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# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

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VOL. 30

BIRMINGHAM, ALA., DECEMBER 16, 1903

NO. 49



REV. W. J. ELLIOTT, MONTGOMERY,

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# THE ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

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## OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER  
REV. J. W. HAMNER..... Corresponding Editor  
REV. A. D. GLASS..... Field Editor

Write all names and addresses distinctly. In ordering a change give the old and the new address. The date of label indicates the time your subscription expires. When you order it stopped pay up to date.

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 12, 1899).

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Paper continued at least Six Months over time paid, unless notified to stop. If you do not want the paper continued beyond time paid for write and it will be stopped.

## Paragraphs About People in The Public Eye.

Hon. Joseph W. Folk of St. Louis, has been invited to deliver the oration at the commencement exercises of Harvard University, June 30, 1904. This is a great honor for any man and it is a wonderful tribute for such an old institution to pay such a young man. All honor to this sterling young Baptist, who has made such a noble and successful fight for civic righteousness in St. Louis.

The "noble Red Man" is evidently making progress in civilization. One of the race, Charles Crow Dog, son of a famous Sioux chief of the same name, has just been arrested charged with robbing the post-office at Greenwood, S. D., of \$10 in cash and \$5 in postage stamps. It is a small offense compared with the gigantic robberies of his white brothers in the Post-Office Department, but as it is the first one of the kind known to have been perpetrated by an Indian, its pettiness may be forgiven. It is to be hoped, however, that it will continue to be not only the first, but the last aboriginal postal raid.—Ex.

Mr. Andrew Haswell Green, the noted lawyer who was cruelly murdered by an insane negro in New York a few days ago, well deserved the title of benefactor and public spirited citizen. He was eighty-three years of age, and spent his long life in an effort to benefit his fellow-men. He was for many years president of the Central Park Commission; he first projected the idea of uniting the various municipalities that are now embraced in Greater New York. It was his suggestion that led to the union of the Astor, Lenox, and Tilden libraries. He was connected with various hospitals and insane asylums, and left a profound influence upon his age and contemporaries.—Ex.

When Charles Spurgeon died he left his estate to his wife; his two sons, both drawing good salaries, were in no special need, and the estate left render Mrs. Spurgeon comfortable during the rest of her life. But now she is gone, it naturally falls to the sons, and an inventory of it shows that the real estate is valued at £10,986, 7s, 7d, and the personal property at £4,301, 9s, 5d, making the total \$76,000. Mr. Spurgeon was a good financier as well as a good preacher and pastor. Though he was above all things else a preacher, he was a many-sided man. Of course a large part of his acquisitions came from profits on his books, sermons, etc. Passmore & Alabaster, publishers of his books and sermons, were always anxious to get more than he could produce, and they have not got through publishing Spurgeon's sermons yet.—Ex.

Zion's Herald has these words of praise for a noted Baptist preacher: "It is evident that Dr. Henson, the new pastor of Tremont Temple, is to be one of the attractive preachers to the public; and the reason is apparent to any sympathetic hearer. He preaches the old gospel as if he believed it, with tenderness and unusual force. His sermons are short (thirty minutes), his plan of discourse simple and natural in its divisions, and he speaks straight from a warm heart to the hearts of his hearers. With masterful ability he appeals to the feelings, and often many in the congregation are in tears. The most noticeable fact is his remarkable familiarity with the Scriptures. He is steeped in the Bible. His prayers are made up largely of Scriptural quotations. In the whole service he makes for faith and conviction—to bring lost men to saving knowledge of Jesus Christ.—Ex.

We published recently a letter from California saying that Dr. J. W. Brougher, the popular pastor of the First Baptist Church, Chattanooga, had declined a call to the pastorate of the First (White Temple) Church, Portland, Ore. We learn that this was a mistake, inasmuch as at that time the call had not been extended to Dr. Brougher. Since then, however, he has received a call to the church and now has it under consideration. The church has the finest church building on the Pacific Coast. It is modern in every way with a seating capacity of about 3,000, it is built of white marble at a cost of \$175,000, all paid for. It has 850 members who, it is said, are ready for big things. Dr. Brougher was reared in California and the Baptist preachers on the coast have joined the church in urging him to go to Portland. The First Baptist Church, Chattanooga, however, is unanimous in opposition to his going. We join them and many others of the South in hoping that he will remain in Chattanooga, where he has done such a fine work.—Baptist and Reflector.

Rev. C. J. F. Anderson, of Rome, Italy, in a letter to the Religious Herald says: "During the past week we have greatly enjoyed having with us, in Rome, the Hon. Joshua Levering and family. It was a genuine pleasure to have him address our little band of brethren and sisters last Sunday morning.

On Wednesday evening he delivered an address of great power at the Y. M. C. A. Despite the very inclement weather, the audience was remarkably good, and for nearly an hour and a half he held the undivided attention of all present. Mr. Levering speaks

with more ease, through an interpreter. It is hoped he will assume his new duties in September, 1904.

address was timely and will not only help the Y. M. C. A., but will strengthen our Protestant cause in Rome.

"An intelligent young man who heard Mr. Levering's address came to my study this afternoon to talk with me on the subject of religion.

He said that the address of Mr. Levering inspired him to a nobler life, and that he wanted to become a Christian.

Mr. John D. Rockefeller is quoted as having said recently to his Sunday school class in the Fifth Avenue Church, New York: "You may think me unorthodox, and I know I am treading upon delicate ground, but I want to ask in perfect candor: Can any one group of Christians afford to say to a fellow-Christian, 'Thou must be immersed in baptism, not simply sprinkled?' And can any one group of Christians say to a fellow-Christian, 'Thou shalt not partake with me of the Lord's supper, our sacrament?'" Mr. Rockefeller is evidently a good disciple of his pastor. Dr. R. P. Johnston, who repudiated immersion at the Baptist Congress last year. Will Mr. Rockefeller please tell us whether he holds to any part of the Baptist faith, and if so, what? It looks as if the Rockefeller millions, instead of being a blessing to the Baptists, as we had fondly hoped, will prove a curse to them. Well, we Baptists have managed to get along without much money all during the ages, and we suppose we can do so again.—Baptist Reflector.

Rev. C. H. Spalding, D.D., in a letter to the Standard of Chicago says: "It is now a year and a half since the idea of a chair of modern church history has been before the trustees of Newton Theological Institution. A special meeting of the executive committee was held on Dec. 2. It was voted to create a chair of modern church history, and Rev. George E. Horr, D.D., nominated by the executive board, was elected its professor. The choice is one of pre-eminent fitness. Dr. Horr has been a careful and critical student all his years, and with a decided bent in the direction of the new duties to which he has been cordially chosen. If he accepts, as it is profoundly hoped he may, he will add luster to the force of instruction in the seminary and adorn his new position with attractive accomplishments and effective methods. His pastorates at Tarrytown and Charlestown have given him a clear insight into the needs which such a professorship would meet, and his career as editor of the Watchman has broadened his vision to the widest possible horizon of the progress of religious thought.

The ministry may well think over these words of Dr. Herrick Johnson: "Brethren of the ministry, what are sermons to 'the times,' compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, 'throw out the life line.' The sermon that is after a soul is, like the Master, 'filled with compassion.' It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said, 'How oft would I have gathered thy children together as a hen gathereth her brood under her wing, and ye would not.'"

Frank L. Sullivan of Boston, in writing of the welcome given Dr. P. S. Henson, the new pastor of Tremont Temple, Boston, says of him: After twenty years' distinguished service in Philadelphia and twenty years' of equally distinguished service in Chicago where he followed Dr. Lorimer, at 72 years of age, ripe in scholarship, vigorous in body and mind, living near the heart of his Lord and preaching the heart of the Gospel, sensible, tactful, cheerful and beloved by old and young. Dr. Henson has accepted what seems clearly the call of God, as well as of God's people, and has again succeeded Dr. Lorimer, assumed the leadership of a church of nearly 2,000 members, and taken possession of perhaps the leading pulpit of the land. He deserves and desires the prayers of God's people, that he may do God's will in such a responsible position.

In the introduction to his first sermon as pastor Dr. Henson said among other things:

"What the world wants, what Boston wants, is not the truth as it is in Darwin, Huxley, Emerson nor any mortal man, but the truth as it is in Jesus. That is all that can satisfy the intellect, renew the heart and transform the life. The men that lose their grip on their congregations are those that lose their grip on the work, and think the people want secularity, instead of spirituality, so they preach anything but the gospel. Hitch your wagon to a star, said your own immortal Emerson, but modern theologians come from the stars to hitch to a telephone."

**WOMAN'S WORK**

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

News and notes from the W. M. U's in connection with the Associations.

Mrs. T. A. Hamilton.

(Delayed unavoidably.)

**NORTH RIVER ASSOCIATION.**

The presence of the earnest spirit that presides over the pastorium at Jasper, together with the Sunbeam leader and a goodly array of her Band from Gamble Mines, added no little to one's pleasure in the meeting attempted with the ladies and children, at Cordova. A Sunbeam Band was projected, and will be fostered by two consecrated young married ladies and a young lady, who is singularly fitted for the work. May it not be that the Scripture may be verified herein, that the "little child shall lead" the older ones.

**EAST LIBERTY ASSOCIATION.**

Resting between trains under the hospitable roof of the Vice-president of the Tuskegee Association at Opelika, sent the visiting sister on to Lafayette refreshed and ready to meet the children and ladies, who assembled to greet her that evening. Never did Sunbeams shine brighter, nor did church societies give more cordial greeting or a more sympathetic listening. How sweet this Christian fellowship—surely it is a foretaste of the heavenly feast! A box had just been packed for the frontier and the pastor's home is a picture of comfort and coziness, presenting a fit setting for the choice couple so happily esconced therein. A live B. Y. P. U., Senior and Junior, tell the tale of the lambs being well fed in this flock. It was a real pleasure to see such shepherding being done in this sweet old town. Pleasant memories indeed cluster amid this first visit to Lafayette. May it not be the last! A six mile drive brought us in sight of Antioch Church and a stately commodious building it is. Most cordial and courteous was the greeting extended and real concern was manifested by the brethren that the sisters should have some time and place for their meeting. This seemed at first difficult to accomplish, but by the help of the moderator of the Association, Dr. Sharpe, whose friendship I have inherited, for he was my father's friend, we had a meeting immediately after the morning session. The tender sermon from the Lafayette Bishop, had prepared the hearts for the appeal, to which they readily responded, and we closed our meeting feeling it was indeed "good to have been there." A page of the minutes of the Association was granted the ladies and no doubt the report will show that the annual meeting was most successful. It was with real regret that so little time could be spent with the Vice-president of the Association, but after a hurried farewell to those kind friends, we were off to the

**COLUMBIA ASSOCIATION.**

To find one's self among old friends at Dothan and to add to them those from Columbia was a rare pleasure. The Vice-president of the Association, Mrs. Charles Davis, had a fine program prepared for the woman's meeting which was held in the school house near Antioch Church. A good audience greeted her as she appeared before them congratulating the Association on the work of the former Vice-president, Mrs.

L. F. Oakley, who had been instrumental in organizing a larger number of societies in her Association than any other. In the organization of the Union, Mrs. Campbell of Dothan, was elected president and she will be invaluable in sustaining the Association vice-presidents hands. Quite a number of societies reported their annual work and delegates from several churches were recognized. Mrs. Campbell read an excellent paper on Woman's Work.

**NEWTON ASSOCIATION.**

The importance of Woman's Mission to woman and the training of our children for service pressed heavily upon the conscientious Vice-president of the Newton Association. Her address upon the opening of the session was both tender and inspiring and will appear in these columns at a later date. Special papers were prepared by Mrs. Young of Ozark, and Mrs. McLaney of Newton, on "How to maintain a Woman's Missionary Society in a country church," and upon the "Sunbeam Work," which were very helpful. The meeting was held out in the beautiful grove, where the brethren kindly placed benches from the church, chairs from the wagons and cushions from other vehicles, to seat the eager children and earnest women who gathered there. A blessed ending it was to a perfect October day. A second session was announced for the following day. This is the second meeting of the W. M. U. organized in this Association, and a number of societies sent reports and representatives.

**MIDLAND CITY.**

It is certainly cheering to the heart when is found in a new community some one who remembers fondly the society she enjoyed in a former church house and is wishing and waiting for one in the new home. Here the Sunbeams will be trained by Miss Tessie Perkins and the Ladies' Aid and Mission Society will be presided over by Mrs. A. W. Hawkins and unless we are greatly mistaken their light will be seen at home and to the "utmost parts of the earth."

**PINOKARD.**

Whenever a new church building is being erected, you may be sure the women are at work. The society at Pinokard proves no exception to this rule. But, they will add a mission feature to their Aid Society, giving a tenth of their dues to missions, and when their building is completed step out into larger work. The former Sunbeam leader has gone to the Central College at Tuscaloosa, but the lambs are being led and fed and came out in full to welcome one who loves them dearly.

**HAW RIDGE ASSOCIATION.**

To find one's self again at Enterprise and among the friends there, means to feel at home. A six mile drive brought us to County Line Church, where the earnest Vice-president of the Association, Mrs. Belle Bailey, had arranged for a woman's and children's meeting in the grove. The presence of Sister Hunter from Elba, added no little to the good spirit of the meeting and her tender appeal for our missionaries in far away China will have its effect, no doubt. Both the Sunbeam work and the W. M. Unions are growing in this

Association. Who can estimate the influence of one or two consecrated women in a community? Only one day could be spent in this pleasant place, as this scribe must needs be, with only a few hours of rest at home, at the HARMONY GROVE ASSOCIATION which met at Carbon Hill on the following day. Here was enjoyed a pleasure that is a foretaste of the day when we shall all "sit down in the upper and better kingdom, with those who were gathered from the four quarters of the earth, but as brethren, not being seen. Yet loving them for their work's sake. All this means that it was my great pleasure to meet one with whom I have long corresponded, but whose lovely face was mine to behold for the first time as I neared the church where our women's meeting was to be held. We gathered in the children, for a talk though the afternoon was inclement, and the next morning a meeting was held with the ladies. Quite an enthusiastic society and band were formed and the work will grow, because it is a vine of the Lord's planting.

**MARSHALL ASSOCIATION.**

It is a fact in carrying on mission work, as it is with other kinds of work, the busiest people are called upon to undertake it. This is called forth by the thought that the sweet young Vice-president of the Marshall Association is a school teacher, a Sunday school teacher and a leader in the B. Y. P. U. work, and yet she is the one best suited for the mission work in her Association—so the preachers say and those who know her best. As she was too busy to accompany me, I went without the comfort of her presence out to Union Grove, two miles from Albertville, where the Association was to be held. But, it does not behove a child of God to be either a stranger among His people, or to feel lonesome in His house, and I found friends warm-hearted and gentle and kind among the sisters, and had every courtesy that could be wished for extended by the brethren. A good meeting for the sisters and the children, many of whom had ridden on that blustering day many miles to reach the church, was held after dinner and then back to Albertville to meet the women and children there at 3 o'clock. It will be a great day when a pastor who will "help those women" attend to the Lord's work will find himself at Albertville for the field is a fine one and good material is there ready to be utilized. The Sunbeams are still shining there, but they need the fostering care of a Woman's Missionary Society, to "teach them the way more perfectly," and to strengthen the hands of their young Vice-president, Miss Alma Espey.

A large supply of Christmas literature and envelopes have been received by Mrs. D. M. Malone of East Lake, who will be glad to send them to all missionary societies, Sunday schools, and friends who will use them. If you want a package write to her at once.

**January 31st and State Missions**

This is an important date for State Missions. Unless we have good collections for our Alabama missionaries between this and Jan. 31st, they must suffer for three months. February, March and April are given wholly to Home and Foreign Missions. We must not allow anything to come in the way of collections for those Boards during these months. Will the pastors help?  
W. B. C.

**A Christmas Carol.**

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry;  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a king!

There's a tumult of joy  
O'er the wonderful birth,  
For the Virgin's sweet boy  
Is the Lord of the earth.  
Aye, the star rains its fire, and the beautiful sing,  
For the manger of Bethlehem cradles a king!

In the light of that star  
Lie the ages imperaled;  
And the song from afar  
Has swept over the world;  
Every hearth is aflame, and the beautiful sing,  
In the homes of the nations, that Jesus is king!

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Aye, we shout to the lovely evangel they bring,  
As we greet in his cradle our Savior and King!

—J. G. Holland.

**The Alabama Baptist Much Improved.**

Having been identified for two years with the Southern and Alabama Baptist and for years with the Alabama, and being now engaged with other work, I wish to congratulate Brother Barnett on leaving off the "Southern" and returning to the Alabama Baptist, for I believe that he means to make some decided changes which will make the paper much better than ever before.

It means much that he means to give his time to editorial work instead of letting his hours be eaten up with the business end of the paper as heretofore. The paper during the past few weeks shows that he understands the art of getting out a paper that will strengthen our Baptist work in Alabama.

But he does not expect to rely on himself altogether, having arranged with some of the strongest writers in Alabama, and the denomination to furnish articles during 1904.

We owe it to Brother Barnett to do all in our power to make the Alabama Baptist a power for the Baptists of Alabama. He will have my hearty support.  
S. O. Y. Ray.

**CHRISTMAS EXCURSIONS.**

Account Christmas holidays Southern Railway will have on sale Dec. 23, 24, 25, 30, 31st and Jan. 1st, round trip tickets to all points south of the Ohio and Potomac and East of the Mississippi river, limited to Jan. 4, 1904, at greatly reduced rates. To teachers and students presenting proper credentials, round trip tickets will be sold daily Dec. 16th to 29th, inclusive, limited to Jan. 8, 1904.

For particulars ask nearest agent.  
H. F. Latimer, T. P. A.  
J. C. Lusk, D. P. A.  
Birmingham, Ala.

Rev. H. Clay Trumbull, D.D., editor of The Sunday School Times, died in Philadelphia, on Tuesday, aged 73 years.

**Birmingham Notes.**

Rev. Frank Willis Barnett preached at Tuxedo Church Sunday.

At Jonesboro the pastor, Rev. Percy C. Barkley, preached at both services to full congregations.

Pastor Blackwelder will move into the parsonage that has just been rebuilt at Woodlawn after the fire.

Rev. S. O. Y. Ray preached at Woodlawn in the morning and at night at East Thomas.

Rev. A. C. Swindall, pastor at Dolomite, preached both hours to a well filled house, and took a collection for State Missions.

The Ensley church had their usual services, the pastor preaching at both, in the morning on "Rest for the Soul." Four members joined by letter.

Pastor J. M. Shelburne of East Lake, preached in the morning on "Stephen the Storm Center," and his evening topic was, "Arguments against Profanity."

At the Wylam Church, Pastor J. W. O'Hara, had two good services. The morning theme was "The Ruler in Israel," and at night "Constraining Love."

Rev. J. L. McKenney pastor at McElwain preached morning and night to good congregations. They have organized a choir and good singing may be expected.

Rev. Geo. E. Brewer, the State Chaplain for the prisons, was a visitor at the Conference and looks well notwithstanding the close call he had in a runaway accident.

The announcement of a change of the meeting place of the Minister's Conference to the Commercial Club rooms was a mistake, they have not changed from the First Church.

At South Side, Pastor Dr. Davidson used for his morning theme, "What shall we do with our money," Prov. iii, 9-10, and in the evening "God's feeling toward all believers," Prov. xi, 1.

Pastor A. J. Gross filled his pulpit morning and evening at Elyton. Seven joined by letter. The B. Y. P. U. visited the Avondale Union Sunday afternoon. The church was delighted recently by a visit and sermon by Brother Barnett.

At Fountain Heights the Sunday school continues to grow, the congregations morning and night were up to standard. Pastor Walter S. Brown preached at 11 a. m., on "Blessed and Blessing," and at 7:30 p. m., "God our Refuge."

Brother Stovall was at the First Church and heard Dr. Dickinson with a great deal of interest on the subject of "The gift of children to parents to be trained and given to the world for its blessing as suggested by the naming of John the Baptist."

At Park Avenue, pastor E. Lee Smith filled the pulpit at 11 a. m. and Dr. A. J. Dickinson at night, and had three additions. The B. Y. P. U. met at 5 p.

m. Brother Smith preached at Mary Lee Mines at 2:30 p. m., and received one into the church by letter.

Dr. Thompson held his regular services at Bessemer. On Tuesday, Wednesday and Thursday the ladies will hold a Fair for the benefit of the building fund. The work progresses satisfactorily on the new building, and they hope to be in it by the first of the year.

They had a fine day at Pratt City Sunday, large congregations. Pastor Hendricks preached in the morning on Mission work in China, and at 7:30 p. m. on "The Church at Antioch, a great Mission Church." The Sunday afternoon Bible class is finishing the study of the life of Paul.

The First of Avondale turned out well at both services to hear Pastor L. W. Bradley, in the morning on Matt. xx, 28; at night on Matt. xxvii, 22. They had one addition. On the 24th they will have a church social, light refreshments will be served and an offering received for the Orphans Home.

**PERSONALS.**

Rev. J. R. Ramsey's address is now Tenbroeck, Ala., instead of Blake.

Rev. W. R. Lambert has moved from West Palm Beach, Fla., to Hickory, S. C.

1878-1903 Dr. and Mrs. John Tyler Christian, at home Saturday, Dec. 19, 1903, 583 La Salle Avenue, Chicago. Four to ten p. m.

Adiel Jarrett Moncrief, Jr., Dec. 10, 1903. Mr. and Mrs. Adiel Jarrett Moncrief. We wish the young man a happy Christmas.

Those who had the pleasure of meeting Rev. T. B. Ray of Nashville, when he assisted Dr. A. C. Davidson recently in a meeting at the South Side Baptist Church, will regret to learn that he was called to the bedside of his father who is quite ill in Kentucky.

Rev. A. E. Page sends out the following circular: "You are invited to attend services at the church beginning Saturday night, Dec. 26, 1903, and continuing for several days. We want every working man's family in New Castle to attend these services. We are interested in you.

Rev. Jas. F. Edens, D.D., after having faithfully served the Girard Church for quite a while has been called to Brundidge, and will soon be in his new field. Dr. Edens is thoroughly posted in the beliefs of the Baptist church and has quite a reputation as a doctrinal preacher of power. We commend him to the good people of Brundidge.

Dr. John A. Purser was the chairman of the committee appointed by the members of the Atlanta Baptist Ministers' Conference to prepare suitable resolutions and tender congratulations to Dr. W. A. Montgomery of Decatur, Ga., on the attainment of his seventy-fourth birthday. Dr. Montgomery is a man of scholarly attainments and is greatly beloved wherever he lives.

Rev. Dr. John H. Eager, representative of the Baptist Theological Seminary, at Louisville, and for sixteen years missionary to Rome, delivered his interesting new lecture on "Rome and the Pope" at the Baptist Tabernacle in Atlanta on Saturday night.

Dr. Eager was in Rome when Pope Leo died and also when his successor

was chosen. He told of many interesting incidents in connection with these two events which have never appeared in public print.

In looking over some old letters we came across the following paragraph written to us by Rev. Oliver F. Gregory, D. D., more than a year ago upon his taking charge of the Adams St. Church in Montgomery:

"I would like to make an effort to put the Alabama Baptist in every family in my church, believing that it would greatly aid me in my effort to develop them in every good word and work." And he went to work and made the effort and has helped to brighten the paper with his "Montgomery Notes." But this is not why we write this, but to thank him for his closing words, "God bless you and send prosperity," for today with thankful hearts to the brethren who like him have helped, and deep thankfulness to the Giver of all good gifts. We joyfully state Dr. Gregory's wish is coming true.

**Some Important Changes.**

The following is a synopsis of a ruling of the United States Supreme Court in important cases regarding newspaper subscriptions:

"1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscription.

"2. If subscribers order the discontinuance of their periodical the publisher may continue to send them until all arrearages are paid.

"3. If subscribers neglect or refuse to take their periodicals from the post-office to which they are directed they are responsible until they have settled their bills and ordered the paper discontinued.

"4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, subscribers are held responsible.

"5. The courts have decided that refusing to take periodicals from the office or removing and having them uncalled for, is prima facie evidence of intentional fraud.

"6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it, otherwise the publisher is authorized to send it and the subscriber be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

"7. The latest postal laws are such that a newspaper publisher can arrest any one for fraud who takes a paper and refuses to pay for it. Under the law the man who allows his subscription to run along for some time unpaid and then orders it discontinued, or orders the postmaster to mark it 'refused' and have a postal card sent notifying the publisher, leaves himself liable to arrest and fine, the same as for theft."

The Baptist is your paper. Its purpose is to serve you by giving Baptist news from all parts of Alabama with a glance at our Baptist work throughout the land. We want to make it welcome each week to all in the home by bringing sunshine to old and young. We want it to breathe the spirit of the Master. We need the prayers of our Baptist hosts.

The Anti-Saloon League of Virginia, holds its Annual Convention at Richmond, Va., Jan. 12-14, 1904.

**LET US MAKE A STENOGRAPHER OF YOU.**

It will do you good all your life. Bookkeepers and stenographers are in constant demand and command large salaries. We guarantee positions to our graduates. Will send you our 15th annual catalogue if you will mention this paper. We pay your railroad fare.

**Birmingham Business College**  
WILLARD J. WHEELER, PRESIDENT.  
Potter Bldg. Birmingham, Ala.

**YOUNG MEN AND LADIES.**

Wanted in every town; we can employ you at \$90 a month; no experience necessary; write at once, stating references, and send 50cts for applications, particulars, etc., to WILLIAMS & SEYFORTH Co., 46 and 48 Monroe Street, Memphis, Tenn.

**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.

**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures all diseases of hair falling. 50c and \$1.00 at Druggists.

**Resolutions of the Y. M. C. A. of Howard College.**

Whereas, Our Heavenly Father, in His wisdom, has seen fit to call from his earthly home, Will A. Echols of Gadsden, Ala., a brother of our beloved fellow student, Gerry Echols; therefore, be it

Resolved first, That we express to him our profound sorrow on account of his great loss.

Second, That we extend to him and the other members of the bereaved family our sincere and heart-felt sympathy, and pray that the God of all comfort may sustain and bless them in their sorrow.

Third, That a copy of these resolutions be furnished the bereaved, and also the Howard Collegian, Alabama Baptist and Christian Advocate for publication.

**J. T. McKee,**  
Chairman.  
**J. B. Folmar,**  
**John T. Mackey,**  
Committee.

A large supply of Christmas literature and envelopes have been received by Mrs. D. M. Malone of East Lake, who will be glad to send them to all missionary societies, Sunday schools and friends who will use them. If you want a package write to her at once.

## CORRESPONDENCE

## Men Seen in Washington.

## IX.

To name the various divisions of the government would be to enumerate, as it were, practical schools of an immense university, in which the student may pursue investigations in almost unnumbered departments of thought and activity. If his mind turns to finance, he may see in Congress the making of laws that control banking and currency, that regulate the monetary system of our country, and then in the bureau of engraving and printing the actual manufacture of money. If he leans toward agriculture, in the Department of Agriculture, he may study the science of farming, as shown in various documents and the growing of many trees, plants, shrubs, flowers; he may find and secure seeds of almost endless varieties. And yet, if he happens to be an old, experienced farmer, might he not give those theorists and sciences "points" in plantation knowledge? To pass carefully through the Smithsonian Institution (not Institute) and the National Museum is to learn lessons that open the eye to development in those things that pertain to the craft and ingenuity of man; to see the earliest weapons in use on the American continent, and the evolution of weapons, offensive and defensive, until we come from the crude axe and bow and arrow to the "Colt" or Smith and Wesson of today.

Over the Smithsonian Institution presided for years the famous Joseph Henry, whose name is indissolubly connected with the advancement of science in America. Now the head of that institution is Professor Langley, to whom the newspaper paragrapher is largely in debt for furnishing, through the medium of air-ships, an exhaustless theme.

It is my privilege to be for many years intimately associated with a leading spirit in the National Museum, who before going there, was for a long time in the faculty of the Columbian University, Dr. Otis Tufton Mason, distinguished especially for his work in anthropology. Devoted to science, an authority in his subject, the close friend of men famous for their scientific attainments, an associate in labors of many who cared naught for religion, if they did not try to make mockery of it, Dr. Mason has even been a loyal, fearless Christian, an old-time, outspoken, "prayer-meeting" (to use Dr. Hatcher's expression) Baptist deacon. All honor and credit to such a man. Very precious to me is the memory of the time when, in the pastorate of the distinguished and beloved Stakely, I entered the diaconate, with Dr. Mason as my senior.

If the student in Washington looks to the stars, he may find in that city masters in Astronomy, two of whom I know, Prof. Asaph Hall, discoverer of the moons of Mars, decorated by foreign courts, and the famous Simon Newcomb, who has scarcely a peer in his chosen work. I remember having in my Latin class in 1875-76 the eldest son of Prof. Hall, also Asaph by name. In those days, fresh from college, I believed in long examinations. So I gave the class of which the young man was a member an examination, lasting from 8 a. m. to 8 p. m. Such were

work of the...

the ability and preparation of young Hall, that in all the hundreds of questions, he missed the answer to but a small part of one, giving the wrong vocative of Aeneas. The success of these early years was prophecy of the noble career of this young man, who is now a great professor in one of the most famous western universities.

The lover of books will find in the Library of Congress vast treasures; the man who makes models and devises strange inventions will spend weeks in study in the patent office; in the Corcoran Art Gallery the painter and sculptor will linger long and with growing interest and profit; some will not tire of the fish commission's building; others will find pleasure in the Army Medical Museum, in the Navy Yard, in scores of places, which will aid them in securing knowledge of things, which can add wonderfully to education and form a large part thereof.

In Washington live or to Washington come many of the most distinguished men in the world. There such leaders as Andrew D. White, our former minister to Germany, ex-President of Cornell University, General Foster, our foremost diplomat, once minister to Russia, then to Madrid, give public lectures, from which, at first hand, information and benefit beyond description are derived. When Mr. Foster was in China some seven years ago, the Chinese government offered him a very large salary, if he would remain and aid in the government. This he declined to do, preferring, as a patriotic American, his own home and a much smaller income.

Thus it will be seen that in buildings, books, illustrations, subjects, and men Washington offers opportunities for a general and broad education, unequaled on the American continent.

To go back to Prof. Newcomb, so profound are his studies, that he often forgets men whom he has repeatedly met. For some time I boarded in the house with his family and became quite well acquainted with them. Meeting the eminent scientist in the Cosmos Club, of which we were both members, I would always go up to him and greet him. He would look upon me with an unknowing eye, until I gave my name. Then he "warmed up," said I must come to see them all, and at that point stopped; and there was no more conversation. This reminds me of an incident in the life of Napoleon the Great. It is related that a courtier, whom we will call de Masson, attended all of the Emperor's receptions. Time and again he approached the famous soldier, saluted him and was always asked, in a manner fierce and stern, "And who are you, sir?" Worn out at last with question and answer, he finally said, "Sire, I am still de Masson." In reply to my famous friend's questioning countenance, I was still.

A. P. Montague.

## What We Are In the World For.

T. M. Thomas.

On that memorable night just before our Lord went forth to meet the agonies of Gethsemane and the sufferings of Calvary, His great loving heart yearned with deepest compassion for the little band of followers gath-

ered about Him. He speaks to them words of sweetness, grace and tenderness to soothe their anxious hearts. He is going away, they are to remain in the world. Then the great loving heart of the Son of God goes out in prayer to the Father. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "As thou hast sent me into the world even so sent I them into the world." Then after His resurrection to this band of now rejoicing disciples, we hear Him giving directions as to the work they are to do. "Go ye into all the world and preach the gospel to every creature."

In this, the greatest work ever committed to men each of His individual followers today has a part. Our place then in the world—though not of the world, is to carry this message of Him who loved us and gave Himself for us to those who need a Savior's love. To those immediately around us, whom we loveth in our daily lives, we are to impart this message.

In doing this there is nothing that appeals so forcibly to those around us as the power of a righteous life—the Christ life in us. By this kind of life the world will know that we've been with Jesus and have something they haven't got—and they'll want it.

But there are others whom our lives do not touch in person. Far across the seas in other distant climes where the many millions are dying, you are obligated to bear this message of love and life to them. It may be He wants you to go in person if not, surely with your prayers and offerings.

From whence comest the power, where lies our strength for the work, not in us truly. But remember the Savior's prayer that we might be kept from the evil while we are in the world doing the work. Then the promise of His presence to sustain us in the work.

One bright morning as we entered the sick room and looking into the face of the sufferer that bore the marks of pain, but transformed by the light of heaven, she joyfully exclaimed, "O, I've had a vision." When the pulse beat so slow that all thought the end had come. I thought that I was walking along being supported by good friends. We came to a place of dense shadows all around and the earth began to sink so beneath us the two friends could go no further. Then suddenly I heard the rustle of wings and was borne up till I came out into the light upon a carpet of living green and stood upon the banks of the Jordan. Here I thought I'd wait for Jesus to come for me. But as I looked upon the crystal waters not a wave or ripple seemed to cross its peaceful surface, the thought came to me, He's not ready for me yet and I have a great work to complete. "I know," she said, joyfully, as she finished, "My work is not completed here, but death has been robbed of all its terrors and I'll abide His will."

How beautiful! Yet in doing the great work for which we are in the world, His presence will bear us up above the sinking grounds of sorrow and trial. And when amid the thickening shadows of evil He will bring us out into the light of His glorious presence. O, Christian, with such promises before us and such resources around us, why do we falter in taking this world for Christ?

During the Christmas holidays let us not forget what God has done for us through His greatest gift to the world.

And in making our gifts, remember the needy ones perishing for the bread of life.

Greensboro, Ala., Dec. 7, 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. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.

Yours truly,  
W. H. Bruton,

Pastor Baptist Church, Ripley, Tenn.

## 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. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629 St. Louis, Mo. Send for testimonials. Sold by all druggists.

Subscribe for the Baptist.

## Orphans' Home.

Please change my paper from Lower Peach Tree to Grove Hill, Clark county. Correspondents will take notice and govern themselves accordingly. My churches will be the same as heretofore, except Peach Tree. Will preach for "Salitper" instead. We are pleasantly situated at Grove Hill; have had divers expressions of welcome from the good people of this place; their expressions were deeply impressed a few evenings ago by a "sound pounding."

Brother Yates has entered upon his work here and seems to be getting things well in hand; everybody feels that they have made no mistake in calling him. Am going to try and send you some new subscribers that you may have a merry Christmas and happy New Year.

C. H. Morgan.

## How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

WANTED—A position as teacher. Good references given and required. Address M. F. C. Assahel, Wilcox county, Ala.

Subscribe for the Alabama Baptist.

## South Carolina Convention.

Under the head of "Convention Miscellany" V. I. Masters has several columns of personals, reflections, and utterances of the brethren at the recent state convention of the South Carolina Baptists, which makes fine reading. Brother Masters is really gifted at this kind of work, and his convention reports are most readable. We give extracts gathered from them and the convention reports.

The total enrollment was two hundred and thirty-five, four more than the delegate attendance at Greenville last year.

L. C. Ezell and C. A. Stiles were elected vice-presidents; C. P. Ervin, secretary; V. I. Masters, assistant secretary; V. L. Vass, treasurer.

"A man who talks about people bossing, I always suspect to be afflicted with a desire to do it himself." And it is a remark which is usually very true.

It was the eighty-third session of the Convention, and in the results shown and the spirit manifested it was undoubtedly the greatest Convention of them all.

The reports from the boards of the Convention were encouraging and showed progress. The State Mission work for the past year received the cordial support of the churches and was blessed of God.

How exceedingly hard it appears to be for good men to be perfectly fair to others who differ from them. And yet they should; to do so is to follow the spirit of our Lord and his teachings.

Rev. John Bass Shelton was rejoiced at getting the Convention to go to Chester next year. Brother Shelton is a man of fine appearance, and splendid voice. He knows how to plead effectively for his cause.—Dr. Bailey.

The report of the trustees of Furman University announcing the success of the effort to raise \$150,000 in good notes, thereby securing the donation of \$20,000 by Dr. C. H. Judson, caused genuine rejoicing throughout the Convention.

When all the reports were in from the various boards of the Convention, the aggregate of contributions to missions

and benevolence for the year went slightly above sixty thousand dollars, about five hundred more than our estimate of last week.

We heartily approve of the proposition to raise \$80,000 next year for missions and benevolence. The Baptists of South Carolina can do it, and we venture the prediction that it will be done if our people suffer no disasters of an unusual nature.

There are remarkably few old men in this Convention. If you are skeptical, try, if you please, to recall a dozen old ministers of your acquaintance in the State. You will find it a hard matter. Young men are to the front in the body, and a fine lot they are.

It is utterly impossible to get some men to understand what the proprieties of the occasion demand of them in the way of brevity and infrequency of their making speeches at our Convention? It is one of the abuses of our lively democracy that a man can destroy the possibility of usefulness of an occasion by a long drawn out speech.

The Convention speakers have no mercy on the bachelors of the body. On every occasion they provoke amusement at the expense of these unfortunates. Almost any man would go and marry without any sentimental reasons at all, provided—provided—But any man can find some woman who will marry him if he is in earnest about it.

"I delight that Baptists can differ in the matter of policy and methods, and yet agree so thoroughly in principle," said Dr. Gray in his Convention speech. And he added that some people blundered a lot by mixing up principle and policy and contending about a matter of policy as if it was a principle. Truly, wisely and well said.

Dr. Cody in a speech to the Furman alumni said that really the Baptists have just definitely made up their minds to give that \$105,000; the real sacrifice of the giving will be in the next four years. This is a sober and true way of looking at it. The accomplishment is grand, but the fulfillment will require years of sacrifice, in which there will be joy.

When a certain important Convention address was in process I saw three distinguished brethren right down in front of the speaker actually asleep or having hard work keeping their eyes

came, twenty-one for baptism. The church gave more for missions this year than it has given in years.

Brother, if your church is dead begin to give for missions and try to save the lost in your community, and God will bring it back to life. The church that is trying to save itself rather than a lost world is a stench in the nostril of Jehovah.

J. A. Jenkins.

Gurley, Ala.

### From Brother Pinegar.

Last Saturday we met our church, Samaria, three miles east from Jasper, where we had such glorious revival last September. We are still reaping the fruits of the revival and are thinking

of holding a meeting about the first of the year. We are hopeful of securing the help of Dr. J. B. Moody of Peeves Valley, Ky. On Sunday we met a large congregation at the church. Preached on "God as our Shepherd;" had a glorious time, the brethren were heard to say, "it is good to be here."

At 2 o'clock at the home of the bride's father, the writer united Mr. Burk Odum of Parish, Ala., and Sister Gusta E. Sherer in the holy bonds of matrimony. Sister Gusta is one of the best workers in our church. Then at 3 o'clock Sunday, we went to the home of Sister Garner and there married Mr. C. C. Ivey and Miss Lavanda Garner. We wish both couples a happy and pleasant voyage through life.

The welcome address was delivered by Dr. C. C. Brown. It was a splendid speech, full of Brownesque humor wit, and pathos. It was capital and highly enjoyed bit of speaking.

The response to the address was made by the Rev. John Bass Shelton, of Chester. Brother Shelton has a fine physique and a prepossessing presence, also a full, resonant voice. His address was a fitting response and was highly enjoyed.

Dr. E. E. Bomar called attention to the fact during the Convention, that the growth of education interest among South Carolina Baptists was preceded by two or three years by a noticeable increase of interest in foreign missions. He declared truly that this was not an accident. The Lord will bless in their work at home those disciples who reverently and lovingly obey his command to send the gospel to the uttermost parts of the earth.

In his Ministers' Conference paper Dr. Ramsey said that the informality of worship in many churches has become far more formal and unchangeable than is ritualism itself. He also called attention to the lackadaisical way in which some ministers administer the ordinance of baptism, "by main strength and awkwardness"—an ordinance which he rightly said is exceedingly beautiful, touching and instructive, if properly administered.

Pastor C. C. Brown made an address at the closing hour of the Convention which was unique. He called it, "The Ethics of the Delegate." He opened the eyes of the delegates as to many of the difficulties encountered in arranging for a convention of this sort,

and showing them how they could help to make the hospitality a success in the Convention town. Dr. Brown makes an ideal host for the Convention, just as everybody knew he would.

"There is a sort of negative goodness that is good for nothing," declared Bro. W. T. Tate in his Minister's Conference paper. He added that some preachers mistake in themselves obstinacy for firmness, pride for dignity. Both of which statements are well and truly said. He added elsewhere: "Men may call fools to preach, but God never does. If a preacher lacks learning he can get it from men; if he lacks grace he can get it from God; but if he lacks common sense neither God nor man can help him."

It is a graceful thing—and a thing born of grace—for a brother who has the invitation to appear before this much-addressed Convention, to decline when he sees that the session is being continued to great length, or realizes that there is another important object to come before the body which will be crowded out by his address. Dr. E. E. Bomar came all the way from Richmond to represent Foreign Missions and the people wished to hear him. But the new enthusiasm for the G. F. C. had over-lapped the late Foreign Mission hour in its expression. Whereupon Dr. Bomar gracefully declined to speak that Dr. Bryan might have the full time to tell of the work in China. There is no finer spirit anywhere than E. E. Bomar.—The Baptist Courier.

Dr. B. D. Gray, the new secretary of the Home Board, made his first appearance before the Baptist Convention of South Carolina, and he made a most pleasing impression. Dr. Gray is apparently about forty-five years of age, of stalwart physique, full features, and a pleasing countenance. He wears an abbreviated mustache. As a speaker he is direct, rather energetic, and earnest. His subject matter commends the continual attention of the hearers. He started his speech by references to South Carolina history. He spoke of his love for the Baptists. The Doctor is adroit. He saw things lagging from the lateness of the hour. That would not do; he told a humorous story or two, had the audience to rise and sing the spirited, "My country 'tis of thee," hymn. Then Dr. Gray warmed up to his speech, so that the adjectives I have used above are not sufficient to describe his warmth of oratory.

Say, Brother Barnett, why not come over and preach some for us!

T. E. Pinegar.

P. S.—Tell Brother Stuart of the Orphans' Home that there was a contribution of \$7.25 as our first offering on the new year for the Home. We are giving two months to the help of the dear little children.

T. E. P.

Every family should keep Dr. Tichenor's Antiseptic to use in case of accident. It is a clean, pleasant liquid, does not soil the person or clothing and is the greatest healing compound on the American market. Buy a 50c bottle.

Subscribe for the Alabama Baptist.

### A Revival.

We have just closed a good meeting at Gurley, Bro. J. V. Dickinson of Jasper did the preaching, and of course, that means the gospel was preached with clearness and great power. There were eight received for baptism and two by letter, others we feel sure will join.

While attending Howard College it was my privilege to hear Brother Dickinson in a meeting at our church at East Lake which was a great meeting, and it abides with me yet. We were delighted to have him in our home, and were sorry when we had to see him leave.

Our church was revived as it has not been in a long time. This makes about thirty new members received since I

# Editorial

## Our January Campaign.

With gratitude to God and thankfulness to all those who have stood by us as editor of the Alabama Baptist during the past two years, we will commence the new year with an earnest desire to make the paper, during 1904, better in every way so that it can ably serve the denomination. The Alabama Baptist owes much to the pastors. They have helped us generously in the past, and more than anybody else, they can help us in our "January Campaign." The paper cannot succeed without the aid and encouragement of the pastors and preachers, for their interest in the circulation of the paper is next to that of the editor. We humbly request every pastor who shall read these lines, if you feel that the Alabama Baptist will help your work and help you, then won't you help us, and make us able to help you. The Alabama Baptist is the pastor's friend. It helps him in the development and education of his people, and it has been our constant aim to co-operate with the pastors in their work. We have no complaint to make, but rather a further favor to ask. We beg every pastor to call attention of his congregation to the paper, and say some good word about it on the first Sunday in January, for we are anxious to get more than enough new subscribers to take the place of those who will drop out at the first of the year. The great expense and time prevents us from writing each pastor a personal letter. We beg each one, however, to consider this as intended specially for him. Getting new subscribers through our field editors is slow and expensive work, and more can be accomplished by the pastors pushing the paper during January than can be done in the whole year by the capable men now representing the paper on the field, for after they get to a place their success largely depends on the assistance rendered by the pastors. You see we are counting on you to do great things for us and we promise to do our best for you by making the Alabama Baptist useful in the homes of your people. The Lord bless you and put it in your hearts to help us successfully run the paper is the prayer of

Yours in the work,

Frank Willis Barnett.

## Importunate Prayer.

Perseverance in prayer is as important as the perseverance of the saints. Indeed, the saints persevere by persevering in prayer. He who tires and faints in praying will tire and faint in the way to heaven. Jesus Christ taught much about prayer. He taught more about importunity in prayer than any other feature. We win our pleas by importunity. Importunity is the expression of intense desire, dead earnestness, and a resistless faith. It takes courage and great faith to be insistent in prayer. We get tired of praying quicker than we do in anything else. We quit praying often at the point where we ought to begin. Jesus Christ spoke a parable to this end that men ought always to pray and not to faint. Ought, means bound to do it. Constraining and imperative is the necessity for importunate prayer. The

case he puts is a strong one. A poor widow seeking justice from a corrupt judge. She has no influence, no hope. The judge is so thoroughly destitute of principle, that he neither fears God, nor regards man, but the widow gains her case by her importunity; she keeps at it and wins by keeping at it. Another parable spoken by Jesus enforces the same great truth. A man at midnight goes to his friend for a loan of bread. His pleas are strong, based on friendship and the embarrassing and exacting demands of necessity, but these all fail. He gets no bread, but he stays and presses, and waits and gains. Sheer importunity succeeds where all other pleas and influences had failed. The case of the Syrophenician woman is a parable in action. Arrested in her approaches to Christ by the information He will not see any one. Denied His presence. In His presence treated with seeming indifference, with the chill of silence and unconcern, she presses and approaches, the pressure and approach repulsed by the stern and crushing statement that He is not sent to her kith or kind, that she is reprobated from His mission and power. Humiliated by being called a dog. She accepts all, overcomes all, wins all by her humble, dauntless, invincible importunity. The Son of God, pleased, surprised, over-powered by her unconquerable importunity, said to her: "O, woman, great is thy faith; be it unto thee even as thou wilt." Jesus Christ surrenders Himself to the importunity of a great faith. "And shall not God avenge His own elect which cry day and night unto Him though He bear long with them?"

Dr. Judson, says: "Nothing is impossible to industry, said one of the seven sages of Greece. Let us change the word industry for persevering prayer and the motto will be more Christian and worthy of universal adoption. I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it and the reason he loves such prayer is that He loves us, and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow."

Importunity is made up of the ability to hold on, to press on, to wait with unrelaxed and unrelaxable grasp, restless desire and restful patience. Importunate prayer is not an incident, but the main thing, not a performance but a passion, not a need but a necessity.

Prayer in its highest form and grandest success assumes the attitude of a wrestler with God. It is the contest, trial and victory of faith; a victory not secured from an enemy, but from Him who tries our faith that He may enlarge it: that tests our strength to make us stronger. Few things give such quickened and permanent vigor to the soul as a long exhaustive season of importunate prayer. It makes an experience, an epoch, a new calendar for the spirit, a new life to religion, a soldierly training. The Bible never wearies in its pressure and illustration of the fact that the highest spiritual

good is secured as the return of the outgoing of the highest form of spiritual effort. There is neither encouragement nor room in Bible religion for feeble desires, listless efforts, lazy attitudes, all must be strenuous, urgent, ardent. Inflamed desires, impassioned, unwearied, insistence delight heaven. God would have His children incorrigibly in earnest and persistently bold in their efforts. Heaven is too busy to listen to half-hearted prayers or to respond to pop-calls. Our whole being must be in our praying—like John Knox, we must say and feel, "Give me Scotland or I die." Our experience and revelations of God are born of our costly sacrifice, our costly conflicts, our costly praying. The wrestling all night praying of Jacob made an era never to be forgotten in Jacob's life, brought God to the rescue, changed Esau's attitude and conduct, changed Jacob's character, saved and affected his life and entered into the habits of a nation. Our seasons of importunate prayer cut themselves like the print of a diamond into our hardest places and mark with ineffaceable traces our characters. They are the salient periods of our lives! the memorial stones which endure and to which we turn.

## Statements.

We are sending out statements for the first time since the paper came into our hands, as we found out that the Alabama Baptist is carrying a larger unpaid subscription list than it can afford and will have to cut off some on the first of January, even if we cause them to feel unkindly towards the editor, although many have not thought enough of him to pay one cent for the paper which for two years has carried sunshine and cheer weekly into their homes. The South is in better condition than it has been for many years. The price of cotton is good and the corn crop was fine. Brethren you ought to pay your back dues willingly and renew with pleasure. We don't want to stop the paper of a single subscriber if we can help it, and we do beg those who are able to send in their arrears without waiting for an agent. We pay cash for everything, and we need money in order to make the paper what we hope to make it during 1904. We have made up our minds to weed out the unprofitable ones.

## A Great Meeting.

The meeting of the Ministers' and Deacons' held Monday night in the rooms of the Commercial Club was in the opinion of many the greatest meeting ever held by the Baptists of the Birmingham District on account of the impetus which was given towards the upbuilding of the churches now on the field and the organizing of new ones. It was truly a wonderful gathering and every one present received an uplift.

There were only two set speeches, Bro. J. B. Gibson in speaking to the question, "Do the Baptist Need more churches in this city?" made a strong plea showing the need of better occupying the field. Rev. J. M. Shelburne, D.D., in speaking on "What is the wisest thing to do under the circumstances?" with strong emotion stated that the great work of getting better hold on the District by the Baptists weighed heavily upon him and closed with an earnest appeal for each one to be willing to feel and give more in order to make the work effective. One of the striking features of the meeting

was the strong and stirring speeches by prominent laymen such as Brethren George H. Estes, J. P. Stiles, Tom McDonald, Dr. Jones and others. Telling speeches were also made by the following preachers: A. J. Dickinson, Walter S. Brown, E. Lee Smith, W. B. Crumpton and Frank Willis Barnett, but without question the speech of the occasion was the brilliant one by Dr. A. C. Davidson, who heartened up the Baptists by his strong array of facts as to what they had already accomplished with a glance into the future as to what they would do. It was a trumpet call to our people and if any one thinks that the mighty Baptist hosts have been asleep during the past years in Jones Valley, let him have a talk with the beloved pastor of the South Side Baptist Church.

A committee was appointed to prepare a constitution and by-laws looking towards the organization of a Baptist Social Union and to also report on the question of bringing into being a kind of Church Extension Society in the district.

Bro. J. W. Minor of Ensley, was chairman of the meeting and presided with ease, dignity and despatch. His pastor, Rev. H. W. Provence, was made secretary. They were unanimously selected for the same places if the Social Union comes into existence. We came away with an inspiration and a belief that the Baptists of the Birmingham Association were on the threshold of great things.

## The Christmas Number.

Brother Crumpton will be in charge next week and get out the Missionary edition. We feel sure that the heart of our beloved Secretary would glow if the churches made special offering to missions. It seems most fitting that the spread of the gospel should be the main theme of the Christmas number. Thousands will join us in wishing Brother Crumpton a happy Christmas, and in the prayer that he may be used of the Lord during 1904 in a larger way than ever before in pressing on pastors and people the necessity of carrying on the work of the Master throughout the whole world.

## EDITORIAL PARAGRAPHS.

Do you want to help the paper? If so send in items of your work and make it an ally in circulating Baptist news and try and put it in the homes of your people.

We are sorry for preachers without wives and we are sorry for the wives of preachers. The story of the daily lives of preachers' wives would make a full book of heroism and self-sacrifices. Hid away in many humble preachers' homes in Alabama are loyal, devoted praying wives who bear many burdens uncomplainingly and thus sustain their husbands in their work. The preacher lives out his life before the people while the wife lives out her life hidden in her home. God bless our dear preachers' wives and put it into the hearts of every community in which they live to see that they are not forgotten at Christmas.

Scattered over Alabama are a number of godly old preachers who have worn out their lives in religious work and are quietly waiting for the summons from their Master to come up higher. Some we could name, but we won't, but brother if one of these old soldiers



# OUR EXTRAORDINARY CHRISTMAS PREPARATIONS

Attract immense crowds--hundreds now fill the aisles shopping for Christmas. All declare the showing to be the largest and most varied in the city.

## WONDERFUL PURCHASE AND SALE OF 10,000 LADIES', MISSES' and MEN'S HANDKERCHIEFS.

The left aisle fore front is now converted into an imposing Handkerchief room, consisting of six white fluttering booths. Throngs will seek presents here with this announcement. The exhibition contains values that can't be duplicated at double the price. The prices run at

5c, 10c, 15c, 25c, 35c and 50c.

**SPECIAL.** These make convenient presents for mailing. All purchases will be packed in a nice envelope ready for mailing without extra charge.

## The Great Women's Store.

Elegant Furs, 500 different sets will be the basis of the greatest sale of fine and medium priced Furs we've ever conducted.

In this special Fur sale will be included 150 fine liberty silk Neck Ruffs. The Furs begin at \$1 and go to \$50.00.

The Ruffs are worth up to \$4.00, choice of these go at \$2.00. 500 pairs Ladies' fine Kid Gloves, colors tan, white, black, all- goat \$1. Ladies' elegant fine leather Wrist Bags, some silver, some bronze trimmed at \$1.00 to \$7.50.

Ladies' and Misses' purest silk hose in black, \$1.25 to \$2.50. Ladies' and Misses' Applique and Stock Collars up to \$5.00.

Ladies' and Misses' Patent Leather shoes. \$3.00 to \$5.00. All linen Handkerchiefs, embroidery, lace and hemstitched at \$4.50 per dozen to \$10.00.

Riker's Pinaud's and Colgates' celebrated Toilet Goods.

Ladies' and Misses' all silk and fancy waists, petticoats, etc.

Handsome silver and gold trimmed silk parasols.

Bronze Mantel clocks, sterling Manicure Sets, Sterling Tooth brushes, Sterling Nail Filer, Sterling Brush, Comb and Mirror Sets, Sterling Writing Desk pieces, Sterling Toilet Mirrors.

**TOYS!** A world of them. Everything for Baby, Boy, Girl. Choose now while the assortments are full and complete. We will keep them for you till Christmas. Prices lowest in the South. Varied items suitable for presents:

Bronze Candle Sticks.  
Fancy Dress Patterns.  
Silver Table Ware.  
Men's Fine Hosiery.

Fancy Leather Purses, silver or gold trimmed.  
Beautiful Oval or Square Pictures.  
Fine Grade Handkerchiefs.  
Shopping Bags and Purses.

Eiderdown Robes.  
Silk Neck Ruffs.  
Fancy Hosiery.  
Sweaters.

Silk Umbrellas.  
Applique Collars.  
Dressing Sacques.  
Kid Gloves.  
Toilet Accessories.  
Smoking Sets.  
Fine Table Linen Sets.

## DRENNEN & COMPANY, Great Department Stores.

of the cross happens to live in your town see to it that he is not forgotten at Christmas.

The best time to send your renewal is right now before you forget it and while you have the money. If you wait until Christmas you may forget it and if you happen to remember it you may be broke. Send it right along.

If you don't watch out you will spend all your spare money on trifles for Christmas and have none left with which to pay for the Alabama Baptist. Take our advice and send in your renewal now. It will come as a blessing each week.

Brother, when the opportunity comes make a speech to your church or churches about the value of the Alabama Baptist in the home and urge them to take it and read it and pray for those who are trying to make it what it ought to be.

Brother pastor, speak a good word for the Alabama Baptist at the morning and evening services on the first Sunday in January, and if the weather happens to be bad, don't hesitate to repeat it on some Sunday following, when you have a large congregation out to hear you.

We hardly deem it necessary to beg our readers not to forget the Orphan's Home during the coming week, for we are sure that pastors, Sunday school superintendents, and the Ladies' Aid and Missionary Societies will see that the fatherless and motherless little ones are well provided for.

Now is a good time to renew your subscription. We know you mean to do it, please do it now. But we want you not only to renew but to send us a new subscriber as a Christmas gift. Just a little trouble on your part and our wish will be gratified. Try it and see how easy it will be.

It is often said that preachers' children are the worst. This may or may not be true but it is a fact that generally they are quite numerous, and we all know that they are just like other children in wanting to have a lot of toys and good things about Christmas time and they ought to have them.

The Eighth National Anti-Saloon League will meet in the First Congregational Church, Washington, D. C., Wednesday, December 9th.

We hope ways and means will be devised to overthrow the Saloon. Isn't it about time for us to be doing something in Alabama to overthrow the whiskey devil?

Out of the eighty associations up to date we have received only the nine following minutes: Colbert, Cullman, Florence, Harris, Haw Ridge, Mobile, Montgomery, New River and Salem. Brethren please take note and send us copies at the very earliest moment the printer turns them over. We need them for our files.

As heretofore we will issue no paper during Christmas week. The publisher, printers and editors all want to enjoy Christmas. It will give us an opportunity to make some changes which we hope will make the paper very much more acceptable to our readers

during 1904. We wish our readers one and all a happy Christmas, and pray that 1904 will bring to them every happiness, that this life can bring.

The Nashville Christian Advocate says: "He being dead yet speaketh," It is claimed that Spurgeon's 'Sermons' sell as well now as when they were first published, and that clergymen of the Anglican Church are very fond of them. Thus many pulpits that were closed to him while he was alive now proclaim his thought every week."

This tribute to our great Baptist preacher shows the hold he got on men through his hold on God.

It has been our purpose during the two years past to be loyal and helpful to pastors, and to keep the columns of the Alabama Baptist at the service of brethren without favoring any individual, church, community or section making it the servant of the Baptist denomination in Alabama. This will be our policy for the future and we ask the co-operation of every preacher in the State to help us truly make the paper a power for good in promoting our Baptist principles.

We proudly boast that the Alabama Baptist is the friend of the preacher, and that we never let an opportunity go by without helping them when it is in our power so to do. If we failed in this we would deserve the contempt of all good people, for during the two years we have edited the Alabama Baptist the preachers have been its best friend, and some have stood true even when they felt that it ought to be better believing that by being patient in the end we would not disappoint

them. Knowing this we will strive all the more to make the paper as good as the best.

The Birmingham Ledger says: "R. H. Hunt, one of the most prominent architects of Chattanooga, is in the city to inspect the progress of the work on the First Baptist Church. He expressed himself as well pleased with the manner in which the building is being erected and stated that it would be entirely enclosed within thirty days, and that the congregation would be able to use the Sunday School room by the middle of January.

This is good news. Few Baptists outside of Birmingham realize what a beautiful and commodious house of worship is being built here by the First Church.

What a pleasant thing it would be for the preachers in Alabama if every church would put the pastor's salary in his hands before Christmas, and give him an opportunity to make his loved ones happy. In making out your schedule of expenses don't forget to include the amount you set aside for your pastor and try and see that he gets it within the week. Many a preacher's home will be brightened if his members will only bear the above in mind. They have been faithful during the year, and richly deserve what was promised them, for we know that few receive more than enough to provide for their actual wants, and yet many of them would starve before they would make any outcry. God bless our faithful ministry and put it into the hearts of the good men, and the devoted women, not to neglect their plain duty.

## OUR SERMON.

By Rev. W. J. Elliott.

### The New Testamentized Life.

Address delivered by Rev. W. J. Elliott, of Montgomery, at the district meeting of the Montgomery Association, held at Deatsville, Nov. 27, 28, 1903. Published by special request.

The Apostle Paul declared that God had a secret, a beautiful secret, which the eternal Father cherished with infinite delight; a secret which was hidden in His own heart from times eternal, through ages of history and generations of men, until at last when it pleased Him; when He thought the hour had struck and the times were full to the brim and He could keep it no longer. He spoke once for all and told His beautiful secret to the wide world.

An angel first whispered it to Joseph, "Thou shalt call His name Jesus, for it is He that shall save His people from their sins."

And a number of angels chanted it softly and sweetly over the meadows of Bethlehem in the watches of the still and starry night. "Peace on earth, good-will toward men." Paul was its herald to the nations and driven by the joy of it he hurried over land and sea, crying to all sorts and conditions of men: "Now, I am come to make all men see what is the secret which God hath hid from all generations, that now there might be made known unto principalities and powers the purpose of the ages, which He purposed in Christ Jesus; the fullness of the times has come; the secret it out, God hath sent forth His Son, born of a woman, born under the law, that He might redeem them which are under the law." The glorious riches of the secret hidden from ages and generations, is now made known in this fact, the Christ is among us all. Jews and Gentiles, men of every race and tongue, the universal hope of everlasting glory. This is God's secret—His eternal thought and plan for the world's redemption.

Christ was "slain from before the foundation of the world," but it was a secret hidden in the heart of the God-head until Christ died on Calvary.

God honored Paul as no other man when He made him a messenger to the nations, to break down all barriers and to rend all middle walls of partition, and to say to the whole wide world, "Christ is with you all the hope of glory."

One of the brightest words in the English language is hope, without it, life would be dark and dreary. Hope is life's inspiration; for what incentive would there be to labor, what ambition for education, what joy in living if there were not fixed before our view some alluring star of hope, which we are striving to reach? Hope is the lamp which brightens the pathway of life, which lights the shadowy tomb and takes away the sting of death.

The glory of Christianity is its hopefulness. It teaches men to look on the bright side of every thing, and it gives them a reason for doing so.

In the Epistle to the Colossian Christians, Paul is writing to remind them of the hopefulness of the Gospel; and he is constantly referring to the hope which is laid up for you in heaven, and the inheritance of the saints in light. And he declared, in climatic phrase, "Christ in you, the hope of glory."

The world's conception of glory is that of honor, fame, preferment and praise. Humanly speaking, it is glory to have one's name written in the record of history, or to be a man of magnificent power, and of world-wide renown. The world accords such glory to the name and memory of Napoleon.

Looking at it from one standpoint it is glory for a person to live in the midst of fortune's splendor, and under the glare of the luster of fame! Many aspire to such glory as this! But this was not the kind of glory to which the Apostle Paul referred. Worldly glory passes swiftly away, "For the wind passeth over it, and it is gone."

Paul was a man of wide influence and marvelous power. It is doubtful if any man of his times impressed so deeply upon the world's thought and wielded so wide an influence upon the world's history.

Paul had a right to the hope of glory, in the world's understanding of the word. But he sought for none; and in one place he passionately exclaimed: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The hope of glory to Paul had a present significance. To the Romans he wrote: "And let us rejoice in the hope of the glory of God." And the glory of God is His perfection, His holiness, His character of absolute righteousness. When we speak of giving glory to God, we mean ascribing to Him the praise and honor that is due to a just and holy Being. And so our transformation from glory to glory means the gradual perfection of our characters.

The life-long work of every Christian is the perfecting of himself in holiness; that is going on into perfection, although he can never reach absolute perfection until the mortal shall have put on immortality. Christ in you the hope of glory means a New Testamentized life, it means the hope of a holy character here; and this is the highest hope of glory, to make our characters noble, worthy, true, in the sight of God. The glory we should seek and fondly hope for is not the glory of worldly fame and power, not alone the promised glory of heaven, but the present possible glory of a Christ-like character.

Paul in his epistle to the Colossians declares that the source of such glory is Christ, "Christ in you, the hope of glory."

Creeds may, perhaps, help to define our faith; but Christianity is not a creed; and it is not sufficient for a man to hold to some form of orthodox belief.

Intellectual assent to the faith of the church is not religion. Christ alone is your hope of glory. He is the ground, the cause of your hope. "There is no other name, given under heaven or among men, whereby ye must be saved."

It is Christ, the changeless Christ, the King of Kings and the Lord of Lords, highly exalted above all principalities and powers, with all authority in heaven and in earth, who is with you and for you, to the end of the world. He is your hope of glory.

There is no true religion but the religion of Jesus Christ; there is none genuine but the religion of kind deeds, pure thoughts, noble aims and a life of true usefulness and holiness.

To many men and women religion is

largely a matter of worship and form. They attend the service of the Lord's day; they kneel perhaps in prayer; they desire to be known before the world as men and women of piety. Their hope of glory is, in observing the letter of the law of Christ. But what right have we to hope in the religion of formalism since Christ has denounced it. No men were ever more pious than the Scribes and Pharisees; they gave tithes of all they possessed; they hedged the Sabbath about with a thousand rules; they neglected no means of formal worship.

But Christ said to these pious religionists: "Woe unto you Scribes and Pharisees; for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment and mercy and faith."

Christ's religion is not a creed nor a mere form. Profession is not all, and worship is not all the religion of Jesus Christ. It is something deeper, more vital and more important than a statement of belief, or an expression of piety. It is a life of faith, of purity, of holiness; it is the character of man, made divine by the indwelling presence of the Spirit of Christ. It was this great truth that Paul sought to make clear; that the hope of glory was not in forms and creeds, but in having the spirit of Christ within the heart, to live a life of gentleness, sweetness, patience, long-suffering, kindness and meekness. That is what we mean by the New Testamentized life; that is the Gospel, the religion of Christ and the hope of glory, of which Paul speaks.

Many people seem to think that by subscribing to a creed and uniting with the church they may secure salvation. Others are persuaded that if they live up to what they believe to be right, or in other words, if they live to their honest convictions, they will be saved. This idea of simply living up to some human standard is growing very popular. You hear men say that if they live up to the rules of the Masonic Lodge or some other secret order, they are all right, both for this world and the next.

I have no word of censure for any of these organizations. They have good rules, and are helpful so far as they go. But you may live up to all the rules of every secret order in the world and then be lost, for they have no power to carry your soul beyond the dark river. It is not the business of Lodges to present Christ to the world as a Savior, and all of them combined cannot save one soul, aside from Christ. We are going to be judged by the book of God, not the book of some secret order.

And going a step further, we find that Spiritualism, the foster brother of the medicine man of the African Jungles, is all abroad in the land.

It makes Christ a powerful medium only and elevates the spirit of the departed to the place of teachers and mediators. And we are to sit in the dark and listen to the ringing of bells and the knocking at tables and the peeping and muttering of spirits as a substitute for the Gospel of Jesus Christ.

And time would fail me to tell of Christian Science so called, which brings us a hypnotic remedy in one hand and a mildewed theosophy in the other. Which declares that matter is a myth, and would save the world by a vague metaphysics rather than by the cross of Christ.

But all this is the repetition of history. Substitutes have been found for salvation in every century, and the steady grind of the ages has beaten them to power. While the cross planted on Judean hills and stained with a Judean peasant's blood, has stood and will stand when all these shallow, expedients have been laid away in the dust of forgetfulness.

This Gospel which was the conquering power in the days of St. Paul is still the power of God unto salvation to every one that believeth.

Looking into our hearts filled with unrest and longing for the truth, we can say with the celebrated disciple of Gamaliel: "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth."

Our churches are coming to understand that the real saints of the earth are not those who merely profess, but those who live the Gospel of Jesus Christ and let their light shine before the world.

The important question, therefore, to ask ourselves, is not so much; whether our creed is orthodox, but rather "Is my life a true one? Are my words and actions controlled by the spirit of Christ? Am I living the New Testamentized life? Is Christ in me as the ruler and inspirer of my life? And unless Christ is in us; Paul declares there is no hope of the glory of an exalted character.

Some writer has said: "If we should lose Christ this world would be a dreary one. Let us imagine Him as taken out of art, and with this would go Hoffman's "Christ in the Garden," "Christ before Pilate," and every other painting that has gone to enrich the galleries of the world.

Suppose He should be taken out of music; the music of the Old Testament would go for they sang of the Saviour to come; the music of the New Testament would be banished for He is the theme.

The fact is all the music that is worth singing in the world's history would depart from us for He is the subject of our praising.

If He were taken out of literature; the best books in the world are either directly or indirectly concerning Him, or have been inspired by His matchless love. If He were taken out of our preaching there is no man in all the world that could hold a congregation for any length of time, for without Christ the message would be as a sounding brass and a tinkling cymbal. If He were taken out of our lives we would be like a boat upon the sea, rudderless and helpless. If He were taken out of our homes, how could we live when the waves of trouble and death rolls over us and our hearts are breaking?

"How dark this world would be, To have no hope, no Savior."

2. In the next place, Christ in you, enabling you to live the New Testamentized life; is the hope of a glorified eternity.

Most men seek a citizenship elsewhere after they have done voting down here. Men would like to be certain of an abiding place in the city of God after the blinds have been pulled down and the fading flowers hung upon the door of their earthly tabernacle.

The Apostle says: "Christ in you, is the hope of a glorified eternity."

There is no promise in the Word of God for those who make loud profes-

sions, without deeds of mercy to correspond. Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And there is no promise to those who are pious in appearance, and careful in the observance of forms, but whose lives are not full of good deeds.

The vision of the central city of God is reserved for those who have lived the life of Christ among men. It is said that travelers in Alaska can sometimes see a strange, silent, spectral city, photographed upon the Northern sky, far above the fleeting clouds. So perfect is the vision that the beholder can scarcely realize that it is not a real city which is outlined in the forms of light, but only a creation of the imagination. He seems to see well-defined houses and great buildings, with lofty domes and spires, with many trees and beautiful parks. But in a short time the awe-inspiring picture becomes dim and vanishes away, leaving the beholder compelled to believe that he is just awakening from a beautiful dream.

Something like this is the self-righteous man's view of the Celestial City of God. He thinks because he is a moral man, and goes to church, and sometimes prays, the heavenly City lies out before him, and that he will inherit one of its many mansions. But alas! Death comes, and this beautiful vision fades away, like the silent city of the Northern sky.

3. Once more, let us notice briefly how we can have the Spirit of Christ in us, causing us to live the New Testamentized life?

It is said that a noted painter had three pupils. The first studied and copied works of the great artist with the greatest care; he worked hard and long, and patiently, but never achieved great success. He was only an imitator.

The second pupil attended the artist's lectures and sought for the secret of his greatness with diligence and with care, but he never found it; for he, too, was only a mechanical copyist of the master painter.

The third pupil not only practiced and listened to the lectures, but he was constantly at the artist's side, conversing with him, observing his thought, watching every movement of his brush, until at last he caught the spirit of the teacher and learned to paint with the self-same skill. He became the great artist's successor, because the spirit of the master was reproduced in him.

We need not only listen to the words of Christ, and practice what He teaches us, but we need to keep in constant communion with Him; to stay constantly at His side until we have caught the Spirit of the Savior, then His life will be reproduced in ours.

In conclusion, if we will keep our faces ever turned toward the perfect Christ and will set our minds on whatsoever things are lovely, whatsoever things are pure and true and of good report, at length the day of our perfection will come; we will be transformed from glory to glory, even as by the Spirit of the Lord.

**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 Diarrhoea. Twenty-five cents a bottle.

Subscribe for the Alabama Baptist.

**The Orphans' Home as It Is.**

Dear Brother: I am glad you want information about the Home, and I cheerfully give you such as I can.

1. Mr. J. D. Pittman has been put in charge of all internal affairs, and any one wishing to know about clothing or other goods sent the Home will please write directly to him.

2. Our family since the completion of the much needed buildings has been divided into four groups. Family number one lives at the Girl's Cottage or the old building. Here Mrs. Mary Garrett is matron, and has charge of the most of the work done by the girls in the Home. There are thirty-seven in this house.

3. The "Bush Dormitory" is the home for the big boys, and is presided over by Mr. Pittman, who is also principal of the school, with Miss Stitt to assist him. Our school room is in this building, and all the children who are old enough to attend school, are in school here every day.

4. The next family in size is the babies. They live in "Scott Cottage." This little house was the gift of Mr. Chas. H. Scott of Montgomery, and designed for a home for babies. Mrs. Jones, who has been with us since soon after our work started, is matron for this interesting little family. She has thirteen boys and seven girls.

4. We have sent a colony to the infirmary to take care of the children when they are sick, and here Mrs. Fenn is matron, and her four children constitute her family when there are no sick children. Mrs. Ansley who was our first matron, and who is now not able to work finds a quiet home with this family.

The number in these respective families are at present as follows: One, Girl's Cottage, thirty-seven; two, Bush Dormitory, twenty-three boys and three girls; Scott Cottage, thirteen boys and seven girls; four, Infirmary, two boys and two girls, making in all thirty-eight boys and forty-nine girls, eighty-seven in all.

Note especially that the matter of clothing and supplies of all kinds together with all internal affairs of the Home have been taken out of my hands and turned over to Mr. J. D. Pittman. One wanting to send anything to the Home may send as usual, simply to the Orphans' Home, but if you want to write about it please write to Mr. Pittman and not to me. Don't forget to put in the name of the person to whom acknowledgment is to be made. This is important. Don't forget it.

Our children have been unusually well this year and all seem to be as happy as they could be expected under the circumstances. All the children go to the Girl's Cottage for their meals. You should see them when the big bell rings for them to come to dinner. Dozens of hungry boys and girls start for the scene of interest, and soon there may be seen about the outer door, the crowd just up from the boy's home, and the few from the infirmary, together with Mrs. Ansley, who now walks with a stick, and perhaps the most amusing of all are those from the Scott Cottage, several of whom have been carried in the arms of the larger girls who assist Mrs. Jones in caring for them. They all file into the dining room as quietly as possible, and when all are ready the blessing is asked, then—well you know what happens then.

The family devotion consisting of

song and prayer is held in the morning just after breakfast.

The school day begins about seven o'clock, and closes with the forenoon. The afternoon is devoted to trying to get the children to work. They say they work, but none of them have yet over done themselves at work. At night there is study hour for all the larger pupils, while the little ones go to sleep. They have half holiday every week, generally Saturday afternoon. The children are wondering if Santa-claus will come.

Jno. W. Stewart.

**My Visit to Clay County.**

For some time I have wished to visit my old home at Lineville to spend a little time with my old friends and relatives, but have been hindered.

By invitation of pastor and church, the madam and I went over to Lineville on Friday before the fifth Sunday to spend about ten days with them and to preach a series of sermons. Perhaps I should tell you that it was in this vicinity, long years ago, that after meeting a little woman of the black-eyed, pearly-teeth and ruby-lipped variety, I had no other sort of sense than to do, as quickly as I could, whatever I thought she wished, and very soon we were married, see? I used to live there, and as the grim war clouds rolled away the Lineville Church—then called Crooked Creek Church—called for my ordination, and so my first pastorate was there. By the way, it was this same church that called for the ordination of Dr. Sam Henderson, and that was his first pastorate. So you see that at least one great preacher has been pastor of Lineville Church. I taught school some over there, and called our school an Academy, and declared that its doors should never more be closed, and they never have been. Now, that school is a college, and I am much of the opinion that it is one of the best, if not the very best schools, of its class, in all Alabama, and the same may be said of the church. Now you begin to see why I am making so much of my visit. Many years had elapsed since I was there. When I came in sight of the village I could hardly recognize it.

Quite a number of brick stores and new residences had been erected since I was there. Twenty mules were dragging scrapes this way and that way, and engineers were looking through their instruments, and well, I said what is the matter with you all? My, my, they said, don't you know that the railroad is coming and that we have a rich land company laying out the town? Well, yes, I said, but there is no use of all this bluster; there are plenty of railroads and land companies, and villages, too, in the world. Keep your clothes on. But dear me, that did not quiet them at all; but they went on to tell me that Lineville was the center of a wonderful territory; that it was thirty miles to anywhere, and thirty-five to forty miles to anywhere else; that they had amazing mineral wealth near by; that they had the finest fruit lands in the State, clear above the frost line; that they had fine water and beautiful air; that they had a fine school, fine churches—not church houses—and moral people, and therefore most of the folks who wanted to go somewhere would come to Lineville. Perhaps they are expecting too much, but that is indeed a fine section, and they are sure

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 J. B. MADDEN, President.

to have a thriving town at Lineville. The Baptist people are in large majority in that country, and you had better send Hamner over there to look after them. The pastor, Rev. J. R. Stodghill, is like the rest of them—wild over the future of Clay county, and especially of the Baptist Church at Lineville. Stodghill is a fine man, and has done a splendid work in that country. He and his amiable family and my kins people and many others will please accept the thank of my wife and self for many kindnesses extended to us, and the Lord bless the dear old church which did not send us away empty.  
 John P. Shaffer.

**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.

## Field Notes

### FROM ABBEVILLE.

We have just closed a two weeks meeting with our church at this place. The pastor was assisted by Bro. W. J. Martin. Brother Martin did most of the preaching. As a result we received fourteen into the fellowship of the church, twelve of this number were for baptism. Brother Martin is a real earnest preacher and rendered us good service. We can't say we want him with us again for Brother Martin was reared here and we have him with us all the time. By this experience I am led to say, a prophet is not without usefulness in his own country.

I have just closed my tenth month as pastor here—during this time we have completed our handsome brick church house and received eighteen into the fellowship of the church. There seems to be a brighter day ahead of the cause at Abbeville.

On Thanksgiving Day our people gave us a very substantial pounding and a few days prior to that we received many articles which were useful and greatly appreciated. In addition to the tokens of kindness shown the pastor, Mrs. Gilbert was presented with some valuable articles and a purse of several dollars. Let me make a suggestion to the churches: When you are remembering your pastor, don't forget his wife. She is just as deserving and if possible, more appreciative. The only way we have to fully show our appreciation is to try to render better service. May God abundantly bless such a noble-hearted and generous people.

R. H. Gilbert.

### FROM BROTHER HUTTO.

Seeing there is but little said through the Baptist about our section, I thought I would write a little that it may provoke others to good works. There are but few churches in our Association without pastors and there have been but few pastoral changes. Rev. J. I. Kendrick now serves Jacksonville and Mt. Zion, and I hear that he may become pastor also at Piedmont. We are glad indeed to have him in our Association and we have already heard good reports concerning him. Rev. W. S. Griffin has resigned at Oane Creek and Post Oak, where he preached one Sunday each and has accepted care of Mt. Carmel in Gadsden and Hoke's Bluff. Mt. Carmel Church recently lost their house by fire. Rev. A. G. Spinks and his people of the First Church, are bound together by a strong tie of love and work. They hope to get into their new house at least by spring. They are having a hard struggle. They started without any money, and yet they must build and have as small debt as possible. They are working, praying and trusting and the house is going up. Brother Spinks is much beloved already. Bro. G. W. Lovell with his churches, Glen Addie and Blue Mountain, move on hopefully. Glen Addie has had a struggle recently owing to the shut down at car works. But now as the works are again in operation, the prospects are brighter. The Blue Mountain Church, though young, is already a strong church. It is in almost entirely a Baptist community of quiet and intelligent people. Of course Brother Foster and Parker Memorial are still doing good work. Every one

would be surprised should the contrary be even mentioned. When there is some big undertaking in the town of common interest there is no one to be found so suitable to undertake it as Dr. Foster. Then it goes through. Well, Brother Ivey still gains ground in Oxford. They are doing great things, but he still tells them "More beyond, forward, brethren." Everywhere Ivey goes he makes friends and they want him again. I would like to mention all our preachers and their work, but space will not permit. I will mention especially Bro. J. O. Holden recently converted to our organized work. He is a good man and how his people do love him! Then Rev. T. L. Nesbit, a pastor of four churches and gets but little pay, planted a cotton patch for missions this year and it made \$5.32. Then his wife selected a hen from her flock as a missionary hen. The eggs and chickens from that hen amounted to \$2.90. Here is system. Why don't other people do the same. Brother Nesbit declares it has been the easiest year with him ever, in spite of crop failure last year. I know what is needed is system. I have heard many in the past year say I never understood the mission cause before. I am a missionary now and expect to do better. We have several real good missionary churches and pastors in the country, but sad to say some are anti-missionary. The most hopeful feature I see is the spirit of inquiry. Recently a man who lives in the country, a good man, one who wants to do right, having heard some things unfavorable about the mission boards, came and spent the night with me to inquire if these things were true. I rejoice when honest investigation is going on. Our doctrines, practices and mission methods will bear investigation.

Our Oxanna Church moves on nicely. We have recently put in electric lights. We want more light.

A. A. Hutto.

### THE KICKING BAPTIST.

I have suggested a remedy for the "trunk Baptist" and urged the importance of anchoring the "floating Baptist," but what to do with the "kicking Baptist" is a question I am not so well prepared to answer. That this genus homo of the Baptist variety exists and is noisy is a fact patent to all. There are two classes of this variety of Baptists, the denominational kicker and the local kicker.

Firstly, as the preacher sometimes says, there is the denominational kicker. He claims to be a Baptist of the most intense sort, a dyed in the wool Baptist an independent of the independent Baptists. He knows that no convention or association can bind him to any course of conduct, and he delights in kicking against every progressive movement of such bodies. He is bigger than the denomination and has more wisdom than all the brethren combined. He always has his views as to how things should be done and if others do not see from his view point he kicks clean out of the traces and becomes a traducer of his denomination. If he believes in boards he kicks against their methods and refuses to support them. If does not believe in boards he kicks high and often so that those about him recognize him as a professional

of the highest order in this line. He has no confidence in the men who compose our boards and the secretaries are a set of rascals who are growing rich on the liberality of the brethren.

One of these kickers, a preacher by the way, refused to read Brother Crumpton's tract about the expenses of the State Board of Missions because, as he said, "It is a pack of lies." This sort of a kicker will eventually kick himself to death if he is only given room in which to kick. I recently heard of another kicker who gave as his reason for not contributing to missions that the preachers divided such money among themselves. The man who thinks his brethren are dishonest is apt to be light fingered himself. Kickers like unto the last two mentioned deserve to be kicked by the father of a mule.

Theological seminaries, religious newspapers that are in favor of our organized work and denominational colleges, are all kicked by the denominational kicker with all the vigor of his little soul. He is conceited enough to think that the enterprises at which he kicks are suffering from the effects of his persistent kicking, when in fact they are out of reach of his short limbs and are hardly conscious of his existence. It is true that there are a few who gloat over his kicking but like the kicker the few brains they have are in their feet and they count naught in the great work of spreading the kingdom. Some good brethren become denominational kickers because they do not receive such consideration from the denomination as they think they are entitled to. The man who is out of harmony with his denomination deserves our pity.

Then there is the local kicker. He kicks the local work, the work of his church. He kicks at the pastor, at the deacons, at collections. He is known only by the brethren of the local church and they are all so well acquainted with his kicking proclivities that he has little or no influence with them. He is thoroughly conscientious. He impresses this upon you with repeated declarations and in such a manner as to make you feel that he believes all others are lacking in this excellent quality. He believes in truth and fairness and justice according to his standard, but there are few, in his estimation, who reach his standard. When he says, "I don't approve and I am always conscientious," the matter is settled so far as he is concerned. Suet a statement from him, in his opinion, ought to have the same effect as a positive command from an inspired apostle. If he does not approve he does nothing and he gives nothing. His kicking is usually for the purpose of avoiding responsibility.

In his opinion the pastor and the church are both wrong. The pastor is seeking his own personal good and his every movement is judged in accordance with this conviction which is deep and unshakable. He loves to kick the pastor, indeed, he thinks it is an evidence of deep piety. He feels called of God to reform the ministry, which is on its way to the bottomless pit, and to save the church from utter ruin. He may be alone in his opinion but this has no effect on him. Failure to accomplish what he aims at has no effect on him. Experience teaches him nothing. Failure to consult them makes some brethren kickers and their brethren

know it but they are in blissful ignorance of this knowledge of their brethren.

The kicker usually overestimates his ability and influence. A good Methodist brother in Staunton, Va., once told me that years before he had charge of the music of his church. He made a demand on his church that certain things should be done. The church declined to do what he wanted done. He then declared that he would quit if they did not comply with his demand and much to his surprise they still refused. He did quit and the next Sunday morning he went to the corner near the church to see if the people would still go to church after he had quit. Much to his surprise the congregation was assembling as though nothing had happened. What a blessed thing it is that a church is able to exist and even prosper in spite of the opposition of a few kickers.

Don't be a kicker, my brother, fall in line with your church and let it be known that you will stand for whatever the church wants whether your views are carried out or not. You are more apt to be wrong than a majority of the brethren in your church.

### BAPTIST WORK AT HUNTSVILLE.

All of the ministers and laymen here are doing their best for God, and their efforts are daily bringing rewards. The revival just closed by evangelist T. N. Compton and pastor, Walter M. Murray, was a blessing to the First Church. A general missionary spirit is developing and everybody seems anxious to do something to help spread the glorious gospel of our Lord and Savior Jesus Christ.

The First Church Sunday School has deemed best to eliminate the Christmas tree this year and on next Sunday will take a special collection for the poor of the church. It is believed God will bless a step of this kind far more than to spend a little money on all of the members of the school.

The Young People's Union held their monthly social entertainment and mite-meeting Sunday night, and made their first start to entertain the big State Union here in April.

The Dallas Avenue, Merrimack Baptist and the mission churches around Huntsville are doing well, and wish the whole denomination a merry Christmas and happy New Year.

J. E. Pierce.

### FROM CARROLLTON.

Last night the Carrollton Church in a business meeting placed itself on record in no uncertain manner, as not only opposed to the whiskey traffic, but as disposed to withdraw from every member that shall in any way be instrumental in establishing the saloon in our midst. The following resolutions adopted by the church need no explanation:

"Whereas, We believe that the sale of intoxicating liquors, as a beverage, is contrary to the Word of God, and seriously detrimental to the material, moral and religious interests of mankind; and,

"Whereas, We believe it to be our duty as a church of Jesus Christ to stand together in our opposition to said sale of liquors; therefore, be it

"Resolved, That any member of this church who shall sign a petition to license said sale of liquors, shall be deemed guilty of unchristian conduct, and if said member shall refuse to with-

draw his name from such petition he shall be expelled from this church.

"Resolved, That any member of this church who shall use his influence in behalf of said petition, shall be deemed guilty of unchristian conduct, and for failure to make proper and satisfactory amends to this church, he shall be expelled from its membership."

I believe it may be safely predicted that these resolutions will not be a "dead letter on the statute book," because the brethren seem determined to enforce them without respect of persons, but in the spirit of our Lord. It may become necessary to cut off some of the members of the body, but if it should come to this, so much the better for the body and none the worse for the excluded members.

If every Baptist church in Alabama would adopt a like rule, and enforce it, such would go far towards banishing the abominable liquor traffic from our borders. Besides, it would redound, materially, to the good of the churches and to the glory of our Redeemer's cause.

Since coming to the State I have been informed that some Baptist ministers have favored the dispensary system, in other words, that of the State becoming a party to the sale of whiskey, and I have not only been surprised at such being the case, but shocked that any man claiming to be Christ's ambassador would for any reason give countenance to the whiskey traffic, whether under the direction of the government or of an individual. I am sure if it is sinful for one or two men to run a whiskey saloon, there is nothing in God's Book that will justify the State in doing so.

The truth is, not only should ministers, but all Christians likewise, wash their hands of the whole liquor business, and the sooner the better in every way. God speed the day when the demon of strong drink may be banished from our State and nation.

H. M. Long

Carrollton, Ala., Dec. 10, 1903.

#### SANTA CLAUS AT THE ORPHAN-AGE.

Old Santa must be wondering why he has heard nothing from the boys and girls at the Orphanage, and perhaps even thinking that they have forgotten their jolly old friend, but the stack of letters just entrusted to me for safe delivery speak loudly in protest against such a rash thought. Having so important a task to fulfill, I know of no better way to gain an audience with him than through the pages of the Baptist.

The thoughts of the girls dwell on fascinators, gloves, belts, purses, shirt waist sets, pictures and statuettes to ornament their rooms, nicely filled work-boxes, and Bibles. The next younger girls of ten and twelve are also longing for fascinators, pictures, work-boxes and Bibles, but have not outgrown their love for dolls and doll carriages. As a matter of course, the doll of the "sleepy" variety engrosses the attention of the little ones.

With the older boys, who seem to have developed a sudden liking for work, axes, hatchets, hammers and all kinds of tools are in demand, and the ubiquitous pocket knife is often mentioned. The smaller boys have visions of balls, pocket books, knives, picture books, horns and great heaps of rosy cheeked apples, and nuts.

If the wee tots at the Babies' Cot-

tage could speak for themselves, they would probably say with the little one who sings:

"As for me, my little brain isn't very wise,

Choose for me, good Santa Claus, bring me a surprise."

If Santa will lean his ear this way, I will suggest that the girls' choice of work-boxes, scissors, thimbles, and pin cushions is commendable, as well as that of the boys for tools. A little bird tells me that Santa is never so generous with the boys here as with the girls, so I call attention to the fact that five-cent rubber balls, purses, tooth brushes, nail brushes, handkerchiefs or stockings (there are never too many of either here) are all inexpensive and would be much appreciated. For the babies, I know of no more useful or durable presents than building blocks and home-made, cloth scrap books.

My interview with the children's Saint would be incomplete were I to neglect to mention a few of our most deserving pupils in school. Among the advanced pupils, Lillie Doyle, Ellen and Ada Watson, and Annie Laurie Mitchell take the lead, while Lizzie Hickman, Hattie Tools, Henry Sager and Threot Mitchell in the intermediate department have made remarkable advancement in their studies, and deserve special mention for good deportment.

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Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

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If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.

#### The Pope Bicycle Daily Memoranda Calendar.

The re-issue of the Pope bicycle daily-leaf calendar may be considered the opening gun proclaiming the natural and healthful return of bicycling. Col. Albert A. Pope, the founder of our bicycle industries and the pioneer in the Good Roads Movement, is again at the head of the bicycle industry. Readers can obtain it by sending five 2-cent stamps to the Pope Manufacturing Co., Hartford, Conn.

(It is a nice desk pad and well worth having.—Ed.)

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PERSONALS.

Rev. Howard B. Grose, of Jamaica Plain, Mass., who was for four years assistant editor of the Watchman, Boston, has been made editorial secretary of the American Baptist Home Mission Society and will edit the Home Mission Monthly, and have charge of all of the literature published by the Society.

Dr. F. E. Clark, president of the Christian Endeavor Society, will start around the world again the latter part of December. He will sail over the Pacific to Australia and New Zealand, cross Asia to Europe, and get around to London in time for the great All-European convention next spring.—Ex.

The Washington Post expressed the opinion that Mr. Rockefeller would be justified in giving all the money he can spare from his business to the Chicago University, for, says the Post, "That University has won the undying gratitude of the world by publishing an essay. On the Formula for Determining the weight of the Central Nervous System of the Frog from the Weight and Length of Its Entire Body."

The Georgia Baptists at their recent Convention moved forward the figures for Home Missions. Twenty-five thousand dollars is the figure they deliberately set for this year. These Georgia Baptists are very provoking, almost exasperating, indeed. Dr. B. D. Gray, the new secretary, is moving on finely with his work, and rejoices in the proofs of confidence and loyalty which Southern Baptists are offering him. Virginia, too, must do her part in sustaining Dr. Gray and his great work.—Religious Herald.

The Baptist church is full of hope and enthusiasm. On Sunday morning Pastor Quisenberry preached on World Wide Evangelization and his people gladly contributed \$412.75. The pastor stated Sunday that he wanted the church to contribute at least \$1000.00 for missions during the year. The Sunday school has outgrown the capacity of the church building and on next Sunday morning part of the school will be taught in the opera house.—The Ruston Leader.

EXCURSION RATES TO WINTER RESORTS

Via Central of Georgia Railway.

Excursion tickets are now on sale at all ticket stations on the Central of Georgia Railway to Winter Resorts in Florida, Cuba, Nassau, etc. Tickets will be sold daily, up to and including April 30, 1904, limited to May, 1904, for return passage.

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Nov. 30th.	212	40	53
Lv. Montgomery	4 15pm	7 00am	7 45pm
Ar. Sprague Junction	5 40pm	7 30am	8 30pm
Troy	8 32am	9 35pm	
Brundidge	9 02am	10 05pm	
Ozark	9 52am	10 55pm	
Elba June	10 15am	11 17pm	
Abbeville Junction	10 45am	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	5 20pm	6 15am	
Jacksonville	9 30pm	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	5 00pm	
Lv. Sprague Junction	5 40pm	8 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	*85	*67	-60
Lv. Elba June	10 00am		3 15pm
Ar. Enterprise	11 00am		4 30pm
Ar. Elba	12 05pm		6 00pm
Going East	*40	*63	-70
Lv. Elba	7 00am	12 30pm	
Ar. Enterprise	8 20am	1 30pm	
Ar. Elba June	10 00am	2 35pm	

\*Daily, except Sunday. —Sunday only. Trains arrive at Montgomery 8:10 a. m., 6:30 p. m. Pullman sleepers on No 58 between Montgomery Jacksonville and St. Petersburg.

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

SCHEDULE EFFECTIVE SEPT. 25, 1903.

	44	34	21
Lv. Selma	4 00pm	5 00am	
Ar. Montgomery	5 55pm	6 10am	
Lv. Montgomery	6 30pm	1 30pm	5 50am
Ar. Opelika	8 25pm	3 45pm	8 37am
Lv. Opelika	8 25pm	3 45pm	
Ar. Atlanta	11 45pm	7 35pm	11 40am
Ar. Selma	11 30pm		10 20am
Lv. Montgomery	9 35pm		8 30am
Ar. Montgomery	9 30pm	10 55am	6 25 pm
Lv. Opelika	7 40pm	9 50am	4 20pm
Ar. Opelika	7 35pm	8 50am	4 22pm
Lv. Atlanta	4 20pm	5 30am	1 05pm

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**Notice to Non-Resident.**  
The State of Alabama, Jefferson County. City Court of Birmingham. In Chancery.

Lila 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.  
C. 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 on 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.

**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: Six waive notes, Nos. 5 to 10, inclusive, of fifteen dollars each; and fifty-two waive notes, Nos. 11 to 62, inclusive, of ten dollars each; all payable to Francis M. Lowe, Administrator, and given in payment for lands of said decedent, on February 10th, 1902, by S. M. Moore and Allen Gordon, as makers.

FRANCIS M. LOWE, Administrator.

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Reds, blues, blacks, tans, pinks and whites, in solid colors; dots, stripes and brocades. Very attractive buckles.

### At 75 Cents.

All-silk webs, silver and gold finished buckles; solid colors, including the popular lavender.

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### At \$1.25.

"The Mashosoff"—blacks, blues, pinks, solids and fancies; all silk webs; L'art Nouveau buckles.

### At \$1.50.

The King Phillip. The buckles are of Oriental gold, rose gold and sterling silver; silk webs, red kid tips.

### At \$2.00, \$2.25, \$2.50.

Buckles of sterling silver, oxidized silver; solid color webs—pink, blue, red, tan, brown, black and white—and many richly brocaded effects.

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