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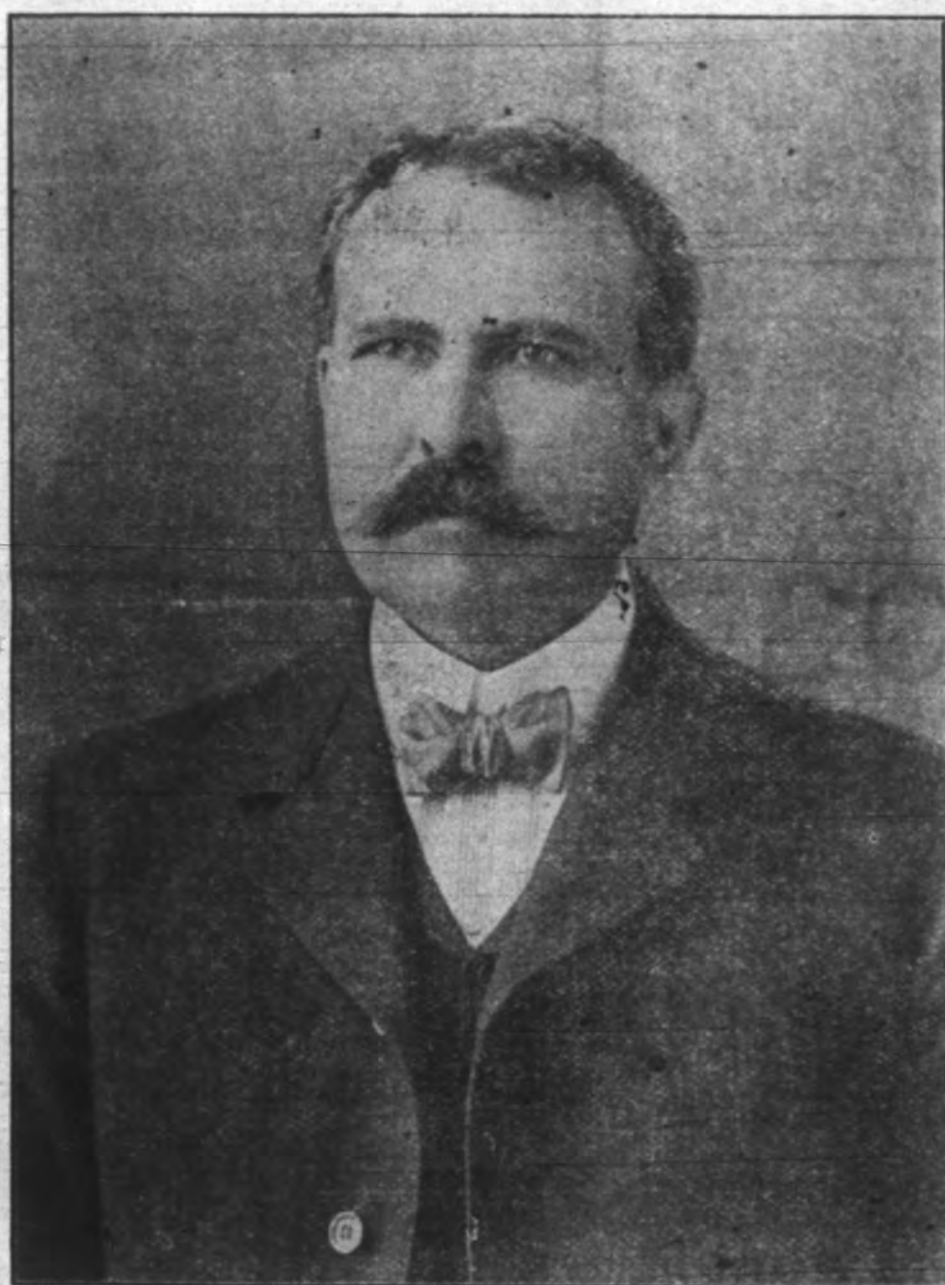
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BIRMINGHAM, ALA., DECEMBER 9, 1903

NO. 48



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RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 18, 1895).

## OUR EDITORIAL STAFF.

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## Paragraphs About People in The Public Eye.

Rev. M. P. Hunt, formerly editor of the Baptist Argus, but for several years a pastor in St. Joseph, Mo., has resigned that he may become General Secretary of the Boards of the Southern Baptist Convention for the district west of the Mississippi river, including the States of Missouri, Arkansas, Louisiana, Texas and Oklahoma, Indian Territory, New Mexico and Arizona.

The Journal and Messenger says: Mr. Leslie Sanders, "sixteen years old," known as "The Boy Preacher," wishes to announce that he will be in Kentucky, after Jan. 1st next, and will be open for engagements in that State. Any pastors or others wishing to engage his services will write him at 1326 N. Franklin street, Litchfield, Ill. Our conviction is that he would be doing better work in a good school.

Rev. H. T. Crumpton preached his last sermon to the Ashland Baptist Church last Sunday night. We regret to lose Brother Crumpton; he is a most excellent preacher; his sermons are interesting to all. He has a wonderful command of language; and he never seems to be at a loss for a word. He has been called to the church at Union Town, Ala. We wish him great success in his new field of labor.—The Standard

The Baptist Advance says: Forty-seven years a missionary in China! Forty-seven years a preacher, a sufferer, a worker for Christ in a land of darkness. What a hardship yet what a privilege! Such has been the experience of Dr. R. H. Graves, to whom we had the pleasure of listening at the convention. He is now bowed with the weight of years. He has traveled so near to the sunset of life that his face has caught much of the light and glory of the better country.

Dr. Kerr Boyce Tupper is expecting to publish a book entitled "Notable Johns of Christian History," containing the series of lectures delivered in Denver, in 1892, while pastor of the First Church there, and repeated in Philadelphia in 1900. The titles of these lectures are: "John the Reformer," "John the Apostle," "John Chrysostom," "John Wycliffe," "John Huss," "John Knox," "John Calvin," "John Milton," "John Robinson," "John Eliot," "John Bunyan," "John Wesley," "John Newton," "John Howard," and "John Paton."

Surely the entire brotherhood of Southern educators would gladly call on President Poteat of Furman University, in a body and welcome him to its fellowship. As there are natural difficulties in the way of a concerted movement for this purpose, we venture

to represent all parties involved in extending a heartfelt greeting to the incoming co-laborer, and bid him be the greatest of all by being the best servant of all. Dr. Poteat is a gentleman, full of the best scholastic taste and life, free from quirks and twists, cosmopolitan in scope and view, in harmony with his brethren and friendly to every movement for the glory of God.—Dr. Hatchcr, in Baptist Argus.

The German Emperor has had an operation performed on his throat. The doctors declare there was nothing cancerous in the growth removed from the throat, but so they declared when the first operation was performed on his father's throat. His father and mother and his grandmother, the Empress Augusta, all died of cancer, and his aunt has one. There is little wonder then that the bulletin of the doctors does not command general belief. The operation was successful in removing the growth, the pain and inflammation insignificant. He was unable to be present at the opening of the Reichstag recently. We were present at the funeral of both his grand-father and father.

Dr. J. J. Taylor, recently elected to the presidency of Georgetown College, was elected to that position ten years ago, but declined, on account of his youth and lack of experience. It is not often that we find such honors refused. But it shows the innate modesty and greatness of the man.—The Baptist Herald. Dr. Taylor has evidently entered upon a career of great, if not unsurpassed usefulness. His connection with the Georgetown College, as president, has been worth to it, in actual cash, at least \$1,000 per week.—S. C. Baptist.

Dr. Taylor's friends in Alabama will rejoice at his great success.

Dr. Geo. B. Foster, the anti-Trinitarian professor in the Divinity School of the University of Chicago, writes a characteristic letter to the Canadian Baptist about his denial of the deity of Christ. In that letter he says "that the real problem in this connection is not the deity of Christ so much as the deity of God, if I may so state it." That looks as if the Professor were an atheist, but he goes on to say: "Our theoretical conception of God is modified by the thought of Evolution and of Divine Immanence—conceptions not to be uncritically accepted. I grant you, yet for substance true." This looks as though the Professor were a pantheist, but we consider his thinking too hazy for him to be really anything.—Western Recorder.

Dr. Noah K. Davis, Professor of Moral Philosophy, in the University of

Virginia, has written the life of Christ with the title "The Story of the Nazarene." Dr. Davis is not a preacher, but has been delivering lectures during a quarter of a century, Sunday afternoons, to the students of the University of Virginia on the life of Christ, and has now condensed his observations into a book. Dr. Davis is a ripe scholar who has devoted his life to teaching. He was born in Alabama, educated at Mercer University, and after his graduation spent several years of study in Philadelphia. He has taught Moral Philosophy over thirty years during which time he has written several books on Logic, Ethics, etc. His new book will, no doubt, be valuable to Bible studies.—The Herald.

It is announced that Rev. B. Fay Mills, the evangelist who went wild, religiously, a few years ago, has repented, and now wants to come back again into the fold of orthodoxy; and there is no objection to his coming. But he wants to be taken back as a minister of the Gospel, reckoned in good standing and given a place similar to that he occupied before he went astray. He is an unsafe man. His usefulness as a minister of the Gospel has been greatly impaired, and he ought not to be taken back to the work of an evangelist. The difference between a layman's position and that of a minister of the Gospel is very great. The one is in the position of a learner, the other in that of a teacher. The person who teaches should himself first be taught. And he must be so taught that he will not be found teaching one thing today, and another thing to-morrow. True, there is a demand for good and true ministers of the Gospel; but there is no demand for any others. It is desirable to know that Mr. Mills has passed through a great change, not only in his thinking, but in his personal soul experiences, before he can be trusted again. His work as an evangelist was very pretentious and superficial. Is there any reason for believing that he will do any better work if received back again? If not, we do not want him.—Journal and Messenger.

Stripped of all power and prestige, strictly as men, Balfour will follow Chamberlain as sure as the small man will put the big man at the apex of the wedge in a street fight. Balfour cannot help seeing many sides. Chamberlain sees his own and fights for it unremittingly. "There are two papers in London, to my idea," he once said. "I like the 'Daily Telegraph' because it is always with us, without qualification or reservation. I like the 'Westminster Gazette' because it is always against us, without qualification or reservation."

At sixty-eight, then, Chamberlain sacrifices ease and assured position, which he has the wealth to maintain, in order to invite the abuse of a large part of his country, to risk his whole political reputation in a fight where victory will take all his strength and failure will close his career. One of the young men who is working for him heart and soul said this: "I know that he has been unscrupulous; I think that he is rather coarse, and I confess that I do not like him personally. But he is the one strong man in England. He is not afraid. I believe that he is right. I believe that he will win if he lives long enough. And if it were possible, I would gladly give up thirty years of my own life in order to give him ten years of vigor for this campaign." It is not magnetism which holds this follower as it held Blaine's in the Cincinnati Convention; it is the force of the gladiator.—Frederick Palmer, in Collier's Weekly

James Smithson, Englishman, who founded the Smithsonian Institute in Washington, died in Genoa in 1829, and was buried there. The cemetery wherein his bones lie has been abandoned, and the land is to be used as a stone-quarry. All the bodies in it are to be removed. The Regents of the Smithsonian propose that James Smithson's remains shall be brought to this country and reinterred in the grounds of the institution which is so noble a monument to its founder. James Smithson was the illegitimate son of Hugh Smithson, who became Duke of Northumberland. From the family of his mother, a well-born woman, he inherited a fortune. He became a noted scientist with a strong political preference for republican institutions. He never married, and when he died left nearly all his estate "to the United States of America to found at Washington, under the name of the Smithsonian Institute, an establishment for the increase and diffusion of knowledge among men." The money, £104,960, was sent to the United States in 1835, and the institution was established by Congress in 1846. Smithson once wrote: "The best blood of England flows in my veins. On my father's side I am a Northumberland, on my mother's I am related to kings; but this avails me not. My name shall live in the memory of man when the titles of the North-umberlands and the Percys are extinct and forgotten." He hitched his wagon to the right star, and his forecast is well on the way towards fulfillment. His bones should come to Washington. Mr. Alexander Graham Bell, one of the Regents of the Smithsonian, strongly advocates bringing them over-seas, and has offered to pay the expenses of removal.—Harper's Weekly.

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

Mrs. George M. Morrow has returned from the East and has taken charge of the treasurer's books again. The Central Committee is delighted to have her back. Send all money to her. Our assistant treasurer did fine work and we all feel so grateful for her painstaking care.

DYING IN CHINA WITHOUT GOD

"O church of the living God,  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
It is naught that one of every four  
Of all the human race  
Should in China die, not having heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful  
sound,  
The voice of thy brother's blood—  
A million a month in China  
Are dying without God!

Go! for the Savior sends thee,  
To call from the distant East  
The idolaters for whom he died  
To His heavenly marriage feast.  
The gospel that thou bearest  
The power of God shall prove,  
To triumph o'er the souls of men  
By the omnipotence of love.  
And remember, while thou lingerest,  
The voice of thy brother's blood.  
A million a month in China  
Are dying without God!

AT WHOSE DOOR LIETH THE SIN?

Mr. Wolf, a missionary from Foo Chow tells a very sad story about a Chinaman, who one day a number of years ago, knocked at his study door. He was asked what he wanted. In earnest tones, he said: "I have come from such a place (naming it), and I want you to send some one to my village to teach us about Christ." The missionary was unable to grant his request. Again he entreated, but sad as it was, he had to send him away with "No" for his answer. In two weeks more he came back with three other men, and renewed his petition. His earnestness and perseverance touched the heart of the good missionary, and he discussed the matter with his colleagues, but they saw no way to grant his petition. At the end of three weeks, the man came the third time, with four or five others, and again begged for a Christian teacher, and again received the reply: "We cannot send you one, but we advise you to go home and pray together." The disappointed man gave up in despair and three days later, tidings came that he had put an end to his life because the missionaries could send no teacher to guide him and his people to Christ.

THE RELIGIOUS DIVISION OF CHINESE.

It is generally stated that there are three religions in China, viz: Confucianism, Buddhism and Taoism. But though they often patronize both the Buddhist and Taoist priests and temples, the people are largely professed followers of Confucius. Probably over a million are members of secret sects.

The number of Mahommedans in China is set down by good authorities as about 30,000,000. Of known Jews there are 400. Roman Catholic adherents number about 1,000,000. In connection with Protestant missionary work, there are some 160,000 native Christians.

Thus to sum up, China is the most populous nation of the world, containing a population at least five times that of the United States, sixty times that of Canada, and one that is equal to the combined populations of the three continents of North America, South America and Africa.—"The Chinaman and his Country."

"SAVING THE SUN."

I saw a proclamation in one of the public places of this city, to the effect that on the 1st of the 10th moon there will be an eclipse of the sun. All classes, scholars, tradesmen, soldiers, officials, etc., are therefore commanded to unite in "saving the sun." The idea is that a voracious animal in the sky has swallowed the sun, and all must combine in making the greatest possible noise, frighten the beast, and thus get him to vomit the sun, that China may not be deprived of its light and heat. In talking the matter over with a Christian teacher, he assured me that from the emperor down to the lowest subject this was believed. On the day named temples will be sounding with the chanting of priests and beating of tom-toms; officials will set off crackers and bombs, while the poorer people will beat tins, blow horns, and make all manner of noise to "save the sun."—"China's Millions."

THE NEED OF MEDICAL MISSIONS.

A man came to a mission in Honan, China, who had been ill for a long time with chronic dyspepsia. The medical missionary tried to find out something about his history, and he found he had been eating stone for nearly two years. When asked how much he had eaten, he said, "About half a millstone," or sixty pounds of stone. He had been advised by a native doctor to eat it, so he ground it up in a mortar, and used to eat half a cupful every morning, but he was none the better! When he was advised to eat cinnamon bark as a cure, and he ate forty pounds. The missionary says, "You can imagine the condition of that man's stomach." I am afraid we cannot. The missionary doctor gave him 5 or 10 grains of subnitrate of bismuth three times a day, put him on a simple diet, and his recovery was marvelous. Before this man returned to his home he bought a New Testament, and used to read it day and night; he became intensely interested in the gospel. The day was not long enough for him, so he would visit the Christian doctor at night and ask him questions. "I am glad I ever was sick." "Why?" asked the doctor. "O, if I had never been sick I should never have known the gospel of this precious book." When he returned home he was so enthusiastic a Christian that he was in danger of driving away the customers from his store, so faithfully did he preach Jesus to them.—Illustrated Missionary News.

THE BIBLE IN DEMAND IN CHINA.

An edict promulgated in China that sons of Manchus and Mongols should be sent out of the country for foreign study, has led to an extraordinary demand for the Word of God. Rev. J. R. Hykes, the agent of the American Bible Society, states: "One government college has applied for a grant for fifty Bibles for the use of its students. One of the signs of the times is a remarkable movement to make a re-translation of the Bible with the view of putting it into what they consider a more worthy literary form. This work is now in progress with imperial sanction. It is hoped to acquaint the official class with the Bible and remove prejudice against it, and thereby against Christianity.—Missionary Review.

CHILDREN'S FUNERALS IN PEKING.

A writer in "Woman's Work for Woman," quotes this from Mr. Holcomb: "If you lived in Peking you would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

WHAT A MEDICAL MISSION DID.

Here is one illustration of what is accomplished by sending medical missionaries. A wealthy and influential man at Swatow became interested in the medical missionaries labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave \$2,000 to start a women's hospital. Next he came to see the advantages of a Western education, and offered the missionaries \$10,000 to start a Chinese school where Western learning could be obtained. His last step was to destroy his idols and apply for Christian baptism.—Missionary Review.

A CHINAMAN ADORING THE GOSPEL.

I found in Singapore a Chinese Christian who has made a sacrifice for Christianity which exceeds anything I have yet met. He was converted some years ago and suffered much trial and persecution, but he secured an education and went as shipping clerk in a European firm. By his industry he has laid by enough to support himself and family. Goh Cheng Lim, offered his services to the mission with the understanding that he would support himself upon the interest of the money he earned. He resigned a salary of \$80 (Mexican) a month, and without salary has

given himself to the work of the Lord and received an appointment as a worker in the Malaysia Conference.—Bishop Warne.

FROM THE HAKKA COUNTRY.

"The recent events in Kayin, among the Hakkas of Southeastern China," writes Rev. S. B. Warburton, "illustrate in a forceful way the interest in Western learning, which is universal throughout China. One of these is the opening of a free public reading room in a portion of the Confucian Temple, where dailies can be seen from Swatow, Hong Kong, Shanghai and Japan; also other periodicals in Chinese, and a few books. The room is a city institution, being supported by the wharfage rates. There are many who are regular patrons of the place, and keep well informed regarding leading events throughout the world.

A recent visit of the missionary brought a flood of questions from the Chinese present regarding such matters as the Venezuelan trouble, the Panama Canal, etc. The other event is the completion of a hospital by a native society organized for the purpose, where it is proposed to have two resident physicians, with other helpers. Doctor Wittenberg of the Basle Mission in Kayin, has been asked to give two forenoons a week for the treatment of eye and surgical cases. The project is entirely a native one.—Selected.

WHAT ONE CHINESE WOMAN LEARNED IN AMERICA.

Madame Wu, wife of the Chinese minister, went back with unbound feet. Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet:

"My feet are quite big now. But I do not care, for I am not in sympathy with the little-foot practice in my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life."

She also said: "There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations; and I hope it will not be long before they will be given a reasonable amount of freedom."—Missionary Review.

We want you to pay up and renew; but if you won't do this, then pay up and quit, rather than to continue to read the paper at our expense, unless you care enough to write and tell us the reason why you can't pay, as we are always willing to indulge those who have been unfortunate but who expect to make an honest effort to pay when able. We are merely hitting at those who let their paper run on for several years and when we try to collect say that they only subscribed for a year and thought we were just sending the paper free.

Are you puzzled to know what to give your friend for a Christmas gift? If so, let us suggest that you send the Alabama Baptist. If you will send in \$2 for your renewal you can add just \$1 more and we will send the paper both to you, and any one you care to name for one year.



## Our Mail-Bag

(We are receiving many kind letters. It makes us want to do our very best to make the paper all it should be. Sometimes we get letters pointing out faults and we do our best to correct them, and occasionally we get communications written without any desire to help us, but more to embarrass or make us feel bad. We appreciate the letters of those who honestly differ with us and seek to show how the paper can be improved and we try to forget the ones merely intended to wound and we prize the sympathetic ones. Oh, how an editor lays to his bosom the letter which comes with a prayer and a blessing. Write to us words of sympathy, criticism or blame so they be honest and intended for our good, the good of the paper and His glory.)

Rev. H. W. Roberts writes: There is a marked improvement in the paper of which I am proud. May the Holy Spirit guide you in all your work.

Bro. G. G. Lawrence writes: May heaven's richest blessings attend you in your efforts to give the Baptists of Alabama a clean and good paper.

Bro. M. W. Wyatt writes: I am proud of our State paper and treasure each weekly visit as I would that of a friend, who comes with words of comfort and cheer.

Dr. John R. Sampey writes: I am planning, after a few weeks, to send you an occasional article. Congratulations on the success you are achieving as an editor.

WANTED—To exchange minutes with the clerks of the various Associations in Alabama or other States. J. E. Creel, Clark Cullman Baptist Association, Hanceville, Ala.

Rev. J. R. Wells writes: Words cannot express my appreciation of our paper, and of your zealous efforts to give us one of the best papers. You are succeeding if not in finances. Will try to send some subscribers soon.

Bro. G. E. Burnett writes: Bro. J. P. Hunter of Lafayette, has resigned the major portion of his country churches, and expects to resign the others, and if any church is in need of a good pastor and preacher, it would be well to write to him.

Rev. A. E. Burns writes: I preached my "farewell sermon" at Sylacauga yesterday and will move with my family to Blocton this week. I hereby pledge myself to make a house-to-house canvass for our paper as soon as I get settled on my new field.

Rev. J. Bunyan Kilpatrick writes: I've taken the paper continuously and unbrokenly since its first issue from Marion, and think of it in no other way but to take and read it to my last day of life. Considering it good preaching, I work for it everywhere. God bless you and it.

Bro. W. R. Hightower writes: "I en-

joy the paper very much although I have been a reader of it for a very short time. I have learned to love it. I have gathered many good impressions from its pages already. I trust you may be permitted to continue in the good work and may the Lord bless you in so doing."

Bro. C. M. Carter writes: "I received my paper this week and was glad to see it and read it under the same old name 'The Alabama Baptist.' I have been used to the old name and when you changed it to the Southern and Alabama Baptist I didn't know how to call it. I am glad you have changed it. My family is always glad to get to read it."

Rev. J. F. Savell writes from Rochester, N. Y.: The congregations have been good from the beginning, but have increased some. The church is composed of godly people who like the old time religion. I have met several friends whom I knew when I lived here before as a student in the university. Success to Alabama, the paper and yourself.

A good sister writes: "May God bless you, my young brother, in giving us a paper that we are justly proud of. I call mine my 'Baptist Album.' I live too far from my church to hear preaching often, but the weekly visits of my Baptist cheers my heart and with my Bible to guide me I have nothing to fear though surrounded with Universalists, Christian Science, Primitives, etc."

Rev. John D. Hillyer writes: How I should rejoice at the privilege of visiting Birmingham. My work there thirty-two years ago, with nobody backing me, making my own living, doing my own cooking and getting the incoming Baptists together into the First Baptist Church was a romance. I left Birmingham just thirty-one years ago this November and have never been back since.

"An anxious enquirer" writes: Really the price is nothing in comparison to the value of the paper. I simply would not be without it. I feel the deepest interest in all educational work and hence enjoyed so much the accounts you give of our different institutions of learning and the progress our beloved Baptist are making along all other lines, perhaps you may remember me as "an anxious enquirer" of a year ago, let me tell you that I am so happy to say that I am now a satisfied believer. Yes, the chief desire of my heart for thirty years has been gratified in my becoming a member of the Baptist Church and receiving baptism at the hands of our much loved pastor. I pray that "Our Father's" richest blessing may attend your efforts until your paper shall surpass your own expectations.

If you haven't been taking the Alabama Baptist begin now. It will be a blessing in your home for we expect to have something in it each week for all in the family.

## Birmingham Notes.

Pastor Percy C. Barkley filled his regular appointment at both services at Brighton.

At Avondale, pastor and people enjoyed a good day, all the services being up to the mark.

Pastor O'Hara filled his pulpit morning and evening at Wylam, and preached two good sermons.

Dr. J. L. Thompson was with his people at Bessemer Sunday after spending ten days in a delightful meeting in Montgomery.

At Park Ave. Church, Pastor E. Lee Smith, filled his pulpit morning and evening. They have a good B. Y. P. U. and Sunday school. One addition.

The Alabama Baptist is going to be well worth reading during 1904, as some of the best writers in the denomination will help to make its pages readable.

Dr. Shelburne preached at Ruhama, his morning topic was "The sanity of the believer," and the evening "A divided heart." Had one addition by letter.

Rev. J. G. Murphy has been called to Green Springs, and they are in love with their new pastor. He is the kind of man to love and that is the way to get the best that is in a man.

Rev. W. L. Henson was called to take charge at Powderly. This consecrated young brother will do them a good work. Now let every one rally to him and he will surprise them.

The Woodlawn pastor, Dr. W. M. Blackwelder, preached at both hours. The morning theme being "Self-denial," and in the evening it was "Christ and Him Crucified." Full congregations at both services.

Rev. Walter Brown is helping the Brookside folks to get a house of worship, and everything is moving nicely that way. They are much encouraged, and working like beavers, while the Lord is blessing the work.

At the South Side Church the pastor, Dr. Davidson, preached in the morning on "Morning without Sunset," Rev. xxi, 25, and in the evening "God's and man's giving," Jno. xvii, 27. Two members were received by letter this week and five last week.

The Baptist Ministers' Conference through the courtesy of Secretary Gibson, will meet hereafter regularly in the rooms of the Commercial Club over the First National Bank, corner of First avenue and 20th street. This is a central point and the rooms are all that could be desired.

The Fountain Heights Church are hard at work in their efforts to lift a debt, and everybody is at work with enthusiasm, and without any Christmas Tree as an enticement, the Sunday school grows steadily. The B. Y. P. U. have a fine entertainment on hand for Friday evening, Dec. 11—and extend a broad welcome.

There will be a meeting of the ministers and deacons of the Baptist

## Come to School

To the leading and representative business college of the South. Let us give you a good, sound, practical training in bookkeeping and stenography—an education that will be a help to you through life. We pay your railroad fare. We will send you a catalogue if you mention this paper.

Positions guaranteed to our graduates.

**Birmingham Business College**  
WILLARD J. WHEELER, President.  
POTTER BLDG. BIRMINGHAM, ALA.

Churches of the Birmingham Association at the Commercial Club rooms, corner First avenue and 20th street, on Monday, the 14th, at 7:30 p. m., instead of at South Side Baptist Church on the 10th at 7:20 p. m. Let the brethren make a note of this change.

The Interdenominational Pastor's Union met this week in the First Methodist Church. The subject discussed was the attitude of organized labor and the church. Dr. Reed, of Ensley, opened with a good clear cut statement of facts as they are with some good advice. Dr. Foster followed with some of the difficulties in the way without showing the way out. Dr. Shelburne spoke to the subject briefly and was followed by Dr. Dickinson, who, after amusingly referring to the other talks, gave some ideas that put all a-thinking, and if time had allowed would have prolonged the whole discussion. It is a live topic and should be gone into deeper. It is vital to the church, the cause of Christ, and the individual who belongs to organized labor.

Our agents say that a number tell them they will subscribe for the paper after the first of January if they have any money left when their Christmas shopping is over, but we want to suggest that it might be well to look on the Alabama Baptist as a Christmas treat for all the family, which will last not for a week but come weekly during the entire year. In thinking of what you will spend Christmas be sure to include the price of the paper.

## A Business College of Reputation.

**The Southern Shorthand and Business University, Atlanta, Ga., Moves Into an Elegant Home.**

The oldest, largest, and best Business College in the South, the Southern Shorthand and Business University, of Atlanta, Georgia, is now moving into a new and elegant home on the Viaduct which is right in the very heart of Atlanta, and its Mid-winter Sessions will open there on December 30th.

This College ranks second to none in the United States in points of completeness and thoroughness of curriculum, and accoutrement of quarters. It has the largest patronage in the South, annually enrolling over 500 students.

It places its graduates in positions receiving from fifty to sixty applications monthly from business men for bookkeepers and stenographers.

Write for Catalogue. Address A. C. Briscoe, Prest., or L. W. Arnold, Vice-president, Atlanta, Ga.

Have you included the Alabama Baptist among the Christmas presents that you expect to give? If not be sure and make provision for it. It costs less than five cents a week and often one article is worth the price of the paper.

## CORRESPONDENCE

## Men Seen in Washington.

VIII

The leading figure in education during the larger part of my life in Washington was Dr. James Clark Welling, president of the Columbian University. A man of very great culture, a profound student, especially in ethnology and history, a writer of force, he easily led in the literary circles of the national capital. As president of the Columbian University, he did much to develop the law department of that institution, among the faculty of which were Justices Strong, Harlan, and Brewer of the U. S. Supreme Court.

Dr. Welling was a Baptist, a member for some time of a small church in the northern part of the city, later of Dr. Stakely's church, the First. Mention of a leading educator leads naturally to the subject of education in Washington. There is perhaps no city on our continent where the opportunities for a general education are so marked. In addition to the schools and colleges there—of which more will be said later on—the observing man will find in the government institutions excellent opportunities for the acquisition of knowledge. First among these is the Congress of the United States. Here students will see the practical work of law-making; there is the arena in which some of the greatest men in our land contend for principles and practices of government; there the great questions of our time connected with national affairs are discussed; there in time of peace, our national history is made. There the student may observe the process of bill-making until a bill becomes a law. From the moment that it is introduced, we will say, in the House, discussed there and voted upon, until it is passed by the Senate, and signed by the President, the observer may note its progress and end. The student of political history will find in Congress the finest school for the study of his subject to be found on earth. No fear of an autocrat, as is the case in the German Reichstag, no reverence for an established monarchy, as is seen in the British Parliament, in one branch of which, the House of Lords, the very existence of that order is linked with the preservation of monarchical government, no apprehension of wounding a feeble sovereignty, as is found in the Spanish Cortes, and of inaugurating, perhaps, a war for the succession of the Carlist dynasty, can bind or limit full, free discussion of measures and criticism of the president of the United States. Even the fairest, and most conservative men, like our own great Morgan, discuss with sharpness and pungency the acts of the president, and the nation thus sees clearly the true position of its ruler, undimmed by the fogs and clouds of sycophancy and time-serving servility.

The student of politics and law-making will find in the House of Representatives the rule of partisan legislation and party spirit far more distinctly marked than the Senate. In the latter, while of course the party in power has its way, discussion is free and unlimited; and there the merits of great questions are set forth with deliberation and dignity.

In the same building the student will find another department in this great national school, one of transcendent im-

portance, the Supreme Court of the United States, in which the laws made by Congress are interpreted and enforced, and from whose decisions there is no appeal. That court is the most important and the weightiest judicial body in the world. No legislature sits above its judgment; no ruler can alter its decrees. There the observer may see the finality in law, the ultimate in legal process. The sovereign states must yield to its edict; the whole country must bow to its dicta. There Marshall and Taney sat as chief justices; there the most eminent jurists of America have pronounced final judgment. There the rights of States were decided as inviolable, and state sovereignty received anew the sanction of supreme decree. The man who sits upon that bench must abandon forever the habit of the politician and the expression of the partisan, if he would be true to the traditions and practices of that greatest court.

No other city on our continent can furnish to the student such studies in law-making and law-interpretation as Washington, as has already been intimated; and with his observation will come a reverence for republican government which no study of books or reading of state papers can ever impart. Above the fierce wrangles of politicians, above the contentions of partisans, he will see clearly defined (to quote the words of the Romans of old) the purpose "that the Republic shall receive no detriment."

A. P. Montague.

## Standing by Howard College.

Many claims are being made upon our churches by different denominational enterprises but we must stand by Howard College if we expect our denomination to be influential in the State. After all there are not so many denominational enterprises in Alabama as in some other states. Virginia has a Sunday School and Bible Board and a Ministers' Relief Fund that the churches are expected to contribute to annually in addition to the objects that we are called upon in this State to contribute to. I believe with all my heart in the denominational college, but we cannot have a denominational college without the support of the denomination. It is impossible to estimate the influence of a denominational college in a state.

Howard College has been struggling for a long time to win its way into the confidence and affection of the Baptists of the State. Its removal years ago may have been unfortunate: the efforts made to bring about the removal may have been still more unfortunate, but these are things of ancient history. We should turn our backs upon all differences of opinion as to past management and methods and rally heartily to the support of those who are now managing the institution. Dr. Montague has shown himself to be in every way worthy of the confidence reposed in him by the brethren when he was elected president. I think his success has been simply phenomenal. The grounds of the college have been greatly improved, a splendid dormitory has been erected and there are now twenty-five more students present than were matriculated during the whole of last session and forty-five more than the year before.

When we remember that this is Dr. Montague's second year as president of the college this showing is wonderful. Shall we be satisfied with what has been done? A thousand times, no!

How can we help the college? Talk about it in a hopeful, confident way, induce all the young men possible to enter as students and give of our means, as the Lord may prosper us, to its support. Giving to Christian education is giving to the cause of the Lord. No college for men can be supported by fees from the students. There must be an endowment if the college is expected to do first class work and be recognized as an institution of standing among educated men. Howard College has no endowment and is hampered by this fact though it received last year what was an equivalent to an endowment—contributions from many of our churches. The Alabama Baptist State Convention has asked the churches to contribute six thousand dollars this year to Christian education. Will the request of the Convention be complied with? That will depend largely on the interest manifested by the pastors. Brethren, let us raise this amount year after year until we have secured an endowment. The college needs it and our cause needs the college.

W. J. E. Cox.

## A Temperance Prayer Meeting.

A company of Christians assembled in a church to offer petitions to God relating to the direful curse of intemperance. One of their number arose and made the following remarks and queries: "We have assembled ourselves together to offer petitions to our God relating to the curse of intemperance. As conscientious and intelligent followers of Christ, it becomes us to determine conscientiously and intelligently as to the nature and character of our petitions. The licensing and attempted regulation of the sale of intoxicants is a direful curse, and the places of sale may be defined as traps to catch and destroy the physical and spiritual man. This community is cursed with such traps. Shall we pray God to remove them from our midst? This government is a government of the people. The laws upon the statute books, both state and municipal, are of the people's making. Among these laws are found those licensing and attempting to regulate the sale of intoxicants. The people, therefore, have licensed these traps in this community. We who are assembled here in the house of God are the people or a part of them. We licensed these traps. Can we consistently ask God to remove these traps of our licensing? I do not need to answer this question. It is self-evident.

Some of us have sons, and we know they are in danger of being ensnared. Shall we ask God to keep our boys out of these snares of our own setting?

We see our neighbors' sons being entrapped. Shall we ask God to save these sons of our neighbors from these traps of our own making? What shall our petitions to our God be on this occasion? I have a confession to make. At our last city election, some of our citizens offered for councilmen who said that they were prohibitionists and they still claim to be. I believed them to be good men and prohibitionists and voted for them. They were elected and licensed the traps now existing in our community and tonight I cannot consistently offer any one of the three petitions mentioned above. It seems to

me that I can only humble myself before God and seek His pardon for my great sin and never repeat it. Some one says, "this means prohibition." It does. But, "prohibition does not prohibit." Correct. It does not. But under prohibition, if we have done our duty, set no traps, made laws to punish trap setters and elected officers to enforce these laws, we can with consistency offer any one of the above named petitions. The history of prohibition has been, that we, the people, have fallen short of a full discharge of our duty. We elect prohibition and laws to punish violators, and fail to elect officers to enforce the laws, and then cry, "prohibition does not prohibit," nor can we offer either of the above mentioned petitions, because our prohibition and laws are void, for want of enforcement, because the means of enforcement are wanting, and wanting through our own act. Brethren, it seems to me that under existing conditions we can only humble ourselves before God and seek His pardon through Jesus Christ our Lord. Let us so pray. Let even one should not see the application of these principles in full, let me say, that this applies with more force to the dispensary than to the saloon. Under the saloon system some citizen gets his consent to set and run such a trap, under the laws of our making, and buys of us, the people, the right to do so. Under the dispensary system we, the people, set our own trap and hire a man to run it for us and pocket all the profits. D. P. Goodhue.

## A Call to the Ministry—What It Is and What It Involves.

By C. A. Woodson.

Among other distinguishing phases of belief prevailing among intelligent Baptist ministers, is that of a distinct spiritual call to the work of the ministry. Our Baptist fathers in America, and I suppose to a large extent in other countries, hold firmly to this belief; but there were at times some inconsistency in their practice, and some confusion as to what this call involved when they often farmed six days in the week, and preached on Sunday. This opinion is still held by a large majority of our ministers, and the bulk of our laymen endorse it. It seems to me, however, that quite a number of our ministers have either abandoned such belief, or else their way of living does not correspond with it. Quite a large number of our ministers, including some of our ablest men, have, in part, and sometimes totally abandoned the distinct work of the ministry, and are devoting themselves to teaching, politics, law, medicine, etc.

The writer of this hopes he is not a pessimist or "calamity howler," but it occurs to him that this subject needs ventilation. And, in so doing it may be well for him to define what he thinks is a Divine call to preach the Gospel. A call to the ministry in my opinion comes about as follows:

God, through the influence of His Spirit, exerted on the mind and conscience of the individual man, commencing often early in life, impresses him with the thought or conviction that he ought to preach His Word. Such impression may come more and more rapidly as the person grows older. If he resists, which is often the case, God deepens the impression so that at times under the influence of a good hymn, sermon, or at a baptismal gathering, he is moved to tears at the thought that

he may be neglecting his life's work. If these warnings or impressions are still unheeded, God may, and usually does, place him on a sick bed, or corner him on some other peninsula of his providence, and so heads him off, that he cries out, "Lord I yield," or "Woe is me if I preach not the Gospel," and so he enters the work. This may not be the exact experience of all; but if I understand the subject, I have touched the salient point common to all.

If a man is thus inducted into the ministry, it usually means, I think that God needs him there; and it usually means I also think, that God needs him there until he calls him up higher. Still I am open to conviction, and it may be that one object God has in view in calling some men, is to place them in the President's or Professor's chair in our colleges or seminaries, after they obtain some rich experience as actual preachers of his Gospel. When one enters the ministry through conscientious convictions, such as heretofore described, and is called to the presidency of, or a professorship in, a Christian (I will not say secular) college, or theological seminary, I think it becomes a square question of conscience and duty and involves the honest inquiry, "Can I be of more service to the Master in this place, with teaching as my calling, with an occasional opportunity to preach, than I can be in the regular and undivided work of the ministry?" If he can answer that question in the affirmative—and some can—I think it is right for him to accept. But if God-called ministers leave the ministry to accept such positions in purely secular colleges; if they abandon the work of preaching for that of law, or politics, then they make, I think, a mistake, and would do well to acknowledge that they were not called to the work of the ministry and retire from it in toto.

The political minister is not indigenous on Baptist soil.

One sad phase of the ministerial life, as it exists among us, is that there are some (so-called) ministers in our ranks who do not pose as political preachers, yet stay in the ranks of the regular ministry, sometimes claiming to be quite consecrated to the work, and yet using for personal or selfish ends, nearly all the methods known to the skilled or tricky politician, to secure good pastorates, that they may live lives of ease and comfort. They do not hesitate to go on another pastor's field where the pasture is fresh and green, and criticize him, his work, his methods, etc., telling what great things they would do if charge. They do not hesitate to make advances to the members of the church in person, or through their friends, regardless of the feelings or rights of the pastor, and if they are brought in social contact with the pastor's people even when aiding him in a meeting, and are approached by sore-heads, they lend a "listening ear" to their complaints. They are particularly sweet and gushing to the pastor's membership, and they put their political methods to work, as cunningly and mercilessly as the ward politician.

Now on methods such as these, and on all like them, this deponent has a decided opinion and here it is:

The preacher who is so dead as to what is right, as to take advantage of social or religious contact with a pastor's people, whether he is a permanent or temporary resident of the community, as to deliberately plot in any shape or form, to oust him from the pastorate,

has mistaken his calling, and is better suited for the tricky politician than for the ministry; and this is true, whether the minister does this in person, or thrusts forward some friend(?) to do the unclean work for him. Shame on you man—go where you belong! There are some Christian politicians—would there were more—there are Christian lawyers; but the minister we have described would not be much of an addition even if he should go to their ranks.

If a man is called to preach; if he honestly believes God has called him, why cannot he have faith enough in God to believe he will give him work to do, without his resorting to slum methods to find it? If he does not believe God has called him, and his failure to find work is pretty good evidence, then let him act the gentleman once in his life, and quietly retire from the ministry. He will doubtless find more congenial work elsewhere.—Western Recorder.

Brookneal, Va.

### Good Literature and the Christian Press.

I have read somewhere that the inventor of the art of printing had a dream, just before giving his great conception to the world. In this dream, there was shown to him in vivid outline the long train of evils that would flow upon the world through the invention of the printing press. He saw with prophetic eye the decadent novel, corrupting the imaginations and debasing the characters of thousands; the infidel book or pamphlet, striking down the faith of many a soul and leading countless unstable feet into the dark ways of error and unbelief; the evil book and the trashy, worthless book, going forth in a hundred varied shapes to mislead, to corrupt and to destroy. As the picture passed before him he seemed to feel that if he sent forth into the world such a factor for evil as the printing press might be he would prove himself the enemy of his kind.

Then there passed before him another vision. He saw from that same press the Bible, God's message to mankind, going into all the corners of the earth. He saw good books in the form of history, poem, story, essay and sermon, all of the world touching through this going forth in a stream of gladness to bless the earth. He saw the greatest and rarest souls of medium the hearts of millions of their fellows, and how on the printed page "the precious lifeblood of a master spirit" could be "treasured up on purpose to a life beyond life." With gladness in his heart he proceeded with the task of perfecting and putting into service his invention, and the first book issued from the first printing press was a bible.

The story expresses the fact. The printing press has ever been a mingled curse and blessing to the world. And it is either the one or the other according to the use we make of it. I do not wish to weary your readers with a discussion of the worn subject, "The Power of the Press." I would, however, say a word or two as to the great importance of the right kind of religious literature. The people in this day who do not read are few and far between. It is true that many read nothing but newspapers, or if they read a book, it is generally a trashy novel. Still, they are reading and many who are reading only that which is utterly worthless or positively harmful might readily be

led to read something better. Here is a world of suggestion for those who have the oversight and training of the young.

I believe there are thousands who could look back and see how at different periods certain books have profoundly influenced them for good. I carry with me a vivid memory of the strong impressions made on my mind in childhood by that matchless classic of the blind tinker of Bedford, Bunyan's Pilgrim's Progress. The strongest religious impressions of those early years were made by that book. At a later period another book proved to be a veritable message from above. It was a work by Samuel Smiles, an English author, entitled "Happy Homes and the Hearts that make them," and contained the substance of this author's works on Character, Self-Help, etc., books that are widely read and deserve to be. Still later, Isaac Bickersteth's love poem, "Yesterday, Today, and Forever," brought to me a spiritual and mental refreshing that abides in strength till now. With the exception of the first named, these are not among the world's famous books, yet I have cause to be profoundly thankful for the stimulus they have given me. Among many books that have given pleasure and profit they occupy a place peculiarly their own. Thousands of others could give such testimony to the power of good books.

Side by side with the writer of books in directing thought, shaping character, and influencing conduct, stands the publisher of the newspaper. The denominational paper is a glass, wherein we see mirrored all the phases of religious sentiment and all the forms of Christian activity. It is an indispensable necessity to every Christian who would know what is being done by his fellows in the work of the Master, and who would catch the inspiration that comes from the contact of kindred mind. It is a necessary adjunct to the Christian household for in its pages is that which will turn the thoughts of old and young in right directions. It is one of our best helps in Christian living and one of the surest means of freshening our zeal and earnestness in Christian work.

Denominational self-interest requires that Christian people lend the kind of support to their denominational paper that will make it a complete success. That the Baptists of Alabama or Georgia should have in their midst a strong, aggressive and well-sustained paper is just as much a necessity as that they should have a college for the education of their youth. They cannot have any sort of prestige as a denomination without it. To set forth their principles before the world, to give publicity to their enterprises for the advancement of the kingdom, to furnish a rallying point for all the forces at work, such a paper is more than an invaluable auxiliary—it is an imperative necessity. It should enlist the hearty support of all who wish to see their denomination advance.

A heavy responsibility rests at the door of those who give no attention to the kind of literature that is circulated around them. Many a man is refusing to take his denominational paper while poison is creeping into his home in the form of vile and pernicious books and papers. Give the Christian paper an entrance and a cordial greeting. An old writer has said that "books are the true Elysian fields, where the spirit of the dead converse, couched on flow-

ers; and into these fields a mortal may venture unappalled." A live newspaper, on the other hand, is a field of action, where living men canvass the living issues of the present, and where "enterprises of great pith and moment" are fashioned and brought to completion.

Bryan W. Collier.

Hartwell, Ga.

### Baptist Rally.

The Baptist Rally of the Bessemer Association held at Pleasant Ridge Nov. 28-29th, was a great success. The program was full and ably discussed. Missions, Sunday School Work, Temperance, Ministerial Education and Distinctive Baptist Doctrine claimed most of the time for discussion. Saturday morning Bro. S. O. Y. Ray preached a very helpful sermon, subject, "Why Be Baptized." Saturday evening at 7:30 Bro. P. O. Barkley preached, subject, "The Triumph of the Word." Sunday morning Judge J. P. Stiles gave a very helpful talk on Sunday School Work. At 10:30 a. m., Dr. A. P. Montague delivered a master lecture, subject, "Has the World Grown Better." He began his address by referring to Old Rome and her condition. He mentioned the conditions and progress of the world step by step until the birth of Christ. He then showed that by Christ's coming, and education that the world has and is steadily growing better. He concluded by asking the question: "What part have we today in making the world better?" The words of Dr. Montague seemed to bind the people of the Bessemer Association closer to him and increase their interest in his mission in Alabama.

Bro. A. C. Swindall preached at 11 a. m., subject, "David's Fixedness."

Sunday evening Dr. Montague spoke of our Distinctive Doctrine.

Pastor Loftin was very happy to have the people with him at Pleasant Ridge and entered into the work with his usual enthusiasm.

Brother Mockey from Howard College, helped to make the meeting a great success.

It is expected that the next Fifth Sunday meeting will be held at Brighton Baptist Church.

### Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Sold at drug stores. \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga. A personal trial of Blood Balm is better than a thousand printed testimonials, so write at once.

## THE EDITORIAL PAGE.

**A Vivid Sermon.**

Several months ago we were made chairman of a committee by the Ministers' Alliance of Birmingham to defeat the iniquitous pool selling bill which had been introduced in the Legislature and we were greatly surprised to know the forces back of it were not confined to the gamblers, saloon men, and the toughs, but that many so-called "gentleman drivers," and solid business men, and some calling themselves Christians had joined in with them to debauch the youth of the State. We herewith print a Vivid Sermon with MURDER, Drink and Gambling for a background, taken from the Chicago American, one of William Randolph Hearst's papers, that is making war on these evils. It is surely a sign of an awakening when a great secular daily leads such a crusade. These boy bandits have eight lives charged against them. It is an awful story:

There are sermons that need no preaching. They preach themselves and impress their own moral upon the mind by sheer force of facts. No eloquence, no argument can add anything to them.

Such a sermon is that preached by the murderous gang of lads that have terrorized Chicago, and that now wait for the gallows to end their days.

The mother of one boy says to a representative of this newspaper:

"Tell all boys to beware of dime novels, to keep from drink, to leave cigarettes alone. Tell them to avoid bad company. Those things ruined my son."

This unfortunate woman, mother of nine children, adds this to her advice:

"Tell all the fathers who have growing sons to keep company with them and set them a good example. The lack of a father's counsel was a sad misfortune to my boy.

"He hated his father because of his father's intemperance."

The son hated the father because the father was a drunkard. And because the father was a drunkard the son was born with a brain predisposed to evil. No fine words are needed here to emphasize the truth that the sins of the father are visited upon the children.

Young Marx, the most cynical of the boy bandits, seems to enjoy telling of his crimes and spinning out his criminal philosophy.

"I could make twenty-five dollars a week at my trade," he says. "But I am accustomed to playing the races, and twenty-five dollars a week does not go far at the race track."

He goes on to say that, needing the money for the race track, he decided that the best way to get it was to kill some one and take it.

How does that statement impress the "respectable" gentlemen who insist upon keeping up gambling race tracks—that the profits of theft, of murder and of ruined homes may enrich the bookmakers and ENABLE THE BOOKMAKERS TO PAY BIG SUMS TO THE RACING CLUBS, thus permitting the "gentlemen" to race for fine purses?

Is there any need of a long sermon on the vice of race track gambling, when a young murderer calmly confesses that need of money for the race track made him a murderer?

The dime novel played its part in developing the criminal instincts of these

boys. Fortunately they are in jail now. And the daily newspapers, which destroy the dime novel's influence, tell the cold, hideous truth.

In the newspapers reports there is no romance, no glory for the criminals.

It is told very simply how these boys were led by drink, gambling and cigarettes into crime. How they were caught—as all such are bound to be—and it will be told how they were hanged until dead, when not one of them was past twenty-one.

That will have some effect on others. Let us hope it will add to the force of this newspaper's crusade against whiskey and race track gambling. It will perhaps even stir up other newspapers to talk honestly, disregarding the possibility of losing the advertisements of whiskey sellers or of offending the influential "gentlemen" who for the sake of their "SPORT" are willing to make thieves and criminals of thousands of others.

The American says: "The dime novel played its part in developing the criminal instincts of these boys," and yet many Baptist fathers in Alabama who are amply able to take a religious paper say they can't afford it, seemingly indifferent to the chance to place good reading matter in the hands of their boys. This is a serious question for fathers. It would be a good investment for you to place within reach of your sons some clean pure reading for if you send him to school he will acquire the reading habit and it has to be satisfied like any other habit. Can you blame your boy for reading "dime novels" when you were too stingy to subscribe for your denominational paper?

**A Noteworthy Book.**

In another column will be found a review by Professor H. O. Murfee of a new life of Christ by the distinguished professor of Moral Philosophy in the University of Virginia. The name of Noah K. Davis is known and beloved throughout Alabama, and this work from his scholarly pen will be accorded a warm welcome by our people.

Born in Alabama in 1830, Noah K. Davis entered Mercer University at the age of fourteen, and after graduation studied in Philadelphia. Returning to his native State, he began his educational career as professor in Howard College at Marion. This position he left to accept the presidency of the Judson. A higher call, however, was in store for the young scholar. After a brief period in these two institutions, and as president of Bethel College, Kentucky, he was called in 1873 to the chair of Moral Philosophy in the University of Virginia. For thirty years his scholarship and piety have been the glory of this University. During these thirty years he has published works on Logic, Psychology, and Ethics which are accorded the first rank for original scholarship.

Always a student of the Bible, he has for twenty-five years lectured to a large voluntary attendance of students on Sunday afternoon at the University of Virginia. So great was the influence of these lectures that Dr. Davis was invited to lecture at the Southern Baptist Theological Seminary at Louisville, at the Crozier Seminary in New York, at the University of Chicago, and

in Washington City.

The present volume, "The Story of the Nazarene," embodied the result of a long life spent in search of the truth, of twenty-five years' communion with the life of the Great Teacher. No praise could be too high for the literary art, the profound scholarship, and the spiritual insight of this great work. It should be the daily companion of every young man and woman, and should be in every home.

**Good News from Montgomery.**

The figures to date in connection with the subscription to the building fund of the First Baptist Church are as follows:

Amount as reported by the Committee on Sunday, Nov. 29th, \$40,424.70; subscription made on that day and during the following week, \$2,089; total, \$42,513.70.

Please give these figures just as they are, as they have not been correctly given by the secular papers. And you may say that the subscription is still growing and may reach \$45,000 by Sunday, Dec. 13th.

Charles A. Stakely.

**EDITORIAL PARAGRAPHS.**

Rev. L. J. Bishop is now at Hebron. We pray God's richest blessing on him in his new home.

Rev. R. M. Hunter has moved from Elba to Enterprise. Brother and Sister Hunter are a blessing to any community.

Rev. A. E. Burris has moved from Sylacauga to Blocton. We believe that under the Lord he will prove a great blessing in his new field of work.

Bro. R. A. J. Cumbee writes that his work is doing nicely in his new field at Luverne and that the paper is growing in favor with his people.

Rev. J. V. Dickinson of Jasper, who assisted Rev. J. A. Jenkins at Gurley in a ten days meeting which has just closed, dropped by to see us and made it seem like old times when he was our associate editor. John Dickinson is a royal fellow and a strong gospel preacher.

The Sunday Constitution has a picture of Dr. and Mrs. W. H. Smith of Columbus, Ga., whose hosts of friends in Alabama will be glad to learn that Dr. Smith celebrated, last Friday, the tenth anniversary of his pastorate of the First Baptist Church, having a strong hold on the love and affection of his people who delight to honor and help him in the Master's work.

The Baptist State Convention of North Carolina will meet at Charlotte on Dec. 9th. Editor William Josiah Bailey of the Biblical Recorder, very graciously says: Editor Folk of Tennessee, will attend our Convention. So will Editor Prestridge. The others are cordially invited.

If our business here was not so urgent we would gladly be one of the "others."

Dr. and Mrs. T. T. Eaton have planned to make a trip to Panama and Central America sometime during January

and will be pleased to have a pleasant party accompany them. Dr. Eaton is an experienced traveler and any one wishing to see the newest republic should correspond with him at once. We wish we could go. We only lack the time and the money, we have the desire

We wish to thank the few brethren who have been kind enough to send in minutes of their Associations, but regret to say that up to this time we have received less than ten Associational reports when there are eighty Associations in Alabama. We sympathize with Bro. William A. Davis, the secretary of the Baptist State Convention and also with Bro. M. M. Wood the Statistical Secretary, for we know the trouble they have in getting information from the clerks of the churches and the Associations.

Major John G. Harris of Montgomery, dropped in last week and greatly encouraged us in the work. Few men in Alabama have a closer knowledge of the Baptists in the State than has our worthy predecessor who was so many years identified with the Alabama Baptist. We cannot but appreciate it when one who knows the situation like the Major does, gives us the benefit of his counsel. We know that thousands of our readers will join us in wishing Major Harris a happy Christmas and in the prayer that 1904 will be one of pleasure and usefulness to him.

Rev. J. H. McCoy, the retiring editor, says of Rev. Henry Trawick: "The new editor of the Advocate is not equipped with a mental telepathy outfit, whatever may be his other qualifications. And so he will be dependent upon his brethren in gathering the local church news. We sincerely trust that he will have this assistance. We have been in this office long enough to appreciate fully its importance." We modestly admit we have no "mental telepathy outfit," and having lost our "X-Ray," we are dependent on the brethren for news notes as we are now using our "Field Glass" in locating delinquents.

Rev. J. M. Shelburne, the genial and scholarly pastor of the Ruhama Baptist Church at East Lake, in a newsy letter to the Southern Baptist of Florida, says the following witty, wise and wishful things about us and we expect to try and realize his high ideals and make the Alabama Baptist an able, conservative, religious paper:

The owner of the Alabama Baptist is radiant over the growth of the business of his paper. He is now able to announce that the Alabama Baptist is now upon a paying basis. Hitherto he has been hustling to continue the owner; now he means to become the editor. We rejoice with him. To be editor rather than owner is doubtless more congenial to one with Mr. Barnett's accomplishments and purposes. We rejoice also because it promises a better paper. There is certainly no greater factor for good than an able, conservative, religious paper. But if it lacks any of the above named qualities let it be an anathema. The right kind of paper is the greatest factor yet for solidarity in a denomination.



# The Great Christmas Store

## Contains Thousands of Acceptable Presents.

Come right to headquarters when you come Christmas shopping. One entire floor of Christmas toys, gifts, etc. Doubtless the largest collection in the State.

### The "Great Christmas Sale" Specials.

Specials That Individualize This Christmas Sale as a Rare Shopping Opportunity.

Only enough for Monday—1,000 yards heavy fleeced Flannelettes; worth 10c; special price ..... 5c

Double fleeced light Outing Remnants; 5 to 10 yard lengths; worth 10c; special price ..... 7c

All wool Red Flannel, heavy twilled, worth 25c; special price ..... 19c

27-inch Dark Percales; worth 10c; special price ..... 6½c

All wool White Flannel, worth 35c; special price ..... 25c

White Wool Flannel worth 20c; special price ..... 15c

Embroidery Flannel, heavy embroidered edge; worth \$1.00; special price ..... 75c

38-inch double fold Flannelette, 17½c grade; special prices ..... 12½c

Short length Oil Cloth Remnants; special price ..... 9c

Excellent quality Apron Gingham, 7½c value; special price ..... 6c

1,000 81x90 linen finish Sheets; worth 65c; special price ..... 49c

1,000 Pillow Cases, 45x36; Monday special 9c

1,000 Dresser Scarfs and Table Covers; 49c value; special price ..... 25c

35 Liberty Silk Neck Ruffs, with nice full ends; special price, each ..... 1.50

100 Imported Japanese Novelty Pieces, that retail in the exclusive stores at \$1.25; to close at ..... 50c

1,000 dozen clean, new style 15c Collars; special price ..... 5c

Another table of the great Handkerchief scoop; 3 grades at 5c, 10c and ..... 15c

50 dozen pairs of Boy's all wool Pants in fancies and solids; special price ..... 15c

500 Cut Glass Salt and Pepper Shakers with sterling tops, worth \$1.00, at ..... 25c

50 dozen Men's and Boys' \$1.50 and \$2.00 Felt Hats; special price ..... 85c

# DRENNEN & CO.,

Anything Satisfactorily Sent by Mail.

#### Some Liberal Baptists.

To the Editor of "The Alabama Baptist." When I was very ill during the summer and when our canvass for the Dormitory fund had stopped, for a time; when the future seemed rather dark, a noble Christian gentleman, with a liberality, which does him honor and the Denomination credit, without thought that his generous act would be known of men, sent me his check for \$500 for the Renfroe Hall fund; and the darkness passed, and light came. This faithful servant of God has done many a deed like that. I refer to the Hon. J. C. Bush, of Mobile.

During that same period, when I lay upon a bed of suffering, and that great hearted Baptist, Captain Davis, of Columbia, unsolicited, sent his check for \$100, and thus gave new impetus to the work, for which in time past, he has given often and generously. So he and the beloved W. T. Smith have given the largest sums for Renfroe Hall.

Then a little earlier, Dr. S. S. Sherman, first President of our College, moved with the desire to aid the Institution, which years ago he served with fidelity and honor, sent \$200, that the president's office might be handsomely furnished.

So God raises up men to carry forward the cause of Christian Education; and His name be glorified for such men.

A. P. Montague.

Add water and sugar to Dr. Tichenor's Antiseptic and subtract the colic from our Baby. Very pleasant, perfectly harmless and absolutely reliable. Costs 50c.

#### A Recent Outing at Centerville.

Having no regular appointment for the 5th Sunday, ult., and wishing to extend my acquaintance in Alabama—being a new man in the State—I ran out to Centerville, and according to previous arrangement, preached there on that day. Hon. W. L. Pratt, who is Probate Judge of Bibb county, and who is not only a prominent member of our church at Centerville, but one of the most wide-awake, enterprising citizens of the county, had arranged with a hackman to take me to the hotel, as his own home is beyond the suburbs of the town—where I was kindly cared for as his guest during my two days stay in the town.

On Sunday, however, by invitation I went out and dined with the family of the Judge, and not only shared with them the consumption of a princely dinner but spent a few hours most pleasantly in the charming family circle. Among others I found Dr. Williams, the father of Mrs. Pratt, who is a strenuous Baptist to be quite an interesting entertainer, and despite the fact that he is bordering close on to four score years and ten, he seems quite hale and hearty and bids fair to live many years yet.

Though entirely unexpected by either of us, I was nevertheless glad to meet and form the acquaintance of Pastor W. J. D. Upshaw of Goodwater, who preached an excellent sermon Sunday morning, leaving me to preach at night, which I did as well as I could. Besides this, Brother Upshaw, in the afternoon at the church, conducted the funeral of young Brother Fancher, a promising, consecrated member of our church there who had died the previous day, leaving

many fond relatives and friends to mourn his untimely death, among them a father and mother, and a devoted young wife—a bride of just one month. The occasion was truly a sad one.

I found the church without a pastor, Brother Lee having resigned Nov. 1st, but hopeful of securing one soon. From what I saw and heard, this church has much of the real "salt of the earth" within its membership. They have had preaching two Sundays each month and expect to so continue. I sincerely trust that they shall be able, ere long, to secure the right man for pastor.

Centerville is blessed with a good school under the supervision of Prof. Fielder, a well educated young Baptist, who is ably assisted by his cultivated young wife, who is also a Baptist. From what I learned, they are giving eminent satisfaction as teachers.

I was much pleased, on the whole, with my visit to Centerville. Before going, I knew no one there except Dr. J. S. Moore, a substantial member of our church, and had to renew my acquaintance even with him, as we had not met since his boyhood days at his former home at Aberdeen, Miss. In a few brief hours, however, I became acquainted with a goodly number and such was the warm reception tendered me on every hand, that I left feeling not only kindly disposed towards them, but that I might some time accept the invitation so cordially tendered me by several to visit them again.

My churches at Carrollton, Pickensville and Gardin are making substantial progress along different lines. I believe the spirit of benevolence is growing in each of them, and that they will be able to report, for the current asso-

ciational year, a liberal advance in their contributions to each of the different departments of our educational and mission work. They are all very prompt in paying the pastor's salary each month, which, by the way, is no bad sign of progressiveness.

H. M. Long.

Carrollton, Ala., Dec. 4, 1903.

#### Order a Free Bottle

Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the liver and kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed, catarrhal or ulcerated stomach and constipated or flatulent bowels. The Drake Formula Company, Drake Building, Chicago, Ill., proves all this to you by sending you free and prepaid a trial bottle of Drake's Palmetto Wine to test it. This wonderful Palmetto Medicine is purely vegetable and the greatest remedy ever offered to Chronic Sufferers. Write today for a free bottle. A letter or postal card is your only expense.

Rev. J. Loyd Wilson of Humbolt, Tenn., has been called to the pastorate of New Decatur Church.

## Field Notes

### OUR NEW HOME IN DEATSVILLE.

The writer and his family are exceedingly happy in their new home which the Ladies' Aid with the help of others, have built them. It is a lovely home, they have not completed it yet. The ladies deserve much praise for getting such an excellent pastorium built. It was a great pleasure to entertain our friends in our home during the meeting. We are right at the church. We got the home so we could move in before the meeting. We hope to soon be able to complete the home. The painters are finishing up their work. They have given the home a beautiful white dress with gray trimmings. We are thankful to live in such an appreciative community.

H. R. Schramm.

### A GREAT MEETING.

The first district meeting of Montgomery Association was held at Deatsville on Friday, Nov. 27th. The devotional exercises conducted by Rev. R. H. Hudson, pitched the meeting on a high key. Rev. J. W. Stewart preached at 11. His sermon ought to be preached in every church. After dinner Bro. Pacal Lowery conducted devotional exercises, followed by Rev. A. J. Preston, who spoke on the "Weak and strong points in Baptist Churches," and handled his topic well. Brethren Stewart, Elliott and the writer spoke on the same topic. The writer was elected moderator and Prof. W. L. Walker, clerk.

"The Deacon's Office" was ably discussed by Rev. J. W. Stewart. Bro. W. J. Elliott spoke on the "New Testamentized Life." It was ordered published in the Alabama Baptist.

At night Rev. T. F. Treadway preached a great sermon on "What is your life." After the sermon Rev. J. W. Stewart spoke on the Orphans' Home and we gave him \$7.30 for the Home.

Saturday morning, devotional exercises by Rev. J. S. Hand, after which Rev. T. F. Treadway spoke on the "Baptist Principle" and made us an able talk. Dr. O. F. Gregory presented an able missionary sermon and a mission collection was taken.

An excellent dinner was served and then "church finances" were discussed by Bro. G. W. Ellis and Dr. O. F. Gregory. If these talks could be made in all of our churches and the members would follow the advice given we would have working churches; every pastor would be paid and money in the treasury.

At night Rev. R. H. Hudson delivered an able talk on "Church Activity" and Prof. Benj. Walker an able speech on "General Education." Brother Hudson and Bro. Hand talked on Ministerial Education.

Sunday morning Judge Lull addressed the Sunday school and delighted all his hearers. Rev. R. H. Hudson preached a good sermon and a collection was taken for Howard College dining room.

At night Rev. J. S. Hand preached us a good sermon, after which Rev. Frank Willis Barnett spoke to us on Thanksgiving and other things and discussed his topic, "Religious Literature." He delighted his hearers as he always does. We were glad to be so fortunate as to have him pay us a visit. He also addressed Prof. Walker's school to the

delight of all present. The writer was glad to have him in our new home.

This was a great meeting. It was a Fifth Sunday meeting; it was an Association; it was a Convention for we had the preachers' meeting program that they had at Troy. We had some of the topics we had at the Association and it was held as a Fifth Sunday meeting. We had Judge Carthel to deliver us a lecture on Sunday school work on Saturday afternoon. It was fine. The Lord be praised for giving us this good meeting.

H. R. Schramm.

### TRUIN AND BRITT.

Thursday evening, Nov. 26, 1903, was an unusual event in the social circle of Midway, Ala. The Baptist Church beautifully decorated in artistic style was filled to its utmost capacity, by 8 p. m., when the wedding march was heard from behind the flowers in profusion, while Mr. Ira Jorden of Midway fingers glided over the keyboard.

Mr. Pitt Milner and Prof. Fausett, the ushers, having made all comfortable that could find seats, now led the procession to the hymeneal altar couples, Mr. Joe Vinson, best man and Miss Bertha Britt, maid of honor, also Miss Annie Comer and B. M. Turnipseed, Miss Myra Dean Norton and Rob Parker, Miss Mary Phelps and Will Cox, Miss Mamie Dobins and S. P. C. Hatchett, Miss Ida Paulin and L. M. Killingsworth, Masters Paul Graham and Thos. Norton, Pages; flower girls, Robie May Britt and Annie Dean Britt; matron of honor, Mrs. Annie Milner. Then came Mr. Geo. R. Irwin with best man, and Miss Mary Britt leaning on the arm of her father, Mr. Mose Britt, who gave her to the groom just in front of Rev. R. A. J. Cumbee, who said the words that linked two happy hearts for life.

The bride with her blossoms and flowers in her snow white dress of silk, appeared more beautiful and attractive than ever before, while the groom from Fort Gains, Ga., impressed the audience as one of Georgia's noblest sons. Thus Georgia and Alabama were brought more closely together by this union of Christian hearts. We wish for them a happy and prosperous life.

R. A. J. Cumbee.

### BROTHER GABLE RESIGNS.

On last Sunday, Nov. 29th with deep regret and pain of heart, I resigned the pastorate of Columbia Baptist Church. During the nearly three years of my pastorate I have become warmly attached to this community and believe that the church sincerely reciprocates the feeling. Our work together has been harmonious and marked by expressions of the highest appreciation on both sides. On their part their kindly regard and thoughtful care for their pastor was just as apparent during the last month of our connection as in the first. No words of praise can speak too highly of the Columbia Church. They bear well the severest of all strains, viz. that of doing their duty well continuously through the years. The deacons, the Sunday school superintendents and the officers of the Ladies' Societies, leave very little to be asked for in the faithful discharge of their duties. The benevolences of the church are like clock-work in their regularity and are duly attended to each

month in the year. If I could think of words of higher Christian commendation they should be unhesitatingly spoken.

In response to what I believe to be the call of duty I lay down this most pleasant work in order to remove to Florida, there to seek to develop a most important field. A new town has sprung up to goodly dimensions there and the outlook appears to be favorable for a strong Baptist Church in the near future. Brother Falkner has done a good foundation work and leaves with the highest regard and respect of the people among whom he has labored for the past two years. May the Lord's blessings continue to attend him and his.

John F. Gable.

### MT. CARMEL BAPTIST CHURCH.

The third Sunday in November I took charge of Mt. Carmel Baptist Church at this place as pastor. Was greeted by a large crowd of enthusiastic listeners, while I preached on David's trust in God. After the sermon we received two members. At night I spoke on the "Horrors of Strong Drink," which seems to have caused some serious thinking. We think beginning with the first of the year we shall have a "Dry town," for which we are praying. We have an evergreen Sunday school with Bro. John Douglas as superintendent, who knows how to keep up an interest in the whole school. We have a Sunbeam under charge of Mrs. Gray, wife of the mine inspector.

Also steps were taken to organize a B. Y. P. U. in the near future. We have given two months to each of the interests of the church, such as Orphanage, missions, etc. You may rest easy about Mt. Carmel this year, for she will do her part.

T. E. Pinegar.

### From the Sick Room.

Dear Brethren and Sisters: For seven long weary weeks I have nursed my dear husband day and night and tried to carry on the Witness work under his direction as best I could by writing at home. He was too ill for me to leave him to go to the office. This I tell you so that if the paper has lacked anything you will understand. Last Saturday one week ago, he grew worse, and for the past ten days, with our noble, good doctors, E Van and Walter Hood, we have grappled with death. After an operation to relieve his lung on Sunday night, we thought him better. Today (Tuesday, 5:30 a. m.) he seems much weaker. What is coming God only knows! The agony which I have felt in seeing him suffer has unfitted me to do any work this week, therefore the Witness comes to you without its departments all filled. You will overlook this, I know, because you love him; and now I ask you to pray every earnestly for us both, that if it be God's will he may be spared to you and to me. If not, oh! pray for me, that I may have grace and strength while "passing through Gethsemane." God has indeed been my "refuge and strength" during these bitter, bitter weeks, but dear friends, it is so hard, so hard, to say "Thy will be done" when we see our best beloved suffer, suffer, suffer! Until the past week he has kept up interest in every detail of the Witness work. How he loves it you will never know! He has given through the Witness to the Baptists of Florida the best years of his life, and to the hundreds of dear brethren and sisters who have

helped him by their prayers and bounties, my heart goes out. Brethren and sisters, pray for us.

Mrs. J. C. Porter.

This is a wonderful story of wifely love and devotion. Our heart goes out to our dear Sister Porter, the wife of Bro. J. C. Porter, editor of the Baptist Witness of Florida, and we join our prayers with hers.

### From Central South Alabama.

The Master's cause in this section of the State is in much better shape than it has been for many years past. During the present year a number of our Associations have been remodeled, adjusting their territory and names to the respective counties in which they are located. We now have the Escambia County, Conecuh County, Butler County, Covington County and Crenshaw County Associations. These bodies not only stand in line with our organized work in a general way, but each one is pledged to see that the gospel in its fulness is preached regularly to every Baptist Church in their respective counties. This means a great deal for the Baptists in this rapidly growing section of the State. Under the old regime there have been many pastorless churches as well as other unoccupied ground. Now in conjunction with the State Board of Missions we are determined to see these destitutions supplied. Fortunately for us we have some strong young men unreservedly committed to this work and centrally located in their respective Associations. We have Cramer at Brewton, Mosely at Evergreen, Lawrence at Andalusia, and "last but not least," we have Taliaferro at Greenville. As a Baptist I am proud of these splendid young men. Each one of them, as if by common consent, seems to be emulating the others in earnest, unselfish and burden-bearing labors for the general extension of the Master's cause. The lives of these young men is an open rebuke to those who would speak disparagingly of an educated ministry. I have had occasion several times to use publicly this living argument.

We consider the first regular session of the Butler County Association, which was held with us in Georgiana last week, was a glorious success. We had an enrollment of twenty-two churches, out of twenty-eight in the county. We have a fine Moderator in the person of Deacon J. R. Reynolds of Forest Home. We were delighted to have as visitors Dr. Ramsey of Pine Apple, W. B. Crumpton, W. C. Avant, John W. Stewart, Brother Byrd from Ozark, and Frank Willis Barnett. The spirit of the meeting was excellent. The motto of the young Association is "Onward and Upward."

On the fifth day of the present month my dear wife was called away by death. How I do miss her! How lonely without her! How we do appreciate the many expressions of sympathy and letters of condolence coming from numerous friends! The Lord has been wonderfully good to us. We know our Redeemer liveth and all things work together for good to them that love the Lord.

A. T. Sims.

If any young lady thoroughly consecrated and desirous of devoting herself to missionary work in any church lacking the literary qualification for entrance into a mission training school, will write to the editor of this paper, she will learn of an opportunity to obtain a literary education without

OBITUARIES.

LIETH.—Little Byron Lieth was born Dec. 29, 1901, died Sept. 24, 1903, son of B. D. and Harry Lieth, age two years, nine months, and four days. A precious one from us is gone.

EARNEST.—William Cunningham Earnest was born Jan. 13, 1891, died July 10, 1903, age twelve years, five months, twenty-seven days, son of W. B. and H. A. Earnest.

AVERETT.—God has called Bro. Ben W. Averett to his reward. On the morning of Nov 17th, he was taken suddenly ill and died in a few minutes afterward.

PATTERSON.—On Nov. 13th the death angel visited the home and took away from our midst Sister Georgia Patterson. She was a faithful member of the Baptist Church at Town Creek.

BOYER.—God, in His All-wise Providence, has taken away from our midst Mrs. Lucinda Boyer. She was taken away from her friends and loved ones for many years.

CREAMER.—Joe Alvis Creamer died at the residence of his parents. Brother and Sister John Creamer, near Hillsboro, Ala., Oct. 31, 1903, aged seventeen years, three months and twenty-five days.

ORR.—Died at his residence in Danville, Ala., Oct. 11, 1903, Simeon Orr, aged sixty-five years, five months and one day.

MATHERS.—Died at his home near Nanafalls, Ala., Sept. 3, 1903, Mr. E. B. Mathers, age ninety-one years. He was twice married, from his first union ten children were born, from his second union nine children were born.

member until his death. The writer has lived near him for nearly thirty years. He was one of the best neighbors I ever lived by. A kind husband and an affectionate father. He was a strong believer in salvation by grace, and one of the most patient men I ever knew.

"He never murmured or complained Beneath the chastening rod But in the hours of grief or pain He leaned upon his God." J. L. Tucker.

LEEMAN.—Sister Mary T. Leeman, the daughter of Brother Tom Leeman, departed this life Nov. 1, 1903, age nineteen years, ten months. She was a member of New Friendship Baptist Church.

EVERETT.—On Oct. 25, 1902, Augustus Oronal Everett, son of J. E. and M. F. Everett, died. Born near Tuscaloosa, May 31, 1874. He professed faith in Christ and joined the Carbon Hill Baptist Church in 1896.

PYLE.—Another devoted mother and wife has passed away. Sister Emma Pyle died at her home near Bessemer Oct. 3, 1903. She leaves a husband, four sweet children, an aged mother, one sister and two brothers.

Beyond those chilling and gloomy skies Beyond death's cloudy portals, There is a land where beauty never dies, And love becomes immortal." B. B. Waldrop.

Resolutions of Respect.

MISS ADDIE BORDERS. Whereas, God, in His infinite wisdom, has seen fit to remove from our midst our beloved sister, Miss Addie Borders; therefore, be it

MRS. M. J. MERONEY. Whereas, Our Heavenly Father, in His All-wise Providence, has removed from our midst our dearly loved sister, Mrs. M. J. Meroney. As members of the Woman's Missionary and Aid Society; therefore, be it

MATHERS.—Died at his home near Nanafalls, Ala., Sept. 3, 1903, Mr. E. B. Mathers, age ninety-one years. He was twice married, from his first union ten children were born, from his second union nine children were born.

same he sent to the Alabama Baptist for publication. Done by order of the Woman's Missionary and Aid Society of the Montevallo Baptist Church.

MRS. T. I. KIMBELL. Whereas, It has pleased God to remove from our midst our beloved sister, Mrs. T. I. Kimbell; therefore, be it

LEVI.—Died Oct. 22, 1903, Sister A. E. Levi, in her 64th year. She was a consistent member of New Prospect Baptist Church and a member of the Aid Society of said church. She was a devoted wife, an affectionate mother and a consecrated Christian.

MRS. NANCY HILLIARD, Mrs. Mary Vann, Mrs. Bell Hilliard, Committee.

Nov. 15, 1903.

READ THIS.

Ripley, Tenn., June 1, 1901. Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial.

A TEXAS WONDER.

One bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children.

In Good Company.

It was a real pleasure to have brethren Harvey of the Western Recorder, and Mitchell, of the Religious Herald, as visitors to our Convention. Both of these brethren are genial and sweet-spirited, and they conduct the business of the papers they represent on a high plane.

Positions GUARANTEED BY A \$5,000 BANK DEPOSIT. Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

PEWS—PULPITS Church Furniture of all kinds Grand Rapids School Furniture Works Cor. Wash St. & Washington St. CHICAGO

Notice of Sale.

Estate of Mrs. Elizabeth J. Echols, dec'd. Under and by virtue of an order of sale made on the 8th day of October, 1903, by the Probate Court of Jefferson county, Alabama, I Francis M. Lowe, Administrator of the estate of said decedent, will sell at public outcry, for cash, within the legal hours of sale, at door of the court house of said Jefferson county, in said State, on the 23rd day of December, 1903, the following personal property belonging to said decedent, to-wit:

FRANCIS M. LOWE, Administrator.

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to visit Kentucky and Virginia, we will take great pleasure in giving them the same fair treatment which we have received at their hands. What we have said of brethren Harvey and Mitchell, will apply to editor Barnett, of the Alabama Baptist, whom we are always glad to welcome to Georgia.—Christian Index.

The Western Recorder seeks to conduct its affairs on sound Christian principles. Where a paper to insinuate itself into favor, goes to cutting prices, not only below what other papers charge but below its own published rates, it is unfair both to the other papers and to its own subscribers who pay the published rate.

We will be glad to have Dr. Bell come to Kentucky whenever he chooses, and we will give him a hearty welcome. —Western Recorder.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

\$35 or \$55 pays tuition and board 6 months by our plan in Normal, College, Music or Business department. ANNISTON BUSINESS COLLEGE, Anniston, Ala. J. B. MADDEN, President.



## New Books

Young People for next year offers a feast of fat things for Baptist homes and Sunday schools. The American Baptist Publication Society publishes no better paper. Indeed, it is doubtful whether its equal can be found elsewhere. Its serial and short stories are of the best. Several new departments have been added which make it still more interesting and useful. Send for sample copies.

### 10,000 WORDS OFTEN MISPRONOUNCED.

We have received from G. P. Putnam's Sons, New York, "Ten Thousand Words Often Mispronounced," a revised and enlarged edition of "Seven Thousand Words Often Mispronounced," with a supplement of 3,000 additional words. It is a complete handbook of difficulties in English pronunciation including an unusually large number of proper names and words and phrases from foreign languages. The mere fact it is by William Henry P. Phye is enough to commend it. It is already a wonderful seller. It ought to be in the possession of every editor, preacher and teacher. The price is \$1.

### THE MISTAKES WE MAKE.

This is a practical Manual of Corrections in history, language and fact, for readers and writers, compiled by Nathan Haskell Dole, and published by Thomas Y. Crowell & Co., New York. It is certainly a handy little volume to have on ones desk. If you haven't one, write and get one and you will find it very useful.

### THE SABBATH TRANSFERRED.

We have received a copy of the "Sabbath Transferred," by John D. Parker, Ph.D., East Orange N. J., who will send a copy for \$1.50. There is an introduction to the book by Rev. F. N. Peloubet, D.D., author of "Notes on International Lessons." The author in his preface says, "The Monograph now presented to the Christian world came into being as the result of my studies in New Testament interpretation. In training Normal Teachers' Classes for Sunday school work, I discovered some years ago, that the Jewish Sabbath and the Christian Sabbath are identical in substance, the Sabbath as an institution, having been transferred from Saturday to Sunday on the morning of the Resurrection." The book is an interesting study.

### WOMEN OF THE BIBLE.

We have received a copy of "The Representative Women of the Bible" and "The Representative Women of Today." The Sunday School Times says:

"There has been practically little said or written about the representative women of the Bible, especially is this true of the women of the Old Bible. Dr. Broughton, whose unique manner of treating characters has distinguished him, has therefore entered the field, not only ripe for cultivation, but also in keeping with his gifts. Few men of his age have gained wider reputation for terse, graphic, and practical treatment of a theme. His manner of writ-

ing is like that of his preaching—bold, fearless, entertaining, and stimulating. In style he has been likened to Moody, and in earnestness to Spurgeon."

Perhaps no other man in this country preaches regularly to more people than Dr. Broughton. In the last five years he has built up in Atlanta one of the largest church systems in the country. It embraces not only regular church work, but almost all forms of institutional work. He has been specially noted for institutional work adapted to women. The twenty-six addresses in this volume give forth much of the reasons for his marvelous success along these lines.

The book is published by the Pepper Publishing Co., Philadelphia, Pa.

### FAMOUS MEN OF THE O. T.

We have just received from the publishers, Messrs. E. B. Treat and Son, N. Y., the new work, "Famous Men of the O. T." of Dr. M. B. Wharton, whose pleasant face makes an attractive frontispiece and reminds us that the pastor at Fufaula is a versatile man, poet, author, lecturer and preacher. A mere reading of the list of the contents is enough to make one hurry to the nearest book seller to procure a copy. To whet our readers appetite we give the titles of the chapters: Abraham, the Friend of God and Father of the Faithful. Jacob, the Father of the Twelve Tribes. Joseph, the Savior of his People. Moses, Leader, Lawyer and Literatus. Joshua, the Father of his Country. Gideon, the mighty man of valor. Jephthah, the misinterpreted Judge. Eli, the Pious Priest but Indulgent Parent. Saul, the First King of Israel. David the great Theocratic King. Solomon, the Grand Monarch of Israel. Elijah, the Prophet of Fire. Jonah, the Reckless but Repentant Prophet. Daniel, the Daring Statesman and Prophet. Balaam, the Corrupt Prophet and Diviner. Absalom, the Reckless and Rebellious Son of David. Nehemiah, the Jewish Patriot and Reformer.

### AGRICULTURE FOR BEGINNERS.

We have received from Ginn & Co. a copy of "Agriculture for Beginners," by Burkett, Stevens and Hill. The mere fact that the book is the work of the above named gentlemen is enough to carry conviction that it is authoritative as Charles William Burkett is Professor of Agriculture, Frank Lincoln Stevens, Professor of Biology, and Daniel Harvey Hill, Professor of English in the North Carolina College of Agriculture and Mechanics Arts. The book is profusely illustrated and while it is technically accurate the literary beauty is unimpaired. We are glad to know that it is used in the public schools of Alabama. It ought to be in the hands of every farmer, every gardener, and every lover of outdoor life. We prize our copy very highly and expect to get much pleasure out of it.

### "IS MAN IMMORTAL?" AND "GOD IN NATURE"

We have received a copy of the above work from Rev. W. C. Black, D.D. The

book is made up of a series of lectures which the author states are an outgrowth of pastoral life. The author is not a professional lecturer, although the first lecture, "Is Man Immortal?" has been delivered more than 120 times, and in nine different States. The other lecture, "God in Nature," has also had a wide range of delivery. The author's purpose is to provoke thought. The book is highly commended by Rev. Charles Galloway.

### THE STORY OF THE NAZARENE.

By Noah K. Davis.

(Published by Fleming H. Revell Company, New York City.)

"Men will never tire of the story that has proved to be the most momentous episode in the annals of mankind, and the most beautiful in all literature; the story of the time when the three spheres were tangent, and heaven heroically wrested our world from the mastery of hell; the story of Christus, victor, salvator, consolator; the love story of the wooing of humanity to become the bride of the princely heir of the throne of the universe."

With these concluding words the distinguished author of "The Story of the Nazarene" presents to the world a work which displays a rare union of profound scholarship, artistic skill, and spiritual insight. This work makes manifest a "powerful and independent mind, emancipated from the influence of authority, and devoted to the search of truth." Throughout the volume are evidences in abundance of the workings of the same spirit which inspired Milton, and which searches out things hidden from mere scholarship and denied the grasp of genius. Evidences of profound scholarship and original thought there are in this work, but above and beyond these is a spiritual insight that discerns the unseen things in the life of Christ, and brings home to human hearts the message of that divine life.

Those who esteem the form of thought will find in this work a style of singular charm; simple, beautiful, clear, forceful, apposite and elegant. Above the style in distinction, however, is the thought. This lights up many of the dark places of scripture, which have been beclouded by the reasonings of men. The stilling of the tempest, demoniacal possession, and miracles in general are here discussed according to the strictest doctrines of science, and yet with the full reverence of faith. That science and philosophy leads to God, this work gives us ample evidence. Of the stilling of the tempest the author says:

"Also the stilling of the tempest is commonly cited as a manifest violation of natural law. What natural law? I should be glad to see it formally stated. A law of nature becomes a law, and becomes known as a law, only by virtue of the axiomatic truth that like causes have like effects. Were like antecedents, including the will of Jesus, assembled on the lake today, it is unquestionable that like consequents would follow. There is in the case no more violation of natural law, a phrase greatly needing definition, than when a child tosses a ball. In this is involved human will; in that superhuman will. How the will works its ends is inexplicable in either case."

Of miracles in general we read these profound words: It has been often said that a miracle is impossible. Indeed

many skeptics, especially those of the school of the Positivists, assume this as a scientifically axiomatic postulate. Now an atheist may take this position consistently; but sincere atheists are so rare that we may pass them by. An agnostic may not make the assertion consistently; he must say, I do not and cannot know. Let us pass him by. A deist, one who rejects the inspiration of the scriptures yet believes in the existence of a divine Creator and Ruler, cannot consistently say that a miracle is impossible, for creation is the greatest of all miracles. Also in admitting the reality of divine overruling power, he fully admits the possibility of any and all miracles.

The deist indeed may say, I cannot conceive how water became wine, it is utterly incomprehensible, not to me only but to the human mind. Granted, but the futile effort to conceive how this came about, is an effort to conceive either an intermediate process where there was none, or the manner in which the cause operated. But the manner in which any cause operates to produce its immediate effect is inconceivable. One cannot conceive how the earth attracts a falling stone, we know only that it does; or how a man bends his arm, we know only that he bends it. In the conception of water becoming wine, we have in the jar water, then wine; also we have sufficient antecedents in the water and divine will, and the effected consequent in the wine. For the conception no more is needed, no more is possible. We have no other conception of bending an arm. The antecedents are a straight arm and a man's will, the consequent is a bent arm. This is all we know or can know about it. Neither physiology nor psychology, nor physiological psychology pretends to offer any explanation of how a man's will affects his brains so as to bring about the contraction of a muscle. Let us await the solution of this problem before we ask how water became wine.

Some deists object with Hume, that a miracle is contrary to all human experience. But this begs the question. It is equivalent to saying that since no miracle has been experienced, therefore no miracle has ever been experienced. If one miracle has been experienced, then a miracle is not contrary to all experience. Moreover, it is not strictly proper to say that a miracle is contrary even to general experience, but not in accord with general experience. And this is true of things not miraculous. Some years ago it was contrary, or more properly speaking not according to experience that two persons miles apart should engage in quiet oral conversation, but it has not become a familiar experience. Hence what is contrary or not according to general or even universal experience may nevertheless be not only possible and conceivable, but also credible. It is simply a question of fact.

The chief difficulty in accepting miracles as facts arises from the modern scientific conception of natural law as expressing irrefragable, inviolable order. A miracle is supposed to violate this inviolate order, or as Spinoza puts it, therein the God of grace contradicts the God of nature; a self-contradiction, and absurd. But let us consider the scope of natural law. If it expresses merely the play of physical forces apart from will, then indeed it expresses uniform inviolate order without alternative. And this is a true conception. But if the free force possessed by will

intervenes, this produces results irreducible to law. If I put kindling and coal in my stove, and start a fire, I bring about a certain combination and state of things which would not occur in nature apart from will, and is not as a whole conformable to any irrefragable law, yet no one calls this a violation of natural law. The exercise of the human will is surely apart from the uniform order of nature as expressed by law, though indeed it is not accounted supernatural. But the power of a free will be it human, or divine, free to use or not to use, and to direct and vary the intensity of a physical force, must be taken into account in the matter before us."

These are words of soberness and of truth. The philosophy of belief is greater than the philosophy of skepticism. Of the Great Miracle the author also speaks as one having authority by reason of profound thought and reverent faith.

Further evidence of such thought and faith are made manifest in the representation of many incidents in the life of the Nazarene. A new light is shed on the discourse with Nicodemus, on the dialogue with the woman at the well, on the scene at the last supper and also on the resurrection day. A like illumination is cast upon the parable of the good Samaritan, on the healing of the blind man on the Sabbath and Jesus' trial before the Sanhedrin, and on the death upon the cross. Throughout, the book is rich in historical color. Christ lives in human history, and transforms human life. Original in interpretation and vivid in portrayal of character and events, the writer sees in effects their causes and in characters their motive spirits.

Such a work is destined to be of inestimable service to the world. To those who toil along with the crutch of the intellect, it will furnish a sure and certain help in the way of life; to those who walk by faith, it will be a light to their path and a guide to their feet; to all it will be a means of establishing their knowledge touching those things wherein they have believed.

H. O. Murfee.

**The Denomination and the Paper**

The Central Baptist of Missouri well says: "The obligation of a denomination to build church houses, to donate Bibles, to support missionaries, to endow Christian colleges and to support by gifts all other branches of Christian work, is universally recognized and measurably fulfilled. These burdens are cheerfully borne, each giving according to the measure of his ability. We beg the privilege of inquiring whether the denomination has also recognized its duty to support and circulate its religious paper. The paper reaches ten times as many people as one house accommodates, ten times as many people as one preacher addresses, and ten times as many as enter our denominational schools. If it is the paper it ought to be, it performs a mission as truly religious and as strictly denominational as any of these other agencies. The support due from the brotherhood to the paper can not, under our present polity, be given in endowment funds. It can be given, however, in regular subscriptions promptly paid, in extending circulation among those who have not been receiving it, and it can still further be met by paying for it and pre-

senting it to those who are not able themselves to subscribe. It is insisted upon that every member of every church shall contribute to all the agencies of Christian work. Our secretaries and pastors and Women's Societies propagate this text all over the land. We may be allowed to express the hope that they will not forget the religious paper and the service it renders the cause of Christ. In the first place, it is the mouthpiece, the advocate, and the agent of all these departments of service. They could hardly begin to do the work they now accomplish if they did not have this channel of access to the people. In addition to this necessary help which it renders the other departments, it performs the additional ministry of going into the homes, instructing the young, furnishing comfort and edification for those who are older and in this way it accomplishes as much as is accomplished in any other line of Christian activity. Surely it has some right to expect a generous and a cheerful support. Its usefulness is multiplied in proportion as it reaches larger numbers and in proportion as its increased patronage enables it to improve its own pages. With this view, which we think is the correct one, of the value of the religious paper, we plead with our brethren everywhere to consider afresh their obligation in this respect and to remember that any help they render inures to the benefit of the denomination rather than to the publishers."

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**Deaf Ears Unstopped - Headache Banished, Eyes, Nose, Throat, Lungs and Stomach Freed from Disease.**

"After being deaf for five years one box of your Catarrh Cure cured me."

The above was written to Dr. Blosser Company by Mr. Paul Rupert, of Saltillo, Pa., and is only one out of hundreds of testimonials received by us. The remedy is applied in the form of a medicated smoke-vapor inhaled from a pipe by a simple process, which we explain in the directions accompanying the remedy. The medicine is made to enter the middle ear and every passage and cavity in the head, removing the disease from every affected part.

If you wish a sample and full particulars, testimonials, etc., write at once to Dr. Blosser Company, 352 Walton St., Atlanta, Ga.

**Orphans' Home.**

A friend says she has been watching anxiously to see how we spent Thanksgiving Day. We had a good day for all. Some Scottsboro friends sent us a box of dressed hens, and the Evergreen ladies brought in eighteen fine cakes. In some way a barrel of apples and other nice things landed here sufficient to last all day. So we had nothing to do but eat, play and remember our friends, and as some of the children said, "Have a jolly good old time." Near the hour of twelve, the children with a few friends, gather in the dining room, which had been tastefully decorated by the older girls and boys with wild smilax and products of garden, field and orchard. Here a brief

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**Has Cold or Croup**

**GIVE IT**

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Contains no opiate or poison. Pleasant, harmless, reliable. Baby will take it without a "kick." Price 25 cts.

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**Cashier.**



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Offers the best advantages to young people of limited means to secure practical education. The following departments are maintained:

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Tuition \$8 for term of 8 weeks.

Good table board at University Dormitory at \$2.00 per week.

Spring term begins Jan. 4, 1904. Write for catalogue. Address

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program of appropriate songs, Scripture, recitations and responsive exercises gave the children an instructive lesson in the meaning of the feast of good things which followed and pleasantly entertained the friends present. So when the day had ended and when we had counted our blessing, had named them one by one, we felt not only grateful for earthly friends, but for what the Lord hath done.

J. D. Pittman.

We have learned to expect that those who owe the paper will pay everybody else before they do us, and then, if anything is left over which they can't well spend on Christmas gifts, send us their back dues. You know editors like to have Merry Christmases as well as

other folks, so don't make us forever stay foot when you begin to settle your debts.

We have been very patient with a number of our subscribers who have been in arrears for quite a while and we are afraid a few of them will get very mad when we stop their paper on the first of January and say they could have paid what they owed but just didn't do it through carelessness. Well, perhaps so, but after waiting two years without your having made any sign of paying you ought not to raise a row if we just concluded that you don't mean pay. It is really curious how careless some people are when it comes to paying for their paper?

Subscribe for the Advocate.

**Revival a Success.**

Evangelist T. N. Compton and Brother Murray, our pastor, are meeting with great success in the revival being held at the First Baptist Church here. Dr. Compton held a special service for children at 3 o'clock Saturday afternoon. On Sunday afternoon at 3 o'clock a great demonstration of the Holy Spirit was manifested in a special meeting for men. Dr. Compton is preaching with great power. Not only the Baptist Church, but all other denominations are getting good from the meeting, which will continue several days yet.

Rev. Connell of Stanton, Ala., has accepted the call to the pastorate of the new Baptist Church at Merrimac Ala., and will enter upon his duties at once. Brother Connell is a strong man and the Baptists of this section look for much to come from his work here.

The prayers of the State are requested in behalf of Christianizing the unsaved of this city and section.

J. E. Pierce.

**Notice to Non-Resident.**

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery.

Lilla Busby, Complainant, vs. John A. Busby, Defendant.

In this cause it is made to appear to the Judge of this Court in Term time by the affidavit of J. M. Russell, solicitor for Complainant, that the Defendant, John A. Busby, is a non-resident of the State of Alabama, and reside in West Point, Mississippi, and further, that in the belief of said affiant, the Defendant is over the age of 21 years.

It is therefore ordered that publication be made in The Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him, the said Defendant, to answer, plead or demur to the Bill of Complaint in this cause by the 18th day of January, 1904, or after thirty days thereafter a Decree Pro Confesso will be taken against him.

This 30th day of November, 1903.

O. W. FERGUSON,

Judge of the City Court of Birmingham.

**Administrators Sale.**

Under and by virtue of an order and decree of the Honorable J. J. Mitchel, Judge of the Probate Court of Lauderdale County, Alabama, I, C. W. Ashcraft, as administrator of the estate of Janie Dunklin Ashcraft, deceased, will sell at public outcry, to the highest bidder, in front of the court house door of Jefferson County, Alabama, on Monday, the 28 day of December, 1903, within the legal hours of sale for one third cash, one third December 1st, 1904, and one third April 1st, 1905, deferred payments to bear interest from the date of sale and to be secured in the manner provided by law, the following described real estate, belonging to said estate, to-wit:

An undivided one-fourth interest of the following described real estate in the city of Birmingham Ala., to-wit: Lot No. 10 and a portion of lot No. 7 in block 121 as designated in the plan of the Elyton Land Company property as now surveyed and laid off, together constituting a rectangle fronting forty feet on the East side of Twentieth street and extending back one hundred and fifty feet along an alley, together with all interest which the decedent may have had in said lands.

C. W. ASHCRAFT as administrator of the estate of Janie Dunklin Ashcraft, deceased.

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Nov. 30th.	512	40	58
Lv. Montgomery.....	4 15pm	7 00am	7 45pm
Ar. Sprague Junction..	5 40pm	7 30am	8 20pm
Troy.....		8 32am	9 25pm
Brundidge.....		9 02am	10 05pm
Osark.....		9 52am	10 55pm
Elba June.....		10 18am	11 17pm
Abbeville Junction.....		10 46am	11 50pm
Dothan.....		11 00am	12 01am
Bainbridge.....		1 00pm	1 50am
Olimax.....		1 15pm	2 05am
Thomasville.....		2 10pm	3 15am
Valdosta.....		4 05pm	4 37am
Waycross.....		6 20pm	6 15am
Jacksonville.....		9 00pm	9 00am
Tampa.....		8 10am	10 35pm
Port Tampa.....		8 45am	11 05pm
Lv. Waycross.....		10 15pm	10 05am
Ar. Savannah.....		1 35am	12 50am
Ar. Charleston.....		6 45am	6 00pm
Lv. Sprague Junction..	5 40pm	9 00am	
Ar. Luverne.....	7 15pm	11 00am	
Lv. Abbeville Junction		10 45am	
Ar. Abbeville.....		12 20pm	
Lv. Olimax.....		2 40pm	
Ar. Chattahoochee....		4 55pm	
Going West.....	*65	*67	-60
Lv. Elba June.....	10 00am		3 15pm
Ar. Enterprise.....	11 00am		4 30pm
Ar. Elba June.....	12 05pm		6 00pm
Going East.....	*40	*53	-70
Lv. Elba.....	7 00am	12 30pm	
Ar. Enterprise.....	8 20am	1 30pm	
Ar. Elba June.....	10 00am	2 55pm	

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W. E. Christian,  
A. G. P. A., Atlanta, Ga.  
Charles B. Ryan,  
G. P. A., Portsmouth, Va.

**The Western R'y of Alabama.**

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	84	11
Lv. Selma.....	4 00pm	5 00am	
Ar. Montgomery.....	5 55pm	6 50am	
Lv. Montgomery.....	6 50pm	1 30pm	5 50am
Ar. Opelika.....	8 35pm	3 45pm	8 37am
Lv. Opelika.....	8 35pm	3 45pm	
Ar. Atlanta.....	11 40pm	7 35pm	11 40am
Ar. Selma.....	11 30pm		10 35am
Lv. Montgomery.....	9 35pm		8 30am
Ar. Montgomery.....	9 30pm	10 55am	6 25 pm
Lv. Opelika.....	7 40pm	8 50am	4 20pm
Ar. Opelika.....	7 35pm	8 50am	4 22pm
Lv. Atlanta.....	4 30pm	5 30am	1 05pm

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The "Southern" has no vacations, and since Sept. 1st, 150 new pupils have entered. In January, however, a very large number of young people, both sexes, will enter. Those interested should write to A. C. Briscoe, Pres., or L. W. Arnold, Vice-president, Atlanta, Ga., for catalogue.

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### FROM ELBA.

My field next year will be Enterprise and Newton. This church, Jan. 1st, will be without a pastor. This is a good work and a good man is needed to take charge of it. The church gave me \$400 and a home for two Sundays in the month. Elba has a neat brick church. The parsonage has five rooms, and is new.

The town is near the banks of three beautiful streams, Pea River, White Water and Beaver Dam Creek. All the year round beautiful oaks and magnolias lift their green banners towards the skies, and on the distant hills the tall pines, like sentinels, wave their tossing plumes, keeping time to the music of the rolling rivers. The blossoming fields and forest echo to the sweet songs of the Southern mocking bird. The wild jasmine climbs the tall gum and falls in golden ringlets upon the grass-grown earth.

The great dam across the river makes an ideal stream—a river on whose emerald bosom the swan winged yacht is soon to sail. A beautiful court house, bank and other brick buildings have just been finished.

The preacher who accepts this field may consider himself blessed. Other churches can be secured to fill out the time. Any one may write Prof. Geo.

Thigpen or Dr. C. S. Alred. It makes my heart sad to think of leaving this good people. The work has prospered and will prosper.

R. M. Hunter.

### FROM HIXON.

I resigned the care of my four churches in good and permanent faith. Where I have many brethren that I dearly love. The other three (by the way, as noble, quiet, law-abiding and Saviour-loving people as live in South Alabama) have given me whose-souled and unanimous calls for the new year and are standing by me faithfully. I am in correspondence with several other churches relative to accepting one more church.

When preaching is by the once-a-month plan I will accept only four churches, because there is no other plan by which a minister can pastor his churches and at the same time have time to preach efficiently and give sufficient time to the study needed to teach his people. I am trying to fill the place of Missionary Colporter of Bethlehem Association, but can preach only between churches as I go; so, when my year is out in February, I hope some other hard-worked pastor will find it convenient to lay aside his pastoral work entirely and give himself wholly to mission work. The State Board of Missions is paying me entirely in religious books and the brethren are patronizing me nobly in my missionary prices. I am ambitious to let my hosts of good friends in Jefferson, Calhoun, Lawrence, Franklin, Pickens, Conecuh, Monroe and Wilcox know that I am still in the land of living and fully in the harness in the Master's service in the ministry.

I am doing all I can for the dear Baptist.

We are building one of the most commodious and most beautiful church houses in Bethlehem Association, at Peterman, on the L. & N. Railroad. We have put on one coat of paint and have the money about subscribed to ceil the house. Our dear women are rushing in a pair of heaters for our December service, and are doing other nice things for their pastor which may be reported later. We have ever-green Sunday school at Peterman and Hamilton Hill churches.

I court comparison of figures in our minutes as to the liberality of all my churches on the subject of missions and our other Baptist enterprises. At Bell's Landing we have a childless band of only seventeen members, and hence have no Sunday school, but this very Gideon's band are making noblest sacrifices to raise a salary that is complimentary to them and comforting to their pastor. You do not hear from me often because I am too busy to write, and mine are a modest, quiet people, though intelligent.

J. B. Kilpatrick.

P. S.—At Hixon, my home, we have one of the choicest little communities in the State, and my three school boys have one of the most excellent up-to-date teachers in Alabama. We are encouraged. We have so much for which to thank the Lord.

J. B. K.

### MARRIAGE.

At Union Chapel, Pickens County, Alabama, Nov. 25, 1903, by H. M. Long, of Carrollton, Mr. Harvey W. McCafferty to Miss Annie Leona Ball.

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