re-reading his work on the "History of Muscle Shoals Baptist Association," with renewed interest. Send to him for a copy. What a mine of material the future historian of Alabama Baptists would have to delve in if every association had had such a historian.

I've got a grievance against Long-crier for not being present. I wanted to have his opinion of it, for he does his own thinking, and has an original way of delivering it. Burden, moderator of the great East Liberty Association, and the highest Baptist preacher in Alabama, was not present with his towering presence, much to my sorrow, but the gracious Bledsoe, the associational clerk par excellence, was there, and Stewart, of LaFayette, was there, and Porter, of Roanoke, was there, and so was Park Nichols and Wright, but I missed Branon. I looked down the road waiting to see him dash up behind his fiery little bay ponies, but no cloud of dust settled over me as it did when he arrived at the East Liberty. He is the best host of an association at a country church that I have ever known.

Something kept J. J. Hagood away. Wish he had been on hand to get in touch with the brethren and press upon them the need of being at the convention when it met with Andalusia, Georgiana's lovable and lively pastor, with his better half and his dear boy, who always knows and greets ye editor, were lookers-on in Venice. A new and handsome church has put a new heart into the Georgiana Baptists. Ralley, of Floralla, was among the brethren, but one of his chief men, Brother James Hughes, must have been too busy to come. When Floralla gets her new church it may some day entertain the convention. Geneva's substantial bishop, A. T. Sims, was greeting his host of friends, looking as neat and fresh as a young man. But where was Brother Register? P. L. Moseley, said to be one of the best preachers in all his region, was among the missing. A. L. Blizzard, lately returned to the state, was an absentee. I fear a whole lot of the south Alabama brethren remained at home waiting for the convention to come to them.

J. B. Ellis, one of the vice-presidents of the convention was on hand. He is the able president of the Board of Trustees of Howard College, while his father, the Hon. B. F. Ellis is president of the Board of Trustees of the Judson. In all the hue and outcry against trusts and corners I have yet to hear anyone in the state kick because father and son have cornered our boys and girls. Jim is safe and sound but the arrangement to let him have the boys and let his father have the girls to say the least of it shows that the Baptists of Alabama are still a conservative folk. A worthy sire and a worthy son, they work in double harness right well and together have pulled many a heavy load for their denomination.

That brother with the name that is spelled one way and pronounced another, W. A. Talliaferro, of First church, Opelika, not only read a fine paper, but delivered an impressive speech. J. H. Wallace, pastor of the Second Baptist church, in the same city, was present to hear his co-worker, but J. P. Hunter missed it. There ought to have been a lot of Will's strong laymen out to hear him.

R. M. Hunter, pastor of the biggest school in Alabama, at Newton, was taking notes. I reckon at times his "razor stropping story" bobbed up in his mind, for some of the brethren hit the old strap quite a few licks before they quit. D. P. Lee, the new pastor at Elba, must have been too busy getting located to come.

If Vandiver, Davidson, Flanigan or Lamar Jones, of Phoenix City, were present, I failed to run across them, neither did I see Brock or Threadgill or Paul Keeten. Brock, however, was in the office a few weeks ago and as usual was bringing in money for some of his people. Such visitors are doubly welcomed in any sanctuary.

J. E. Barnes, of Marlon, who was sizing up the situation, is a man you can count on. He is always at it; makes no fuss, but does his work quietly and thoroughly. From the very start he got a habit of sending in subscribers for the paper, and keeps it up wherever he goes.

Denson is a fine presiding officer but whenever he turned over the convention to Vice President John P. Shaffer it still ran smoothly. These East Alabamians are a fine lot of men.

As well as I remember there was no representative from the Clay county Association. What a pity.

One of our true friends, a man of God and a faithful member of the state board, Dr. W. G. Curry, was hindered from coming.

C. W. O'Hara, who gave himself and his boys to the ministry, was on hand and wherever he is the organized work has a devout friend. It is the lives of such men that count.

C. N. James evidently was getting acclimated at Oxford and was afraid to venture out, but that's no reason why Banker Cooper should have given it the go-by. I know Dr. Wright would have enjoyed it for he is a historian of ability.

J. O. Bledsoe, of Tyler came, with Deacon Miles Hardy, one of his strong laymen, and he must have some mighty strong ones, because he enjoys the distinction of being the pastor of Town Creek, in Dallas county, the only country church in the state with full time preaching.

M. M. Wood, the faithful and painstaking clerk, the indefatigable statistician, was much in evidence, but where were Brethren Gilmore, DeWitt and Dr. Ramsey and others? I hope none of the brethren will object to my impertinent questions. It is merely interest and not idle curiosity.

We missed the following preacher moderators: T. E. Tucker, C. C. Clark, H. R. Schramm, W. T. Davis, W. W. Grogan, P. G. Maness, W. H. Preston, G. L. Hicks, W. H. Absher, C. J. Burden, J. T. Fillingim, J. E. Smith, J. F. Register, T. J. Weaver, A. N. Reeves, A. Dougherty, H. E. Rice, J. A. Moncrief, A. White, R. L. Quinn, G. W. Gravalee, W. P. Coffield, J. R. Colson, J. B. Ferguson, A. W. Green. A noble band of preachers who missed some noble talks.

We missed the following laymen moderators: J. M. Carter, Jno. E. Hecker, J. B. Davie, W. B. Kyle, W. B. Alexander, D. C. Cooper, J. K. Cowan, T. J. Carlisle, J. A. Carnley, A. J. Ivie, Jno. C. Williams, J. F. Helms, R. A. Burt, M. F. Brooks, G. L. Comer, W. A. Bellamy, O. Lyons, W. A. Alexander, G. D. O'Rear, J. A. Embry, J. M. Hodge, J. F. Averyt, J. M. James, R. L. Butler, H. B. Foster, W. G. RoTerfson, B. H. Vickers, J. T. Watson, W. W. Morris. A fine lot of men who missed a fine lot of addresses.

I was afraid Dr. B. H. Crumpton would not be present as he had missed his association on account of sickness, but I never dreamed that Lindsey would fail to take in the Centennial and I was sure he was coming and bring his good wife, but I dare say after sending ye editor a barrel of good things for Thanksgiving they did not feel like wasting any money in travel. If Coffield, the new pastor at Fort Deposit, was present I failed to touch elbows with him. I never think of Fort Deposit without recalling the true hospitality of Sidney J. Catts. I missed him at Montgomery.

I believe Lafayette Cook was the only representative from St. Clair association. His hobby is a good one. He believes in the laymen's movement and backs foreign missions. But where was Hood, Inzer, Pike and a multitude of others. I would have been glad to have had John Robinson present. I'll never forget that when the association met at Coal City he made the point that no unmarried man should be the pastor of a church, and as Henson was filling the place and wifeless, a good deal of humor was tossed his way, but he has removed his disability since he went to the First church, Anniston. Looks like Lawyer Embry or Judge Inzer might have looked in on the convention.

In all that vast throng no man kept better tab on what was doing than did S. O. Y. Ray who in some ways is the most remarkable man amongst us. Without college training and coming up among anti-missionaries he has grown to be one of our strongest forces in aggressive mission work and has probably done more than anyone else in Alabama to encourage and help our young men, yes even some of our married preachers to get a better education. Furthermore, according to his means no man has made greater sacrifices to give his own sons and daughters college educations. While not a student in the accepted sense Ray has for years brushed up against our leading men at Fifth Sunday Meetings, Associations, Ministers' Conferences, and the State and Southern Baptist Conventions. He has kept in touch with the men who were doing things and consequently with his native ability he learned to do things himself. I make my best bow to "Alphabet Ray."

I never have understood W. H. Connell. I have liked him from the first and you know I like him now for he has paid to January, 1913 without any solicitation on my part. Somewhere back he just sent in \$5.00. As soon as I met him I said: "Connell, where did you get that \$5.00 to put you ahead on my list?" and he replied: "It is none of your business." There is more than money in it for me, for I will never forget something he told me several years ago, for he has a frank way of expressing himself. "Barnett," said he, "when you got up at the Troy convention and ran along with a lot of your foolishness, I said to myself, God pity us if that's the kind of an editor we've got." Evidently he has had a change of heart, for when a country preacher is willing to back his editor to the extent of \$5.00 it means confidence.

The gentle Blackwelder read a paper full of historic worth but none of his preacher brethren were present to hear it, not even one of his laymen, but Miss Georgia McMullen was there and I daresay she carried home with her a good report of the way her pastor captured his audience. Richard Hall with a number of his laymen were on hand with ears open to hear all that was going on and mind retentive enough to carry much of it back home with him to be used in his own sermon mill, not in the sense of plagiarizing, but having made it over until it was truly his own. This is genius. They say Old Bill Ray can listen to any man's sermon and get up on the spot and improve on it. Well, he is big enough for a lot to soak in.

Murray, of Brewton, was on hand with his accomplished wife and lovely daughter, setting a good example to all the brethren who had left their good wives and children at home. Scruggs was present but I missed Bro. Brooks, and how my heart goes out to him in his bereavement. I haven't seen Holly, of Flomaton, for years and yet I will never forget his kindness to me at an association when I first came into the state. I was on the watch for him at Montgomery.

I am glad that Jenkins is again in the pastorate. He looks happy and no wonder for he is bringing things to pass at Wetumpka. I am ashamed to say I have never visited this lovely little town. Willingham, when I admitted the fact came near ostracizing me. Never mind I'll get there some day if I have to break into the pentecentiary.

Dr. Shaffer was present from Lineville, Hamner from Ashville, and Dean and Conger from the Carey but many failed to answer to the roll call. Even the old veteran moderator W. T. Davis was absent.

The Boy Who Obeyed.

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The Cathedrals and Churches of Northern Italy.

This is the sixth of the beautiful Cathedral Series profusely illustrated and published by the L. C. Page Co., Boston, Mass., at \$2.50. This volume is a triumph in book making and is a perpetual delight to the eye, with its 32 illustrations. The author sub-titles his book, not limiting himself to cathedrals and churches, but gives Their History and Their Architecture, together with much of interest concerning the bishops, rulers and other personages identified with them. Mr. Bumpus is evidently either an architect or an enthusiastic dilettante in architectural study, for his book is a dissertation of nearly 500 pages on this and that apse atrium, "trefoiled cusping" and "baroque decoration." We learn that St. Mark's at Venice has a "cruciform basilica" and five domes, "each about hemispherical above its pendentive," and that "the plan of Modena cathedral is a parallel-triapsidal rectangle." For the special student the book will doubtless have a wealth of technical information, and we can imagine Dr. Stakely devouring the book. We happened at the Centennial to overhear a conversation between him and Dr. W. J. E. Cox about styles of architecture in which he stated that the first church was Italian Romanesque and was represented in the churches in northern Italy. We confess that while we love cathedral architecture for its imposing grandeur, we have not a sufficient knowledge of the subject to fully appreciate the learned



New Books

disquisition of Mr. Bumpus, but he certainly deserves high praise for his work and the publishers are to be praised for giving it such a lovely setting. The book brings back pleasant memories of a delightful trip through northern Italy a score of years ago.

The State of the Farmer.

Professor Bailey is an acknowledged authority in agricultural fields, and is now president of the Association of American Agricultural colleges and experiment stations and more recently has been in the public eye, as President Roosevelt made him chairman of the commission on Country Life. In this volume he treats of new methods of doing work, abandoned farms, forestry, country social questions, rural needs, governmental functions in agriculture, farmers' questions, co-operative banks, fairs and rural churches. It is in no sense a treatise, but only a budget of opinions, and yet it is a helpful and stimulating study of a very live question. It is published by the Macmillan Company, 66 Fifth avenue, New York, at \$1.25.

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James Whitcomb Riley has won his way into the hearts of American men and women and children, and his poems are household words. The Hoosier pictures by Will Vawter make the book quite an appropriate Christmas gift. Price, cloth, 90 cents; postpaid, 10 cents; leather, \$1.50; postage, 10 cents. The Bobbs-Merrill Company, Indianapolis, Ind.

Our New Testament: How Did We Get It.

The underlying thought of the book is this, that in the formal sense of the term there was no such thing as a closed canon. In the course of time, however, the sub-consciousness of the church or churches, rather than hierarchical authority, decided on certain books and rejected others, and so we have our New Testament. Whether this conclusion shall be reached or not by the reader will depend very largely on his point of view. This book has been described in advance, by some of the author's friends as an answer to "The Formation of the New Testament," by Dr. George H. Ferris. Since it professes to be a historical investigation and not a work of apologetics or polemics, it can be an answer to any other book only in the sense that it reaches a totally different conclusion as the result of the inquiry. Published by American Baptist Publishing Society, Philadelphia, at \$1 net, postpaid.



DR. H. C. VEDDER.

Old Andover Days.

These delightful memories of a Puritan childhood gives us a strong yet delightful picture of Puritanism, with its virile asceticism, its restrained, but lofty fervor. Sarah Stuart Robinson lingers in her ninth decade a daughter of the famous Andover scholar, Moses Stuart. He was an extraordinary man, one who had the flavor of heresy, who was of the first to introduce German learning, was yet the strongest defender of the faith against the rising Unitarians. More than one of his children and grandchildren have achieved distinction. Mrs. Robbins' delightful reminiscences cover mainly the period before the reign of Professor Park and Professor Phelps, who married Professor Stuart's "Sunny Side" daughter, whose daughter, in turn, was the author of "Gates Ajar." Professor Stuart died in 1852, and it is the men and women of the two decades before that whom Mrs. Robbins recalls. Dr. Woods, Dr. Murdock, Dr. Porter, Dr. Codman and many other ministers, merchants and gracious women. It is a quaint picture—sternness and smiles, catechism and cakes. Mrs. Robbins in her foreword says: Puritan Andover, once a leader in missions, theology and religious life, by clinging too long to ancient good, has in a great measure lost its ascendancy and is at last wisely turning to new fields of labor. The book is published by the Pilgrim Press, Boston, at \$1.00.

The Educational Ideal in the Ministry.

This book by President Faunce, of Brown university is made up of addresses delivered at Yale and the Sanford theological seminary of Berkeley, Cal. He says they contain no information on any subject, but are designed to give what is perhaps the only gift one man can really make to another—a point of view. As has been well put, President Faunce's fifteen years' experience in the active ministry, the larger part of it under the exacting conditions of a large city parish, and his ten years in the administration of a college, fit him in a peculiar degree to deal with the phase of the minister's work suggested in the title of his book. The purpose of the book is to interpret the task of the ministry in terms of the characteristic needs of the present age. Passing by the liturgical, the magisterial and the oratorical conceptions of the ministry, he unfolds, as in more direct accord with the spirit of the age, the educational ideal. The book does not deal with the technique or with the form of the sermon, but with the content of it, and with the spirit and attitude of the preacher. Anything that Dr. Faunce writes is with the serious attention of our Baptist brethren. The book is published by Macmillan Company, New York, at \$1.25 net.



DR. C. H. P. FAUNCE.

The Sweet Story of Old.

This Child's Life of Christ, with its beautiful illustrations, makes a very attractive and suitable Christmas present for a boy or girl. Children delight in Bible stories. The book is by Mrs. L. Haskell, with an introduction by Archdeacon Farrar. It has 33 illustrations, a number being in colors. Price, 50 cents. Henry Altemus Co., Philadelphia.

Anne of Green Gables.

Is a very charming young woman and every one who reads her story will fall in love with her. No wonder the book has passed through a number of editions. Miss Montgomery in the creation of her young heroine shows that she knows well the heart of a young girl. Anne is not the only interesting character study in the book. The old farmer and his dried-up spinster sister, who adore Anne, show that the author not only has an insight and appreciation of sensitive and imaginative girlhood, but also has



knowledge of mature men and women. The book, which is cloth, decorated and illustrated, is published by L. C. Page & Co., Boston, at \$1.50.

"The Lord of Glory."

A study of the designations of our Lord in the New Testament with especial reference to his Deity. By Benjamin B. Warfield. New York: American Tract Society. \$1.50 net, 16 cents postage.

The author is a professor in Princeton Theological seminary. In his preface he will say: The proper subject of the N. T. is Christ. Every page of it, or perhaps we might better say, every line of it, has its place in the portrait which is drawn of Him by the whole. There are chapters on the designations of our Lord in Mark, in Matthew, in Luke, in John, in Acts, etc.

The late Dr. R. W. Dale, according to the author, found the most impressive proofs that the apostles themselves of the primitive church believed that Jesus was one with God, rather in the way this seems everywhere taken for granted, than in the texts in which it is definitely asserted. "Such texts," he remarks, "are but like the sparkling crystals which appear on the sand after the tide has retreated; these are not the strongest, though they may be the most apparent, proofs that the sea is salt; the salt is present in solution in every bucket of sea water, and so," he applies his parable, "the truth of our Lord's divinity is present in solution in whole pages of the epistles, from which not a single text could be

THE ALABAMA BAPTIST

quoted that explicitly declares it." The author's purpose in the book is to attend with some closeness to the designations which the New Testament writers apply to our Lord as they currently speak of Him. Through these he wishes to show that they thought of Him above everything else as a divine person. This is of the greatest importance. It is a rare marshalling and exposition of the designations applied to our Lord in the New Testament. One feels their cumulative force as the author's searching and scholarly investigation carries him to the irresistible conclusion that "as long as we have the Jesus of history and the Christianity of history we shall have a Divine Jesus."

Out of Doors in the Holy Land.

This is a type of book which is a joy to own. It delights the eye; it feels good to the hands, and it stimulates the mind. The wonder is that such a book, with its beautiful colored plates can be sold for \$1.50, and we congratulate Scribners for making it possible. It is more than a book of travel and yet it ought to be in the hands of every one whose feet tread the Holy Land.

There are two things in the book, the author tells us in the preface, which he would not have the reader miss, and as they are thoughts which one should bring to the reading of the Gospel narratives as well, we take pleasure in quoting them:

"The first is the new conviction—new at least to me—that Christianity is an out-of-doors religion. From the



birth in the grotto at Bethlehem (where Joseph and Mary took refuge because there was no room for them in the inn) to the crowning death on the hill of Calvary outside the city wall, all of its important events took place out of doors. Except the discourse in the upper chamber at Jerusalem, all of its great words, from the sermon on the mount to the last commission to the disciples, were spoken in the open air. How shall we understand it unless we carry it under the free sky and interpret it in the companionship of nature?

The second thing that I would have you find here is the deepened sense that Jesus himself is the great, the imperishable miracle. His character is the revelation of the Perfect Love. This was the something new and wonderful and welcome that came to me in Palestine; a simpler, clearer, surer view of the human life of God.

Buy this book if you have to sell your coal.

Carpenter's How the World is Clothed. By Frank George Carpenter, author of *Carpenter's Geographical Readers*. Cloth 12mo, 340 pages, with illustrations. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

This is the second of a series of readers on commerce and industry, and takes the children in a personally conducted tour around the world to investigate the sources of their clothing. They start out first to those regions which produce the vegetable fibers of commerce, including cotton, flax, hemp and jute. Then comes the

study of animal fibers, such as wool and silk; of leather, rubber and furs, and this plan is followed as to every other article which forms a part of clothing including feathers and jewels, needles and pins. The book takes up not only the production of the raw material, but also its transportation and processes of its manufacture. The personal element is never absent, the style of the narrative is simple, and the subject matter most interesting. The illustrations are numerous and novel. The book will be valuable, not only for teaching the children about the industries described, but also in giving them a live geographical knowledge which can not be impaired by the ordinary text book.

The Age of Shakespeare.

By Algernon Charles Swinburne.

This volume of prose by Swinburne is marked by every felicity of his thought and style, and it will reveal at once a new as well as the old Swinburne to readers of his great poems and tragedies. These papers are critical and illuminative, devoting themselves to Shakespeare and the writers of his time. This flowering period of English letters has never before been treated as Swinburne does it here.

It has been well said few writers can possibly be quoted with the respect due an authentic poet when he condescends to aid his fellows and posterity by constructive criticism. Sidney in his "Defense of Poesie," Dryden in his prefaces, Shelley and one or two more attain the highest rank in a kindred but difficult profession by their prose, and Milton's definition remains the best ever given of poetry. Here the greatest of living poets, one of the great names for all time in all literature, has given us his impression of the contemporaries of Shakespeare, the Elizabethan dramatists. Needless to say, every word is precious. Beginning with Marlowe, the creator of English heroic verse, the first of Englishmen to conceive sublimely, he passes to Webster, and follows with Dekker, Middleton, Rowley, Heywood, Chapman and Tourneur. His great sonnets on these and other greater Elizabethans would have served for texts of these, had he chosen, for there is a nicety in his discrimination which makes the prose and verse akin. Following his later manner, there is here a conciseness of statement that leaves nothing negligible. It is a book in which there is not a dispensable word. The frontispiece, the Droeshout original portrait of Shakespeare (original of the famous Droeshout print prefixed to the first folio, 1623, of Shakespeare's plays) adds to the attractiveness of the book, which is published by Harper & Bros., New York, at \$2 net.

Two Gentlemen of Virginia.

By George Cary Eggleston. Illustrated. Price, \$1.20 net, postpaid. Lothrop, Lee & Shepard.

No one but a Virginia gentleman is quite capable of depicting the ideal called to mind by that term, and no one lives better qualified to do so than George Cary Eggleston. He tells, with great feeling and deep knowledge, how a young man who had won prosperity in the West inherited a rundown plantation with its outfit of negroes, in connection with whom the young master tried interesting social experiments. As a love story, it is charming; as a picture of the "Old Regime," it is matchless, for in printing southern romances George Cary Eggleston is at his best.

Defending His Flag, Or a Boy in Blue and a Boy in Gray.

By Edward Stratemeyer. Illustrated by Grizwold Tyng. This is one of the best stories penned by this well known writer for young people and because of its peculiar plot is bound to obtain a wide popularity in all parts of our country. There are two heroes, one in the army of the North and the other in the cavalry of the South, friends

personally, yet bitter foes when on the great battlefields. Both enlist at the opening of the Civil War and the action of the tale takes in the first battle of Bull Run and the whole of the campaign before Richmond. In one chapter we see the Northern boys in blue fighting valiantly and in the next we throw our fortunes in with those of the Southland who stood up so bravely for what they thought was true and right. There are many side lights of the great military leaders on both sides, and vivid pen-pictures of the forced marches, skirmishes, life in camp and in prison, of the doings of the guerrillas, and of what was said and done by those who lived upon the soil where these contests were fought. Mr. Stratemeyer has given to the historical portions the keenest possible study, consulting many works alike from the Southern as well as the Northern point of view, and taking in the narratives of those who fought for either the stars and stripes or the stars and bars. Price, \$1.50. Lockhart, Lee and Shepherd Company, Boston, Mass.

Peloubet's Select Notes on the International Sunday School Lessons for 1909, Covering Studies in the Acts and Epistles. The thirty-fifth Annual Volume.

Peloubet's Select Notes has proved its worth and today there are thousands of public and private libraries the world over where there is not a year's volume missing. Two stable features have made possible the wonderful record of this volume.

Wealth of Material. As full and complete as human hands can make it, focusing the best and latest scholarship and religious research.

Method of Presentation. Above all it is practical in its methods of presentation, guiding the teacher as to how to use most effectively the material offered and to become a master of the subject. Cloth, price, \$1.25 postpaid. W. A. Wilde Company, Boston; 120 Boylston Street; Chicago office; 328 Wabash Avenue.

Phillip Brooks.

By Alexander V. G. Allen. Since the publication of the three volume life of Phillip Brooks there has been a strong demand for a cheaper and shorter biography. With this in view, Dr. Allen, the author of the longer life, has written the present biography. The book is full of inspiration, and is a wonderful picture of the life and mental development of Phillip Brooks. While embodying the spirit of the first biography, it perhaps enables the reader to get a more clear-cut picture of this great man. We have always regretted that he is one of the great modern preachers whom we never hear preach, yet we have read many of his sermons and gotten great help out of the study of his life. We are so glad that Dr. Allen has brought out the condensed life as the cost of the three volume life, published in 1900 was almost beyond the reach of the average preacher. The publishers have done a real service in bringing out such a volume. The book can be had of E. P. Dutton & Company, 31 West 23d Street, New York, N. Y. Net, \$2.00.

Health and Happiness, Or Religious Therapeutics and Right Living.

By the Rt. Rev. Samuel Fallows, D. D., LL. D. When one-half of the public is declaring its belief in apparently miraculous healing by one form and another of treatment, and the other half refuses to accept the testimony even of the patients themselves, seekers after the truth will take hope and comfort in this book, which discusses the whole subject from a new and sane standpoint, and is addressed to the demands of every man and woman of common sense. Bishop Fallows is well known in connection with the establishment of a movement now being carried on at St. Paul's Church,

Chicago, where wonderful results have already been accomplished through prayer and faith, on a basis of practice largely original with himself, and yet in harmony with the new movement to unite religion and medicine, thus realizing that in dealing with various forms of disease, we should still avail ourselves of the knowledge and skill of the trained physician. 12mo. Price, \$1.50 net. A. C. McClurg & Company, Chicago.

A Hand-Book on Jerusalem.

Jerusalem is the most interesting city in all the Orient. It contains within it the remains of nearly half a score of cities stretching all the way from the prehistoric days down to 1908.

Professor Paton was director of the American School of Oriental Study and Research, and resident at Jerusalem, during the years 1903-1904, and thus had exceptional facilities for full investigation of the Holy City and its history. His little volume gives in 12 chapters a popular yet scholarly presentation of the result of his careful research.

He begins by locating the temple, on the eastern hill, and then in perfect orderly manner discusses the valleys and the springs and pools about the city. Like the best topographers today he finds the city of David, Zion, Ophel, and Moriah, all on the eastern hill. Solomon's temple and contiguous buildings and his wall are traced with great skill. The successive walls of Hezekiah, Manasseh, Nehemiah, and those built in Roman times, are traced with admirable chart and convincing evidence. Sixty-seven charts and illustrations almost transport the reader to the site of Jerusalem, making the text descriptions very plain and lucid. The work is a most valuable hand-book for every lover of Biblical history and topography. (Jerusalem in Bible Times, by Louis B. Paton, Ph. D., D. D. The University of Chicago Press, \$1.09, postpaid.)

"Talks to the King's Children."

By Sylvanus Stall, D. D.

The thousands of readers of Dr. Stall's former book, "Five Minute Object Sermons," will enthusiastically welcome this, the second series to children. This volume of short religious talks for the little folks and for those who desire to speak to them helpfully and suggestively is just what it ought to be; plain, well illustrated, fascinating and practical. These talks on the common objects of life are bright and crisp, models of point and brevity. The truths presented are after the manner of parable, presenting important truths of the gospel to the comprehension of even the smallest child. Parents and teachers will welcome this volume as a help in the religious training of the children; ministers and Sunday school superintendents will find it invaluable, and boys and girls will read it with absorbing interest for themselves. New edition, silk finished cloth, gold top, price \$1.00 net. Vir Publishing Company, 200-214 N. Fifteenth St., Philadelphia.

Your Christmas Present Problem Solved.

The Bible Reader's Friendship Calendar for 1909 is prepared especially for those who desire at Christmas time to send to friends a holiday greeting which will be artistic and pleasing in design, and which will at the same time bring its message of cheer and helpfulness from friend to friend each morning and evening of the three hundred and sixty five days in the year. Neither work nor expense has been spared to make the Calendar both beautiful and practical, as suggested in the quarter-size reproduction on the cover. Wall style, No. 1, 75 cents; Desk size, No. 2, 50 cents, boxed ready for delivery. Church Calendar Company, 156 Fifth Avenue, New York City.



I missed the brethren from Whistler. Kept looking out for Judd and Parker, but thought may be Lovell would be too busy on his new field to come.

I missed Folk, of Livingston, White of Demopolis, Adams, Mize and Parker of Jackson, Tucker and a lot more of the South Alabama men, but Mason and Creighton were present.

J. W. Mitchell, of Centerville, was present with T. U. Crumpton, one of his main supporters, who has wrought well in giving his time and his means as liberally toward the erection of the new church at Maplesville.

No one could have made me believe in advance that George Anderson would stay away. I thought of all men he would be there. It must have been something unusual that kept him away for he is nearly always on hand when Alabama Baptists assemble.

Dawson, of Tuscaloosa, read a charming paper, but Wooley, Camp and Bealle were not present to hear it. I missed Judge Foster, the old preacher's friend, and I feel sure that Senator Moody would have enjoyed the affair.

L. L. Gwaltney, Prattville's new scholarly pastor was present. Montague pays him the high tribute of saying publicly in his address before the Association that Gwaltney's article in the Alabama Baptist on Ministerial Education was the finest thing he had ever read on the subject.

I missed Wm. Kerridge. I was quite anxious to see him as I wanted to talk with him about his trip back to England. I heard him preach a strong missionary sermon at Grove Hill, which reminds me that Senator Dunn was among the missing ones. I wish this learned and useful legal luminary might have been present.

There is only one Jud Dunnaway. He is in a class all by himself. My, what a man. He does things and does them in his own way and sometimes folks don't like his way, but he loves the Lord and is a useful man. I was only sorry that P. M. Dunnaway, of Thomasville wasn't there for he is one of the most loveable of men.

It has been a long time since I saw my old young friend J. R. Larkin, of Coatopa. I remember a ride I had when he was along. It lasted for some twenty miles on a hot summer's day. It was made in a wagon without springs. I was nearly put out of commission when I arrived at the Association but he was as fit as you please.

I missed Thos. J. Wingfield, president of the state B. Y. P. U. I knew however that although he was not present his sympathies and prayers were with the brilliant young pastor of the First Baptist church, Selma, who was to give expression to what the work had meant and was to mean in Alabama. Wingfield is a lawyer of ability and is thoroughly well posted in all matters concerning the Baptists. Wish Harry Deering and Carl Platovsky could have been present, and Joe Vesey would have especially enjoyed Rosser's paper.

J. R. Stodghill, of Albertsville, but who is soon to cast his lot in the Birmingham district at Jonesboro, was present and very much at home. But a whole host of able Sand Mountain men remained at home. Ray, Bynum, Lowry, Garrett, Clayton and others whom I will not take time to name. This is a coming section and our men ought to keep step with our denominational progress, and one of the best ways to accomplish it is by attending our state gatherings.

"OUT OF DOORS IN THE HOLY LAND."

Once we got on the outskirts of the Holy Land, but missing by a few hours the ship we were to take from Constantinople, and being overdue at the University of Berlin, we never saw it, and while at the time we cared little about it as the years go by we are filled with deep regret for we fear that our feet will never again be set on that sacred soil. For years we have reads books of travel about the Holy Land, have studied maps of it and tried to get the atmosphere which surrounded the men and women whose stories appear in the Bible but confess that we had always felt that we had missed it almost wholly, and, therefore you may well know our joy when the other night coming home tired from the office with our hands full of books to review, caught by the lovely binding, the good type, and the beautiful colored pictures we picked up just to glance through it "Out-of-Doors in the Holy Land," by Van Dyke. We started in with the preface and we quit when the last sentence was read, and as we read we seemed to see the beauty of the skies, and smell the perfume of the flowers, and hear the murmur of the waters, for the man who was writing had said: "I will not sleep under a roof in Palestine, but nightly pitch my wandering tent beside some fountain, in some grove or garden, on some vacant threshing floor beneath the Syrian stars. I will not join myself to any company of labeled tourists hurrying with much discussion on their appointed itinerary. I will not seek to make any archaeological discovery, nor to prove any theological theory, but simply to ride through the highlands of Judea, and the valley of the Jordan, and the mountains of Gilead, and the rich plains of Samaria, and the grassy hills of Galilee, looking upon the faces and the ways of the common folk,—the labors of the husbandman in the field, the vigils of the shepherds on the hillside, the games of the children in the market place, and reaping

"The harvest of a quiet eye
That breeds and sleeps on his own heart."

Four things, I know, are unchanged amid all the changes that have passed over the troubled and bewildered land. The cities have sunken into dust: the trees of the forests have fallen: the nations have dissolved. But the mountains keep their immutable outline: the liquid stars shine with the same light, move on the same pathways; and between the mountains and the stars, two other changeless things, frail and imperishable,—the flowers that flood the earth in every springtime, and the human heart where hopes and longing and affections and desires blossom immortally. Chiefly of these things, and of Him who gave them a new meaning, I will speak to you, reader, if you care to go with me 'Out-of-Doors in the Holy Land.' We bless the hour when we followed in His footsteps for he showed us the Man of Galilee, and we seemed to see Him as He walked with His fishermen disciples, and took the little children in His arms, and healed the sick and opened blind eyes to behold ineffable things." He drives home the lesson that the one irreparable loss that could befall us in religion—a loss that is often threatened by our abstract and theoretical ways of thinking and speaking about Him—would be to lose Jesus out of the lowly and

familiar ways of our mortal life. He entered these lowly ways as the son of man in order to make us sure that we are the children of God. Read this book and you will get a simpler, clearer, surer view of the human life of God.

HIS MOTHER BELIEVED IN FOREIGN MISSIONS.

In re-reading the one volume life of Phillip Brooks recently issued by Dutton & Company and admirably written by Alexander V. G. Allen, we have been forcibly struck by the part his mother played in impressing on her talented and loving son her great passion for foreign missions. His father was a Unitarian, but his mother's religion moved in the grooves of the ancient piety which had been handed down by her grand parents, the purpose of which was to maintain the old Puritan faith in its integrity. It has been well pointed out that if her range seemed narrow in comparison with the outlook of her husband, yet her aspirations, her ambition had a world-wide scope, for she would have all men everywhere brought under the control of her dominant purpose, for the subject which most absorbed her imagination was foreign missions, for whose success she hungered and prayed. The subject was ever before her. In a letter she says: "Nearly all my children have left me, and as I sit alone, I feel lonely. * * * There is but one fault in your letter. You do not tell whether you are going to preach the foreign mission sermon. DO AND PLEAD STRONGLY THE LORD'S CAUSE FOR THE HEATHEN." And with mother's letters and mother's prayers behind such a cause there is little wonder that the great question got hold of him and years after from India with some fear and misgivings about the actual results, as well as about the methods of missions he writes home: "The missionaries are as noble a set of men as the world has to show. Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly." He had stood in Henry Martyn's pulpit and the words inscribed upon it, "HE WAS A BURNING AND A SHINING LIGHT," had gained a new meaning for him. His dear old mother's prayers had been gloriously answered.

O. T. Anderson, the newly married bishop of Cullman, was present, but from his association I missed Brother Absher, the moderator who always shows the visiting brethren such hospitality. I also missed that old school teacher preacher, W. Y. Adams, and a whole host of the younger men. My, how C. A. Owens would have enjoyed it. I wish these brethren would make up their minds to attend our state gatherings. We need them and they would enjoy it.

Have the brethren at Mobile already "seceded?" I missed Anderson, Kallin, George, McRae and Sandlin, but Cox was there ably representing the city and county. Wish some of the brethren might have heard his soul stirring address. Cox is truly one of our strongest men and is doing a great work, not only for his own section, but for the state at large, for whenever he is on a board of trustees it means his eyes are open and his heart is in the work.

Professor Black, the musical loving genius, when called upon delighted the congregation with his matchless playing.

J. M. Creel, pastor of the Second Baptist church, Gadsden, was present with his wife, but where was Chadwick, Goodhue, Solley and the other preacher brethren?

D. D. Head, of Altoona, was present with Bro. Ellison, one of his main stays, not only enjoying the convention, but waiting to put before the state board the needs of their field.

J. M. Green and his wife, together with his grand old layman, Wm. N. Nichols, of Nicholville, who loves to mingle with Baptists in their great assemblies, was present.

Judge Sam Adams, who came so near dying during the past summer, was present. He is one of our best doctrinal preachers. I wish that he was strong enough and that it was possible for him to go up and down the state, stopping here and there for a week to indoctrinate our people.

J. H. Foster delivered an address worth hearing and preserving but I understood that C. W. Henson "had married a wife and could not come," and no doubt for cause J. B. Keown was kept away, but Will Davis and Bro. Bell were present.

A. W. Briscoe, the talented pastor at Jacksonville, did not come, but M. Briscoe, of Collinsville, whose work in South Alabama was greatly blessed, was present with J. B. Hamric, who is making such an efficient worker in his association.

J. E. Herring, from his grass farm in Sumpter, was present. I regret to learn from the papers that recently his home and all that he had saved was burned. It is bad enough for anyone to lose by fire but when it wipes out a preacher it is a catastrophe.

M. P. Edwards, who fills an important pastorate because he not only ministers to the spiritual wants of Auburn but has to watch over scores of Baptist boys who are in school at Auburn, was among those present, but we missed Bro. Dugger.

P. M. Jones, one of our staunchest Baptist preachers who does not hesitate to declare our distinctive doctrines in his pastorate or revival meetings was on hand, but that other defender of the faith, W. R. Whatley, of Alexander City, for some cause was absent.

W. J. Nash, moderator of the Blount county association, was present, but as far as his brethren were concerned he was mighty lonesome. There are a lot of sterling men in the Blount association and I missed them. I counted on my good friend De Lache's being present, and am surprised that O. A. Steele could stay away.

J. G. Dobbins, of Greensboro, like Bro. Crumpton, is "everlastingly at it." He is a power for righteousness in Hale. I have never stopped off at Greensboro, have always been in a hurry either to get to or away from Marion. Some day I am going to take a day off and visit the Bishop of Greensboro, and incidentally look in on my editor friends, Yerby and Benner.

W. F. Shute, of Blalock, and J. L. Jackson, of Orrville, were present. Orrville must be a delightful place. Even before I went in the ministry I used to hear my fellow townsman, Dr. W. N. Reeves, brag on it and the surrounding country. Lewis Johnson, moderator of the Selma Association, was holding up for his bit of the kingdom.

THE CHRISTMAS OFFERING.

An Appeal to Generous Givers.

To the many who year by year have observed the Christmas Offering an appeal to continue this observance is unnecessary.

To them remembering Christ at the time of universal gift giving has become so intertwined with Christmas joys—has so glorified and sweetened them in the past years that they would not impoverish themselves by such an omission. On the contrary, the individual gifts of these givers constantly grow—one, two, five or ten dollars are well nigh universal gifts from those who have given before. These it is who will heed the appeal of Dr. Willingham, and set aside for their Christmas offering one-fourth or one-tenth as much as they spend on presents and edibles for Christmas.

Yet it is to those, on whose joyful and increasing Christmas gift we depend, that I come with a request for liberality of another and even more far-reaching kind.

In our own joy in this observance we have failed to realize that an enormous majority of the women of our churches and a large proportion of our missionary societies take no part in this annual gift, and of course are also untouched by the Week of Prayer for World Wide Missions, with which it is indissolubly linked. This is where the weak spot lies. A contribution of so small an amount as twenty-five cents from the one million Southern Baptist women would make not twenty-one thousand, the Christmas offering of 1907, but two hundred and twenty-five thousand dollars.

What such a gift would mean in the evangelization of China, in this time of its reforming, we can, in some faint measure, imagine.

But the mere giving would not be all. As the giving of the Christmas gift has proved a source of joy to us and a channel of increasing liberality so it will prove to all who are led to join us in it.

At the annual meeting in Hot Springs a resolution was passed calling on the members of the union to make a concerted and continued effort to obtain from every woman of the S. B. C. a contribution of at least twenty-five cents for foreign missions and fifteen cents for home missions. It was contemplated that the Christmas offering for China and the self-denial offering for home missions in March would preeminently be the times to put these resolutions into effect. These resolutions if they mean anything mean effort, direct and painstaking on the part of the women who are interested and enlisted and who will give far more than these amounts.

Therefore, my call is to you, my dear and generous sisters. Be generous in this also and give from your full lives, thought and time and prayer, to gathering a Christmas gift of at least twenty-five cents from each woman of your church. If we who love this offering and all for which it stands determine to bring it to the personal attention of the women of our churches, it is possible to gather this amount from practically every woman within the membership of the ten thousand churches in which we have societies.

It will undoubtedly be more difficult to reach the women in churches which have no missionary society but a beginning can be made through the efforts of the Asso., Superintendent or Vice-President and the mission when once planted will be sure to grow.

The all important thing is to plant it, and to plant it now. For December our mission calendar of prayer bears this motto:

FACE THE NEED; FIX THE AIM; PLAN THE WORK; WORK THE PLAN.

Woman's Work

State Executive Board.

President, Mrs. Charles A. Stakely.

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

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

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

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

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

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

In view of the far-reaching consequences I would most earnestly urge you to make this your motto for the Christmas offering, and while facing the need, you increase your own gift, you hold your own. Not fully generous until you plan the work and work the plan which will cause many others to join you in the glad offering of a Christmas gift to Christ.

FANNIE E. S. HECK,

President W. M. U.

N. B.—Christmas programs, programs for week of prayer and Christmas offering envelopes to be had by applying to Mission Room, Watts Building, Birmingham, Ala.

NEW RIVER ASSOCIATION.

New River Association met with Shepherd church, Tuesday, October 6th, and the women held their missionary meeting. After singing and devotional exercises our vice-president, Miss Metcalf, in her sweet, loving way told us of the great work of the Woman's Missionary Union, the Margaret Home, the Training School, and the Sunbeam work that is so near her heart.

I believe there was an interest awakened in missionary work that will bring good results. Several ladies of different churches want societies in their churches. Our largest society, reporting 33 members, is from a country church.

The work here is young but it is getting nicely started and having caught a gleam of the "Larger Things" we are reaching for "Higher Things" this associational year.

METTA GROOLEE,

Newtonville, Ala.

FURMAN.

The annual meeting of the Woman's Missionary Union of Pine Barren Association was held here on the afternoon of the 17th of September, 1908.

Mrs. D. W. Watson presided over the meeting and led the devotional exercises.

A graceful and cordial welcome was extended to visiting sisters by Mrs. L. A. Moore, of Furman, and was as graciously responded to by Mrs. R. H. Harriss, of Pine Bluff.

We have in our association six Ladies Missionary and Aid societies and five Sunbeam bands. Every society was represented, either by messenger or letter. It was an inspiration to look into the eager faces of those present and to read the earnest words of those who could not be with us. It will make this article too long to speak separately of each society and band, but I am so anxious to do this that I am going to ask for space in next week's paper to write you some news from them as individual bodies. The reports as read and spoken to were full of life. The society at Beatrice (Mrs. T. T. Ivey, president; Misses Mattie and Jennie Stallworth, secretaries) is the banner society for missions. Camden society (Mrs. S. R. Fairley, president; Miss Sallie Jones, secretary) holds the banner for church aid. This year we are

all going to put forth our energies with renewed zeal to make our amounts the largest possible for the missions. Ye sisters of Beatrice, look well to your laurels! "Greater things for missions" is our motto.

We invited Dr. Montague to address us which he did in his own attractive way. He laid emphasis upon the words mother, home, heaven. O may we live so that our children will instinctively or naturally associate the three words together—mother, home and heaven.

By some disarrangement of the program of the association, Dr. Montague's Centennial address before the whole body of the association was called just after the noon recess. That was W. M. U. afternoon, and we needed all the time—but we could not persuade ourselves to miss the Centennial address so we cut our own program short. Enclosed herewith you will find it. I wish to thank everyone who was invited to take part in the meeting and the whole program for responding so cheerfully and so well. I wish to give praise to the presidents and secretaries of the societies and bands of our association for their cordial co-operation. It is a source of pleasure now to make out the quarterly report since every secretary responded so promptly. May our gracious Father put the fire of Jesus' love deep into their hearts, that they may lead the dear women among whom and with whom they work to do nobler, gentler, greater deeds this year than ever before. Our work has grown spiritually, financially and numerically since we met last year with the noble band at Pine Apple.

We feel that we are truly leaving behind the little things of earth which hinder us and are marching ahead to "Greater Things." I do love our women as they go about their many duties, bearing their heartaches and burdens cheerfully for Jesus' sake, who died that we might live.

Yours in Christ's love and service,
MRS. D. W. WATSON,
Vice President Woman's Missionary Union, Pine Barren Association, Furman, Alabama.

WOMAN'S MEETING AT COLUMBIA.

The Woman's meeting of Columbia Association met in the Presbyterian church in the town of Columbia, Thursday at 10 o'clock a. m., Mrs. C. M. James, presiding. After singing hymn, He Leadeth Me, Mrs. W. P. Stewart led in a devotional exercise. Mrs. C. H. Davis gave a cordial address of welcome, which was appropriately responded to by Mrs. Will Whatley, of Dothan. Mrs. Stewart was elected recording secretary. Mrs. James, (our vice-president) made a stirring appeal to the ladies urging them to attempt higher and larger things for Christ. She also read a letter from Miss Heck, asking us to endorse and take up the work of winning "the other women." It was fully endorsed and by motion the resolutions were adopted. Forty delegates were present from the different churches. All the societies were not represented, but those that were had good and encouraging reports. Colum-

bia floated the banner, having paid out \$780.60 through the various channels of our work besides a box recently sent to the Orphanage that was not counted. Dothan was next in line with \$482.82. Cowarts reported \$72.00. Gordon with its small band led by the large-hearted Mrs. J. W. Brett reported \$49.52. Cedar Springs (but recently organized), \$12.62. Haleburg had spent a good deal for church aid and charity work, but failed to send exact amount. Sent \$3.00 for missions and Orphanage. All had done well but before our meeting was over I think all were impressed to go forward and attempt larger things than ever before. Morning session closed with a beautiful and earnest prayer by Mrs. W. L. Lee.

Devotional exercises of afternoon session was led by Mrs. John A. Hayes after which the various branches of our work were presented and discussed by Mesdames Anderson, Davis, Campbell, Malone, Hudson, Hays, and others. Mrs. A. H. Hudson, of Montgomery in a very interesting and engaging way recited Bro. Crumpton's Centennial address, One Hundred Years, which brought forcibly to our minds the difficulties and trials that had to be contended with in the last century, but the Lord has led His people on to victory. The business of the meeting was interspersed with songs that added greatly to the pleasure, especially the missionary duet, so beautifully rendered by Mrs. L. F. Oakley and Mrs. Wood Beach. Mrs. James and Mrs. Davis told of the mission institutes to be held in Enterprise and Birmingham urging our ladies to attend. A note of thanks was given to the ladies of the Presbyterian church for the use of their house. Mission literature was distributed. After rising and singing God Be With You 'Till We Meet Again, many united in repeating the first verse of the 103d Psalm. Mrs. W. M. Anderson led in closing prayer. Thus closed one of the best and most enjoyable of our meetings.
MRS. W. P. STEWART.

SUNDAY SCHOOL NOTES.

The state executive committee of the Alabama Sunday School Association held a very important business session at the state headquarters, 525-527 Bell building, Montgomery, December 10.

The invitation extended by the Ministers' Union of Montgomery to hold the state convention in Montgomery, April 27-28-29, 1909, was unanimously accepted. The convention is to be one the pay plan, just as it was in Birmingham last year. The committee was of the opinion that the attendance would be even larger than it was in 1907. The general secretary, W. D. Sims, reported that the services of International General Secretary Marion Lawrence, could be secured for this date.

The general secretary made a report on the progress of the work in the state since his election, which met with hearty approval. He was authorized to plan work for the new field worker, Mr. Leon C. Palmer, who had formerly been employed to begin work as soon as he came out of college. Mr. Palmer has been doing field work through the vacation season for the Alabama Sunday School Association for several years, and is by no means a stranger to the Sunday school workers of the state. Mr. Palmer is making a remarkable record at college, and will graduate in June, after which he is to take up his work in the employment of the Alabama Sunday School Association.

There is to be a meeting of the general secretaries of the organized work of all the states at Chicago, February 2-9. Mr. D. H. Marbury, Birmingham, one of the state executive committee, offers to pay the expenses of Alabama's general secretary. Leave of absence was granted Mr. Sims for this occasion, and a hearty vote of thanks extended Mr. Marbury for his generosity.
J. T. McKEE.

A TRIBUTE.

I noticed in looking over the files of the Alabama Baptist the death of Bro. J. N. C. Brown, of Centerville. According to his, Dunnaway's, letter, Brother Brown died in June and at that time I was in bed with typhoid fever. I was at one time Bro. Brown's pastor for about five years in succession and I knew him thoroughly and knew him to be one of the truest friends. He possessed a heart full of love and loyalty to Christ, devoted and affectionate to his wife and children. He lived near Centerville and many times have I seen his lot full of horses and mules owned by his friends attending Circuit Court, and his house full to overflowing with men. He always approached his friends in such a manner that they felt that they must not refuse him. His home was one of welcome to his many friends, rich or poor, and he never turned an object of charity away, and on account of the big heart that was in him he took into his home some orphan children, raised and educated them, and his tender and loving heart seemed to go out to those children as much as to his own child. He always stood close to his pastor and any trouble that might burden the pastor could be revealed to Bro. Brown, and God's servant ever found in him a safe counselor. He was at one time treasurer of his county and made a splendid officer. Never did I hear one word of complaint against him and when I contemplate the sad fact that he is gone, I know that he will be missed by all and especially by Mrs. Maggie Thompson, his only daughter. I, as former pastor, extend my heartfelt sympathy to her and the entire family and friends.

S. M. ADAMS.

Whereas, God in His allwise providence has removed from our midst Bro. D. A. Castleberry, a faithful and devout member of the Baptist church; therefore, be it

Resolved: 1st. That in the death of Bro. Castleberry the church has lost a faithful member, the Sunday school an earnest worker, and the community a true friend.

2d. That we petition our heavenly father to comfort the bereaved friends and loved ones.

3d. That a copy of these resolutions be spread on the minutes, one forwarded to the bereaved family and one sent to the Alabama Baptist for publication.

T. J. YORK,
R. F. WYATT,
MISS KEENAN,
Committee.

Upon the resignation of Bro. J. G. Lowery the following resolutions were unanimously adopted:

Inasmuch as Bro. Lowery feels called of God to give up our church and his field of labor here and go to another after serving us faithfully; therefore, be it

Resolved, by Lower Peachtree Baptist church in conference, that we deeply regret that he leaves us, feeling, as we do, that our church is a perfect unit under his care and that he is universally loved by all of its members, he having served us four years.

2d. That inasmuch as we deplore his leaving us, we trust that in his new field of labor he may meet those who will love him and work with him in the Master's kingdom as we have tried to do, feeling that he is a safe leader.

3d. That we tender him our prayers and best wishes in his new field of labor and assure him that we shall never forget his counsel and one day we shall meet on the other shore where we will render account of our stewardship here on earth.

4th. That we furnish the above to the Alabama Baptist and request its publication.

Culpepper, Ala., Dec. 6, 1908.

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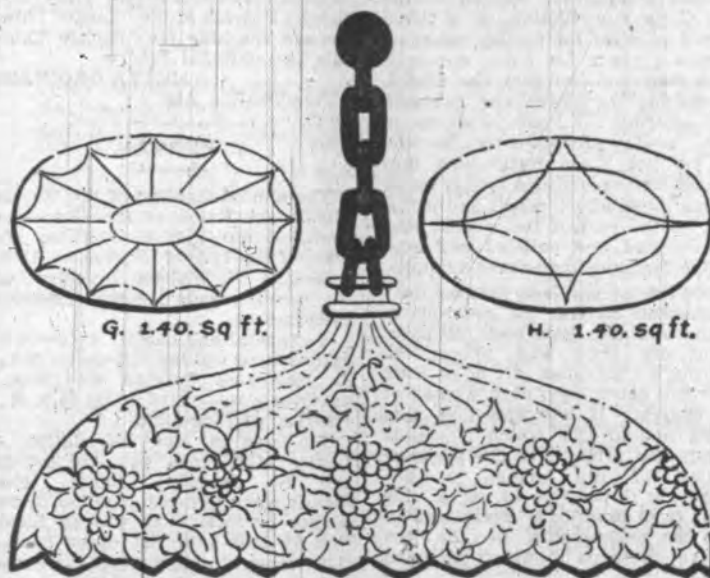
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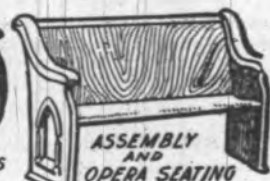
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I felt sure that L. T. Wear would be on hand, and looked to see Enoch Windes, and also L. A. Wear and R. L. Quinn.

If there is a preacher in Alabama who is more faithful to the general work than is J. G. Lowery I do not know him. The world does not know one-half the good this man does.

George E. Brewer deserves a paragraph all to himself for is he not widely known and greatly beloved for his service to his country and to the cause of Christ? He was an interested spectator.

I was sorry to find my good friend Hudson slightly under the weather. He said they said "it was nervous prostration," but I say that's just a big name for over work, and pray that after a little rest Hudson will be in prime condition again.

R. W. Clark, of Sulligent, and H. N. Roberts, of Leesburg, brethren who do not often attend the convention were present and found out what a treat they had been missing and I prophesy that they will "norate it around" and bring a lot more of their friends with them hereafter.

One of our worthiest young men, C. T. Culpepper, was enjoying the occasion to the fullest. He did a fine work at Huntsville. Fortunate is the young man who gets Marbury for a berth for there is a man by that name, a consecrated young layman who has a habit of being wondrous kind to those who have served the church at Marbury.

Arnold Smith, one of our growing men whose addresses during the past associational season were features, was there with Banker Maxwell who takes time to serve the Lord and enjoy his brethren. His good wife sent my wife a number of lovely rose cuttings and in the spring I expect to have sweet reminders of my stay in her hospitable home.

Awhile back I spoke of the brothers who had come to us from sister states, but Virginia sent us triplets; and what a trio are Alf, John and Jeter Dickinson. I heard a brother size, or rather try to size them up by saying John was the best man, Peter was the best preacher, and Alfred the best scholar, but like all estimates it merely approximates the truth for they are all good men, good scholars, and good preachers.

Professor J. T. McKee, one of Brother Crumpton's lucky finds, was there for a day. Keep your eye on him and let your prayers follow him, for he is to be our Sunday school evangelist. This reminds me that last week I had the pleasure of chatting with Crossland, who had just been to Florida for the Sunday school board. His mother and father were daily attendants upon the sessions at Montgomery. I wish Professor Tate had got up to the sessions. Tate is our educational genius, and the Baptist collegiate institute is one of the marvels in the history of Baptist education in Alabama.

Our pastor, Rev. J. W. Sandlin, is going to Atmore. His health has been bad here for 10 months. The work was too hard. We have called Rev. Henry W. Fancher of Montevallo, Ala. He will probably take charge the first of January, 1909. I hope we all will love Bro. Fancher as well as we did Bro. Sandlin.

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PERSONAL & OTHER NOTES

Rev. J. W. Wheeler, pastor-evangelist of Stillmore, Ga., desire a pastorate in Alabama and will be glad to communicate with any pastorless church.

Rev. W. J. Layton has moved from Texas, this state, to Roanoke, Ala. He carries with him to his new field the best wishes of numerous friends. His correspondents will please note the change in his address.—Christian Index.

I held my initial services as pastor here last Sunday. Good congregations greeted me. The work is very promising. Immediate steps were taken toward building a parsonage and a neat sum raised on the spot to start the building fund. I shall always look forward with interest to the weekly visits of the Alabama Baptist to our home. I may give some notes of Florida matters occasionally. Fraternally.—J. R. Wells, Jennings, Fla., Dec. 10, 1908.

One of the most progressive as well as one of the most interesting steps in the campaign against tuberculosis, which is being at present waged with especial vigor throughout the South, is the negro congress on tuberculosis which will be held at Tuskegee, Ala., from Dec. 14 to 19. The meeting which is being held under the joint auspices of the Tuskegee Institute, of which Booker T. Washington is the head, and the national association for the study and prevention of tuberculosis, will be attended by representative colored men and women from all over the United States. The object of the congress is to discuss means for checking the enormous mortality from consumption among the negroes.

I am the "Alabama Correspondent" for several of our Baptist papers outside of Alabama. Many things happen in our midst that never get to our papers. Now, if the brethren of the churches will remember this request, they can help me a good deal and I can help them. When anything happens out of the ordinary that will be of interest to the denomination at large, let me know about it. When pastors, accept new fields, write me. Resigning pastors ought to let me know; and, if they know where they are going, write me that also. I find our denominational papers are anxious to get all the denominational news. If you will let me know the facts, the papers shall have them.

R. S. GAVIN,
Huntsville, Ala.

Our new pastor, Bro. George W. Smith reached us on Nov. 28th and preached for us first time Sunday, Nov. 29th. He has completely captured our people and has had large congregations at every meeting. In addition to being a fine preacher he is a most cordial and sociable gentleman and gives every promise of doing an excellent work here.

Our church has taken on new life and is in magnificent working order and I believe we will do great things for the Master during the coming year.

Bro. Smith's family will reach here before the holidays and the ladies are making preparation to give them a hearty and substantial reception.

We feel that it is in answer to prayer that Bro. Smith was sent to us and we praise God for His goodness. Fraternally yours,
CHAS. H. DAVIS.

Please change my Alabama Baptist to Girard, Ala. Have been called to the Baptist church of that place and will take up the work at once. Will do my best to get the Alabama Baptist in every home in the place.—H. T. Vaughan.

The death of Otis T. Mason, a prominent Baptist and eminent scientist, head curator Department of Anthropology of the National Museum, Washington, will cause grief throughout the entire country. Dr. Mason was the oldest Columbian Alumnus, having graduated in the class of '61.

We acknowledge with unusual pleasure the receipt of the following silver wedding announcement: 1883-1908—Judge and Mrs. Nimrod Davis Denson at home Saturday evening, December 19th, at 8 o'clock, Lafayette, Ala.

May they live to celebrate their golden wedding is our prayer.

Rev. John L. Ray is pastor of the following churches: Mt. Vernon, first Sunday; Macedonia, second Sunday, and Douglas, the fourth Sunday. Mt. Vernon is the largest church in the Marshall Association, and Douglas is the youngest church in the association. Macedonia is in Coates Bend, in the Etowah Association.—Albertville Banner.

Please have my paper changed from Anniston, Ala. to Jennings, Fla. I go to Jennings the first of December to take charge of a pastorate. My health has improved wonderfully and I enter upon the pastorate with the brightest prospects. I trust that the southern climate will be more favorable to my health. I shall not forget the good friends of Alabama nor cease to be interested in the cause in my native state. I bid the brethren and sisters of Alabama an affectionate good bye. Fraternally,
J. R. WELLS.

Your report of our Centenary celebration was superb for the limited time you had to get it up and publish it in. I was the one who seconded your motion to erect a fitting monument to the memory of "Holcombe, the Historian." I think a sufficient fund will be easily raised. That was the greatest meeting Alabama Baptists ever held. Sincerely, R. E. Petrus.

I have just closed a most successful meeting with Rev. S. A. Adams, Jackson, Ala. There were 11 additions by baptism and several other conversions. A B. Y. P. U. was reorganized with 42 members. The ties that bind pastor and people were greatly strengthened and the spiritual life of the people was much built up. Pastor Adams has been at Jackson 21 years, and it is needless to say they all love him. Yours in the Lord, J. W. O'Hara.

In the Beginning
the English Bible was written in the simple language of the time that the people, even the children, could understand, but since that Bible was revised in 1611, 300 years ago, many changes have taken place in the English language so that many words, which were plain and clear in meaning then, are obscure and difficult to understand now. The

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If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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THE NEW CENTURY COMMITTEE AND WORK.

The inspiring historic meeting at Montgomery in November resulted in the election of a committee consisting of J. W. O'Hara, R. S. Gavin, Gholston Yates, Wallace Wear, J. M. Shelburne, J. H. Foster, S. H. Campbell, W. J. E. Cox, W. M. Blackwelder, J. L. Rosser, and L. O. Dawson who should conduct during the year, as the opening year of the second century a specially evangelistic campaign. This work is to be missionary, doctrinal and inspirational as well as evangelistic. The committee is authorized to call upon evangelists, secretaries and pastors to assist in any way they may need assistance in the work. The real purpose of the effort is to launch the work of the New Century of Baptist effort in a way commensurate with what the glorious achievement of the past century's work demands. Standing on the shoulders of the great pioneer Baptist leaders, with the imperishable monuments which they have erected, we cannot afford to do less than our very best.

The committee is scattered all over the state, and wisely so, hence very difficult to get together. No funds to operate with also stands as a mighty barrier to impede the progress of the work. Nevertheless, the committee is taking up this worthy, yet herculean, effort by means of correspondence, with the hopes of arousing the pastors and churches of the state in some measure to the work. The following suggestions have been heartily concurred in by all the members who have answered the letters sent out by the chairman:

1. That we interest pastors by circular letter and appeal, and urge them to a more intensive evangelistic spirit and preaching.
2. Distribute tracts on the subject named in the resolution.
3. Secure an hour in each Fifth Sunday meeting, Association, Convention or other religious gathering for the discussion of evangelism.
4. Endeavor to get each church in the state to hold a series of meetings during the year, for such time as they think best.
5. Arrange for new century meetings in different parts of the state as opportunity may permit.
6. Urge all to pray for the evangelists and evangelism.
7. Request churches and individuals to send an offering or contribution to the chairman, Rev. J. W. O'Hara, Montgomery, Ala., for defraying necessary expenses, such as postage, printing, etc.

There will be further communications concerning the work along during the year, but pastors are requested to cut out these suggestions, and keep them before themselves and their people, chairmen or executive committees are urged to put the subject in the program for their Fifth Sunday meetings, and everyone is asked to carefully consider the last two requests, and not only pray, but pay, and thus help the committee do the work assigned.

May the Lord bless every effort put forth during the year that looks to the advancement of the Master's kingdom and the triumphant reign of the truth. Fraternaly,
J. W. O'HARA.
Montgomery, Ala., Dec. 9, 1908.

DEATH OF MRS. W. C. BILLINGLEA.

On November 23d at her home at Brown's Station, Ala., the soul of Mrs. W. C. Billinglea winged its flight to its heavenly home.

While out driving on the 19th, her horse became frightened, and she was thrown from the buggy, receiving an injury from which she never recovered.

In all of her suffering she never murmured or complained, manifesting that same sweet disposition which characterized her life.

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NEWS ENGRAVING BIRMINGHAM, ALABAMA.

MID-WINTER LECTURE COURSES AT THE SEMINARY.

The Mid-Winter Lecture Courses at the Southern Baptist Theological Seminary will begin Dec. 28th and continue through until Monday, Jan. 11th. There will be four regular courses of lectures during this period—one on the Julius Brown Gay Foundation, another course on Evangelism provided by the Home Mission Board, another course on practical methods, and our regular annual courses on the Sunday school provided by the Sunday School Board. On Monday, Jan. 11th, the annual Founders' Day celebration will take place.

It will be seen that Prof. J. C. Metcalf, of Richmond College, Richmond, Va., is the lecturer on the Gay Foundation, while Drs. Torrey, Hale, and Gambrell will lecture on Evangelism. The three lectures on Practical Methods will be by Dr. J. E. Marvin, Rev. George Green, and Col. Andrew Cowan. The lectures on the Sunday School will be given by Prof. Mitchell Carroll, Revs. B. W. Spilman, W. D. Moorer, H. Beauchamps, and George W. Andrews, and Prof. W. J. McGlothlin. The dates, hours, speakers and subjects are as follows:

Monday, Dec. 28, 8 p. m.—Rev. R. A. Torrey, D. D., on Evangelism. Subject to be announced.

Tuesday, Dec. 29, 10 a. m.—Prof. J. C. Metcalf. The Preacher and Literature; Literature and the Moral Law.

Tuesday, Dec. 29, 8 p. m.—Rev. R. A. Torrey, D. D., on Evangelism. Subject to be announced.

Wednesday, Dec. 30, 10 a. m.—Rev. P. T. Hale, D. D. The Pastor and Evangelism.

Thursday, Dec. 31, 10 a. m.—Prof. J. C. Metcalf. The Preacher and Literature; Literature and Modern Preaching.

Thursday, Dec. 31, 8 p. m.—Rev. J. B. Gambrell, D. D. The Divine Element in Evangelism.

Friday, Jan. 1, 9:30 a. m.—Monthly Missionary Meeting.

Friday, Jan. 1, 10 a. m.—Prof. J. C. Metcalf. The Preacher and Literature; The Preacher's Use of Literature.

Friday, Jan. 1, 11 a. m.—Rev. J. M. Frost, D. D. The Sunday School and Missions.

Friday, Jan. 1, 8 p. m.—Rev. J. B. Gambrell, D. D. The Human Element in Evangelism.

Monday, Jan. 4, 8 p. m.—Prof. Mitchell Carroll. Men's Work for Men in the Sunday School.

Tuesday, Jan. 5, 10 a. m.—Dr. J. B. Marvin. Subject to be announced.

Tuesday, Jan. 5, 8 p. m.—Rev. B. W. Spilman. Baptist Teacher Training. Rev. W. D. Moorer. Problems and Possibilities of the Country Sunday School.

Wednesday, Jan. 6, 10 a. m.—Rev. Everett Gill, Th. D. Subject to be announced.

Thursday, Jan. 7, 10 a. m.—Rev. George Green. The Pastor of the Country Church.

Thursday, Jan. 7, 8 p. m.—Rev. H. Beauchamp. The Place of the Sunday School in our Baptist Propagandism. Rev. George W. Andrews. Subject to be announced.

Friday, Jan. 8, 10 a. m.—Col. Andrew Cowan. The Preacher and Public Life.

Friday, Jan. 8, 8 p. m.—Prof. W. J. McGlothlin, D. D. The Adult Department of the Sunday School.

Monday, Jan. 11, 10 a. m.—Founders' Day. Rev. A. J. S. Thomas, D. D. South Carolina's Early Gifts to the Seminary. Prof. George B. Eager, D. D. Address on William Williams.

One reason for changing the date of these mid-winter lectures from February to the early part of January was that brethren who have been in attendance in previous years might have the opportunity of hearing lectures given in the regular Seminary classes at another period in the work of the Seminary year. Different subjects

will be under consideration from these usually treated in February. All of the regular lectures of the Seminary will of course be open to visitors.

Board can be had in the vicinity of the Seminary at quite moderate prices. There are hotels in Louisville where rates are cheap, as well as numerous boarding houses. On the subject of board brethren may write to Mr. B. P. Smith, Norton Hall, Louisville, Ky., who can give them rates and places for board.

We throw open the doors of the Seminary to our brethren everywhere, and invite them to be with us during these three weeks. It will be noted that our regular monthly missionary day on Jan. 1st falls within the limits of the two weeks of special lecture courses. We have heretofore arranged for the regular meeting of the Missionary society on that date, with an address by Dr. J. M. Frost on the work of the Sunday School Board.

These special lecture courses during the present session will probably be one of the most fruitful and interesting we have ever had.

E. Y. MULLINS, President.

ALABAMA MINISTERIAL STUDENTS IN THE SEMINARY.

Our Baptist people of Alabama will be glad to have the following facts concerning our preacher-boys who are now studying in the seminary. They are eighteen in number. Thirteen of them are in their first year's work. The remaining five are there for their second year. Five of these brethren are married and have their families in Louisville with them. Ten of these future preachers for our churches are full college graduates with the A. B. degree. Nine of these degrees were received at Howard college and fourteen of the eighteen have been students at that institution. These men represent all parts of our state and most of them will return to us when they have finished their work at Louisville. During the last vacation months more than three hundred souls were converted under their preaching. Two-thirds of these men must have financial assistance if they remain in the seminary. The Alabama Board of Ministerial Education should have not less than fifteen hundred dollars with which to assist these deserving men, who are entering upon a work which must mean a life of sacrifice for themselves and families.

Every Baptist is interested in these men, hence I give their names below: J. F. Brock, E. S. Barnes, J. A. Cook, J. E. Cook, J. O. Calley, C. J. Crawford, W. A. Darden, F. J. Fleming, J. D. Hudson, F. M. Purser, L. T. Reeves, W. P. Reeves, J. L. Robinson, J. A. Smith, W. W. Smith, C. W. Still, Crumpton Walker, W. P. Wilkes.

Next week I will give some interesting facts about our preacher-boys at Howard college.

J. M. SHELBURNE, Chm. Board.

Quiet Talks With World-Winners.

S. D. Gordon.

The chief business of the church is to take the gospel of Jesus to all men. The absorbing center of church action just now is in foreign mission lands. "World Winners" aims to give a bird's-eye view of the world in a warm, fresh way, without the use of statistics; to make the world-winning the gripping purpose of every churchman, and to make the man in humblest place feel that he can be helping swing a world up to God as he goes about his daily commonplace rounds. 75 cts. net. A. C. Armstrong & Son, 3 and 5 West 18th Street, New York.

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The least experienced of housewives will find no difficulty in preparing this simple dish:

FRUIT SALAD.

Dissolve one package Strawberry or Raspberry Jell-O in one pint boiling water. Slice two oranges or two bananas, or any fruit desired, and when the Jell-O is half set, stir fruit into same and set away to harden.

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A CENTENNIAL PAPER.

The Alabama Baptist Convention.
By W. B. Crumpton.

In the beginning I wish to acknowledge my indebtedness wholly to that splendid volume, "The History of the Baptists of Alabama," by B. F. Riley. Who was Rev. J. A. Ransdson? All we know is he was a Baptist preacher from Louisiana. Suddenly we discover him in Alabama, writing letters to the Baptists calling for a meeting for the organization of a state convention. What did he know about conventions? Whence his zeal? Were the Baptists of Louisiana in advance of their brethren here? This writer knows no answer to these questions. Ransdson served as secretary of the convention for two years and then disappears.

The place was at Salem church, near Greensboro. The time was October, 1823, six years after a territory called Alabama was cut off from the Mississippi territory and four years after it became a state. We do not know the names of the twenty delegates at the first convention. Charles Crow was one of them, for he was the first president. We know it was a missionary body, for they left \$325 in the hands of the treasurer for missionary purposes and elected fifteen missionaries. These were H. W. Hodges, J. Bufns, H. Petty, Sion Blythe, William Mosley, J. McLemore, J. Suttle, Moses Crawson, C. Crow, W. Calloway, J. Ryan, J. Henry, Hosea Holcomb, Alexander Travis and D. Winbourne. Four were in the northern part of the state, nine in the middle and two in the southern. The contract called for six weeks of service during the summer and the salary was fixed at \$1 per day.

Not only was the new convention a missionary body, but it showed itself, in a substantial way, the friend of both denominational and ministerial education, for it gave \$416 toward "the endowment of a professorship of mathematics and natural philosophy in Columbia college, Washington, D. C.," and the amount of \$43.25 was contributed to the endowment of the Alabama scholarship in the Theological seminary. When we magnify missions and education in Alabama, we show ourselves worthy sons of noble sires.

Probably the most remarkable thing about this first convention is the part the women played in its formation. They were not present except in spirit, but seven societies, we are told, were responsible for the sending of more than half the delegation. How were they responsible? We are not told, but we can imagine their shrewd and beautiful diplomacy in their homes and in their churches. Husbands, fathers and brothers were reminded and reminded again until it burned its way into their hearts, that "somebody must go from our church to the convention," and go they did.

The delegates from Jonesboro have a letter to the convention, signed by Harriet Harrison and Cassey Holcomb, which can not be excelled by the most gifted women writers of our day. Here are the burning words: "Being fully convinced of the importance of missionary operations for the spread of divine truth, which the rich of their abundance are casting into the treasury of the Lord, we wish to bear some humble part in so glorious a work. Nor can we fail to derive encouragement to the exercise of charity from the approving declaration of our blessed Savior concerning the poor widow who cast only two mites into the treasury. And as Phebe was bearer of the epistle of Paul to the Romans, and Priscilla and Chloe were helpers, so would we also reach forth a helping hand and assist in carrying into effect your laudable design."

Where did the women in that far off day, in widely separated communities, with poorest mail facilities, get the idea of a missionary society? Where did the inspiration come from? These questions we can not answer.

Thus was formed the first conven-

tion. What was the object of its formation? It was only the enlargement of the idea that seemed to make the district association a necessity. Helpfulness is the very heart of the religion of our Christ. All co-operation in religious work is based upon the desire to help—to help one another, to help our fellow man. Many hundreds of years may be passed before the formation of associations. We hardly see how the Baptists co-operated without them, but they did—and constantly grew. With them they grew faster and stronger. Then conventions or general associations followed naturally. Every good thing, it seems, must fight its way in its beginnings. The convention in Alabama, and, I doubt not, in every state, was not an exception, as we shall see further on.

A bit of history in 1823, though not connected with the convention, is of special interest to the writer, and he can not refrain from mentioning it. May be it was only a few weeks before the convention was organized. The Alabama association, which covered Montgomery, Lowndes and Dallas, and may be other counties, sent out as missionaries J. McLemore and S. Ray. The minutes reads as follows: "The brethren, J. McLemore and S. Ray, informed the association that in conformity with a resolution of last session, they had visited all the churches of this body and ascertained their mind relative to missions, both foreign and domestic, and found them unprepared to embark in that cause, with the exception of Providence church, Dallas county, who manifested a disposition to promote domestic missions, but that, with all the rest of the churches, expressed a desire to promote itinerant preaching under the direction of the association."

Providence church, Dallas county, was the first church this writer served as pastor after ordination. In 1823 it alone favored domestic missions, but with all the other churches it was doubtful about foreign missions.

Forty-seven years later, 1870, when the young pastor was installed, he found the membership, if not favorable to all missions, in such condition of mind as to be easily led to adopt systematic methods of giving. Probably no country church in all the state has been more liberal than old Providence.

Five churches had been established in the southern part of the state. Contributions reported for all purposes were \$1,035.88.

Hosea Holcomb says the reason better results were not reported was because some of the missionaries appointed were anti-missionaries. At least one of the number showed himself afterwards not only an anti-missionary, but a cruel accuser and falsifier of the missionaries. They were appointed, doubtless, with a hope to win them over, a mistake made many a time since.

After mentioning some of the difficulties which were in the way of the fathers—their scattered condition, with no medium of communication except the slow, tedious process of writing letters and the discordant elements among the Baptists, one of the historians says: "Scarcely less obstructive was the passive position of the ministry and leading members of many churches, who are better described by the Apocalyptic figure of being neither cold nor hot."

This writer can with a full heart say the Baptists of this day hold their own in this regard. Indeed, that is our worst affliction, and has been all the time. We suffer for the want of enthusiasm. We do things and make progress, but we seem to be void of enthusiasm.

At the fifth session one of the missionaries, John Ellis, reported he had been more intent upon the formation of missionary societies than in formal preaching. He refused to receive any compensation for his services, doubtless because he felt the members of the convention did not approve his course. Only \$157.97 1-2 were report-

ed for all purposes.

Two resolutions were passed, one that "to avoid evil surmises every missionary shall in future be required to make a return of all personal favors received by him while traveling in the service of this body;" the other "that the missionaries be required to go to the destitution and not to the churches."

These resolutions show that people talked then as some do now. They were ready to accuse the missionary with unfair dealing, because he received personal gifts. His salary was only a dollar a day for forty-two days in the year, but there were those mean enough to suggest the missionary was using his position for selfish gain. Generally those who indulge in these remarks are the non-givers.

The historian suggests that may be the last resolution directing them to the destitute neighborhoods was in order to break John Ellis up from his habit of organizing missionary societies in the churches.

How the anti-missionaries have always squirmed at the thought of organization! And how the missionaries have cringed to please them!

While the attendance upon the convention thus far was small, the denomination was rapidly growing by the influx of new settlers. Among these new settlers we were gaining some valuable accession to our ministry.

The meetings of the convention were seasons of refreshment to the missionary element, but they were the means of more and more provoking the antis. To remove every objection an attempt was made to drop the words "missions" and "missionary" and adopt the words "itinerate" and "itinerant," but this did no good, as they might have known. The object of their hatred was the state convention, and to this day not only do the antis outside, but many of the antis inside of our denomination hate that organization.

While the controversy about missions was at its most bitter stage, the seventh session of the convention took place at Canaan church, in Jefferson county, in 1829. One preacher in Conecuh county had declared, if the "money hunters," as the convention's missionaries were called by the opposition, should come his way, he would get out with his rifle and resist them. But language like that proved a boomerang to those who used it and furthered the cause of the missionary leaders. Besides their intemperate words and harsh threats, the opposers were notoriously intemperate in their habits also. As users of liquor and defenders of the traffic they were noted. These things opened the eyes of thoughtful men and caused them to consider the temperate lives of the missionaries and their religious zeal, in contrast with their enemies.

At the seventh session two missionaries, the faithful John Ellis and Hosea Holcombe, made their reports, but because of the scarcity of funds they refused any compensation.

For the first time we have a ringing resolution in favor of Bible and tract societies and Sunday schools. There was nothing uncertain about that. It announced that the time for action had come. The timid, faltering compromising spirit had been tried on the enemy and failed. The aggressive method was to be adopted. If fighting had to be done, they were going to give the opposition something to fight about. Maybe these resolutions and the antagonism they aroused was the cause of their being no meeting of the convention from 1829 to 1833. At least there were no minutes. But on August 16, 1833, ten years after the organization of the convention, was a most notable gathering. It was at Grant's Creek church, in Tuscaloosa. It was not notable for the great numbers who attended, but for the few in attendance—only four. Their names should ever be engraved on the tablets of our memory. They were McGraw, Thomas, Ryan, and of course, Holcombe. Three years before the faith-

ful John Ellis had passed away, or he would have been there, too. August 16th ought to be put down in the Baptist calendar as a day to be celebrated.

Who can imagine the feelings of these four brave men! For ten years they had struggled to keep up an organization which seemed to them necessary. Tired from travel and broken in spirit, they adjourned without organization. That night before they slept they went to the Throne for comfort and God gave them the victory. The bottom had been reached and the convention began to grow from that meeting. Not only did these four untried soldiers win renown and turn defeat into victory, but the very spot where the victory was won became famous in Baptist history.

Grant's Creek church, an humble, unpretentious country church, will never be forgotten while Baptists live in history. From that neighborhood came some of the great men of Alabama, and their descendants are yet to be found, useful and distinguished citizens and prominent church workers. Who knows but that the prayers offered, the sermons and addresses delivered on that occasion were the means God used in impressing the families where the old heroes lodged in calling to the mission field later Martha Foster, now Mrs. Crawford, who still lives to cheer the hearts of the Chinese converts in the land of her adoption!

How marvelously God led His servants! They saw that ignorance was at the bottom of all their troubles. And they saw also the growth of intelligence among the people, and they rightly concluded that the Baptists must have an educated ministry to cope with the situation.

A determination to found a manual labor school "for the education of indigent young men called to the ministry" was the result of this convention. Later this was accomplished and a farm purchased near Greensboro, may be in sight of the spot where the convention was first organized. And here at old Salem in 1834 was the eleventh session held, with fifty delegates present. Think of it! four last year, fifty now. Hosea Holcombe was made president. Imagine his feelings on taking his seat, as he looked out through his tears on that convention!

The best thing that ever came to the Baptists of Alabama was between the years 1833 and 1838. But for the patient, forbearing spirit of the missionaries it would have come years before. It was a storm that broke rudely upon the denomination, but it was absolutely necessary to clarify the atmosphere and save from death.

The naming of Baptist churches about this time had historic meaning. Harmony, Unity, Freedom, Hopewell, Liberty, New Hope, Aimwell were probably never heard until after the split. Harmony told of the want of harmony before; Freedom and Liberty were a declaration of independence from the anti-mission chains that had bound them.

The twelfth session at Ocmulgee church, in Perry county, was attended by sixty-seven delegates, the largest number in its history to that time.

In 1828, when Lee Comper made his first appearance in the convention, he is mentioned as the "corresponding secretary of the board of managers of the convention. Here at Ocmulgee in 1835 D. P. Bestor "presented his official report as corresponding secretary." These mentions of this office leads me to say this was not a corresponding secretary or a board, as we now understand it; but if a mission board had been appointed at the start, and such a man as D. P. Bestor had been employed at a living salary to devote the whole of his time to the work, in the opinion of the speaker, the progress of every interest would have been great from the beginning. As will be shown later on, the greatest progress and the most steady has been since the organization of the work as it is today.

Continued next week.