

SEND A XMAS PRESENT TO THE ORPHANAGE

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 43. No 37

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., DEC. 23, 1908

Published Weekly. \$2.00 a Year

Dr. J. B. Searcy has accepted a call to the pastorate of Cedar Street church, Little Rock, Ark.

We pray God's blessings upon C. J. Bentley in his new field at Wylam. He is one of our most useful men.

Rev. Frank Barnett, of Greeley, Col., has become pastor at Weston, Mich.—Baptist Commonwealth.

Bro. Crumpton asks: "Didn't you see John Hecker and his handsome wife at the Centennial?" I'm sorry, but I did not, but am glad to know this layman moderator was on hand.

Evidently the Alabama Baptists had a great time at their centennial last month. The Alabama Baptist is full of interesting reports of men present and things said by them.—Christian Index.

Rev. J. V. Dickinson, of Tuscaloosa, Ala., has decided to take work in Oklahoma. And, by the way, Oklahoma is getting a number of fine men in it.—Baptist Commonwealth.

(Bro. Dickinson is to remain in Alabama and continue his work as one of the evangelists under the State Board. We keep this "fine" man at home.)

We hope the Christmas spirit of giving will get hold of those to whom we mailed statements last week. If you failed to respond in time for your present of past dues and renewals to reach us by Christmas day, just send along for a New Year's present.

Rev. Dr. H. Allen Tupper and his people at the Calvary church are encouraged by large congregations, by the growing attendance in the three departments of the Bible school. The series of sermons on "Present Day Christianity," by Dr. Tupper, are being reported for publication.—Examiner.

Dr. J. A. French has resigned the Austin First Church to go to the First church, Eufaula, Ala., Dec. 15. This good man has wrought mightily in the kingdom at Austin. He has been in this pastorate over twelve years. As to term of service he is the oldest Baptist pastor in Texas. Texas loses a noble pastor and the prayers of the brotherhood go with him to his new field.—Standard.

The Baptist Witness prints the picture of Bro. H. M. Long, who is now pastor at Williston, Fla., saying: "Bro. Long comes to us from Mississippi, where he stood very high in the ministry. It is very fortunate for our cause that this talented and equipped minister has come to our state. We confidently look for him to bring things to pass in his new field."

I am jubilant! Yesterday as I walked out I was met by two of my prominent brethren who handed me an envelope addressed to the pastor. I hurriedly opened it and lo, my eyes beheld a nice handful of crisp greenbacks, amounting to \$35.00. The following note accompanying, viz:

"Dear Bro. Sims: Enclosed we hand you a little token of love and appreciation. May our Lord's blessings accompany it and, may He so direct that our present relation of people and pastor continue for many years. Your brethren.—P. N. Hickman, W. W. Barnett, R. L. Justice, A. R. Chapman, John Draughon, D. L. Watson."



Rev. J. L. Jackson goes from Orrville to Hurtsboro. He gave up a delightful field to go to one.

I forgot to ask where was Magill, of Attalla? I know wherever he was he was working for the cause.

Dr. Sparks Melton gives up a fine field and a beautiful church at Augusta, Ga., to accept the care of the Freeman Street church, Roanoke.

Dr. O. L. Halley goes from Comanche to Corsicana, Texas, where he becomes the successor of Rev. Giles C. Taylor, who resigned to accept at Clay Street church, Waco.

The new house of worship of the First Baptist church, Shreveport, La., was dedicated on Oct. 11. The dedicatory sermon was preached by Dr. George W. Truett.

Rev. J. R. Jester, of Atlanta, Ga., corresponding secretary of the Education Board of Georgia, has resigned and accepted the presidency of the Oklahoma Baptist college, Blackwell, Okla.

Rev. F. B. Meyer recently addressed 800 Christian students at Loydale, South Africa, among whom were thirty sons of chiefs, some day to rule over thousands or tens of thousands of natives.

Mr. W. N. Hartshorn has intimated his readiness to provide a course of lectures for the Newton Theological Institution on Sunday school pedagogy at his own expense. His consecrated brother is spending himself and his money in the Sunday school work.

Dr. J. C. Hiden, for many years a prime favorite of Southern Baptists, but for some time sorely out of health, has reappeared, looking vigorous and happy. All hail to our royal brother! The sight of him gives joy, and long may his brow abide in strength.—Dr. Wm. E. Hatcher in Baptist World.

Mr. T. J. Murphee, of Tuscaloosa, prepared a historical paper of Alabama Journalism, which was read at the recent Baptist centennial celebration of Alabama Baptists. It is a valuable and luminous contribution to the history of journalism among Southern Baptists. We wish such a paper were prepared and published in the denominational journals in each state. It would do much good. No other agency of service in the denomination has done as much with as little general recognition and appreciation as the denominational papers.—Religious Herald.

Editor Barnett celebrates the closing of the district associational season in Alabama by writing two pages of paragraphs about Baptist affairs where he had visited here and there in the state, using the informal pronoun "I," and he grows genially sentimental in one of the last utterances, where he depicts how the editor, after all of his labors among the brethren, is journeying homeward on the train to his "easy chair." The quotation marks are Bro. Barnett's. We can imagine how "easy" his "chair" was after weeks of absence, for our irreplaceable friend is all alone in the sanctum of the Alabama Baptist. We capitulate in admiration before the winsome geniality and easy confidence of Frank Willis Barnett.—Religious Herald.

## A Merry Xmas and A Happy New Year



LAST week we mailed out statements and we wish to heartily thank those who sent their back dues and renewals in for our Christmas present and to say to those who forgot to do it, that we will be glad to have them forward the little amounts they owe for our New Years present. To all our readers we send a hearty Christmas Greeting, and following an old custom of the paper, none will be issued next week as the printers want to enjoy the Holidays.

P. S.—We regret beyond measure that some will fail to pay up till Jan. 09, but we hope they will not blame us if their paper is stopped on account of postal regulations. We do not want to lose a single member of the Ala. Baptist family.

DON'T FORGET TO PUT SOMETHING IN THE STOCKING.





## A CENTENNIAL PAPER.

The Alabama Baptist Convention.

By W. B. Crumpton.

A part of the report of Secretary Bestor showed that while the fathers were trying to establish a school of their own, they were fast friends of the State University, of which Dr. Alva Wood, a Baptist, was the distinguished president. At this Ocmulgee convention D. P. Bestor was elected "to the chair of theology" in the Manual Labor school. Strong resolutions were passed by the convention in favor of ministerial support. To this day our people are the slowest to see the need of a better support for their ministry. On the ministry themselves must the blame largely rest. They love the farm and secular work and will not, some of them maybe can not, turn loose so that their time may be given "wholly to these things."

The Ocmulgee convention was noted, too, for the largest reported collection in the history of the body. Twelve thousand had been subscribed for the schools, \$665 collected for foreign missions and \$185 for domestic missions. Here, too, were passed the first resolutions against the abolition agitation going on in the north. Twenty-six years later the things they predicted in the resolutions became an awful reality, and many of those present at the convention lived to see their country drenched with blood, brought on by the agitation in the north, which their resolutions condemned.

It might be interesting to Dr. Montague and the faculty of Howard college to speak of a resolution adopted by the convention: "That the convention recommend to the trustees of the manual labor institute to make such provision in their rules for the government of the institute, that it shall be the duty of the professors to lead their respective classes in the performance of labor." May be the failure of the trustees to secure the co-operation of the faculty in carrying out the instructions of the convention was the cause of the change of the name of the institution from the manual labor school to the Alabama Institute of Literature and Industry. All reference to manual labor was thus eliminated.

November 13, 1836, was the time and Fellowship church, in Wilcox county, was the place where the 13th session convened.

Four domestic missionaries were appointed with the recommendation that unmarried men receive \$425 for their services and a man with a family \$600.

Here are the first statistics: Churches 368, ordained ministers 174, licensed ministers 38, baptized during the year 872, total membership in 1836, 16,667. We have here also mention made of the first effort to establish a denominational paper.

At Enon church, in Madison county, now Huntsville First church, two hundred and fifty miles away and across the mountain from the section where it had been holding its sessions, the convention met in its fourteenth session in 1837. The trip had to be made on stage coach or by private conveyance. Only eight Alabama preachers were present and two or three from Tennessee. Everything was discouraging. A financial panic prevailed. On that account the subscriptions to the Manual Labor school had failed of collection. The school was suspended, the trustees sued and later the property ordered sold by a called meeting of the convention in Marion.

Then followed trying years for the Baptists—with the school gone they seemed to lose hope.

Dr. Basil Manly had succeeded Dr. Alva Wood to the presidency of the University. He was prominent in the counsels of the denomination and greatly beloved. To this cause is doubtless to be attributed the slowness of the Baptists in replacing their school. Many were asking, why have a denominational school at all, when

the university was at our service, and its amiable and able president a Baptist? No indication is given that Dr. Manly encouraged this idea, but it is easy to see how that sort of talk would have its effect in the hard times that were prevailing. At any rate, there was no attempt at a school for boys from December, 1837, to January, 1842.

Again at Grant's Creek in 1838 the convention met. There were many notable men present. The sermons and addresses were great, but nothing could be done. The divisions of the churches and associations went on to the great satisfaction of the missionaries, who felt they had been hampered too long by the burden of opposition.

As a general thing the ants had the larger associations in the beginning, but the seeds of death were in them, and die they did.

In 1840 Salem church again entertained the convention. It must have been humiliating to the members to meet so near the spot where the school had so ingloriously failed. Bad management there might have been, but being in debt when the panic came and no strong church to back the enterprise, was the immediate cause of the wreck.

The retail of intoxicating liquors in the state caused them to pass resolutions, appealing to the legislature for relief. An American Anti-Slavery convention had been held and the Alabama convention passed resolutions favorable to a southern mission board if the agitation should go on.

In 1841 at Talladega Rev. Thomas P. Chilton was made president, as he afterwards was many times. William Carey Crane, pastor in Montgomery preached the annual sermon.

The first convention to meet in Montgomery was in November, 1842, just sixty-six years ago.

The Judson and Howard had both been established and hope filled the hearts of the Baptists once more. How much the Baptists of Alabama owe to the north in giving us those two splendid men, Milo P. Jewett and S. S. Sherman, to preside over our two institutions and enter into the work of the convention. This they heartily did and proved true yoke fellows in the cause.

The convention passed a resolution, instructing the executive committee to appoint a missionary to supply the infant church at Selma, provided they have the funds in hand to sustain it.

Toward the close of 1843 Marion threw open her doors to greet the convention, as she did for four years in succession.

As this writer has good reason for knowing, no better place could be found on earth for such a gathering. Being the Baptist educational center, it was a joy to preachers and patrons to turn their faces annually toward the place of warm hearts and hospitable homes. Two distinguished visitors were present from a distance: Dr. Rufus Babcock, corresponding secretary of the American and Foreign Bible Society, and Rev. W. L. Nelson, agent of the Western Baptist Theological seminary of Covington, Ky.

In 1844 the Tuscaloosa church sprung the question: "Is it proper for us at the south to send any more money to our brethren at the north for missionary and other benevolent purposes before the subject of slavery be rightly understood by both parties?"

The answer to this question and subsequent correspondence on the subject led the next year to the formation of the Southern Baptist convention.

At this convention a remarkable letter was written to the body, and it was ordered printed in the minutes. Here it is: "Dear Brethren, I am yet alive—an almost deaf and blind creature—the only one left, except a grandmother, of all my white family. What proof that the race is not to the swift nor the battle to the strong. Why am I left behind? Is it because I am not

fit to go? or is it because God has something yet for me to do? In either case, I ought to be content to stay a little longer. But, oh, I do look forward with interest to that period when I hope to see the Savior, and join the assembly of spirits of the just made perfect. Pray for me, dear brethren, that I may be preserved by the mighty power of God, through faith unto salvation—and that I may be enabled and disposed to do what the Lord would have me do while it is called today, seeing 'the night cometh when no man can work.' I therefore send you one thousand dollars—\$200 to assist indigent young men preparing for the ministry in Howard college, \$200 for the American and Foreign Bible Society, in circulating the scriptures in heathen lands and \$600 for the spread of the gospel in Burmah. May the Lord be with you and assist in all your efforts to do good. Your humble servant, William Jenkins, Sr." We will have occasion to hear again of this good man and his benefactions.

The convention of 1845 was notable for the secession of the convention of Alabama, with all the states of the South, from the triennial convention, and the organization of the Southern Baptist convention at Augusta, Ga.

Let no one ever blame our southern fathers for it. Without the slightest reason, the northern boards had established the rule that no slave holder should be appointed as a missionary. Slavery had not been outlawed, the southerners were not law-breakers. Before the country had pronounced upon the subject, the hotheads at the north, in their religious assemblies, attempted to humiliate the southern Baptists. Of course it was resented.

But God has overruled, as He always does, and it has turned out to the furtherance of the gospel. In the foreign field and the home field, too, more missionaries have gone forth because of the efforts of the two bodies. Always the fathers had been interested in the spiritual well-being of the slaves, but interest was quickened as the northern agitators threatened their emancipation.

In 1846 Rev. James B. Taylor, the honored corresponding secretary of the foreign mission board at Richmond, Va., was present.

'The Catechetical Instructor' for the instruction of the slaves, by Rev. A. W. Chambliss, was adopted by the convention. The writer remembers distinctly hearing it highly commended by our best men as a superior catechism, good for the whites as well as the blacks.

In 1847, among other things reported to the convention at Greensboro, "was that of the establishment of a permanent denominational interest in Mobile. The pastor of the St. Francis Street church, Rev. Solon Lindsley, was present to urge the claims of that important interest.

And here was arranged the plan of "life membership" in the convention, which proved so disastrous to Howard college years later. Drunkenness among church members was deplored and strong resolutions passed. Twenty missionaries were appointed, the largest number ever sent out. 1848 brought the convention back to Marion. The number of Baptists in the state were reported to be 45,000, but only \$1,049 is reported for all purposes. Growing in numbers, intelligence and wealth and somewhat in gifts for educational purposes, but mission contributions were sadly lacking.

At Carlsville, in Dallas county, one of the most cultivated communities in the state, the convention met in 1849. Here was recommended the establishment of a book depository in Montgomery.

No mention being made of it again, we presume it was never done.

The same fate probably overtook the recommendation to establish a fund for aged and infirm ministers. Fifty thousand members were report-

ed. The figures being given in round numbers leads us to suspect that it was a mere estimate, with no effort at accuracy.

At Tuskegee, 1851, Chief Justice W. P. Chilton was made president. He was the first layman who had been thus honored and the next year refused to allow himself elected, maybe because he and others believed it was the prerogative of a preacher to occupy the chair. Not until 1874 was another layman made president—Hon. Jonathan Haralson.

Dr. Henry Talbird was made president in 1852, a position in which he often served afterwards. The convention, which met in Montgomery, like our meeting here now, was an adjourned session. It met two days before the session of the Southern Baptist convention, so that the members could be present at the meeting of the larger body.

It was at this session the convention came in possession of the paper for the second time. Once it had been given to it, now it paid \$3,000 to Judge W. P. Chilton for it.

The session of the convention in 1856 was held in April in LaFayette.

That devoted old saint, William Jenkins, who had five times sent liberal sums of money to the convention, seems now to have passed away, leaving a bequest of \$4,000 to the convention "for the spread of the gospel of our Lord Jesus Christ, according to the faith of that church of which I am a member." Altogether \$7,150 from this plain old Baptist preacher, who served his Lord in his lifetime and remembered his cause in his declining years and in his last will is worthy of note. Besides this, if I mistake not he willed a considerable sum to the Coosa River Association, which is yielding revenue to the cause every year.

Mention having been made of an old preacher who dealt out his means liberally, there was a wealthy layman in Sumter county, Jere B. Brown, who with lavish hand, helped the struggling cause. It was no uncommon thing for him to send to the convention \$1,200 or \$1,500 to be used for missions. At another time, besides supporting six young ministers in the college, he gave \$2,200 to the various boards of the two conventions and later still endowed a theological chair in the college by the gift of \$25,000 and the same year sustained sixteen ministerial students in college.

The convention at Tuskegee in 1860 was a memorable gathering. The Baptists of the state were on the crest of the wave of prosperity. They had great wealth, great schools, many of them. They had great men in their pulpits and in the lead in their convention work. The men of means were turning loose their wealth. The convention had that year pledged \$25,000 to the seminary and the agent reported \$15,000 of it raised in a little more than four months.

War was the talk on every lip. Before separating, Basil Manly, Sr., a man of widest influence in the state, presented a paper as a declaration of sentiment, which probably had more to do with the secession of Alabama from the union than anything else. With the war all the work of the convention began to tumble to ruins. Teachers, pupils, pastors and flocks, at the beat of the drum and sound of the fife marched away to the front.

The endowment of Howard college, which consisted in notes, melted away.

## "After the War."

A few of us are left to date everything back there. What sad tales of suffering and privation could be told here! Noble deeds of heroism, too, are not wanting.

The accumulation of years had been swept away, the young manhood of the country had been sacrificed on the battle field for what seemed to the people to be right. With a heroism never excelled on the earth, our people adjust-

Continued on page 14



TRAINING NATIVE MINISTRY IN CHINA.

S. J. Porter.

The great nation of China must be evangelized by Chinese. Natives can do the actual work of evangelization more effectively than foreigners, because they understand as foreigners cannot their own people, their habits, manners and customs. No foreigner, however apt and gifted can become so thoroughly transformed into a native as to see with a native's eye, think with a native's brain, completely understand his needs or appreciate the entangling difficulties in which he becomes involved by attempting to break with his age-long environment in order to become a Christian. A native who knows by personal experience what the thralldom of heathenism is, and also what the power of Jesus Christ can do to save from sin, can make his way to the hearts of his own people far more rapidly than can the foreign missionary. He can also more easily adapt himself to the social and family life so as to be at home with the people whom he seeks to save.

The churches can never be really strong until they are self-supporting, self-governing, self-propagating; and this means that they must be manned with an efficient native ministry. The missionary can have no more important work than that of calling out, instructing and guiding the forces that are to give the gospel to the multitudes, as well as to direct the young growing churches. Here, then, is the peculiar sphere of the missionary's usefulness—to train pastors and evangelists.



GRAVES' THEOLOGICAL SEMINARY, CANTON, CHINA.

The Graves Theological seminary is the crown and glory of our training forces in South China. From the beginning of his work in China Dr. Graves saw the need of giving new converts all possible instruction in the Scriptures. In a small way he inaugurated this work, which has increased with gratifying results, until now we have a splendid institution, which most fittingly bears his name, since it stands as a monument to the wisdom, foresight and tireless efforts of this man of God, who has given fifty years of his life for China's redemption.

The handsome building has three class rooms, a dining room, two rooms for teachers, two dormitories for students, each dormitory room being designed for three students. The Chinese characters on the columns above the main entrance tells that the building is a memorial of Dr. Graves' long service in teaching and preaching in South China. Fifty students were enrolled last year with an average attendance of forty. The students exercise their gifts by preaching to the heathen in the student chapel and in the chapels in the neighborhood, often holding night meetings. They also

hold prayer meetings regularly in the chapel.

Nine of these students will soon finish a three-year course and receive a diploma of proficiency. The course of instruction covers three years, including the studies generally taught in theological seminaries. The faculty consists of Dr. R. H. Graves, Dr. W. H. Green, Rev. P. H. Anderson and Mr. Ue Sul-wan, who is himself largely a product of this school. Under God, we believe that this seminary will become more and more a mighty factor for the evangelization of South China.



R. H. GRAVES



P. H. ANDERSON

FROM FAR AWAY CHINA.

Yang Chow, China, Nov. 1, 1908.

My Dear Little Hattie:

When we got into our chairs to come down the mountain, A. Y. N. stopped at the postoffice to see if we had any mail, and when he came back he gave me a letter from mamma, and in it there was one from you to A. Y. N. and me. I gave him his and we enjoyed reading them. When the men stopped to rest I read his and he read mine. I am sure he will answer soon.

I think I have told you how we have to travel in China; but perhaps you have forgotten, so I will tell you again. We travel in chairs carried on the shoulders of men. It seems very bad, but they have done it so much that they do not mind. When I first rode in a chair I tried to sit light, and I got very tired; but after a while I got used to it and decided to sit heavy. The chair is between two long poles, and the ends of the poles rest on a man's shoulders. Some time I will send you all a picture of myself in a chair. Now, another way to travel is on a wheelbarrow. You feel very silly when you first ride, but after a while you just get used to it and can sit up in a little old-shabby wheelbarrow without cracking a smile. It is very tiresome if you have a long distance to go. Of course we always go up Kuling mountain in a chair. The wheelbarrow is for level, straight road.

Can you read well enough to read my letter? Now, if you can, you must not feel bad because I asked you; for you know when I left home you were just beginning to write a little. You write very nicely now, and it is very easy to read what you write. I know that you are very bright and that you are going to be a smart girl. By the way, I know your new teacher. I went to school with her. You must give her my love, and tell her if she is not too busy I would be very glad to have a letter from her. She was a good girl and always studied her lessons and knew them. She used to

show me how to work my examples every day. When you write to me again tell me what you do at school, and who your best friend is, and tell me about Joe, too. Ask him to please write to me, so I will not think he has forgotten "Bill." Sometimes when I think about you and Joe all day I have dreams about you at night, and I can see you so plainly that it makes me sad to wake up and find that I am only dreaming.

Hattie, I wish you could see our little girl, whose name means Sunshine. She is the dearest little thing. Her father sold her to a very wicked man, and some kind missionaries bought her away from him and took her to a nice home and kept her until Miss Mackenzie wrote to the lady and asked if she had any little girls she would like to have taken into our school. We sent one of our ladies down and she brought back four little girls and little Sunshine was one of them. Now one of our teachers has a little girl named Ruth, whom everybody petted and loved, and when Sunshine saw this she got very jealous, and would lie down on the floor and kick and cry. There was no need of her being jealous, because everybody petted her just as much and gave her just as many nice things; but she wanted it all and did not like for Ruth to have anything. Miss Mackenzie, who is at the head of the girls' school, did not know what to do. The Chinese children think you want to kill them if you whip them or spank them, because their mothers and fathers never whip them unless they are very angry. So Miss Mackenzie was very much troubled and did not know what to do. The Chinese have an expression which means in great trouble. They say "eat bitterness." One day when Sunshine was acting very badly Miss Mackenzie said, "Sunshine, if you do not stop acting this way, you will have to eat bitterness some day." But Sunshine did not pay any attention and Miss M. put her in a room and shut the door, and told her she could come out when she could be a good girl. She cried

all the more, but finally went to sleep, and when she woke was all right. Miss Mackenzie took her up on her lap and said, "Sunshine, whenever you do that way it hurts me, and you, and God; and I have been asking God to show me what to do when you are naughty, and I think He has told me, and now the next time you do like you did today, you and I have got to eat bitterness." Sunshine said, "Why must you eat bitterness?" Miss M. said, "Because I love you, and God sent you to me to teach, and when you are bad God is sorry, and I feel sorry to have you grieve the Lord, because He gave you to me to lead, and I must try to lead you right." This seemed to do some good, and the little girl did not have another jealous fit for some time, but finally it did come and Miss Mackenzie waited until she had stopped kicking and crying, and then she took the little girl on her lap and said, "Now we must eat some bitterness, you and I," and she gave her some quinine powder, just enough to make her mouth bitter; then Miss Mackenzie took some herself; and all day long her mouth was bitter, and she would run in to see if Miss M's mouth was still bitter. Every time she would come she would ask, "Are you still eating bitterness?" and Miss M. would say, "Yes." By and by Sunshine came in and said, "The bitterness has all gone out of my mouth, has it gone out of yours?" Miss M. said "No." Sunshine went away again and came back and each time Miss M. would say no. Finally, when she had inquired three or four times, she ran out quickly and in a minute Miss M. heard her scream and found her under the bed just crying as if her heart would break, and when she asked her what the matter was she said, "It is because you are eating so much bitterness, and it's all because you love me." Miss Mackenzie took her in her lap and said, "Don't cry because I eat bitterness, but because God is grieved." Now do you know that she has not had another fit of jealousy since, and now she is one of the sweetest little children in the

school. I saw her this morning at Sunday school.

But now I must stop writing and go to church. Goodby. Please write to me soon. Lovingly your sister,

LOIS. (Mrs. A. Y. Napier.)

(We are glad that the report comes that Brother Mackenzie is now in very good health, temporarily at least, and that he is growing stronger after his attack of appendicitis.)

SEMINARY NOTES.

The Alabama Club held its meeting in Norton Hall December 1st. Already we are feeling the power of this meeting, it is arousing a spirit of Alabama enthusiasm and binding the members closer together. Dr. Sampey returned from Montgomery in time to meet with us in the afternoon and brought us a message of good things from the Centennial.

December 1st was Missionary Day, Dr. H. F. LaFlamme, secretary Student's Volunteer movement, spoke to us on a vision of the field before us. Dr. LaFlamme is a flame of fire on the subject of missions.

Dr. Lowery, of Mississippi College, was the second speaker for the day. He spoke on Adoniram Judson, presenting the life of the heroic missionary in a masterful way. The report for the month of November shows that the students have been doing something more than studying Theology. The following will be of interest: sermons preached, 353; addresses delivered, 184; conversions, 139; baptisms, 102; by letter, 79. In addition to the above forty teach in the Sunday schools and a band holds meetings on the streets.

JESSE A. COOK.



Letters Breathing the Christmas Spirit



May God bless you in your work is my prayer.—S. J. Ingram.

May our Father's rich blessings continue with you and the great paper you are giving us. Ever yours for the Master's cause.—M. W. Lanier.

I like the paper and expect to keep reading it. I think every Baptist of the state who can should take it, pay for it, and read it. Sincerely yours.—Lena I. Johnson.

Your paper is so good and growing so much better I've been expecting you to raise the minister's subscription price to at least \$1.25. May the Lord bless the men that make the paper, and cause it and them to still be a greater blessing to our Master's cause. With love.—J. N. Vandiver.

Enclosed find check for \$2.50 which please give me credit for on my account to the Baptist and if I am yet in debt do not fail to send red hot duns until I catch up. With best wishes and highest regards, I am yours fraternally.—James A. Embry.  
(Paid him to Jan. 9, 1910.)

Please continue to send me the Alabama Baptist. My home would not seem complete without it. You are giving us a good paper. I pray God's richest blessings to rest on you and yours.—Mrs. J. S. Poole.

I hope your health and that of your family are good. Best boon to mortals given, except a true Christian heart which I think you have. Be a good worker for the Lord—is my prayer. Success to you and yours. As ever.—Mrs. S. E. TeBow.

We all like your paper very much, and I hope I can find time to read it more in the future than I have in the past. With best wishes.—E. P. Johnson.

I love the Baptist paper so much. Don't see how I can do without it.—W. N. Little.

May God bless you for the good paper you are giving us each week. Yours sincerely.—Mrs. J. R. Larkin, Sr.

Inclosed you will find one dollar. Please run my figures up. Can't do without the paper. It gets better all the time. Yours in the faith.—H. E. Rice.

You are giving us a good paper. It ought to be in every Baptist home in Alabama. Expect to put it in every home I can during this year. The Lord bless you and prosper you in your noble work.—H. M. Mason.

Am well pleased with our paper. More so with its editor. May the blessings of God rest upon the paper, its editor and his home. Yours truly.—C. J. Pike.

We ask the blessings of the good Lord upon you in your good work. Your paper is better and better. I am so glad to get the Baptist each week. I remain your brother in the work.—S. J. Knowles.

Your paper is constantly improving and we enjoy its weekly visits very much.—Silas W. Moon.

I cannot afford to be without the paper. I hope that the time will soon come when it will be read by every Baptist in the South. May the Lord's richest blessings be upon you.—W. H. Tew.

I love the paper very much. I gain much information reading it. May the Lord add his richest blessings to you and yours. Yours respectfully.—James McCloud.

You are giving us a good paper. We enjoy its weekly visits very much. May God bless you and yours.—P. A. Crawford.

I bid you God's speed in your efforts to build up the paper and the cause of Christ.—Rev. J. T. White.

I don't see how I could do without it as I have always had it in our family. My father has been a subscriber for 40 years or more. May God's blessings ever be with you in your noble work.—Mrs. Ida Shine.

Your paper is a great blessing to the Baptist cause in Alabama. I couldn't do without it. It affords me much pleasure to know that our paper is one of the best of its kind. God help your efforts to make it better.—John J. Milford.

I love our paper dearly and think it grows better and better. I wish we could have more good sermons (something like Bro. Gavin's sometime ago) as our home is four miles from the church and we do not get to hear many good sermons in winter. Long may you live to keep up the good work, and may God bless you and your family.—Mrs. L. S. Cater.

The brothers are slow and we are forced to make our editor wait on us. I am doing my best to educate my people differently and believe I am making some progress. Am trying to get them to pay monthly, but with some the collections have been small but they are encouraged to make greater efforts another year. I hope to keep my subscription paid ahead. (He is paid to January, 1910) and keep my 6 foot in length and 155 pounds in weight off of the dear editor's shoulders. He is too small a man to carry so much. Wishing you and the other little Barnetts a Merry Christmas and a happy and prosperous New Year, I remain as ever yours for the truth.—T. K. Trotter.

Cannot afford to do without the paper. We all read it. The arrival of each issue is like the coming of a dear friend. You are giving us a good paper, and I for one am willing to let you manage its editorial columns without any suggestions from me. Wishing you and yours a merry Christmas and a happy New Year, I am yours for service.—W. R. Countryman.

Please find enclosed one dollar to place to my account. This will set me up to January, 1910. If I owe anyone anything, but to love them, I do not know it. I keep everything paid in advance. I do not raise cotton. I do not drink coffee nor whiskey, and do not chew tobacco, neither do I buy commercial fertilizers, but I pay the tenth of my income to further the cause. Yours truly.—James D. Martin.

Enclosed find \$2.00 for the dear old Alabama Baptist. I am sorry I haven't sent the money sooner. I do enjoy reading it so much and I would hate to be without the dear, good paper. I have been reading the Alabama Baptist a long time. I like it better and better. May God's rich blessings ever rest upon you and yours. Please remember me in your prayers.—Mrs. H. W. Craddock.

A merry Christmas to you and yours and many returns of same. Cordially.—A. T. Sims.

Please find enclosed postoffice order for \$2.00 for Alabama Baptist for year 1908-1909. Wishing you great success with your valuable paper, I am sincerely.—Mrs. Mary T. Reese.

My health is poor, eye sight very imperfect, can see to read very little. My wife is my Hobart as regards reading. We cannot do without the Alabama Baptist. Fraternally yours.—W. G. Curry.

I will do everything in my power to help you increase your number of subscribers for the church paper. I carry the Alabama Baptist with me everywhere I go, both in heart and hand and if our brethren throughout the state would take our church paper more they could accomplish more good in the world. I fear there are many today in the Baptist church that can't tell why they are Baptists.—E. T. Pritchett.

J. W. Rast, Lowndesboro handed Bro. Crumpton \$2.00 for the Alabama Baptist with the remark: "I can't read with any interest a paper when I know the subscription hasn't been paid."

I enjoy reading the paper so much, especially the missionary work. I was so glad to see the pictures of the foreign missionaries in the paper this week. I hope to be a missionary some day. Wishing you and your family a merry Christmas.—Kathleen Rodgers.

I am glad you are doing so well with the paper. I like it very much. Wishing you and yours a merry Christmas and a happy New Year.—T. E. Sanders.

Your paper is a great comfort to us and it is my intention to continue reading it. Yours fraternally.—I Windsor.

Wishing for you and yours a beautiful Christmas and thanking you for your many kindnesses to me, I am yours cordially.—Kathleen Mallory.

We cannot do without the Alabama Baptist in our home. I think just such literature will help us as parents to raise our children right. May God bless you and yours. Yours truly.—T. W. Griffin.

I have been a reader of the dear old paper a number of years, and I just can't do without it. With best wishes to you and the babies.—Mrs. S. M. Scott.

You can count on me as a subscriber unless things get a great deal worse than now. I could not well be without your paper. Send it and if I forget to pay remind me. May God bless you in your great work for our Baptist cause.—E. H. Lundy.

Not knowing whether my subscription to your paper had expired, I enclose two (\$2.00) dollars to pay for it, feeling sure you will credit same to the furtherance of my subscription.

I am 78 years old. I cannot remember very well, but do want to pay my debts and be able to take your paper as long as I live for it is so much pleasure to me. With all good wishes to you and may God's richest blessings be yours, and may success ever attend the Baptist is the prayer of your sister in Christ.—Mrs. M. I. Burns.

Enclosed find check for \$2.00. Please mark me paid to 15th of Sept., 1909.

I think you are giving us a good paper. Yours very truly.—M. C. Reynolds.

Find enclosed money order for one dollar to pay on my subscription to your great and good paper, the Alabama Baptist. I have received two copies. I am well pleased with it. I am sure it will be a most welcome visitor every week. I will try to get everybody I can to subscribe for it and I am sure everybody is made better by reading the paper. Your sister in Christ.—Mrs. Alice Cole.

I can't do without the Alabama Baptist. May the Lord bless you in your noble work for the Master and may God bless your companion and children.—Mrs. E. Churchill.

I was kept from attending the association and have failed to settle for my paper for next year, but I send you herewith my check for \$2.00 to settle until October, 1909. Wishing you much success in the great work in which you are engaged.—B. F. Bennett.

That good man J. A. Gallant read the paragraph below and cut it out and pinned a \$1 bill to it and sent it in without one word of comment. His heart beats in sympathy with all who are in need:

A dear widow writes: "I will write with sad heart to stop my paper. I love the Baptist, I have taken it so long, but times are so hard I feel like I can't take it any longer. Write me what my back dues are. I am a widow."

(We send the paper to the preachers' widows as well as dependent widows for \$1 a year, and yet sometimes as in the above case, even this small amount is a burden to some. We carry many of these, we haven't the heart to drop them and yet somehow there ought to be a fund or way to help us do more of it.)

EXTRACTS FROM LETTERS.

I am a widow woman. The paper is a great comfort to me.

I wish to say that we consider the paper good and have enjoyed it very much. Some weeks there has not been a dull line in it.

I enjoy reading the paper more than ever before in my life. Am sorry I am behind in my renewal even a few weeks as it seems so many of your subscribers are troubling you.

I did not see how I could hardly do without it, but times are so hard I did not think I could take it, but my husband gave me the money.

I shall have to ask you to discontinue my paper not that I am tired but circumstances make it so. We are tied up here now and when I shall be able to gather myself together for work I do not know where I shall land.

I know that I am behind with my paper but money matters are very slow with me now. No work going on now. I don't want you to stop my paper and will pay you as soon as I possibly can. (We never stopped it.)

I love the cause that it represents, and I am sure that you are doing a great good through the columns of the Baptists.

Bro. Barnett here's one dollar. Like all the rest I am "busted," but I think we ought to whack up with the newspaper man, as the paper has brought much comfort to us and no doubt has been a blessing to us.

It brings just the kind of subjects before my children as I want them to study and is much help to me in dealing with them. I want to raise a truly Baptist family.



## THE ALABAMA BAPTIST

You are giving us a splendid paper, and I don't understand how it is some folks can read your paper for years and then refuse to pay for it and then add insult to injury by refusing the paper in a contemptible way and complaining that it is not worth the price. Every issue is worth the subscription price to me.

I see from the label on my paper and the card that I received from you that you extended my time to Jan. 1, 1910. I only paid to Jan. 1, 1909. I told you that I didn't want to be on the blacklist after I had paid, neither do I want to be on the charitable list. Please put me where I belong and we will get on all right.

It is food for me at all times as well as instruction. I wish every Baptist in the state would pay for and read the dear old Baptist.

A good sister writes: My husband instructs me to say that he enjoys the paper very much, and that it has done him great good; has made a missionary out of him.

You are giving us some real good Baptist reading and I really enjoy it and want all my people to take the paper.

When I read the Foreign Mission Journal I rejoice. I am a missionary Baptist. Then when I read the Alabama Baptist I rejoice that I am an Alabama Baptist. So you see I am simply proud of being a Baptist.

I intend to take the dear old Alabama Baptist as long as I live and may the Lord abundantly bless the men who make up the dear old paper.

I do think any man should pay his just debts and above all a preacher should shun "Dirt, Debt and the Devil." I don't mean the printer's devil.

I do not owe you \$1.25. I'm almost sorry I do not since you are needing money so bad, but if you will send me "Proctor Hawthorne" I will send you \$2.00. The associate editor is a fine looking boy also.

Please stop the paper at once for I have but little time to read it and know if I do not notify you to stop it you will do like all the others, viz: keep on sending it as long as the law will allow you. I don't like the paper, the style of it, the price of it, and have never liked it since it was published in Montgomery.

I don't care anything about the paper.

You are a fine man or you would have stopped the paper when I got behind. I wish you a happy Christmas.

You will find enclosed postoffice money order for \$2.00 to renew my subscription. I like the paper very much. I need the money, but I do not want to try to do without the paper. I think I can do without some other things much better than I can do without the paper.

A preacher writes: "Please stop the paper. I can't afford to pay the price." And yet he gets it for \$1.00 and kicks.

A dear girl writes: Enclosed you will find postoffice order for two dollars which is the amount my mother owes you. She has died so please change the paper to my name.

Tell little Frank Willis I often think of him since he sent me his picture. Also give my love to the baby.

Enclosed find check for two dollars for which please extend the subscription of Mrs. J. C. Haley. My mother

answers to roll call in heaven now, so please change the address on Alabama Baptist from her to me.

A good sister writes: My husband joins me in appreciation of the pictures of the editors and just wants to spank the Jr. (He needs it.)

Gentlemen: Please discontinue the paper to me. I did hope to help make the Alabama Baptist a helpful and interesting periodical by contributing some articles of "present truth" to its columns that we could call "meat in due season," but you have barred the way and will not publish such articles as will tend to lead its readers out of the darkness of Romanism and heathenism.

It is my prayer that your paper will go on with its good work till it will be read in every home in the land.

Owing to short crops and being close run will have to ask you to stop the paper.

I am suffering from spinal trouble. Am able to do scarcely nothing. I think sometimes that I will have to ask you to discontinue the paper until I can pay up, but we love its weekly visits so much that we hardly know how to get along without it.

A brother pays up and says: Please don't continue to dun me through the columns of your paper. (We are not dunning the paid up's, but the delinquents.)

In writing of the death of a dear young woman these words found their way into the letter: "She loved the paper and looked forward to its coming as she would a friend."

When my subscription is out for your paper please discontinue the paper for we don't read papers very much. (This from a preacher.)

Such letters as this causes us genuine sorrow. Please stop my paper. My subscription was out Jan. 1 and I don't see any way to pay for it as my husband has been out of work since Nov. 25th.

I send you \$1.00. Let that pay up as far as it will go. Hope to send the balance before the year is out. (This last clause gives us hope. It shows the right spirit.)

Excuse delay, and if you cannot easily afford to send it another year on time, why you will just stop the paper as I don't wish to impose any hardship on you. (We gladly continue paper when parties show any desire whatever to pay up.)

If I were in your place I'd not send the paper to any man after his time runs out unless I was notified. (If we stopped any paper at the time it expired we would make many enemies, but possibly might save money by so doing as frequently it is kept alive at our expense.)

I am a busy country woman, but find time to read my paper. I enjoyed looking at the junior editor's laughing face. I hope you have not been seriously pressed for money. I am sorry to have kept you waiting but have been sorely pressed myself. I enclose you \$5.

I have been reading the Baptist all my life. My father took it as long ago as I can remember when it was published in Selma and known as the Southwestern Baptist. You are certainly giving us a good paper and I appreciate its visits. Wishing you a happy New Year.

I do not care to take it any longer, and if you will stop it then it will not cause me or you any further trouble as I do not aim to pay for it any longer. (This has no uncertain ring. It was stopped.)

I love the paper and have read it all my life. I also love you, Mr. Editor, and love God and his cause. I love His people.

I enjoy more and more each year the valuable paper as I read and know what is being accomplished by our great Baptist forces of the state. I have but one regret, always as I drink in the good things of its columns and that is that so many who need the information you strive to give us each week, most deliberately turn their back upon it, not desiring to subscribe and even commit it to the waste basket unread after it does reach the home. How long must this state of things last?

As my time is out to the Baptist Feb. 1st please discontinue my paper then. I am very sorry to stop it but I am an orphan and have my own living to make I don't feel able to pay \$2.00 a year for a paper. I try to do my part in church work and two religious societies and I feel like it takes the little bit I have to spare to go to them. I will miss the Baptist as I enjoyed the Judson news and Woman's Work so much. Wishing you much success and asking that you don't think hard because I stop the paper I close. (This letter touches us greatly and of course she can have it for \$1.00 a year.)

My subscription is paid to January, 1909, as I wrote you and as the enclosed label will prove to you. My address is unchanged. I have always prepaid my subscription to your paper and this is not the first mistake you have made, as you dunned me last year for two years unpaid subscription and I had a great deal of trouble to get the error rectified. My subscription had not expired but at your request and for your convenience only I prepaid as far as January, 1909 and the paper continued to come weekly until September. You now owe me the back issues since that date. I am anxious to take my state denominational paper and have certainly done my best to do so, but this is my last effort unless you correct this error. I do not care for any papers that requires four or five letters annually. Yours sincerely.

(All of the above we deserve. Every now and then in spite of all we can do a paper will become "a Jonah" and who can blame the good sister for wanting to cast it overboard.)

### NEWS ITEMS.

A. L. Blizzard, one of our Alabama boys who has been in Georgia for years, returns home and settles at Hartford.

J. J. Johnson, after a delightful and successful pastorate at Pleasant Hill and Shiloh churches in Dallas county, goes to Sylacauga.

Brother C. N. James becomes pastor at Oxford after a two year's stay in the charming little city by the Chattahoochee, Columbia. He did a good work there.

Bro. J. W. Sandlin retires from the pastorate of Palmetto St. Mobile, much to the regret of all his people, to accept a less laborious pastorate at Atmore and Flomaton.

Bro. W. J. Ray held a meeting at Pike Roads, in Montgomery county, which resulted in the organization of a Baptist church, Bro. Crumpton preaching the sermon on the occasion.

We are glad to welcome to Alabama Bro. Wm. W. Stout, from Kentucky. He has charge of the church at Bridgeport. We hear fine reports from our school at that point.

Every Sunday school superintendent in the state ought to send Bro. Crumpton twenty-five cents for a picture of all our foreign missionaries to hang up in the school room. They will come back if ever they breathe Alabama air and know the fellowship of the Baptist brotherhood.

J. H. Riffe comes to Centerville and J. N. French to Eufaula. Brother Riffe was pastor in Henry county and went to Missouri. Bro. French was pastor at Talladega but a dozen years ago went to Austin, Texas. We welcome these brethren back to Alabama.

I send you \$1 which will give me nine month's reading of as good a paper as is published anywhere. May your list grow until every Baptist family in Alabama will be a reader of the Alabama Baptist. Truly yours.— J. H. Dodd.

I am a Baptist and believe in the work the Baptists are trying to do. May the Lord bless you with all the rest of His children who are striving for the advancement of His cause. Yours truly.—A. E. Patterson.

The other day a pleasant appearing man walked in to the office and asked: "Is this Bro. Barnett?" and we replied, yes. He gave his residence and we asked about his pastor. "Oh," said he, "I am not a Baptist, but I can't do without the Alabama Baptist for I greatly enjoy it and do you know I've got some good Baptist ideas. He paid until January, 1910.

We believe the Baptist District Sunday School Union, which was recently organized, will do a good work. With Prof. Macon as president and D. H. Marbury as secretary, it ought to be a success.

Recently J. O. Colley spoke for the Anti-Saloon League at Highland and Immanuel Baptist churches, Louisville, Ky.

We will be sorry to lose Rev. J. T. Porter out of the state work, but pray God's benediction upon him in his new work as one of the Home Board Evangelists. He has decided evangelistic gifts.

G. W. Smith, late of Franklin, Tenn., will supply for three months at Columbia. We hope he and his people will be so pleased with each other, his stay will be permanent.

After December 31, 1908 you can send the Alabama Baptist to me at Tucson, Arizona. As my daughter cannot come back to Alabama to live, I have decided to move to that far away part of Uncle Sam's domain that mother and I may be near her. I have spent many years here in the work on Furnace Hill, the world has not heard much about it, nor the state of Alabama, but God and the angels know, and in that great day "we shall know as we are known." Praying God to bless you, fraternally.—Oliver E. Comstock, Sr., Sheffield, Ala., Dec. 17, 1908.

(Sorry to lose Bro. Comstock, but hope the climate will restore his daughter.)

The Banks Baptists have set their hearts on the building of a \$2,000 meeting house. I want every first class Baptist in Alabama to have an interest in this worthy enterprise. They need help. No people could be found who would appreciate it more. Send your donation to Mr. Jas. W. Smith, Banks, Ala., and your name, whether the amount is large or small, will be placed on the honor roll.



# THE ALABAMA BAPTIST

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

## Christmas Greetings.

In every Y. W. A. in Alabama we send Christmas greetings. May each one of you have unbounded joy this season; may no cloud obstruct the light that day, but if the cloud must come, may the light of the Christ dispel the gloom; may you know the happiness which comes from both giving and receiving, and above all may you know the peace which rests only on those who have heard the angel voices singing "Peace on earth," and to that heavenly choir have answered back "Glory to God in the highest." May God bless you and make you a blessing, dear sisters in the Y. W. A.

## The Selma Institute.

We read much in the Bible about God's opening up the windows of heaven and just pouring out His blessing, but we seldom expect such an experience to come to us. However, the Baptist women of Selma were thus blessed in the institute which was held there on the 1st and 2d of December. When we tell you that our missionaries, Miss Willie Kelly and Mrs. J. F. Ray were there with their "live messages" from the foreign field, and that Mrs. A. J. Dickinson and Mrs. D. M. Malone, of the executive board, guided us by their counsel, you will realize how truly abundant God's blessing was to us. The devotional exercises on "Higher Things" in thoughts, in words, in deeds, were especially helpful. How we wish every Y. W. A. could have heard Miss Willie Kelly, tell what Christmas would mean in China were Christ the God over there. She said that on the 22d of December, when the season changes at the time of the winter solstice, all China celebrates the occasion by religious observances. Then it is that all those millions of heathen women take down the paper images of their kitchen gods, seal up their lips lest they go forth with tales about the family whose kitchen they ruled over, and burn them near the door that their spirits may not linger longer in their homes; then it is that these same women secure another kitchen god; then it is that they gather in their dark, windowless temples, and there bow down to stocks and stones, and in awful trembling pray to their gods for mercy.

In contrast with this dark picture, Miss Willie placed the Christmas celebration at the Chinese mission there in Shanghai. The Chinese call Christmas, so she said, the foreigners' winter-solstice, but only to their heathen minds does it seem applicable. In the mission those Christian Chinese girls decorate the bright, cheery chapel with the Christmas colors, bring their gifts of love and joy to their teachers and with their well trained voices sing in endless hallelujahs, "Joy to the world, the Lord is come!" How our hearts glowed as she described this light-giving, joy-bringing influence of our Christ over the lives of these Chinese girls, and then how our hearts grew sad as she said, "don't forget those millions of other Chinese women in those dark heathen temples." Oh, if we just will remember them this Christmas and help to send to them as our Christmas offering the light of the gospel of Christ!

## The Murfreesboro Training School.

Once again we would call attention to the wonderful opportunity which will be afforded us Baptists this Christmas week if we will attend the Training school which will be held then at Murfreesboro, Tenn. We will learn there how to be better Sunday school teachers, better B. Y. P. U. leaders and better still, how to train others in the study of missions. If you can at any odds attend, don't fail to do so. Write to Dr. T. B. Ray, of Richmond,

## 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.)

and he will make all the arrangements for you.

## The Christmas Literature.

Before leaving for Huntsville your leader sent out to every Y. W. A. in the state whose address she had a package of the Christmas literature. Each package contained copies of "A Personally Conducted Tour to the Baptist Missions in China," of Miss Hartwell's touching tract called "The Unheard-of for Jesus' Sake," and that wonderful Christmas greeting which Dr. Willingham has written us this year. If your auxiliary did not receive any of this literature, just write to the mission room in Birmingham and you will be supplied at once. Then your leader would deeply appreciate your sending your address to her. But the far more important thing is for every auxiliary to make the very best possible use of this literature and to show the loving, practical result of its influence by an offering which shall be in grateful proportion to what Christmas with Christ means to each one of us.

## This Day for Jesus.

"Yesterday can not be recalled; tomorrow can not be assured; this day only is ours." What will we make of it? Shall it be "One more day's work for Jesus?" May God's Spirit guide us so that it may be.

## The Huntsville Institute.

In this life much credit or discredit is given to the influence of both heredity and environment. To the Huntsville Baptists there can but be joy in the twofold heritage of long established "Baptist blood" and of charming natural scenery. It must be an inspiration to them to know that the minutes of their church date from 1809, and to realize the high, upright position which their people have ever maintained in the state. It must also be uplifting to dwell on those everlasting hills and to drink from the fountain of that matchless spring! Your leader had the pleasure of meeting these fortunate people in the institute which was held with them on the 9th. The meeting consisted of a morning and an afternoon session, both being sandwiched by the most delicious of luncheons. Talks were given on the various phases of our work, a good opportunity being given to the presentation of the Y. W. A. movement. It was a genuine satisfaction to see the deep interest the Huntsville Auxiliary manifests in the work, and it was truly a joy to add to our list the recently organized Y. W. A. at Scottsboro.

## The Miracle Dreams.

That night when in Judean skies  
The mystic star dispensed its light,  
A blind man stirred him in his sleep  
And dreamed him he had sight.

That night when shepherds heard the song  
Of hosts angelic choiring near  
A deaf man stirred in slumber's spell,  
And dreamed him he could hear.

That night when in the cattle stall,  
Slept Child and Mother cheek by  
jowl,  
A cripple turned his twisted limbs,  
And dreamed him he was whole.

That night when o'er the new-born  
Babe,  
The tender Mary rose to lean,  
A loathsome leper smiled in sleep,  
And dreamed him he was clean.

That night when in the manger lay  
The Sanctified, who came to save,  
A man moved in the sleep of death,  
And dreamed there was no grave.  
—SUSIE M. BEST.

## The January Week of Prayer.

On Wednesday afternoon, after the close of the Selma Institute and with the messages from Miss Kelly and Mrs. Ray shining brightly in our memories, the Y. W. A. met and decided to observe the January Week of Prayer, from the 3d through the 9th. How good it will be if every Y. W. A. has already or will at once make just such a resolve. The programs for the week will soon be furnished you, and somehow your leader has faith to believe that God will use them and their message through each one of you. It is inspiring indeed to know that our Baptist women all over the South will on those days be praying for the same blessings and bringing in their Christmas offerings, just as we will be doing. Let us not break this chain of prayer, dear Y. W. A.'s, but by uniting our links with theirs, let our petitions ascend as one to the Father who does hear and answer prayer.

## MRS. AMI-ABLE.

By F. C. McConnell.

Amiability is a shining virtue. When it is rightly joined with other prime qualities of character it is like words fitly spoken—"Apples of Gold." In the dear soul whose little sketch follows, this characteristic was abnormal. Out of all proportion, the desire to be thought pleasant stood foremost in her conception of life.

You will be astonished to hear that Mrs. Ami-Able is a grass widow. Indeed, she is divorced from her husband on the grounds of incompatibility. Mr. Able is a good citizen. A hard working, self respecting man who felt the shock of disgrace so keenly he made no defense before the courts when the suit for divorce was brought. Mrs. Ami-Able asked the court for a warrant of separation, with alimony, and her maiden name, still it is likely that she will go by the name acquired at her marriage to Mr. Able. If the items had been given in the bill of complaint, they would have been something like the following: Mr. Able had a singular way of eating which annoyed his wife. He ate with his knife, sipped his coffee loudly and munched his hard crusts with his mouth open. Sometimes he would use his fork with his right hand but even then, alas, for the fine texture of feminine nerves, he would get the back of the fork up and the points down, and invariably Mr.

Able would dip his soup spoon toward him instead of the right way. Of course these horrible things were not mentioned aereatim. Neither was it stated that he would not sit up in his chair but persisted, after much entreaty, in crooking up like he was sick and laying his arms out on the table in a lazy and vulgar manner. Mr. Able was not careful about many other things to which attention should be given in a well ordered house. He would put his hat, coat, shoes, umbrella and anything else he chanced to have down where it happened to be most convenient to him. When Mr. and Mrs. Able were first married he used to sit and talk with her sometimes and occasionally would hold her hand, but lately he read the paper or worked on some accounts or something to the neglect of his wife. She also spent much time with the magazines and the fashion plates. Not to mention everything, one must stop somewhere, but in justice to Mrs. Ami-Able it ought to be told how Mr. Able would forget and use Mrs. A.'s towel, comb and brush, and though his bed was on an opposite side of the room he snored so miserably that Mrs. A. could not sleep. Mrs. A. often told Mr. A. that his careless heartlessness was crushing out all that was in her life. At first Mr. A. tried to conform to the tastes of his wife, but it looked like he grew worse instead of better. He was always embarrassed in her presence. Finally the poor simple Mr. A. got irritable himself and often said things he soon after deeply regreted. Then he would beg his wife's pardon for what he had said. But she didn't think there was much sign of repentance when there was so little effort to reform. After several years of fruitless efforts to bring her husband up to her taste and ideas of propriety, Mrs. Ami-Able grew tearful (at home) and her husband drew himself back into himself and his wife went out more and more into congenial company.

Mrs. Ami-Able was the most agreeable and brightest woman of the community at all the entertainments and social functions.

Mrs. Ami-Able was not, to say, a gay woman. On the contrary she was circumspect and prudent. When asked about Mr. A., Mrs. A. always made some plausible excuse for leaving her husband at home, and the outside world never had a breath of suspicion that the Able home was not one of perfect tranquillity.

In company Mrs. A. was smiles it-self. At-home she rarely ever smiled. When there was nothing of immediate wrongdoing by her husband to complain of she would talk to herself (in his hearing) of the sufferings she had endured on account of his thoughtlessness in the past, calling up times when he had neglected her, and especially times when she had been so ashamed of him in some public place. At other times she would pet the little poodle and pity him because Mr. Able had stepped his big foot on Poodle's precious little toe, or had shut the door awkwardly and ruthlessly on dear little Poodle's tail. There were no children in the Able home.

Mr. Able had a habit that was well nigh unendurable. He smoked. His wife did not allow him to smoke in any of the rooms of the house except when company came. She would have spells of nausea, after the company was gone, never while the company stayed. She could not endure smoke unless it was on occasions or in company. Mr. Able sometimes invited a friend to come over and sit with him, but less and less as the complaining of his wife grew worse.

Mrs. Ami Able (in company) often expressed a sanctified willingness to die and relieve her husband of his burden. The angels may know that the wish really was that she might be relieved of her burden. Life was not altogether a burden. Mrs. Ami Able was fond of dress and fond of company.



# THE ALABAMA BAPTIST

## LETTER NO. 4.

To a Young Man Who Said to me "I Have Assurance that I am a Saved Man; but I Can Not Decide Which Church to Join."

My Young Brother: This letter has a purpose. My aim is to help you decide, if I can, which church you ought to join. Of course, granting that you are saved, you ought to join the church. Two classes, in the language of the ideality of things, are unthinkable: 1. Those who are saved, but remain out of the church; 2. Those who are not saved, but still are in the church.

I shall not insist that you join a Baptist church. Churches have no right to tell folks which church they ought to join; and if churches have not that right, neither have individuals who happen to constitute the membership of the churches.

Church membership is not a matter between the individual and any man or set of men. It is a matter wholly between the individual and his God.

In my effort to help you decide which church you ought to join, I shall take a text and preach you a minute-sermon. After reading the sermon, stop and ask your God what church you ought to join.

Text: "One Lord, one faith, one baptism." Eph. 4:5.

Now this text is the whole of ecclesiology reduced to a trinity of units. And these three units must be embodied in the creed of any organization before it can be really dignified with the name "Church." That is, that which stands for the church of the Living God here in the earth, itself stands upon three legs: One Lord, one faith, one baptism.

I. One Lord in Whom you were saved.

That is, Jesus Christ, in whom you were saved, is and must always be, the one Lord of your saved life. Now, if you have found Him precious as your only Savior, He demands that you take Him only as your Lord. In Matt. 23:10 He says "One is your master, even the Christ." Not a pope or priest or bishop, but Christ. With reference to the Lordship of Jesus the Baptists stand alone in their position, that it is absolute. They accept no creed but the Bible; they listen to no man's interpretation of what one's Christian duty is; they maintain that a "Thus saith the Lord" should actuate every one from the beginning to the end of his Christian life.

Now, if you believe in the One Lord of every saved one's life; then that far you believe with all the Baptists from the days of John the Baptist to now.

II. One faith through which you were saved.

You were saved in Jesus Christ, your one Lord; but "faith" brought you into the saving relationship with Him. Works alone did not save you; neither were you saved through faith plus works. I gather from our conversation that your experience is this: "Saved by grace through faith." Well, that is the way we all were saved. Jesus: "He that believeth hath eternal life." Paul: "Believe on the Lord Jesus Christ and thou shalt be saved." I am tempted to quote John 3:16. Read it! It is enough scripture to bring the whole earth to Jesus. Once more: "He that heareth my word and believeth Him that sent me, hath eternal life, and cometh not into condemnation, but hath passed out of death into life."—John 5:24. You see what faith did in your salvation. I now make a strong statement: There is not a Christian denomination in this country, apart from the Baptists, that can stand pat on its creed and truthfully say, "I believe John 5:24." Yes, one faith through which you were saved, and that without any intermediary work on the part of either yourself or anybody else. And if you be-

lieve this way about that faith through which you come to this one Lord, as the Savior of your life, then, again, you believe with the Baptists.

III. One Baptism by which you say before men, "I am saved through faith in Jesus Christ, my Lord."

Eliminate the idea of death, burial, and resurrection from Baptism, and it becomes a very meaningless performance. When one believes in Jesus Christ he "passes out of death into life." (John 5:24). That is what we mean when we say, "I am saved." The Bible uses different words and diverse figures, however, to express this change. But no matter how you may express it, the idea of a death and a resurrection is never quite out of sight.

Now, the Baptist position is this: In one's application for baptism he says: "I have died to sin as the Lord of my life, and I am living a new life with Jesus, my Savior, as my Lord; and I want to confess this change of life-centers publicly." And when he is put under the water, it is a grave in symbol, and a dead-life (that is no paradox) lies in it. And when he is brought from his symbolic grave in a symbolic resurrection, the scene means "I no longer live, but Christ lives in me."

If this is not getting pretty close to what Paul means in Rom. 6:4, then I would be glad to know what the verse means. And yet Baptists are the stand fast Christians in this country who stand faithfully for this interpretation.

If you believe that this "one baptism" sustains this relationship to the one Lord and one faith, then you are with the Baptists. And if you can heartily subscribe to the teaching of this trinity of units, as above interpreted, then the sooner you begin to live them, the better.

Yours very truly,  
R. S. GAVIN.

Huntsville, Ala.

## DECEMBER FOR FOREIGN MISSIONS IN ALABAMA.

According to the plan which has been adopted all of the churches in Alabama are requested to give an offering for foreign missions during December. It is a good way to close the year. The great work which lies before us calls for consecrated giving. Our receipts from Alabama up to this time have not been large, but we trust that December will show a great change.

After visiting the field of awful destitution in foreign lands where 834,000,000 people sit in darkness of sin knowing not God, it is not strange that we are depressed to see how few go to give them the gospel, and how few sacrifice to send it to them. God has marvelously allowed us here in this land to prosper in temporal matters. Millions upon millions have come into our coffers. We have built finer churches and homes, and bought finer furniture and clothing, and in many ways have gratified our own needs and desires, but with all this how little we have done for the foreign fields.

Is it not strange that we should glory in holding the doctrine of implicit obedience to the command of our risen and ascended Lord, and yet do so little to carry out His last command to give the gospel to all the world? Let us consider a few things together. Last year Southern Baptists averaged twenty cents per member for foreign missions. This is less than the cost of a postage stamp a month. When our people gave for benevolence, out of \$1,000 contributed they kept \$960 for the different causes in this country, and sent \$40 to the foreign field, and yet some people say we are doing too much for foreign missions. I rejoice that the day has come when there are pastors who feel that they do not want the church to give more for their salary than what is given to

send the gospel to the foreign fields. Several of the pastors working hard for foreign missions last year, had the pleasure of seeing their churches give more for this great work than what was paid to them, and yet they are receiving among the largest salaries gotten in the convention. A church which will help send the gospel to those who are dying in night on the other side of the world, is not apt to neglect the needs of the pastor at home. If the pastor feels that these poor millions without Christ should be neglected in order that he can get a salary to live on, it is doubtful whether he ought to receive much salary. Let him earnestly take hold, and make his church evangelistic to the uttermost parts of the earth, and God will sustain and bless him.

Last year there were over ten thousand churches in the Southern Baptist Convention that gave nothing for foreign missions. Of the 1893 churches in Alabama it was estimated that 893 gave for foreign missions last year, and that one thousand gave nothing at all. This estimate made by one who lives in the state and is better acquainted with the conditions than perhaps any other, may not be exactly correct, but it is approximately so.

December has been set apart in Alabama for collections for foreign missions. We hope that every pastor and every layman will try to get every church to give something. We need not hesitate on account of fearing that the result will not justify the expenditure. God has greatly blessed us in this work. The results are great enough to encourage all our hearts. The missionaries are reporting thousands of converts. The little weak churches are becoming stronger. We have schools, hospitals and Theological Seminaries and printing plants which are doing a mighty work. Let us in God's name awaken and press forward.

Now that the State Convention is over, let every church try to send a contribution as soon as possible. We have those who are applying to go out to the foreign fields, and the missionaries are applying for re-enforcements, but our large bank account warns us that we must be very careful. Will not the people of God arouse themselves and with a shout press forward for the Master's glory.

Yours fraternally,  
R. J. WILLINGHAM,  
Corresponding Secretary.

Richmond, Va.

Please allow me space in your good paper to tell how one of my churches treated me last Saturday night. Quite a crowd gathered in at Brother Willoughby's and we were having a nice time when presently I found myself alone in the parlor, not for long, however, and when they reappeared they were laden with bundles and pounded me thick and heavy, taking care, however, to place the bundles in a convenient box. I can not mention everything, but there was clothing for the pastor and his wife, table linen, towels and other toilet articles, fruit for the children, also canned fruit and other things. Wish you could have seen the pastor's happy family when he reached home. (Guess you know how a preacher's wife appreciates things like that.) That same church (Pilgrim Rest, below Gordon) gave me a nice suit of clothes last summer, and this is not the first pounding, either. They also bought a nice organ for their church last summer, and there has been talk of a new church building. Hope it will be more than talk ere long. May the Lord bless them and lead them to attempt higher things in His service is the prayer of one who loves them.

W. P. STEWART.

May some other church do their pastor likewise.

She often had the ladies of her set over for a little reception, and she frequently took the prize at the little parties to which she was invited. Mr. Able always accompanied his wife to the places where the invitations included the gentlemen, and was often introduced as the husband of Mrs. Ami Able.

Mr. Able prospered in business. Everybody believed in him as an honest man, and the conditions at home made it easy for him to give his time to his business.

The truth is that little by little he became wedded to his business and separated from his wife. Mrs. Ami Able often told him he was making money to lavish on a second wife. She talked so much about that second wife the wonder was the second wife did not become a sort of hope to her oft-reminded husband. The more Mrs. Ami Able talked about the second wife the more she dressed, cultivated her complexion and went out in company, as if the talk about a second wife was really forming in her own heart thoughts about a second husband. Be it said, however, to her credit, that she had no such notion. She was living an injured life, as she viewed it, but by no means a double life. She did not love her husband, but it was not because she had any thought of any one else. She had allowed her affections to become alienated by comparative trifles and what might have been mere incidents in life, if she had been more wise, had grown up in her mind to mountains of importance and made life unendurable. She constructed "mountains out of molehills."

The courts entered a decree of legal separation, with alimony, on the ground of incompatibility. Those are the saddest lines ever written. The morning paper which published this travesty had ten thousand times better have headed an article giving an account of the death of either or both.

The dear young wife was not wise. That the husbands are not all they ought to be, and the other half are always married to some other woman.

Complaint grows into a tone of complaining and then into dislike and at last into bitterness of soul and an injured feeling, which the divorce will not remedy. Some other man will do all the wrong things your husband did, dear Mrs. Ami Able, right before your eyes in some other home or hotel, where you will spend a cheerless life. Amiability will always be a good asset, but the love of a husband of less agreeable qualities will give more to the heart than the looking glass and the throng can give. Farewell, poor, simple soul. Had the desire to be agreeable at home been equal to the ambition to be amiable in society, rivers of joy would now flow where marsh and falling tides will ebb out a fruitless life.

I am now on my new field at Samson. The people have received us heartily, placed all our household goods in our home free of charge and sent a dray loaded with good things to fill our pantry, and still the remembrances are coming in daily. We are delighted with the people and the place. Samson is a pery progressive town. The church work is getting along nicely. Four were added to the church Sunday. The Forest Home field gave us up very reluctantly, but a wider field of usefulness made us feel that it was our duty to leave them. Our stay with them was most pleasant; it was a great pleasure to work with those noble hearted people whose kindness we shall never forget. We hope to put the Alabama Baptist into many more homes here.—H. R. Schramm.





**Put His Girl in a Good Humor.**  
We frequently get letters which worry, help or amuse us, but the following is in a class by itself. We knew the paper was good for many things, but confess that in our fondest hopes for it we had never dreamed that it would make the paths of lovers smoother:

"Herewith I am sending you my check for \$2.00, for which place to my credit for your paper for another year. I think your paper just fine, and I am going to tell you an incident that happened Monday, if you don't mind. My girl failed to receive her paper and I sent her mine, so the letter I received from her was well worth the \$2. May God bless you and your great work."

Well, did you ever?

You know we are just tickled to death over this burst of confidence. Ain't it great to have a fellow pour out his confidence in such a bubbling way. Who says an editor's life is dull?

Go to, oh, man! It's worth a whole year's grind just to get in touch with such a human document.

In our mind's eye we see these young lovers whose tastes are similar and who joy in the paper, although separated, in the years to come, sitting around the hearth stone with happy, prattling children by their sides. And then the postman rings and in comes the Alabama Baptist and father and mother unfold it, and remembering how in the days gone by it had been a link between them, read it with loving attention.

It's a picture to dwell on, for a young man and a young woman, who in their days of courtship love their denominational paper will be sure to find a home in which Christ is honored and in which the name of Baptist will be no empty title.

God's blessing abide on the loving couple at this Christmastide is our prayer.

**The Need of a Large Christmas Offering for China.**

For many years it has been the custom of the women of our churches to make a Christmas offering for our foreign work in China. They have done nobly. But should not the scope of this offering be enlarged? Would it not be well if all our people would join in with the women in making a Christmas gift to the work in China in the spirit of Christ's sacrifice and commensurate with our ability? It is impossible to over-emphasize the importance of this offering.

No one can doubt that this is the day of opportunity in China. Those who ought to know have been predicting that with the death of the empress dowager, which has recently been announced, the spirit of reform would receive a mighty forward impulse. The silent revolution of the past eight years has already been simply marvelous. If the change is to become more rapid, how stupendously important for us to stamp the impress of the gospel upon this mighty nation, while it is in the plastic state.

We ought to double and quadruple our forces and equipment immediately. We shall be sinfully recreant if we fail to do our best to make our Lord known to China now. We ought to send a hundred new missionaries and put \$200,000 into new buildings. This is a low estimate. Oh, that somehow our people could be aroused to see and to meet their opportunity!

Will not our pastors and laymen join with the women in their efforts to make this a truly great Christmas offering? Let us all unite in laying our gifts of gold at His feet that the men of the east may see the ascending star of His glory and gather in multitudes to worship Him.

A few hundred papers were printed on cheaper paper, as the book paper gave out.

**A TRIBUTE TO MEDICAL MISSIONS**

Dr. Van Dyke in his "Out of Doors in the Holy Land" pays a high tribute to missions and gives us a charming and graphic picture of the work being done in certain parts of the Holy Land. He says: "I am honestly of the opinion that Christian mission schools and hospitals have done a great deal for Nazareth," and gives a lovely scene in one of the English Church Missionary Society's schools, and then gives us a glimpse of the hospital of the British Medical Mission, of the white-uniformed doctor, cheerful, and his busy nurses, tasked to the limit of their strength by the pressure of their work, but cordial and simple in their welcome. He walks through the wards and sees all kinds of suffering waiting for the relief and help of the skillful knife of the surgeon. He well asks the question that ought to be a rebuke to every fault-finding anti-missionary, "Is not this Christ's work that is still doing in Christ's town, this teaching of the children, this helping of the sick and the wounded for His sake and in His name? Yet there are silly folks who say they do not believe in missions."

Let our prayers and gifts follow Ayers and Hearn, and Taylor and Provence, and the work of Miss Willie Kelly, and all their fellow laborers

**Consumption Can Be Cured.**

It is not difficult, the National Association affirms, to cure consumption in its early stages, but it is impossible to effect a cure in the latter stages of the disease, and consequently these cases should be removed or isolated in their homes in order to prevent the infection of persons living with them. But they can not be removed or isolated unless hospitals are provided for that purpose, and with this end in view a campaign to secure more accommodations for advanced cases of tuberculosis is being carried on all over the country. When enough beds are provided, it is estimated that the death rate from consumption will be cut in half and there will be an annual saving to the country of 100,000 lives.

**THAT CHRISTMAS GIFT.**

This is to call your attention to an important matter. We want a thousand of our subscribers to surprise us and make us happy by a New Year's gift of a thousand new subscribers. Will you be one? If you can't get one, just send in your renewal.



**Preachers . . . . .  
The Best Payers!**

Take them up and down and all around we wouldn't trade our preachers with any editor in the land. We believe we have more pastors who will put themselves out to do us a kindness without any hope of using the paper than any editor in the fraternity. Dr. Montague never ceases to marvel that at associations where the Alabama Baptist has no representative some minister volunteers to do it. We are moved to these remarks at this particular season not merely because it is a time of good fellowship when a fellow speaks out from the heart more freely than at any other period of the year, but because during the past six months, knowing that we were having a hard pull, our mail bag has been filled with words of sympathy and cheer, and then both at the convention at Roanoke and at the Centennial at Montgomery more of them took the trouble to speak friendly words than ever before, and therefore despite the fact that the past year has been a trying one financially, still out of it has come to us something which money cannot buy, the love and confidence of the brotherhood. And yet in the sense of paying, we challenge any editor who does not require that his subscribers shall pay in advance to go through his lists and find as great a proportion of his preachers paid in advance as he will find on the galleys of the Alabama Baptist. More than two-thirds of the preachers who take the paper are paid in advance. This is not an estimate but is based on a searching investigation. We mailed out statements during the past week and if all would respond as readily as will the preachers we will be able to face the new year with hopefulness and greater courage. We mentioned these facts to S. O. Y. Ray, who for years was the field editor of the paper, and he said: "Barnett it has been my experience that a preacher would pay for the paper if it took his last dollar, and he didn't know where the next was coming from." A brother preacher, out of a job, with a sick wife, met us on the streets last week and handed us a dollar, saying: "Here, take this while I have it, for I don't know when I will get any more." Of course, we never took it, how could we, and yet it was just in line with what Ray had told us. There was a time when this whole story might have been set down as a sly way of punching the brethren up, but with the paper owing more preachers than preachers owe it, it is given out only as a testimony and because we can't help bragging on our crowd. We have no patience with those who say preachers are poor pay, for if the truth was known, according to their ability they are the best payers in every community, as they are the most liberal givers.

**REJECTING GIFTS.**

We are wondering whether it has occurred to our readers that the rejection of a gift, presented to one by a person who has had much pleasure in planning for it and in anticipating the welcome that it would receive, has caused a good deal of pain to the heart of that one. It may be that the one who desired to make the gift was quite poor, and that the gift was obtained at much sacrifice to him or her. But there was an unspeakable satisfaction in the thought that the gift would be very pleasing to the one for whom it was intended. But when it was presented to the person he rejected it, although in polite terms, it may be. Is this a fanciful picture? No, it is a true one. Many a willing free-hearted giver has been wounded in spirit by the rejection of his proffered gifts, and what shall we say of the one who has repeatedly rejected Christ's offer of the gift of Himself to that one? Can it be that he is altogether indifferent about the rejection? Is He so far above the capacity and sensibility of a human being that His soul is not saddened by such a rejection? It can not be so. When He was upon earth He often offered the priceless gift of eternal life to people who needed it far more than they needed anything else, and yet they coldly rejected it. Was He not deeply grieved by such treatment? Certainly. He wept over Jerusalem because the people rejected his gift of love and salvation. Unsaved reader, have you ever thought that your rejection of Christ gave Him sorrow? Did you ever think that He pitied you for being so heartless that you would not receive from Him the matchless gift of eternal salvation? You do not act so when a human friend offers you a valuable gift, and especially when you know that he is abundantly able to make the gift. If a rich man were to offer to present you with a check for \$100, you would not reject it. Perhaps even now you wish that someone would give you fifty dollars, or even half of that sum, and is it possible that you are so unappreciative that you will persistently refuse to accept from the rich Lord of heaven a life which would be worth to you more than the value of this whole world? What insane folly it is in any one to reject such a superlative gift! What madness it is for one to gladly accept small gifts from his fellows, and reject the greatest of all gifts! O, do not act so inconsistently!

**Statement as to Centennial Fund.**

Inasmuch as no collections for missions, according to schedule, were taken from July to October, 1907, we count the centennial year as beginning with October and ending with the convention, practically fourteen months.

The amounts received at the office or sent direct to the board are as follows:

State missions . . . . .	\$27,512.89
Home missions . . . . .	26,944.19
Foreign missions . . . . .	33,003.22
Associational missions, not sent to the board, but approximated . . . . .	4,000.00
Bequest, interest of which to be used . . . . .	1,000.00

Making a total of . . . . . \$92,462.30  
W. B. Crumpton, Charles A. Stakely.

**WANTS TO PAY \$2 FOR PAPER.**

Inclosed find check for two dollars to advance my subscription one year. I pay two a year for the World and the laymen pay \$2 for the Alabama Baptist, and I should be unwilling to pay less for the state paper.

Yours fraternally,  
H. B. FOLK.

(We are much obliged, but will have to give you two years, as we can't show partiality even to ourselves.)



Have You Any Friends in the Hospital?

The Christmas holidays are close at hand. As usual we desire to make the occasion one of enjoyment to the patients of the hospital. Can you remember us this Christmas and send something for individual friends, or for the patients generally? And will you draw the attention of others interested to this cause? Those remembrances from the outside are a great source of pleasure, and are looked for with great interest by the patients. Anything in way of extra wearing apparel, money, books, newspapers, pictures, provisions, fruits, nuts, confectioneries, etc., will make suitable and appreciated gifts. All packages can be sent to the Bryce Hospital, Tuscaloosa, pre-paid, any time during the holidays. When intended for any particular patient, the name should be distinctly marked on either the inside or outside. Respectfully, J. T. Searcy, M. D., Supt.

On Lord's day, December 13, the writer, assisted by Brother Hudson, at the request of the church, ordained to the work of a deacon Brother J. B. Spinks. The church very much esteems the brother for his fidelity and good works and feels that his election will promote the spiritual and financial growth of the membership. Round Hill is only two miles from Thomasville, and owing to local causes became almost extinct; but with the building of a new house and the blessing of the Master on the work the membership has much increased so that the church is likely to become one of the best of the smaller churches in the county.—William E. Keridge.

From Brother Brasher.

The work of the West End church is progressing very nicely. I believe we are getting in line to do more mission work than ever before. There seems to be a greater missionary spirit existing. When I took charge here last March I found the church \$100 in debt, and the church has evidently had the hardest year in its history because of the recent panic. When the year closes we will be able to report no debt whatever on the church. Since coming here I have received between forty and fifty members. Rev. J. Frank Ray was with us last Sunday night, much to the delight of all the people. He told us about his work in Japan and interested the children by dressing a little girl in Japanese style. At the close of the service we raised a good contribution for foreign missions. Ray is a man of great power and says every word to the point. I am glad to say my brethren are standing right by me. May the blessings of the Lord rest upon the paper and its editor.—R. R. Brasher.

A Sad Death.

On November 23d there was indeed a sad death at Browns, this state. Mrs. William C. Billingslea passed away to her eternal home. As she was returning home a few days before her death the horse she was driving took fright, ran away and threw her out. From this she sustained injuries that caused her death. Mrs. Billingslea was Miss Susie Gray and was reared and educated by her two brothers, William T. and E. J. Weissinger. It was my pleasure to serve her as pastor more than five years, and I can testify to her life as that of an earnest and devout Christian. She was one of the charter members of the Baptist church at Browns. She was fully resigned as the end drew near. She was burned in the cemetery at what is known as Bell's church. A large number of relatives and sympathizing friends were present. She leaves a husband and three children, Mrs. J. C. Smith, Misses Nannie and Willie Mae Billingslea, to mourn her untimely death. May God's grace sustain them in this sad hour. Yours fraternally, J. E. Barnes.

Likes Gavin's Articles.

Your article entitled "Letter No. 3 to a young minister a few days after his ordination," is the best thing I have ever read. I have been a reader of your paper since boyhood, and even before I could read I used to sit at my mother's knee and listen to her read it. There has been many good things in it, but this is the most excellent thing I have ever seen. I wish all the ministers could read it, all the old ones, all the middle aged ones and especially all the young ones, and realize and profit by the truth of it. I wish that it could appear in every week's Baptist.—C. E. Golson.

Dr. Montague at Millport.

Last Sunday it was my privilege to be with Brother A. B. Metcalf in his church at Millport, Ala., a few miles from the Mississippi line. Brother Metcalf had promised \$50 from his field of three churches for our current expenses, with the pledge that he would pay if they should not. He and I spoke to a crowded house, a friends of Millport, Baptists and Methodists, with their pastor, who shared in our service. After the pastor and I had spoken to the people, we presented the needs of the college and the friends of Millport, Baptist and Methodists, with promptness and in the most pleasant manner, gave not one-third of the sum pledged by Brother Metcalf, but \$100, a large part of it in cash. This is a shining example to some of our churches rich in worldly goods. Brother Metcalf is doing a noble work among his people, who are devoted to him. His three churches, Fayette, Millport and Kennedy, are standing faithfully by him. I was greatly delighted with the brethren and sisters of this western Alabama town, whose courtesy and kindness kept pace with their liberality. In that section lived two Howard men, Roscoe and Orlando Collins, the one a lawyer, the other a physician, who had risen to prominence among their fellows and who were doing honor to their alma mater when God called them home. Their memory is precious with the people among whom they labored. A. P. MONTAGUE.

Endowment Subscribers.

In my letter to endowment subscribers in this week's paper your printer makes me say "Unless overtaken by some financial disaster, no man or woman can afford to pay." What I wrote or intended to write, of course, was "can afford not to pay." Please publish this as the correction and also this suggestion: If any one, having failed in business, can not pay his or her endowment pledge, that that brother or sister proceed at once to secure a substitute. If, for instance, Brother A. pledged \$100 and finds that it is utterly impossible for him to pay or to borrow enough to pay, let him go forth and find one, two or ten brethren who will take his pledge upon themselves. This is but fair to the college, and it is in line with the dictates of honor. I beg every endowment subscriber to send this month his 1908 pledge, if he is behind, to Mr. William A. Davis, Anniston, Ala. And then I trust that every student, who has not pledged, and every new pastor in Alabama, every one who has come to an Alabama pastorate within the last two and a half years, and who has not yet subscribed to our endowment, will at once write me for a bond and fill it out. Brethren, can you afford to let just a few willing hearts bear all the burden? Is there no place for you in the ranks of workers for Baptist education? Do you not wish to have some part in the development of the best college for men in Alabama? Brethren, help us and that right early. A. P. MONTAGUE.

News comes that Dr. Weaver, who made such a reputation at Baltimore, but who is now pastor of the Emanuel church Nashville, Tenn., is very ill. He has typhoid fever.

ATTENTION!

School Teachers, Sunday School Teachers and Officers, Pastors and Others Concerned:

1. I want the name and address of every school teacher in Alabama who is interested in religious work. Fellow teacher, if you are interested in such work, and I know you are if you are a teacher in the full sense of the word, send me at once your name and address. Pastors, for fear your teachers do not see this, send me the names and addresses of the Christian teachers of your acquaintance.
2. Clerks of the associations, please send me copy of the minutes of your association. Do not neglect this.
3. Executive Committees of the associations, how have you planned the work of your association for this year? If you have a good plan, and I am sure many of you have, write me and I shall be glad to tell others about it. Also in my work as Sunday school evangelist beginning in June, I want the hearty co-operation of all the executive committees. I have some suggestions that I should like to offer to all who are interested. Let me hear from you.
4. Sunday school superintendents, have you received a card sent out by me recently? If you have, before you forget it or lose the card, write Brother Crumpton, Brother Crossland and me. If you have not received one, write me and I will send you one.
5. To all who are doing Normal Sunday school work, or those who would like to know something of the work write me.
6. In conclusion allow me to say to all who are interested in Sunday school work, and who believe our work can be made much more effective, I honestly do not believe that the desired success can come in any other way than through a system of teacher training. Every Sunday school teacher and officer in Alabama who have not already completed the courses offered by the Sunday school board should be doing so, and then as many more should be preparing for the work in the future. J. T. McKEE, Newton, Ala.

The third commissioners' district Sabbath school convention of the Clarke county association met with Center Point church on the fifth Sunday in November, 1908; was called to order by the president, Professor T. L. Head. Devotional services were conducted by Dr. A. N. Robinson; at 10 o'clock Rev. A. W. Ethridge and others discussed the subject, "The relation of temperance to the Sabbath school." At 11 o'clock Rev. W. A. Parker discussed the subject "Should our doctrines be taught in the Sabbath schools."

The church and community then treated us to a hearty meal, after which the convention was called to order by the president and Dr. A. N. Robinson discussed the subject "What are we doing in the Sabbath school?" He was followed by Professor Ellis on the subject "The things that ought to be done in order that we may have the attendance of old and young in the schools." Reports from the schools of the district were heard. Convention adjourned to meet fifth Sunday in March, 1909, with Bethel church. DR. A. N. ROBINSON.

I have been here for one year. The church had seventy-eight members when I came. It now has one hundred and forty; missions and pastor's salary have been increased about 100 per cent. Having resigned here I am open to a work elsewhere. With best wishes for a happy New Year, (J. S. Jr. attracted my attention. I like you for loving your boy) I meant happy Christmas and prosperous New Year. Yours and His in the Savior.—J. S. Wood, Moundville.

Mrs. Elizabeth Goolsby Called to Her Heavenly Home.

Death has again entered another bright and happy Christian home and claimed as its victim sister Elizabeth Goolsby. She was born in Pike county, near Troy, in 1848, and was a daughter of Eliza Rodgers.

She was happily married to John J. Goolsby on the 24th day of November, 1868. She was the affectionate mother of ten children. Her husband and eight children remain to mourn a great loss. On Oct. 1, 1908, after an illness of several weeks, she passed from her earthly home here to her heavenly home above. For about 60 years she lived on the sinful shores of ours and all who knew her bear testimony to the fact that she discharged well her duties that she sustained to her home, family, community, church and her God.

Those who knew her best loved her most. She accepted the Savior early in life and from the time of her conversion till the day of her death she was a devoted and consecrated Christian.

She connected herself with the Baptist church and was loyal to her church all her life and had a warm place in her heart for the members of other denominations.

While she is gone and while the remaining children will never again hear her sweet voice and will never have the pleasure of sitting around the old homestead and listening to her motherly advice, yet she still lives in the heart of her children and her "works will follow her."

"Revelations 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the spirit, that they may rest from their labors; and their works do follow them."

In the death of Sister Goolsby the husband has lost a devoted wife, the children an affectionate and loving mother, the neighbors a faithful neighbor, and the Baptist church a loyal and faithful servant.

We commend her children to their mother's God and may all their lives be such that a united family may one day be formed in heaven.

We also commend to them the following lines:

One by one earth's ties are broken,  
As we see our love decay;  
And the hopes so fondly cherished,  
Brighten but to pass away.

One by one our hopes grow brighter,  
As we near the shining shore;  
For we know across the river,  
Wait the loved ones gone before.

From a devoted friend to the family,  
WALTER M. CRAWFORD.

Whereas, our beloved pastor, Rev. J. P. Hunter, has seen fit to tender his resignation to accept work elsewhere; be it

Resolved: 1. That it is with regret that we, the Society Hill church accept his resignation.

2. That Bro. Hunter has served us faithfully and acceptably for the past three years, preaching the word earnestly, faithfully and forebly.

3. That as he leaves us with our best wishes for his future work, we not only commend him to his new field but wherever he may go, as a consecrated minister of Jesus Christ.

4. That a copy of these resolutions be given to Rev. J. P. Hunter, a copy be sent to our denominational paper for publication, and a copy be spread on our church record.

E. L. MAYBERRY,  
S. W. TALLY,  
Committee.







**FOUND AT LAST.**

A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00  
**ROSE DRUG CO., Birmingham, Ala.**

**Ideal Christmas Presents**

Nothing is more appropriate for Christmas presents than a good Bible or Testament. Lasts long and is remembered always. The Alabama Bible Society carries the largest stock of BIBLES, TESTAMENTS, PRAYER BOOKS and Hymnals, Sunday School Helps and Song Books, of any house in the South, and from their large stock you can find just what you want and at the price you want to pay. Christmas will soon be here. Write promptly for catalogue giving full descriptions and prices of all books.

7 1-2 Dexter Ave. **ALABAMA BIBLE SOCIETY** Montgomery, Ala

**SUNDAY SCHOOL PERIODICALS**

**Price List Per Quarter**

The Convention Teacher	\$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (Weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1-2
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	6
Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each	5

**B. Y. P. U.**

**Study and Reading Courses**

Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.  
 The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)  
 Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.  
 An Experience of Grace. Three Notable Illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

**Other Supplies**

Topic Card, 75 cents per hundred.  
 How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen.  
 See B. Y. P. U. Quarterlies in list above.

**BAPTIST SUNDAY SCHOOL BOARD**

J. M. FROST, Secretary

NASHVILLE, TENN.

**COLOR TEST OF FLOUR**

To insure getting the best flour look for a "creamy white" color—not a dead white nor grayish white, but a creamy white. This is the true color test for flour.

**HENRY CLAY FLOUR**

A pure white or dead white color in flour indicates too much starch and not enough gluten. Gluten—not starch—is the nutritive principle in flour. The creamy white color means an abundance of gluten. If you have been using the tasteless, starchy flours, ask your dealer for

You will be delighted with it. "Henry Clay" is sold on our "money back guarantee" of perfect satisfaction. It is made especially for housekeepers who take pride in their tables.

"Milled from the finest winter wheat grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

**Lexington Roller Mills Company,**

LEXINGTON, KY.

"The Blue Grass Millers"

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



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

**Wedding Invitations**

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

**Goods By Mail**

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1906. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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

Write today.



Cut this out and mail

Please send catalogue

Sign Name \_\_\_\_\_

Address \_\_\_\_\_

**LOVEMAN, JOSEPH & LOEB**

Birmingham, Alabama.

**Famous ORGANS at Wholesale Prices**



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

Catalogue and full information free.

**GROWN**

**Seals Piano and Organ Co.**

Dept. A.

Southern Distributors

Birmingham, Ala.



A CARD.

"As I am soon to resign as superintendent of the Alabama Bible Society, I hereby return my profound thanks to the pastors, laymen, and good homes of the Baptist church in Alabama, who have shown such kindness during the time I have been superintendent. It has been a privilege and pleasure to labor with and know so many good people of this church. Through their press, I shall return thanks too to other good people of the other church of the state co-operating with this society. With best wishes. Very truly—Joseph M. Greene.

The twelfth convention of the International Sunday School Association at Louisville, Ky. on June 20, 1908, authorized the International Sunday School Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part." In accordance with this authorization, a sub-committee on Graded Lessons was appointed. This sub-committee has been at work ever since the Louisville convention, and it hopes to be able to issue to the publishers immediately after the holidays, the first year's lessons of the Beginners, the Primary, and the Junior courses. These lessons will be issued for the use of the lesson writers and editors, who prepare the lesson helps and quarterlies. It is hoped that the work may be ready for the use of Sunday schools by Oct. 1, 1909.—Ira M. Price, Secretary International Sunday School Lesson Committee.

The title of the address delivered by Rev. Curtis Lee Laws, D. D., before the Ministers' Conference, N. Y., on Dec. 21st under the auspices of the Ministers' Home Society, was "An Old Preacher and His Friends."

**DELICIOUS!**  
Is the only word to describe  
**"Peacock Brand"**  
Georgia Cane Syrup



Its delicious, fragrant flavor carries you back to the happy memories of childhood, down on the old plantation—the grinding of the sugar cane, the crackling wood fire under the big open kettle and the pure, delicious syrup.

To insure purity, cleanliness and the "old-time flavor," ask your grocer for  
**"Peacock Brand"**

Sold in convenient sanitary tins filled direct from the evaporator while hot.

Guaranteed to retain its natural delicate flavor and sweetness.

Nothing "Just as Good" as "PEACOCK."  
**Southern Syrup Co.,**  
Montgomery, Alabama

**CANCER CAN BE CURED.**  
Personal or Home Treatment. Both successful. Scores of testimonials from persons who gladly write to those now suffering, all tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure," and 125-page book of testimonials from cured patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once. DR. JOHNSON REMEDY CO., 1235 Grand Ave., Kansas City, Mo.

**A CARLOAD OF EVIDENCE**



The unprecedented sales of "GOOD LUCK" Baking Powder, sales that increase so rapidly that carloads of the powder last the jobbers of a city only a brief period, make it plain to all that it is the most popular powder on the market.

And one can of "GOOD LUCK" calls for another and another. It is a continuous repeater. Its dainty and delicious biscuit, cake, waffles, muffins and Old Virginia batterbread are its convincing testimonial that keeps a steady stream of buyers in the grocery stores.

Consider these facts: "GOOD LUCK" is pure, wholesome and high in leav-

ening strength, the most effective and economical powder that the thoughtful housekeeper can procure. Besides taking less of "GOOD LUCK" to produce better results, the price is lower. The Powder is packed exclusively in the Patented, Moisture-Proof Tin-Foil News-Board Can. It is also guaranteed under the Food and Drugs Act, June 30, 1906; Serial No. 13,026.

Jobbers know this fact, and they like to sell "GOOD LUCK." T. G. Bush Grocery Company recently bought and received another mammoth carload, 15 tons of "GOOD LUCK." And when it is taken into consideration that there is no whole-

sale house in the land more anxious to please their customers, you will understand what they think of "GOOD LUCK."

The officers of the concern are: Mr. T. G. Bush, president; Mr. R. F. Neville, Vice President; Mr. A. P. Bush, Secretary and Treasurer.

Chism-Thompson Company is one of the many wholesale grocery firms that buys "GOOD LUCK" always by the carload.

The officers of the company are: Mr. T. G. Bush, president; Mr. R. F. Neville, vice president; Mr. A. P. Bush, secretary and treasurer.

Look for this Red Label. Made in Birmingham  
Sold Everywhere—on its Merits

**THE ORIGINAL PERFECTION**  
"THE BEST BED IN THE WORLD"

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

Our **GUARANTEE**

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

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

**IT IS YOUR PROTECTION.**

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

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

SOLD BY FURNITURE DEALERS EVERYWHERE. MANUFACTURED ONLY BY

**The Perfection Mattress Company**  
Birmingham, Alabama



**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

**American Standard Bible**

is the result of thirty years' research and constant effort to give to you and your children in your own plain and direct language, the true meaning. How much wider, clearer interest in the teachings of the Scriptures is such a Bible certain to create?

**24-Page Booklet Free**  
 tells the story of the Bible, the numerous translations that have been made; contains letters of commendation from foremost ministers and religious writers, and names of prominent colleges and institutions endorsing the American Standard Bible. A postal card will bring the booklet—write to-day

**THOMAS NELSON & SONS**  
 Bible Publishers for over 60 Years  
 East 18th St., New York

**CHRIST OVER AGAINST THE TREASURY WATCHING THE GIFTS THIS MONTH TO FOREIGN MISSIONS.**

One of the closing acts in our Savior's ministry was to sit over against the treasury and watch the rich and the poor cast in their offerings to the Lord. And so exceptional was the offering of a poor widow who cast in "two mites" that the Savior called attention to it and commented upon it. But do you know I believe He has never had the opportunity since that day to witness a similar offering—an offering so expressive of unselfish love and a desire to carry out the great commission of our Lord. I wonder if one such offering will be made to foreign missions this month in the entire state of Alabama. Dr. Crumpton's call for this great cause, which lies so close to the tender, compassionate heart of the Christ, has already reached my desk, and in that call he informs me that the appeals have been mailed to all the churches, asking that \$15,000 be raised this month for foreign missions. Can we raise it? Yes, if we will remember that Christ is sitting over against the treasury watching for another offering such as the widow made, and if we will follow her example "Just this once."

But mark you that does not mean giving according to man's interpretation of the widow's mite." Dr. J. B. Gambrell says "Men who give the widow's mite belittle themselves and take the instructive scripture by the wrong end." They justly merit the title he gives them of "widow men," for they pervert the scriptures to cover up their meanness. No man can give the widow's mite, because she gave not only her all, keeping back nothing for herself, but being a woman she was at a greater disadvantage of making more than any strong, able-bodied man could possibly be. A moneyless woman is today and has always been at a greater disadvantage than a moneyless man. Let us not, therefore, as men, ever claim that we have given the widow's mite.

I quote again from the same gifted writer and I beg that we let his words burn into our very souls as we make our offerings this month to foreign missions. "The widow men in the churches are a travesty on manhood and womanhood alike. They wear whiskers and insist on being taken for men in every relation of life, till it comes to giving (to foreign missions) and then they, in the name of a poor widow, disgrace all humanity, whereas the poor widow, by her nobility, dignified the race."

Baptists of Alabama, let us give until it hurts, and then give again until it quits hurting, and we can rest assured that Jesus, who is sitting over against the treasury will be pleased, and He will not only comment upon it before the Father and the holy angels, but He will command the recording angel to write upon the Book of Rewards a large credit entry opposite our names. For once let us do our best for foreign missions.

**SAM H. CAMPBELL,**  
 Vice President for Alabama.

Rev. Pitt Melton Jones.

The subject of this sketch was born at Newton, Dale county, thirty-six years ago, and succeeded Rev. G. L. Yates as pastor at Thomasville, and Midway churches in Clarke county, two years ago, and tendered his resignation as pastor September 1st to take effect December 1st, and he preached his farewell sermon at Thomasville last Sunday, and will deliver his farewell message at Midway next Sunday and will move his family to Newton, Dale county, next week, which will be his postoffice address for a time. He came to us from Pineapple, Wilcox county, and it is a great loss to Clarke county and all this country to lose such a tower of strength at such a time. This (Clarke) county association purchased a tent in June of this year, and Brother Jones commenced an evangelistic campaign on third Sunday in July at Dickinson, a small town on Southern railway, ten miles south of Thomasville, which lasted one week. Then in succession he conducted meetings at Whatley, Midway, Coffeeville, Chilton, Frankville, Union, Walker Springs, Saltspa, Nanafalia, East Birmingham, Fulton, Putnam, Good Hope and Lasca, preaching eighty-seven days and receiving into membership in the Baptist church four hundred and six members, an average of twenty-seven to the meeting. These meetings closed about 15th November, and were in no sense union meetings, but Baptist doctrine was preached fearlessly and faithfully, yet in the Spirit of the Master, and a number of accessions were adults from other denominations. Family altars have been established and moderate drinkers have become total abstainers. Sabbath observance and general respect and obedience to law are more marked in all this country as a result of these meetings. The mayor of a certain town remarked that if "Jones remained long in town there would be no business for the mayor's court."

Is he popular? Yes, with genuinely converted people he is loved dearly, but we have many so-called Baptists who will not go to hear him. Is he fearless? His courage is supreme and his loyalty to God knows no bounds. Oh, my, how he does hate sin, but loves the sinner. All men look alike to Jones, and whether they contribute 25 cents or \$500 to his support he applies the straight edge test, God's word, without fear or favor. He never writes a word to any paper about his meetings. Modest to a fault, splendid in physique, weighs 250 pounds, a direct descendant of William Pitt, the great English premier, a born orator; truly a servant of God, and no doubt will be used of God in leading thousands upon thousands to a saving knowledge of the truth as it is in Jesus Christ. He has promised to return in February to preach in two meetings, one at Ucanush, near Coffeeville, the other at Friendship, Marengo county. From here he will go to Cottondale, Tuscaloosa county, the fourth Sunday in February. Write him at Newton, Ala. His deacon, **JESSE B. DOYLE,** Grove Hill, Ala., Dec. 17, 1908.

**Headache**

Want to know how to stop it? Of course you do—but you don't want to take anything that will injure you, or cause distress afterwards. Dr. Miles' Anti-Pain Pills relieve quickly; no bad after-effects; no nausea. Just a pleasurable sense of relief. It won't cost you much to try them. Every druggist sells them.

"I recommend Dr. Miles' Anti-Pain Pills to sufferers of headache. They are the only thing I have ever found that would bring relief without affecting my heart."  
 ED. FADER, Lakefield, Minn.

If they fail to help, your druggist will refund the money on first package.  
 25 boxes, 25 cents. Never sold in bulk.  
**MILES MEDICAL CO., Elkhart, Ind.**

**THE SAVINGS BANK**

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

**BIRMINGHAM TRUST & SAVINGS COMPANY**

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

**MARBLE, STONE AND GRANITE MONUMENTS**

Statuary, Iron Fences and Seats

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

**Birmingham Marble Works**

1618 First Avenue Birmingham, Ala.

**Special Notice to Ministers!**

A minister, in small city, or riding circuit, can increase his income in a good, benevolent work; not a book, not agency business. Write **THE COLUMBIAN WOODMEN** 122 Peachtree St. Atlanta, Ga.

**\$3 a Day Sure** Send us your address and we will show you how to make \$3 a day absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, absolutely sure. Write at once. \$3 for every day's work, absolutely sure. Write at once. **ROYAL MANUFACTURING CO., Box 1000 Detroit, Mich.**

**CAN CANCER BE CURED?**

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

We Guarantee Our Cures. **THE KELLAM HOSPITAL,** 7415 W. Main. Richmond, Va.

**Theological Books SECOND HAND**

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

**DR. A. A. BROWER, Specialist**

Stomach and Liver Trouble. My treatment brings results. Pay your money when benefited if you want to be well. Address **A. A. BROWER, M. D.,** Box 128, Fort Worth, Texas.

**CHRISTMAS GIFT**

**Sent On Approval**

**To RESPONSIBLE PEOPLE Laughlin FOUNTAIN PEN**

and **RED GEM 5/8c Ink Pencil**  
 Your Choice of

**\$1.00**

These Two Popular Articles for only **\$1.00** Post-paid to any address

By Insured Mail So Extra.

Illustrations are Exact Size

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

You may try this pen a week, if you do not find it as represented, a better article than you can secure for your money your money back in any other case, if not entirely satisfactory in every respect return it and we will send you \$1.00 for it.

Our new 1909 is our famous and Popular Red Gem Ink Pencil, a complete leak proof triumph, may be carried in any position in pocket or shopping bag, writes at any angle at 50¢ each. Platinum (spring) tip, iridium point, polished valenized rubber case, terra cotta finish. Retail everywhere for \$2.50. Agents wanted. Write for terms. Write now "Just you forget." Address

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



**SCHOOL DESKS, MAPS AND GLOBES**  
**Blackboards of all Kinds.**

We can fit up your School with best Furniture and equipment at the lowest prices.

**The W. H. BOWEN CO.**  
 338 Hood Building - Birmingham, Ala.  
 Manufacturers and Distributors.



### Get Rid of Your Catarrh

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. I have a remedy that will give speedy relief and make a radical cure. It is simple, pleasant, inexpensive and harmless.

No matter if the disease is ever so deep-rooted—no matter how long you have been suffering from it—no matter how many other remedies have failed—you may be cured.

As the catarrhal germs enter the nasal passages and lungs with the breath, the most reasonable conclusion is that a cure can only be effected by an antidote that is breathed through the nostrils, thus reaching every spot where the breath has carried the disease. My remedy is the antidote. It is a compound of herbs, roots, leaves and flowers, which, when burned, emits a fragrant, soothing, healing smoke-vapor that immediately relieves and ultimately cures all forms of catarrh.

Send me your name and address and I will send you by return mail a free trial treatment, and also an illustrated booklet. Write before you forget it. Address Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

**BELLS** BUCKEYE BELLS, GNIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. The E. W. Vanduzen Co., 434 E. 2d St., Cincinnati, O.

**TETTERINE** For skin diseases is unequalled. Ask any one who has tried Tetterine or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin diseases. A trial will prove it. One who has tried, says: "Savannah, Fla., March 30.—J. T. Shuptrine Co., Dear Sirs: I send you 25 cents for a cake of Tetterine Soap. If it is as good as your Tetterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly, A. G. McLeod." 50c at your druggist's or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHO ARE SUFFERING with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, passed Feb. 1906. Serial Number 1. AN OLD AND WELL TRIED REMEDY.

### Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors  
THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
Once a Customer Always a Customer  
GIVE US A TRIAL  
157 ad Ave., - - - - Birmingham, Ala.



Santa Claus reports that last year he received one hundred and forty seven letters from children in Alabama, and that one hundred and eighteen asked for watches. That is his suggestion to you. Ours is as follows: Solid Silver Watches, \$5 to \$11. Gold filled Watches, \$9 to \$15. Solid Gold Watches, \$18 up. Nickel, open face Watches, \$1 to \$5.

**A. B. RUTH & SON**  
JEWELERS - OPTICIANS  
15 Dexter Ave. Montgomery, Ala.

Continued from page 2

ed themselves to the new situation and began the building up of their homes and fortunes.

The denominational struggle, as we read it, was most pathetic. They met and prayed and planned and resolved, to but little purpose for years.

If any one doubts the interest of the whites of Alabama in the colored race he needs only to read the resolution offered by Chief Justice Chilton in 1865 on "The religious instruction of the colored people."

In 1870 we had no paper. The Southwestern Baptist had been merged with the Christian Index at Atlanta. Dr. Samuel Henderson, its long time, able editor, edited an Alabama department. Some felt we must have a state mission board and a paper. For several years it was a battle royal at each convention over these two propositions.

The friends of the home board of the Southern Baptist convention which had been at Marion for years, led by Dr. E. T. Winkler, opposed the movement of a state mission board and not a few joined with the Georgia brethren, who regularly attended our annual meeting, to defeat the movement for a new paper. J. J. D. Renfro, one of our bravest and most beloved Alabamians, was the leader in favor of both movements.

A compromise was reached on the board question. The new board was to be called the Sunday school board, to be located at Talladega. T. C. Boykin was its first secretary. After two years it was moved to Marion, its name changed to the state mission and Sunday school board and T. M. Bailey became the secretary. This change was made without friction.

After a year or two the need for a state paper was so apparent the convention took the matter in hand seriously.

Dr. William W. Wilkerson, one of our wisest laymen, settled the whole matter by starting the Alabama Baptist at Marion. Dr. E. T. Winkler, the pastor of Old Siloam church was its first editor. By carefully watching after its finances for two years Dr. Wilkerson got back all the money he put into it and turned the paper over to the convention as a gracious gift. The struggle was not over, but from the day the state board was organized with T. M. Bailey, secretary, and the Alabama Baptist began to visit the homes of the people, and Jonathan Haralson, the incomparable parliamentarian, was made president of the convention, the Baptist cause has moved gloriously forward.

This brings me to the period I know most of and about which I could write most freely, but this paper has reached the limit.

Alabama Baptists should be proud of the heroic men who lived and labored in the long ago and brought us to this glorious day. We turn our faces now to the opening of a new century. None can foresee or guess at the great things God has in store for our people.

One thing we must know—God help us to realize it—we have much to do with the future, but for the true-hearted men and women who wrought bravely and wisely through the long years, we would not be lifting our banners so proudly today.

Ours is a glorious heritage. Let us see to it that no unwisdom of ours shall be the regret of the generations that follow us.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto his God and Father; to Him be glory and dominion forever and ever."

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

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

## THE CABLE COMPANY

J. E. Shelby, Manager

Birmingham, Alabama

### Our Weekly Bargain List

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

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

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

## E. E. FORBES PIANO CO.

Dept. 74, BIRMINGHAM, ALA.

## THE BIRMINGHAM PAINT MILLS

(INCORPORATED.)  
Manufacturers and Jobbers in

Paints, Varnish, Glass, Etc.

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

W. S. SCOTT, President.

121 South 20th Street, Birmingham, Ala.

ASK ABOUT FLOOR FIX.

Phone 676



GRATEFUL THANKS

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

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

A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

SOLLIER DRUG CO. Birmingham, Alabama.

WANTED

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

FARRAND ORGANS.

Give age and present occupation and references and address.

W. R. PHILLIPS, 2016 Second Ave., Birmingham, Ala., State Agent.

HALF TONES By MAIL



YOU GET PERFECT CUTS AND GET THEM QUICKLY.

NEWS ENGRAVING BIRMINGHAM, ALABAMA.

A DISTRESSING SITUATION.

Lineville, Ala., Dec. 10, 1908.

Dear Brother Crumpton:

The problem of the present as to the interests of our Baptist cause in this section is to cause our churches to understand that their pastors should be better sustained financially, that they might give their churches better service. Our association—Carey—is 34 churches strong, about 3,000 members. Allow me to tell you that these are good people, honest, hospitable and kind. Yet, they have an idea that \$40 or \$50 is enough for the pastor's salary. They call it giving. Of course the pastor must provide for their living on the farm or somewhere else, and hence can give their churches very little service, and hence the churches are not developed much. Of course, our churches give but little for missions and hardly conclude that they are under any obligations to extend or help in any way our denominational life. This is a sad state of affairs. Do not know how much of our territory in the state is in this condition, but Clay county is. I know that it will be a very important county in the future. Now the whole population is distinctly baptistic. There are about fifty Baptist churches in the county. But with no better organization than we have at present we will not be able to hold the ground in the future. These people will not hear a stranger much, and if he is not well received by their pastor they don't want to hear him at all.

Now what can be done to better this situation? That is the question. I will tell you what we are doing and trying to do, and I hope that good results will come of it. Our executive committee is proposing to be helpful to our ministry, both old and young. 1. At Mellow Valley, where the chairman, Rev. John William Dean, of our committee lives, we are helping several young preachers to attend school, we paying their expenses, in whole or in part.

2. Brother Dean acts as their teacher in Bible study at night at his residence.

3. We have a lecture course conducted by four of our best equipped pastors, by which these young preachers hear a lecture every two weeks until about the middle of January, when we hold an institute of several days.

Last year twenty-two preachers attended our institute part or all of the time. In addition to this I propose to go out on most Saturdays and help some of our pastors in the country. I am much of the opinion that that is the best way to help our cause in this section.

It is my opinion that our pastors can help other pastors as no other men can, and these pastors can help their churches as can be done by none other. Let me say this in conclusion: If our pastors can not manage such situations as I have mentioned, who can?

Give us proper pastors and all will be well. If they can not and do not manage our churches for the best, what are they for? Affectionately,  
JOHN P. SHAFFER.

Dear Brother Shaffer:

I am glad you are going to try to put some ideas in the heads of our country churches. The support of the pastor is the key to the situation. We are "done for" as a denomination unless we can remedy that trouble. Our preachers are to blame for much of it.

If the churches "come across" with more salary, the preachers often do not give any more time to visiting and study, but drive their own affairs harder than ever.

I was talking to some brethren about increasing the salary so the preacher could give more time to study and visiting, when a brother paralyzed me by saying: "What if the church pays more and the pastor takes to bird hunting?" I knew the preacher, he was talking about. Our preachers, so many of them, are too indolent to

study and they do not know how to visit.

A sister once said to me, "Brother Crumpton, I wish you wouldn't write in the paper any more about pastors visiting their members. Every time you do it, our pastor is impressed with the idea that you are right, and he starts out. Usually he begins on me. The poor fellow don't know how to make a pastoral visit. He don't know what to say or how long to stay. He talks about all the gossip he has heard, tells all the amusing things he knows and laughs at his own jokes, gets off on babies, chickens, hogs and dogs, tells all about the boys and girls, the engaged and the unengaged and the newly married. He stays and stays and stays. He thinks he has made a pastoral call, but he leaves one of his parishioners utterly worn out and heartily wishing he would never come again. Please, sir, don't write any more letters unless you tell them what a pastoral visit is. Yes, he does say something about the church, the singing, the way the folks behave—of course he had to bring that in as a part of everything he talked about."

Maybe this sister overdraw the picture, but it hits all along, about and around many a preacher in Alabama.

So you see when you go out after the people for non-support, you must touch up the preachers, too. One will not come without the other. I think the preacher's part must come first. What do you say?

That school for young preachers is the very thing. I hope to see it develop into one of our mountain schools under the Home Board. Why not?

The institute is the very thing for the older preachers, if they will attend and apply themselves. Oh, that the executive committees in every association would follow your example!

W. B. CRUMPTON.

J. FRANK RAY, THE "JAP."

All were sorry we had so little talent returned missionary from Japan. He told us how he lacked only fifty dollars being an Alabamian, but he was determined to be in the family, so came over and captured our own Daisy Winston Pettus. The writer is exceedingly thankful to God for the humble part He has allowed him to have in furnishing the Japanese with this gifted and great, though humble, preacher of the gospel of grace. Twenty odd years ago in North Mississippi, I found J. Frank Ray, a big, overgrown, obstreperous, 13-year-old lad, bubbling over with an ambition to get an education and make something of himself for the glory of God. I took him in my little log house school, furnished his books, did my best to teach him their contents, and inspire him with a determination to stick to it until he graduated from some college. Two days later he went off to a high school and two years later came to me in Alabama and taught with me in Gum Spring Academy. When I was called to Blount college I carried Frank with me, kept him in our home, mother and sister cooked for him, washed and mended his clothes. That mother, in the glory, looks down and rejoices with us in the great and gracious ministry of our Japanese preacher. Oh, what possibilities of power and usefulness lie hidden in many of our poor and obscure boys!—God help us to find them and give them a chance.  
ROBERT JONES.

Tarbell's Geographical Manual.

This hand book ought to be on the desk of every pastor and in the hands of every Sunday school superintendent, teacher and adult Bible scholar. It fills a big place that no other Bible study has reached for it puts it in the reach of the humblest seeker after truth to understand something about Palestine in the time of Christ. Miss Tarbell has done a credible piece of work and the publishers, The Bobbs-Merrill Company, Indianapolis, Ind., have done their part in giving it such an attractive setting.

A MAN'S Dessert.

The man who scorns the floating-islands kind of dessert only to find that pie and heavy puddings do not agree with him, will be pleased with

Jell-O

for dessert. He will like its appetizing flavor and its peculiar satisfying quality.

If the following dish does not appeal to him we shall be very much surprised, but there are a hundred or two more that are different and just as good:

LEMON FRUIT SALAD.

Dissolve one package of Lemon Jell-O in one pint of boiling water. Lay sliced peaches, bananas or other fruit in bottom of mould. Pour a portion of the Jell-O over the fruit (keeping rest just warm enough to pour at proper time). When set, add another layer of fruit, then balance of Jell-O and put away until firm.

All the rest of the family will like it just as well.

Recollect, it is good for the children.

It is made in 7 flavors:

- Raspberry,
- Strawberry,
- Lemon,
- Orange,
- Chocolate,
- Peach and
- Cherry.



Sold by all good grocers. 10 cents.

Approved by Pure Food Commissioners. Gold medals at St. Louis, Portland and Jamestown Expositions.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Baptist Pastor Joins the Great Union

I am glad to join the great company who can recommend to all sufferers from Indigestion Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself. Rev. L. N. Fenwick 6 bottles \$5.00. Express prepaid.

SHOFFNER-HAYES CO. Paducah, Ky

COMFORT AND ECONOMY

BULL DOG SUSPENDERS

OUTWEAR—THREE ORDINARY KINDS

MADE LIGHT AND BULKY

WEIGHT 100% COTTON

50 CENTS

BEST SUSPENDER VALUE WE EVER OFFERED

HEWES & POTTER

1207 BOSTON ST., BOSTON, MASS.

BELLS.

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



### The Man of Galilee.

This is a revision and enlargement of George R. Wenlind's famous lecture which has been delivered throughout the country with such power and success. The book has been criticised in certain quarters because it is said that the author ignores the results of historical criticism, adheres to ancient and discredited landmarks and seems to be unaware of the fact that some so-called modern scholarship repudiates as unauthentic much of the four gospels, especially many messages stressed by the author, but we need not ignore the book on this account, for has not Professor Adolph Harnack, of the University of Berlin, in his last production, the "Book of Acts," receded from many of his earlier views and thrown a bombshell into the camp of the radical higher critics by accepting Luke as the author of the whole book attributed to him. We have no fear that any of our readers who may buy the book will fall out with the eloquent orator because he believes in the divinity of Christ, while making them also see Him as the man of Galilee. No public library, no college professor, no clergyman of any denomination, no thoughtful man or woman can afford to let this book pass without reading it, for it gives with great power what the author says in the introductory chapter he desires to give: "To intelligent faith a firmer foothold, and to intellectual doubt a kindly light." The book can be had of the Olcott Publishing Company, Charlestown, W. Va., for \$1.

### The Pilgrim's Progress.

This book, which has had a sale greater than almost any other work save the Bible ought to be read with unusual interest by Alabama Baptists during their centennial year, for the inspired thinker who gave us the inimitable story of the Pilgrim's Progress from this world to that which is



to come under the similitude of a dream was one who suffered because he was a Baptist. The book has found its way into nearly all languages and has had various settings by various publishers, but the edition which we now have before us was put out by Lothrop, Lea and Shepard Co., Boston, at \$1.00. It is profusely illustrated, some in colors, and the print is large. If you have never read Bunyan's Pilgrim's Progress you have missed one of the world's most precious books. It is a book for old and young. We have a nephew who in his early boyhood almost knew the book by heart and gave his brothers, sisters and friends such appropriate names out of the book, often causing merriment as well as confusion by their artness. President Roosevelt's reference to "Muck-Rakers" gave the book a passing boost.

### Oriental Social Life.

Recently we had occasion to review "Out of Doors in the Holy Land" by Van Dyke, and now comes Studies in Oriental Social Life and truly it sheds gleams from the east on the sacred page. We do not know how others regard the matter, but a book like this with its pictures of betrothals and weddings in the east, of hospitality in the east, of funerals and mourning in the east, of prayers and praying in the east, of calls for healing in the east, or the pilgrimage idea in the east, cre-

ate in us a longing to know more of the east, and when it is impossible to make the trip in person it is surely worth while to have such an authority as H. C. Clay Trumbull tell us about it, and particularly is this true when the story has such a lovely coloring as has been given to these studies by the publishers. For one we like the illustrations, and this book abounds in them. The author certainly does not overstate it when he says in his preface that the "words of the Bible gain in clearness and depth of meaning when read in the light of the manners and customs of the lands of the Bible. The book is based on a series of lectures on oriental social life, delivered before the Archaeological Association of the University of Philadelphia and repeated by invitation before the Semitic Club, of Yale university, and therefore are worthy of serious consideration by the true student and not to be classed with mere narratives of personal travel, or miscellaneous collections of oriental illustrations of Bible truths. Dr. Trumbull both knows the literature and history of the subjects which he has vivified by his personal experiences in the east. The book can be had of the S. S. Times Co., Philadelphia, for \$1.50 net.

### Federal and State Constitutions of the United States.

This volume by F. J. Stimson, professor of comparative legislation, Harvard University, is one of the most important recent publications on citizenship, government and political economy, and in this day of muddy thinking, when every vagary known to man is seeking its converts, and when many of our people are being led astray by those who wilfully pander to the prejudices of the masses, it is well to sit down and read after one who writes calmly and with knowledge. This work treats of the laws of the federal and state constitutions with an historical study of their principles, and yet it is no mere dry index, but deals forcibly with social principles, and gives the broad general principles of legislation which the genius of the Anglo-Saxon peoples has developed, and is indispensable to every student of American politics. In this day and time when our legislatures are doing so many foolish things, it might be well for those who aspire to represent their people to take the trouble to inform themselves on our constitutional history, but we hardly hope there will be a rush for this book, as it requires some thinking to be digested, and yet it is conducive to a clearer popular understanding of the constitutional monuments of liberty.

Stimson's Federal and State Constitutions gives the origin, history and present tendencies of American Constitutions. This is the first work to compare and discuss also the Constitution of all the states, which embody in detail the American ideas of government. The volume is divided into three books: Book I contains the origin and growth of the American Constitution; Book II, constitutional principles as expressed in English Statutes and American Constitutions; Book III, comparative digest of state constitutions. As the author says in his introduction: Constitutional law, like the law of labor and free contract, is in the United States a live science. Both in the states and in the nation it has had its most active discussion recently. The great and cardinal principles, of the right of the individual, both to property and even to personal liberty, as against the will of a majority or an organized minority

## New Books

having the ears of the executive and the legislative branches of government have got to be resettled. The great political question of the social and jurisdictional (not political) relation of the states to the federal government, the right of the states to their own customary law and their own police power has once more to be fought over. Published by the Boston Book Co., 83-91 Francis street, Fenway, Boston, Mass. In one volume, cloth binding, \$3.50 net.

### The Ancestry of Our English Bible.

This book written by Ira Maurice Price, Ph. D., professor of the Semitic languages and literature in the University of Chicago, who, by the way, is a Baptist whose work in connection with the B. Y. P. U., has endeared him to a host of friends throughout the country, is an account of manuscripts, texts and versions of the Bible, treated by a scholar, but in a way to be understood by those who make no pretensions to scholarship, yet appreciate it when put in so understandable a way. The book is well put together, has numerous valuable illustrations, is indexed and printed on substantial paper in readable type. The author well says that "Our English Bible is the descendant of a long line of ancestors. It is the gathering up, the focalization, of the best that is found in all the manuscripts and versions extant. It is the result of the best efforts of about seventy-five of the leading scholars of the last quarter of a century. It is a valuable handbook for any pastor, Sunday school superintendent, teacher or Bible student. It is published by the S. S. Times Co., Philadelphia, at \$1.50 net.

### The Angel.

By Guy Thorne, author of When It Was Dark, etc.

Eminent English clergymen of all denominations were moved to preach on Mr. Thorne's story, "When It Was Dark," which commanded a sale of upward of 200,000 copies in Great Britain alone. In The Angel Mr. Thorne has handled an even more daring theme. It is, in the author's own words, "an attempt to impress upon readers the fact that we are without doubt surrounded in our way through life by unseen presences, unseen intelligences, which guard or attack that real portion of us which is ourselves, the soul." Published by G. W. Dillingham Co., New York, at \$1.50, postpaid.

### LAUREL HILL, FLA.

Our church is in fine condition and will do more for missions the coming season than any previous year. We will work for the Alabama Baptist Church located in Florida, just across the state line, belongs to Florida association.—H. F. Martin.

### No Demand for Bonnets.

A good young woman writes: "I met your agent, Mr. Glass, a little over a year ago and he insisted on me subscribing for your paper. I told him that I couldn't but he insisted and said I could pay for it making bonnets. I tried to get my papa to take it but he wouldn't. Mr. Glass said he was going to send to me at his risk and I am sorry to tell you that I can't pay for it for I haven't any way of making the money. There is no demand for bonnets or any other sewing in this part of the country. Please stop the paper." (Now we hope she enjoyed the paper for the few months she received it and we are downright sorry that the demand for bonnets never materialized.)

We have just closed a nine days' meeting with the Newbern church. Brother William J. Ray assisted the pastor. There was a splendid spirit in the meeting from the first service to its close. The entire town and surrounding country was stirred and greatly revived. There were thirteen professions. Seven united with us. For several months the church was very much discouraged and some seemed to think it was not worth while to attempt anything. But now I feel we will have a good Sunday school, as we have reorganized it, and church work will be easier. I will serve them in connection with my Hopewell and Uniontown work, giving them two night appointments, and perhaps the 11 a. m. hour on fifth Sundays. Brother Ray preaches strong gospel sermons and is fearless in exposing the misdeeds of the people. Any pastor who has what is usually termed "a dead church" would do well to engage him for a ten days or two weeks' meeting.

We pray God's blessings on His faithful servant. I am yours fraternally, J. E. Barnes.

I have resigned my work at Palmetto Street church, and will move to Atmore the first of the year. Will preach at Flomaton and Atmore. No reason why I should leave this church, but that I am not physically able to do the work as it should be done. While I am growing stronger every day, I am afraid to remain in Mobile another year. I think that I have never regretted to leave a work as I do this. But I am thankful that I leave the church in a united condition, and ready to co-operate heartily with the man whom the Lord will send to be their pastor. After January 1st send my Alabama Baptist to Atmore, Ala. Your brother.—J. W. Sandlin.

At the Fifth Avenue church, N. Y., Dr. Aked gave in the morning an instructive and eloquent discourse on John Milton, in which he pointed out the far-reaching influence which his character and powerful words have exerted in the promotion of religious and political liberty and freedom of speech and the press, a service to mankind which has found its fullest fruition here in America.—Ex.

### Howard College Endowment Fund.

The third coupon on nearly all of the bonds given to the Howard College endowment fund fall due on December 1. Many of the subscribers seem to have overlooked the fact as they have not remitted to Wm. A. Davis, treasurer, Anniston, Ala.

### Howard College Endowment Fund:

The third coupon on nearly all of the bonds given to the Howard College Endowment Fund falls due on December 1st. Many of the subscribers seem to have overlooked the fact, as they have not remitted to William A. Davis, Treasurer, Anniston, Ala.

You are giving us a splendid paper and it is with great pleasure that we look for its weekly visits. Our prayer is that you may live long to do much good in God's kingdom. Your sister in Christ, Miss Laura Bishop. (She sent \$6.00 for herself and others.)

Dear Brother—Inclosed find my check for \$3 to pay for your paper to 1910. I am sure many neglect the editor, as I have done, without intention. I trust many may do likewise before the close of 1909. Yours truly, John A. Thomason.



