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VOL. 30

BIRMINGHAM, ALA., DECEMBER 23, 1903

NO. 50



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## Echoes from the Great Texas Convention.

The report of the Mission Board written by J. B. Gambrel is so rich with wise suggestions I do not apologize for giving the third page to it. I ask for a careful reading.

To win a church or a family to New Testament living today, is to save generations, or at least to put them on the highway of usefulness. We are working today for all time, even until Christ comes to reign in righteousness.

A good book in a home is like a lighted lamp in a house. It burns continually and is handed down from generation to generation. A single book will often change the life of a boy or a girl, and the destiny of a home.

Good reading is the only remedy for bad reading. Light is the remedy for darkness. It is not enough to pursue a policy of obstruction to evil; we must pursue a policy of activity in propagating the truth.

Enlightenment, enlistment and enlargement have been the constant watchwords, as the work has been pressed out into every part of the broad field. Fundamental to all true success, both for the present and the future, is enlightenment. The prophet in the olden times said: "My people perish for lack of knowledge." It may be truly said today, that many of God's saved people are idle for lack of knowledge.

Underlying all sound religious living is sound doctrine, and out of sound doctrine comes sound practices. In that masterpiece of Christian writing, Paul's letter to the Romans, the completest statement of Christian religion in all the book of God, we see the orderly procession of Christian teaching, commencing with the doctrine of depravity, going through all the doctrines of salvation, reaching all the doctrines of salvation, reaching the sublime heights of God's electing grace and changeless love on to the end of the 11th chapter; and, then, with the "Therefore," in the opening of the 12th chapter, he links to the indestructible doctrines of God's word, the holy precepts of Christian living. Moreover, sound doctrine and good training are the best safeguards against bad doctrine and the wiles of the demagogue.

This Convention is absolutely without authority. It can meet, consider the needs of the field, report upon things and give counsel. The Board is not a missionary force, but only a channel through which independent churches can co-operate in the furtherance of the

gospel. It is understood generally and should be universally known, that there is no ecclesiastical authority anywhere except in the churches. The churches are the real missionary forces constituted for the purpose of sending the gospel throughout the world. Over these churches are men called of God, and, if they be rightly placed, set over the churches by the Holy Ghost. The great mission battle for progress is to be fought out in the churches and fought out by the pastors with such helps as they may call to their assistance. All of our springs are in the churches. If they fail, everything fails, and the efficiency of the churches must depend very largely upon the pastors. If the pastors fail the churches will fail. Back of the pastor is the church, back of the church is the New Testament, back of the New Testament is Jesus Christ, with all authority in heaven and on the earth given into His hands. The responsibility for the world's evangelism rests with the churches, and the pastors, and not with Boards, nor with conventions.

If churches withhold their help, God will withhold His divine blessing. If pastors tremble and fail, God will set them aside. There is no way to live and do well except God's way, and this the pastors and churches and all of us, need to take to heart. And if every church is bound by the authority of Jesus Christ to be a missionary church, every member is bound by the same Supreme authority to be a missionary member. To join a New Testament church is not to join an ambulance corps. It is to join an army of conquest. Churches that are aiming to hold their own, lose everything. Churches that are aiming to gather to Jesus Christ the lost, far and near, gain everything. He who will lose his life shall save it, and this is as true of a church as it is of a preacher or a private member. It is well, we repeat, to lay out broad plans, to correlate forces, to concentrate energies, and to direct all to the accomplishment of the supreme work for which we all live, but beyond this, and fundamental to it is the missionary church with the missionary pastor. Every omissionary church is a reproach to the Master and every pastor who fails in his duty is derelict as an officer in the army of Christ. God give us to see these great truths, feel them and act them.

### TENT WORK.

During the year just closed this work has greatly increased. There can be no longer any question that this is one of the greatest means of reaching the masses yet devised. Large numbers of people do not go to church, and this is true

under the very shadow of the churches. to go to the tent meeting. It is more Many of these can be induced readily open and has less of the church idea about it. Once they are within the hearing of the gospel, they come under its power, are converted, and their hearts then naturally turn to the church. We believe that in every association, perhaps, there should be a gospel tent spread where it could best reach the unchurched masses. Great and blessed has been the results of tent work during the year just closed.

Your Board calls on the pastors in the centers and on the strong churches able to employ able preachers, to take a large hand in this important work. It is believed very earnestly that if the city and town pastors as well as the country pastors, will unite to evangelize the needy neighborhoods about them, that good will come to every interest concerned. It will greatly broaden the city pastors to get out in the country. Some city pastors going their ceaseless round of small duties become distressingly narrow. They need the broadening effect of preaching out doors, may be, in great tent meetings or wherever the multitudes can be gathered to hear the gospel. Time given to this will not be time taken from their town or city charges, but will be enrichment of their pastorates. Nothing better could come in the development of many town and city churches than to have their pastors go out and preach to the outlying communities, while they themselves remain at home in constant prayer for the divine blessing upon the efforts of the pastor. Thus will the pastor preach to and preach for his people and enlargement and enrichment will come in every direction.

### DR. GAMBREL AFTER HIS RE-ELECTION.

I cannot say what is in my heart to say. I say this: During all the years of service I have been many times weary in the work, but never weary of it. I have been conscious all along that godly men and godly women in great numbers bore me and this work up before the throne of God for His grace and for His blessing, and I have never for one moment doubted God's favor and God's leading in the work. And great as the work is today, marvelous in our eyes, it is God's work, using his people to accomplish it. We will go to the work in a few days again. If we shall maintain the right spirit, if we shall have the spirit of Jesus Christ, the spirit that was in the Convention last night, difficulties will count for very little. We will put God against all the difficulties, and there are no difficulties with God. I am deeply grateful for your love and for your confidence. I am going to do my best.

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## PERSONALS.

J. G. Lowrey was offered a wide field in Marengo. We haven't heard his decision.

L. C. DeWitt becomes Colporter in the Bethel Association.

S. H. Bennett remains at Whistler thought he was called to another field.

I. N. Langston is marvelously pleased with his new field at Cuba, Concord and Pushmataha, and so is B. L. Mitchell at Livingston and Eutaw.

J. E. Herring is happy over the settlement of the long standing indebtedness on the church building at Epes.

S. O. Y. Ray has his hands full as Missionary of the Birmingham Association.

H. T. Crumpton leaves Ashland and settles at Uniontown. He will serve McKinley and Flomaton.

A. E. Burns moves from Sylacauga to Blocton.

J. R. Wells will give three Sundays to the Mill church in Talladega.

W. J. D. Upshaw, we understand, has been called to Centerville.

Pastor Underwood, after living many years at Brundidge, retires, and "Uncle Jimmie Edens" takes his place.

R. M. Hunter leaves Elba, settles at Enterprise and becomes pastor of that church and Newton.

Gholston Yates, some months ago, retired from Citronelle and Vinegar Bend and accepted Grove Hill and Thomasville, settling at the latter place, where they are building a handsome pastor's home.

J. R. Curry has been called from Athens to Citronelle.

J. F. Gable leaves Columbia and settles at Florala.

W. W. Falkner has resigned Florala and moves to his farm near Geneva.

W. W. Lee some weeks ago gave up his field at Blocton and Centerville to settle on his farm near Rash in Jackson county. He will preach for Scottsboro and Bridgeport.

J. S. Wood has returned from his wanderings in Texas and has taken a field in Lowndes.

A. T. Sims becomes pastor at McKenzie, a new church lately organized in a Mormon settlement, Dunham and Garland.

C. H. Morgan reconsiders after resigning and remains in his old field in Clark and Wilcox.

J. W. Vesey hopes soon to have the last cent paid on the pastor's home. Painting the home and enlarging the house of worship is to follow.

## Extracts from Secretary's Report to Late Board Meeting.

I call your attention to a careful calculation I have made as to the per cent. of expense. From my boyhood I have heard criticism of our Boards, especially our Foreign Board, about the expense. The complaint was always groundless and urged only by enemies of missions; but since the Foreign Board began to print in its annual report the per cent. of expense, the enemies of the work have not had so much to say. I have thought it best to make this calculation for the information of the Board and for publication. The figures have been verified by Brother Geo. W. Ellis.

It may be some other man can administer the affairs of the office at less expense; but I know I cannot. I sometimes think because of the indifference of so many of the pastors, that either they have a superabundance of faith in the ability of the Secretary to raise money in emergencies and tide over the hard places, or they are getting tired of him and his continued appeals by letters and through the papers.

I have attended the sessions of twenty-seven of the eighty Associations, one in July, two in August, ten in September, twelve in October and two in November. In the four months I have traveled about 5000 miles, delivered about 125 sermons and addresses to probably 15000 people.

The question of mission schools should receive your earnest attention. Shall we encourage their multiplication? I would answer in the affirmative with all my heart. The school teacher has a great work to do for the Baptist people before they become efficient Missionary Baptists. If we save them to the faith, we must go into the work of education. The Mormons, Campbelites, Adventists, and Holiness cranks get most of their adherents from the Baptist ranks. "My people are destroyed for lack of knowledge," God said of Israel in olden times. It is as true today as it was then. A few bright boys and girls out of a community, brought under the influence of intelligent Baptist teachers, even for a few months, will prove the little leaven that will leaven the whole lump.

The Board should decide the question of monthly or quarterly payments, and also the question of borrowing money, when needed. The monthly plan is best for the missionaries—indeed I do not see how some of them can get along without it. But when we have no money, what then? We can neither pay monthly or quarterly. The Secretary borrowed money on his own account for months the past year to pay his own salary, in order that the missionaries might have at least a part of theirs. This he cannot continue to do, nor should the members of the local Board be asked to go into the banks on their own private accounts for the Board. The reputation of the Board for honesty is good with the missionaries and with the bank. We must maintain its good name.

In the estimate I submit I have left out an amount for from unexpected sources,

nor have I put in the expenses for the next summer and fall campaign. The seminary students from Alabama ought to be brought home when they are through with their course. If the Secretary is in position to advance the money to pay their traveling expenses and guarantees them work until a field opens for them, most of them can be located in their native State. Many times a field is found at once and the Board is not out a cent. We are proud to have men from other States take pastorates in Alabama; but our pulpits in the main ought to be filled by our own men.

Another feature of the summer campaign is the holding of Baptist rallies. These meetings have come to be meetings of great power and influence. Some pastors volunteer their services, but one strong man from some other Association as a leader is essential to their greatest success. This man ought to be paid for his services. Still another feature is the employment of men for evangelistic services at important places. I do not mean to employ men for all their time, but to get pastors, who have evangelistic gifts and send them to strategic points. Many times the amount the Board would promise would be contributed by the church. A church, too dead to call a pastor, is often aroused and saved by a good meeting. There are many difficulties in the way of employing evangelists for all their time. We are not prepared to go into that.

The conditions in the Black Belt are alarming. Most of Wilcox and Marengo are without preachers. I hear of changes about to take place in Lowndes and Dallas, which may leave other fields vacant. Some of this is due to the people leaving the country for the cities, but most of it is due to other causes. Camden the County Seat of Wilcox, hasn't had a preacher for two years. It is a fine town of seven or eight hundred inhabitants. A man ought to be located there. This "black belt" country, in days past, furnished most of the money for work in North Alabama. Now in their poverty, I wish the tide could be turned; but, alas! North Alabama is still in distressing need.

In Conecuh, Baldwin, Monroe and Choctaw there is a great scarcity of preachers and it is almost impossible to get men for those counties.

There are two County Seats without Baptist churches—Guntersville in Marshall, and Butler in Choctaw. I have received several earnest appeals from Butler asking me to send them a preacher.

The situation at Birmingham is grave: \$2,000 would not supply all the demands of that needy field. If we grow careless about that district now, it will be forever lost to the Baptists in a little while. The Ministerial students at Howard College are doing some heroic work. That Association gave last year for State Missions \$1400, but a part of this was put in chapels. For the next year \$2200 is apportioned to the churches.

The question of the enlargement of our mission work is a very serious

one. We have many new applications in hand and others are coming. If we could help and turn loose, the difficulty would not be so great; but many of the churches, either from habit or necessity, continue year after year to appeal for aid. The income of the Board is so uncertain, I am often distressed beyond measure. Only a few of our strongest churches can be relied on for anything like what they ought to give. Some times they disappoint us entirely. If a schedule could be adopted and brought into general use, we would have something more definite to depend upon. I have tried in vain to get up a discussion of the subject in the paper. Pastors seem to be satisfied with the no-method plan. I could raise much more money by going about and taking "high-pressure" collections; but I refuse to adopt a plan, which I am sure will prove ruinous to the mission interests in the end.

### The Apportionment.

More Associations have adopted the Apportionment plan this year than ever before. It is hard for some brethren to be persuaded that there is no trick about it. Some persist in calling it an "assessment" or "tax". It is like flaunting a red flag in a mad bull's face to use either of those words in a Baptist meeting. It is only the mildest sort of a suggestion. If the churches do not raise the amount, they will not lose their standing in the Association. They certainly ought to be willing to try. This is all that is asked. If the trial is made and pressed by a sensible plan, something will be done. The Associations which are pursuing this plan are increasing their gifts each year.

### TWO IMPORTANT LESSONS

ought to be impressed. After the money is raised, each church has the right to direct its own fund. It may devote every cent to any one of the Boards or it may divide the sum between the three Boards. Of course if any individual designated his contribution the church will regard his wishes.

Another lesson is this: After the money has been directed by the individual contributor or by the church, the Association must see to it that every cent goes for the designated object. I have known money sent to the Association, voted by the body to purchase a library for a young preacher. I have known it, several times, voted to pay the traveling expenses of brethren to the Southern Baptist Convention. I have heard of its being divided out among the pastors of the churches. Churches, that are all Missionary, will soon lose confidence in the Association and will entrust no money to it if their wishes are disregarded.

### The Visiting Preacher.

Our brethren ought to be encouraged to visit other Associations than their own. They are often a benediction to the Association visited and many times carry away a greater blessing than they leave. Improvement in Associational methods are often brought about by a moderator or clerk visiting another Association. It would be well too for clerks to exchange minutes after they are printed.

E. Lee Smith at Park Avenue, Birmingham, rejoices in the completion of his handsome house of worship and substantial increase in membership.

### "Stingy Baptists."

I can travel from Mississippi to Georgia or from Tennessee to the Gulf and spend every night with a Baptist family and not be charged a cent for "staying all night." A church composed of very poor people will be very glad to entertain the Association. The messengers and visitors, with their horses, will be splendidly entertained and the people will be happy to do it. Do "stingy" folks do that way? No, they do not. These same people will refuse or give very little to a mission collection, and they pay their pastors next to nothing. Why are they so liberal in entertaining and stingy in paying for missions or pastoral support? The answer is very easy. From their childhood they have esteemed it a privilege to entertain travelers in their homes; but their education along the other lines has been woefully neglected. Baptists are not stingy.

### "Join the Ring."

A preacher said: I have all my life heard it said by certain parties that the mission work was run by a ring. I have made up my mind, if it is so, I am going to join the ring. The first meeting after the Association I am going to tell my members about the mission apportionment and we will take a collection and send it along.

Yes, that old yarn is spun about everything we are trying to do.

The colleges, the Educational Boards, the Mission Boards, the papers must all be managed by somebody. They won't run themselves. The brethren who do the work are generally well chosen for the work. They assume great responsibilities and carry on the work in spite of adverse circumstances and criticisms. Oh! that more brethren would join the "ring!"

### "Preachers and Anecdoting."

I have seen that heading somewhere for a newspaper article. The "anecdoting" habit is sometimes severely criticised. No doubt it is often overdone. Many a fellow strings a lot of anecdotes together without reference to his theme and calls it preaching. It is a lazy, careless habit and should be avoided. But this is no reason why our scholarly preachers, who are trained and capable of the best thinking, should repudiate anecdotes altogether. It is often painful to hear a fine thought, out of a great mind on a great subject, shot off clear above the heads of the audience and forever lost, because the preacher didn't tarry long enough to make his meaning plain by the use of an illustration from every day life. Blessed is the man who is happy in the use of anecdotes and illustrations. He is nearest like his Master in his preaching. Of course he must have some thoughts to illustrate. A sermon without thoughts is an abomination whether with or without illustrations.

### 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.

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## Notes After the Associations.

The items of these notes have been hurriedly jotted down while in attendance on the Associations this fall. Some of the points may seem insignificant to the reader; but if he could see the Associations as I have seen them he would understand their importance.

I start with the

### MODERATORS:

Why don't they study Parliamentary Practice? I don't mean that they should become experts and rule strictly by the book. I believe in the Moderator knowing how, even though he be not severely strict. Some, who have been at the business for years, seem to know some of the simplest rules. I have heard petitionary letters read, the churches voted in and the messengers enrolled before the body was organized. The reason given was—to give the new members a chance to vote. Anybody ought to know that no business can be transacted until after the organization. Of course motions can be entertained and discussed which have reference to organization, but none others. If there was not so much politics in these elections, nobody would think about letting these outsiders in until after the organization. At some Associations, when a report is read the motion is made that it be received. That motion is immediately put to vote, then the discussion begins and after the discussions are through a motion is made to adopt. The reading of the report receives it, without a motion. The first motion should be to adopt; then follows the discussion, after which the vote is taken.

"Calls for the question" are out of order. I heard a Moderator beg pitifully: "Brethren, your Moderator can do nothing unless some of you call for the question." Another brother called for the question, and some one wanted to speak. The first brother said: "Brother Moderator, I think we have had enough on this subject and I cannot yield my call for the question." The speakers and the Moderator both believed a call for the question cut off debate. The Moderator is not required to notice the call for the question at all. That is the way the audience manifests its impatience and of course the Moderator will have to yield to the mob spirit as manifest in their cries for the question if they are persistent, but there is no law compelling him. Numbers of other simple things, intelligent Moderators are shamefully ignorant of. I speak of these two samples to show how far some of the brethren are off. It is a great honor to be made a Moderator; it is a very responsible position and the brother who is thus honored, owes it to those who put him in the chair to put his mind upon his work and prepare himself to perform the duties in the most efficient manner.

### A GAVEL

is a small thing; but it is very important in a deliberative body. Every Association should have one. Sometimes a Moderator is almost helpless without it. A Moderator flopped down in his easy chair, with his legs crossed, gazing out of sleepy eyes, drawing out his words and now and then feebly rapping for order with his pocket knife, is the most helpless, pitiable sight I know of. What a contrast to this is a wide awake man, with gavel in hand, standing or sitting erect, put-

ting questions with a clear, ringing voice.

The body under the first man partakes of the spirit of the presiding officer, grows sleepy and tired and gradually melts away until only a corporal's guard are left. Under the second, they are interested listeners from start to finish and are refreshed by their attendance on the Association.

Sometimes Moderators are squeamishly careful lest some one should misunderstand the question; so they go over the question painfully slow, and many times when they are through explaining, it is as clear as mud. They simply befuddled the people by their great anxiety to make it plain.

### TIME

is so important in an Association. For only about one day and a half in the year are the representatives of the churches assembled together in one place. It is important to use this time to the best possible advantage. The Moderator and secretary has it in hand. Most of the Associations are advertised to meet at 10 o'clock. Let the Moderator and clerk be on hand at that hour.

After a short devotional service the Association should be organized. How would this plan do?—Let the clerk say: "Brethren, I have here some little slips to distribute. You will find a blank place for your name, one for the name of your church and one for your post-office. Let every brother who knows himself to be an elected messenger fill out these blanks and they will be called for in a few minutes."

In fifteen minutes the blanks are filled and the clerk has all the names on file and the body is ready to vote for its officers. What about the belated brother? According to this plan, he is not in the organization, but more than likely he will be on hand at the next meeting. As soon as it is understood that the Association will be organized promptly at 10 o'clock, the messengers will adjust themselves to the new order of things. But this gives no time for electioneering. No, and there ought to be none. The conduct of some men at some Associations is simply shameful. This waiting until the afternoon for organization gives unscrupulous wire-pullers a chance. The whole of the dinner hour is taken up with electioneering. Many times outsiders, God-defying sinners, are henchmen for certain candidates. Shame on such conduct! But what about reading the letters? The letters are only valuable for the information they contain. You have gotten out one important item—the names of the messengers, and that is all you need at this time. Let the body appoint a committee on order of business to report first thing after adjournment, then hear the introductory sermon and adjourn for dinner. It is strange that so many Associations try to get along without an order of business. Just as well try to run a railroad without a schedule.

I knew an old Moderator in Kentucky, who would say after the committees "for this session" had been appointed: "The chair will now proceed to 'sound the docket,' as the judges say. Brother clerk, call over the names of the chairmen of the different standing committees." If the chairman was on hand, the question was: "Brother, have you your report ready?" If the chair-

man was not there, the next on the committee was told that a report was expected of him. After the "standing committees" were gone over in this way, our Kentucky Moderator would say: "The chair will now proceed to mark the bar of the house. These seats on either side of the pulpit and all back to the third window are reserved for you messengers of the churches. You must not allow yourselves crowded out for you were sent here to attend to business. The chair hopes that he will not have to call the attention of the audience to this arrangement. It necessary, however, should he discover the space allotted to the messengers encroached upon, he will not hesitate to stop the business of the Association until the audience vacates the bar of the house." Who can say this Moderator was wrong? I have often seen in Alabama the necessity of such a rule.

Recurring to the letters again. The morning of the second day after the minutes have been approved, under the head of "Miscellaneous Business," let the statistics and the financial statement be read to the messengers from the letters, leaving off the names of the officers and their postoffices, and "done in conference, etc." All this belongs to the clerk. In this way, the great promiscuous audience, which is always present at the opening, is spared the dull and tedious process of "reading the letters," and much valuable time is saved.

### A GOOD MESSENGER

will feel the dignity of his calling. If he has the proper idea of the work before him, he has two objects in mind; one is to impart good by giving his best thoughts to the meeting; the other is to get good by what he hears and sees. He is supposed to take back to his church much of the information and enthusiasm he gathers at the Association. That must have been a very poor meeting, where the messengers returned home with nothing good to tell, unless they happened to be of the cross-grained, critical variety who can never be pleased. The like of them should never be sent.

### THE CLERK

of an Association is too often carelessly selected. Many times he is a part of a ticket gotten up by the "outs" to beat the "ins." A good clerk is a treasure. "Rotation in office" is a rule which ought not to apply to him. Often, just as he begins to learn the duties and take a pride in his work, he becomes a victim of wicked Associational politics and the office goes to a new man. The minutes are often a disgrace to the body, so poorly are they prepared and printed.

The contents of the minutes are worthy of consideration. I am anxious to see an exchange of minutes between the clerks. If this were done a great improvement would follow; this would be done if the old clerks who know and take a pride in their business were retained in office through a series of years.

### THE CHAIRMEN OF COMMITTEES

ought to be carefully selected. They ought to be men who can write well. No man ought to be elected to an office or appointed to any duty as a compliment. "Is he capable?" is the only question to be considered, unless it be this other "will he perform the duty?" Many a capable man is mastered by laziness or carelessness, so that it is folly to expect anything of him. The

chairmen are entrusted with the most important work of the Association. I have some very old minutes of Associations in this office. I see the names of the officers, the preachers and speakers; but the words of none are preserved except those of the chairmen of committees. They express the sentiment of the body considering them and make history for the coming generations. The chairman ought to esteem himself honored by his appointment and carefully and prayerfully prepare his report.

### THE SERMON

ought to be introductory. It ought not to be put off until night. If it is prepared with reference to the great work of the Association, it ought to prove the keynote to the whole meeting. Many a time have I seen an Association, which had met together under most adverse circumstances, gathered up by the preacher and transported almost to the third heavens. He was not a great preacher either—just a plain, good man, who had thought much and prayed much and God was with him in the delivery of the message. Poor human nature is so easily discouraged! Clouds often obscure the Christian's sun! Many a doubting Thomas goes to the Association! What an opportunity for the man of God who was appointed last year to this seat of honor! If his words are brave and hopeful; if his heart overflows with the milk of human kindness for the whole lost world; and if the Holy Spirit smites his heart and touches his tongue God's children will be uplifted by the sermon and will enter upon the work of the Association with hearts all aglow.

### Per Cent. of Expense for Year 1902-03.

Covering thirteen months, reported at Troy, July, 1903.	
Total contributions from the churches for State Missions.	\$13325
Total disbursements	13393
Less amount paid Missionaries.	\$ 7548
Less amount paid Scottsboro, S. M.	560
Less amount paid for Chapels.	601
Less amount paid by Home Board for Scottsboro School.	300
Less amount paid by Home and Foreign Boards on Secretary's salary	1083
	<hr/>
	\$10092
Total expense charged to State Missions	\$ 3301
Per cent. on receipts for State Missions alone	.24.77
Total received for all purposes	37851
Total expenses, including Secretary's salary from Home and Foreign Boards	4384
Per cent	.11.58
Grand total, including \$5101, sent by churches direct to Home and Foreign Boards	49952
Per cent	.10.20
The per cent could be further reduced if we should take off \$232, "Traveling expenses of agents," which was mostly for mission work; and still further, if the secretary's labors be regarded as a missionary work, the \$889 paid out of State Mission funds; the two items making \$1,121. If these items be allowed, the per cent. on receipts as heretofore calculated would be .1636, .0862, .0736.	

The Mormons and their Bible. For sale by Baptist Missionary Board, Montgomery, Ala.

## Encouraging Letters.

### DEMPSEY, ALA.

Rev. W. B. Crumpton, My Dear Brother: I am very thankful for the many papers and circulars you have sent me for many years. I am still clerk of Union church and I distribute the papers, etc. to the best advantage in the church. I have read some of your letters to the church. But I must confess that our brethren are not as liberal to contribute as they should be.

You may send me a minute of the State Convention and any other matter that you may wish, and I assure you it will be thankfully read and distributed among the brethren.

Now, my dear brother, I desire your prayers for my family and for our church too, that the cause of Christ may be advanced in our midst.

### SHOALFORD, ALA.

Dear Brother: I received your welcome letter containing your annual report. Your letters are very encouraging to us and the kind expressions contained in them are gratefully received by us. May God bless you in your Christian work, and may He also bless you in your home. Pastor Cobbs read your report at a Conference meeting yesterday.

### FLORENCE, ALA.

Dear Brother: Your circular letters to hand. I endorse the "Advance Movement" the Board has made in making larger appropriations for the coming year. We have something to work up to. I trust and believe you have not set the mark too high. East Florence, yes, Lauderdale Co., will rally to the support of our State work as she has never done before. Our church will double our mission contributions this year, and there will be a marked improvement in all our country church offerings.

Last Associational year our churches gave about \$255.37 for missions. This year we have in sight near \$437.00.

J. W. Vesey.

### DUKE, ALA.

Dear Brother Crumpton: I write you some of my experiences regarding the mission work. You may publish these if you wish in your Mission number of the Alabama Baptist.

I am now in sympathy with the Mission Board and all their work more than ever before. It is all because I have more knowledge of them. I joined the church in Rabun county, Ga., when but a youth and knew nothing of the mission work. The people by whom I was reared were opposed to the way the missions were operated.

When I learned the difference between the Missionary and the Hard-shell church, I liked the Missionary best, because of certain practices, yet I was not in sympathy with the Boards and Conventions owing to the way I had been trained. When I met with the advocates of the present system (the organized work), they said hard things about those that did not co-operate with them. They said they were not Christians, that their liver was out of order, etc. These words hurt me. I could not love them for this. Instead of drawing me to them, they drove me from them. I had almost as bad an opinion of them as they had of me. I became so disgusted I decided not to have to any more Associations. But the have prepared some better things from

for me. I thank God for an Elihu to lead me into the joys of his work. Brethren make mistakes when they call other brethren hard-shells or any other hard names. If you want to lead them, make them love you. I shall always thank God for brethren Hutto and Ivey, and for the spirit and manner in which they met our people and me. They have done more to unify the people in this section than all the men before them. I think the Calhoun Association did the right thing in putting Brother Hutto in the field as Missionary.

There are many of our people who do not co-operate with the Mission work. If they are only led to see their duty, then they will, at least a large majority of them. This may be done by teaching them and loving them as brethren. Brother, I feel like I am ready to cast in my little mite in the work.

Success to the work and paper.

J. C. Holden.

### FROM MOSCOW.

We are still moving on in the Lord's work. Our people are more and more coming to see the need of co-operation in mission work. It is going to take time to enlist our people and some may never see the way clear to join us in the progressive work, but the organized work is taking a firm hold on the more progressive element of our people. The Alabama Baptist is coming into more homes in West Alabama than ever before and that means much for the cause out here. If I were able, I would put it in the home of every family represented in my five churches. I believe that it would pay in the long run.

Brother Barnes of Sulligent, is doing a fine work in this section, for which I am thankful, but he is not due all the honor for what has been done, but he is due a good deal. Our churches have given more for missions the last year than any previous year and I am sure that we will do a great deal more another year.

I recently made a trip up in Winston county. I once lived there when a boy. Had not been there in twenty-one years. When last there, the M. E. Church, North, had the ascendancy, but a great change has come and I believe the Baptists have it now, but they have never realized the importance of worldwide missions. I had the pleasure of meeting several preachers, among the number was G. W. Gibson, who is fully in sympathy with the organized work, is a strong man, and is doing all in his power to bring our people to realize the need of more aggressive work. But he can't do the work that he so much wants to do and that so much needs to be done. If there is a preacher in Winston county that makes his living preaching, I did not hear of him. We have strong men all over our country whose hearts are in the work but whose hands are tied to the plow handles, and the cause suffers. I believe that if our State Board would help to support some of these men of God who are acquainted with the field and whom the people know, more good would result than to send strangers among us, not that I am complaining, for I thank God for all that come among us and wish for more, but the people can't understand why the Board sends men here and don't help the struggling pastors on the field, who are making sacrifices

that eternity alone will reveal. I believe God never had truer and nobler men in His service than some country preachers who long to give their lives to God's work, and I believe that, if our country Baptists are ever enlisted to any great extent in giving the world the Gospel of Christ, it will be done by the Godly, consecrated men on the field. If the Board would in this way co-operate with the pastors and people, it would soon be reaping a rich harvest in return, and a better understanding would soon prevail. It may look different to one at a distance, but that is the way it looks to one on the field, who loves the cause at heart.

I hope to see the day when God's people will see eye to eye, and speak one and the same thing as to the spread of the glorious gospel of Christ.

T. W. Shelton.

### REPLY.

We publish the letter of Brother Shelton with pleasure. He is a good man and his heart is in the work. He, with hundreds of other country pastors, are longing for the time when they can give themselves "wholly to these things." But the scheme he suggests is hardly practical. Suppose the State Board would undertake to supplement the salaries of country pastors. That is a very large proposition. There are probably five or six hundred church pastors. It would take a large sum. Where would it come from? Suppose the preachers attempt to raise it. The churches haven't been supporting them. Could they hope to get from the same people, under the new arrangement, more than they did under the old? Giving is a matter of education. People cannot be made liberal givers all at once. It takes years; yes, generations.

Brother Shelton says send men among the people who are strangers to them. This is a mistake. The people know and call the preacher. True, they may not know him like they would if he had been reared among them; but they know him sufficiently to be satisfied that he is the man they want. If the churches are satisfied, who has the right to complain? The Board never forces a man on anybody.

### BLOCTON.

Dear Brother Crumpton: We are "at home" in the parsonage in Blocton pleasantly and comfortably situated.

Our reception has been very cordial indeed. The brethren unloaded us and set us up in the house without a cent of expense, and the good sisters and their husbands and fellows gave us a pounding that put enough groceries and good things in our pantry to last a month.

I have never before seen anything like the work that there is here to be done. If I were built of steel and whale bone and india rubber, and could stand it to work twenty-four hours a day for seven days in the week I could not do all that needs to be done. I have committed myself unreservedly to the Lord, and my daily prayer is that He will keep me and guide me.

A. E. Burns.

### A Drinking Preacher.

It has been a long while since I have heard of preachers who make it a practice of drinking liquor; but I was in sections this fall where the scandal monger had great occasion to get in his work. Two counties, far apart, have the distinction of having one each of such characters.

### Submitted to Trustees of Howard College.

Casualties on Football Field. Nineteen Lives Lost, One Boy Driven Insane and Hundreds were Painfully Hurt. First-class Elevens Escape Light.

Chicago, Nov. 30.—The Tribune today says:

Nineteen lives were lost on the football field during the season of 1903. One boy was driven insane from injuries, thirteen players were severely injured, some of them being disabled for life. The number of minor but painful accidents goes into the hundreds and the list of the severely injured necessarily also is incomplete.

The feature of the year's tabulation is that it shows serious casualties practically were confined to untrained players. No members of any of the first-class elevens were killed or permanently disabled.

### BRUTALITY IN FOOTBALL.

District Board of Education Discusses the Matter.

Washington, Dec. 11.—The annual report of the Board of Education of the District of Columbia submitted today, contains the following in regard to football:

"The Board has had its attention directed to a growing strenuousness and carelessness in inflicting injury in the football games between the schools. While highly appreciating the value of all reasonable athletic sports, the board will aim to sharply check all tendencies toward rowdiness and savagery which characterizes the play of many of the prominent institutions of the country. The statistics of the game for a year show a startling list of players killed and the serious maiming of many more.

"No self-respecting school organization should tolerate such manslaughter in the name of athletics and the board will not fail to take notice of brutality in play, and if need be, in order to stop it, to prohibit the game in the schools."

### Christian Schools.

"Word and Way." "Christian parents who send their children to Christian schools have the right to expect that the school will be Christian. Why have Christian schools unless they are in fact Christian? Why call them Christian unless they are Christian in fact as well as in name. A Christian school should be as pre-eminently, as essentially, as absolutely Christian as a church. They should be the allies of the churches in teaching Christianity and advancing the cause of Christ. The teachers should be Christian through and through. Their example and teaching should be Christian. The whole atmosphere of the school should be Christian. Our schools should be Christian in such a way and to such a degree that it would be hard for a student to pass unsaved from their walls, and so Christian as to mature and develop the spiritual life of the saved. The Bible should be taught, not as literature, but as the Word of God. For this the most godly and gifted should be engaged as teachers."

T. F. Hendon goes from Furman to Athens, Tenn. We are sorry to lose him. He is a good man and a good preacher.

Every Creature. 15 cents. Every preacher should read it.

## Trip Notes.

A backward glance is not always a good thing. Keeping one's face to the future is usually the best way; but now and then a retrospection has much good in it.

There was a time when the church at Tusculumbia was all that the Baptists could claim in that part of the Tennessee Valley. The building was old and out of repair—tied together with iron rods. John McCollum, now our Missionary in Japan, was jointly supported by the Board and church for a short time. How long does it seem since then! How gloomy the prospect sometimes! How many the difficulties overcome! How different things look now! It is almost one continuous city from Tusculumbia by Sheffield to Florence, four miles away. In the stead of one church, the Baptists have four churches and all self-sustaining except one.

These were some of my reflections on a late visit I made to the "Triple Cities." My first point was

### FLORENCE.

It was a glorious day and the first church people worked me for all I was worth. They are without a pastor, but are in search of one. I attended a most delightful, informal Conference on Sunday night at the home of one of the members. I have never seen a more harmonious band of men and women. They are as nearly "of one mind" as any church I have ever seen. The question of a better building will be agitated as soon as the new pastor is on the field. The church readily responded to my appeal and gave a good collection for State Missions. I was much interested in the Young People's Union and the splendidly conducted Sunday school, Cyrus Ashcraft, Superintendent. At the Cotton Mill there is a live Sunday school conducted by members of this church. Many of the young men and women of the Normal College attend the First Church. With an aggressive leader, this church ought to be a great power in North Alabama in a little while. The town is beautiful for situation and is steadily growing.

### EAST FLORENCE

Is a populous suburb, where many industries are located. We have a church of considerable strength here. Brother J. W. Vesey, the pastor, has done a great work since he has been here. I took a meal with the pastor in the neat pastor's home, which the church has provided. In large letters over the front door are the words "Crumpton Cottage." The Secretary feels himself honored in having the cottage named for him. Though he advocates the doctrine, that as a rule it is better to wait until people die before children are named for them, cottages may not be long-lived and may fare better than some children.

I was glad to hear good reports from the work in the country. Brother Ed Paulk, the Colporter, is doing a fine work.

### SHEFFIELD

Is growing marvelously. I am preaching the doctrine that church buildings are the most important buildings in a country. They are worth more to a community than the most costly buildings of the most extensive "Plants." If that be so, the Baptists of Sheffield have done great things for the community by the erection of their handsome, brick church. A church with a small membership, not one of them rich, with their wise and enthusiastic young leader, has succeeded in building, on a prominent corner, a structure

which will be worth, when complete, \$9,000. When they began, the prophets of evil were present, of course, as they are everywhere, to discourage the enterprise. But "they had a mind to work" and God was with them to prosper them. I preached on a cold night to an appreciative audience in the new building. Brother E. M. Stewart is the pastor and is universally loved.

With Brother Comstock I rode over "Furnace Hill." Five great furnaces and numerous other industries are here on the banks of the beautiful Tennessee. My heart ached to think of the thousands who never darken the door of a church. Many of them know not when Sunday comes. Hundreds of little children wander through the streets on Sunday with no one to teach them the way of life. Brother Stewart has preached in the private homes as he has had opportunity and Brother Comstock, for years, has kept up a Sunday school. Now he has some of the material in hand to erect a small building for his work. He needs encouragement in his enterprise. As soon as it can be determined where is the best place, a permanent home for the church, which may be organized, should be erected.

### TUSCUMBIA

Church has a membership now of nearly two hundred. Brother T. V. Neal is the pastor and is doing a great work. His little church building is often overflowed, and they are talking seriously of enlarging their house of worship or erecting a new one. The pastor with his tent did some very fine work the past summer in the Association. Since his coming to Tusculumbia he has baptized more than one hundred converts. The value of tent work has been demonstrated by this enthusiastic young preacher. The tent belongs to Colbert Association. I heard a member of the Colbert Committee say: "You watch Colbert Association. We will show you in a few years the liveliest body of Baptists in Alabama." I love to hear the laymen talking that way.

### NOW LISTEN.

Ye Baptists of Alabama: If the Baptists of the "Triple Cities" want the State Convention in 1905, I want everybody to vote for it. It will be the realization of a long cherished wish of mine. This section needs it and the Baptists of the State need to see the most beautiful part of the State. There will be no trouble to entertain it. The sessions could be held in Sheffield. The electric cars will be running then, connecting the three little cities.

I spent a day at

### RUSSELLVILLE.

Thirty miles away from Tusculumbia, is the county seat of Franklin. It is in the heart of the iron mines. Brother Watkins is pleasantly situated in the neat home belonging to the church, which they kindly furnished before the young pastor came. His pastorate of only a few months has been marvelously blessed. More than seventy-five have been added to the church and the pastor has done some most efficient work in meetings at other places. I look for Russellville to soon grow into a strong church.

This country is full of Baptists, but they know but little about what the denomination is doing in Alabama. I was surprised to find some of the most intelligent and enthusiastic members of one of the churches, who did not read the Alabama Baptist.

These consecrated young pastors, if they will touch elbows, can work wonders in Northwest Alabama. In a

section to the South of them is another group of pastors, from whom we expect great results. In the Northeast another group is forming, so the work is spreading as in the New Testament times, from the centers. Co-operating churches and co-operating pastors are doing the work.

It is sad to consider the agricultural conditions in all this beautiful country. The best of the labor has gone to the public works. The crops that are made on these fine lands are shamefully neglected and of course the yield is very small. It amazes me that these large land owners do not attempt to plant colonies from the North. With all these thousands of non-producers right at them, with ready money to purchase farm products, the farms are given over to tenants who seem bent on holding to the old Southern idea of an all cotton crop.

### NEW BUILDINGS

Are being built at Selma, First Church, Birmingham, Bessemer, Flomaton. The First Church, Montgomery, is just ready to begin, as are the churches at Andalusia and Geneva. In the last year handsome houses have been finished at Union Springs, Ozark, Park Avenue, North Birmingham, and Athens. South Side, Birmingham, and Tuscaloosa have added extensive and substantial improvements, and Sheffield will soon complete a beautiful building.

### LOCATING PASTORS.

We have never heard of so many churches seeking to locate pastors. "We must have a man to live among us," is the demand. Churches are finding out the value of having a pastor on the ground. If one of these strong churches will build a home and locate a pastor for half his time and let a pastorate be formed with contiguous country churches, one of our greatest problems will be solved.

### VACANT FIELDS.

Florence is pastorless. An attempt is being made to form a field with Leighton as the center. Another is being formed with Forest Home as the center. We want just such a field around Butler in Choctaw county. The field about Hayneville is vacant. I understand that the field composed of Furman and Pleasant Hill is without a pastor. Camden has long been pastorless, with numerous churches thereabouts. Brother Gable goes to Florida. That leaves Columbia without a pastor, but we understand they have plans on foot to secure a good one at once. Elba, the County Seat of Coffee county, needs a pastor. If Ozark has called, we have not heard of it. The same is true of Midway, Marbury and Girard. Sylacauga, Fayetteville and Shelby are trying to locate a pastor. Linden and Myrtlewood may be added to the pastorless group.

### A Cranky Doctor.

Cranfill of the Baptist Standard, of Texas, hired one of the great specialists at Battle Creek to write some health notes for his paper. I read them with great interest; but when he said that there were better things to eat than chicken and turkey I gave him up as a cranky doctor.

### Our Women's Work.

Mrs. Hamilton has done much to stir the women and children in the churches. She could do much more if the pastors would arrange for her to visit their fields. They have only to invite her one time to realize the great value of her work.

## The Growth of the Gambling Spirit.

There seems to be a veritable mania possessing people in all walks of life which promises a fearful harvest in the not distant future. We refer to the gambling habit, which is spreading in every direction. Games of chance abound on every side, sometimes under the patronage of benevolent and religious institutions. The card-playing habit, which is indulged in so much by people who claim to be respectable and Christian, is responsible for much of this evil. The lad who came home and horrified his mother by telling her that he was "up to her" in his winnings, was not off the track—he knew what he was talking about. That she had won a vase at a card party, and he had won several dollars with his cronies, was all of one piece—of gambling—and she could not consistently rebuke him. The evil has grown to such an extent that notices are being posted in various business houses, notifying employes of the danger of immediate dismissal, should they be found in any place of gambling, or should they indulge in any form of gambling. Franklin MacVey & Co. of Chicago, recently put up the following notice in their large establishment:

"Respectable and moral association outside of business hours are expected of every employe. The visiting of gambling houses, whether through curiosity or the intention of playing, must be avoided. Any employe who frequents any such places, or indulges in betting on horse races, ball games, or anything of this sort, is subject to immediate dismissal."

In connection with the race track gambling, and the frauds attending it, the "Chicago Tribune" has this to say:

"Race track gambling has come to be a menace of Chicago. The extent to which it has been carried is not realized except by the poolroom men themselves. Probably over 50 per cent. of the men one meets in a day—in street cars, in barber shops, in hotels, barrooms, cigar, or periodical shops are talking races. It is no exaggeration to say that 40 per cent. of the middle class salaried men and boys of Chicago bet on the races. The evil has grown upon Chicago until, this year—the 'banner year' of racing in this city—has brought it to a climax."

The singular thing about the business is that some people are foolish enough to argue that there are "honest" methods of gambling—as though an evil could be made honest. There are evil days ahead if this fearful curse is not abated. Business men are wise in the step they are taking. The other day a trusted postoffice employe of many years was arrested for stealing money from letters. In his confession he admitted that it had gone on for many years, and that the sole cause of it was gambling—betting on races, and the like; the total sum of his stealings are said to be over twenty thousand dollars. He will spend many years in jail, while his family will suffer untold sorrow. About the only honest dollar that a man can safely count is that which he makes in honest service. The get-rich-quick-scheme is generally a thieving business.—Baptist Union.

A. J. Preston has a call from Missouri, but we hope the decision will be in favor of Alabama.

Subscribe for the Alabama Baptist.

# Editorial

## My Bow to the Brotherhood.

I could not look into the faces of all the Baptists in Alabama if I should do nothing but travel. Nor can I speak to them through the paper, for many thousands of them do not read it. But it is a great pleasure now and then to speak out of a full heart to the great mass of working Baptists in the State. I am not skilled in editorial work. After I have prepared the matter, I am powerless to arrange and classify. It takes a lot of time to get together enough to fill out one issue of the paper. It takes time and skill to arrange the matter after it is collected, and I have neither. So the reader will have to stroll through the variety shop and take such things as suits him.

I may be mistaken, but I believe the reason so many sermons go wide of the mark is because the preachers in their preparation and delivery, too often, have in mind only their cultivated hearers. The same may be true of editorials. If I were to try, I do not know that I could write anything for the edification of the cultivated reader—in this paper I have not tried.

My effort in preaching and writing has always been to make myself understood by the plain people, who constitute the great bulk of our Baptists folks. While this is called

### A MISSION NUMBER

it is not all on the subject of missions. I hate a dead-level. The Texas plains are awful monotonous. I saw a paper not long since devoted to the Pastor. It was the Pastor here and the Pastor there and the Pastor everywhere. I doubt not the writers did their work well, but—well, it didn't strike me. This is a Mission number only in the sense that the Mission Secretary edits it. There is much about church and home life and about our schools. Very much is for the young preachers and the pastors. I pray for them, I read for them, I write for them. Never do I read a good book that I do not wish they could read it. How much depends upon their reading. "Give thyself to reading," was Paul's injunction to young Timothy. May heaven bless them and the churches over whom the Holy Spirit has made them overseers.

### A Word for Brother Barnett.

In getting out this Missionary Edition at Christmastide, which closes the volume of the Alabama Baptist for 1903, we wish to beg all the readers who are in arrears to send their remittances and renewals at once and give brother Barnett the wherewithal to make the improvements he contemplates during 1904. We are in hearty sympathy with the "January Campaign" which he proposes, and urge the pastors to help him in his efforts to put the paper into the homes of their people in order that the great hosts of Alabama Baptists may keep up with the organized work from week to week. We believe the Alabama Baptist is going to be a mighty force in our work, and acknowledge with gratitude the opportunity given us to press on our people the great work of missions.

The Mormons and their Bible, 25c.  
The Treasure, 15c.

## About Field Notes, Correspondence, Etc.

Those who have sent field notes, correspondence, obituaries, resolutions, etc., will have to be patient with brother Barnett, as this week's issue is devoted to material gathered by myself, and there being no paper next week the above class of items will have to be held until the first issue in January.

### Welcome

To the new comers. New Decatur calls Rev. Lloyd Wilson from Humbolt, Tenn.; Troy, Rev. L. B. Warren of Ocala, Fla.; and Roanoke calls Rev. T. S. Hubert of Lake City, Fla.

With open hearts and hands we welcome these brethren. They will all occupy important fields. We hope they will not allow the great work in their immediate fields to wholly absorb them. The regions around need them. Besides doing a world of good by the work they do on the outside, they will be better preachers by their contact with the communities contiguous to their fields.

### The Advance Movement.

On November 17th, the annual meeting of the State Board of Missions took place in the Sunday school room of the Adams Street Church, Montgomery.

It was pronounced by all as one of the best meetings the Board ever held. The appropriations footed up an amount in excess of anything we have ever undertaken. Besides those already made, there are others yet to come in which cannot be turned down. The Board took the step in advance, believing that the pastors and churches would stand by us. We need not less than \$16,000, or \$2,000 in excess of the amount in the apportionment for State Missions. Will the churches sustain us in the advance movement?

### Christmas Number.

I am editor of this issue by accident. I have no Christmas warnings or lessons to give my readers. Because I don't enjoy the season as I did when I was a boy. I don't condemn all forms of enjoyment of the small boy and the others. It is easy to ask: "Why all this waste?" I could easily figure out how many orphans could be educated or how many hospitals built with the money spent on fire works; but who can tell if it would do more good spent in that way? It seems to me it would, but God, who is running this old world, has constituted us all so that we need recreation, and maybe this expenditure is actually necessary for the well-being of the race. A peck of fire crackers may be more helpful to an orphan under some conditions than a loaf of bread.

So, I shall pray the protecting hand to be over our young people and that the excesses of pleasure, like the "remainder of wrath" he will restrain. A hearty "God bless you" to every reader of the Alabama Baptist.

H. R. Schram at Deatsville, no longer lives in "a hired house," but in a nice pastor's home "hard by the synagogue."

## The Young Man Afraid of His Horses.

There is an Indian Chief with an unpronounceable name, but the name has a meaning; "The young man afraid of his horses." I wonder if some preachers ought not to have that name!

Some churches are Baptist only in name. They want as pastors only the "tread softly" variety. "Mum" is the word on all points of difference. If the preacher's conscience does sting him into declaring some of the distinctive doctrines of his people, he takes a buck-ague and his knees smite together when he comes to the time of delivery. His apologies and endeavors to be "sweet spirited" take all the point out of the sermon and it is hard to tell when he is through "where he is at" on the question under discussion.

One man, who has married a Pedo-Baptist wife, can so "lord it over God's heritage" as to have the whole church and preacher so terrorized that the mere mention of doctrinal distinctions produces a panic. "Does he preach doctrine?" is a question frequently asked about a prospective candidate for a vacant pulpit. A preacher of "the young man afraid of his horses" variety will get and hold the plum at such a church; but it is pitiable to observe the poor fellow's agony as he strives to trim his sails to the popular breeze.

But maybe the sensitive point with the church is worldly amusements, or the toleration of certain notorious sins in its membership, or, what is more common, the sin of covetousness and anti-missionism. Many a brave fellow along the doctrinal line is the veriest coward when he is brought face to face with these. No bull of the woods, ever belled more vociferously than he when questions of distinctive doctrine were discussed; but he became timid as a lamb when he looked into the hard faces of his anti-mission congregation, when the time came "to git up something to send to the sociation." "We orter do a little sumthin'" is the strongest appeal he can make.

The "Laddies" of whom I write, are not all in the country. As big cowards as can be found on the money question are often found in the pulpit of some of the best churches. "The young man afraid of his horses" needs a backbone.

### Church Property Neglected.

Church property is fearfully neglected in most of places. The steps are often down, the shutters hang on one hing, the lights are broken out, seats broken down, floor unswept.

The house is a certain index to the people who worship there. I am not surprised to find an anti-missionary membership at such a church. They are certain to change pastors every year. They don't believe in a fixed salary for preachers. They don't read religious papers. They have no family religion, nor do they have a Sunday school. Their letter to the Association always closes with: "We are at peace among ourselves. Pray that we may hold out faithful to the end." A live pastor can change all this in a little while. We need a great revival in caring for church property.

### Occupy the Center.

The Baptists, if they are wise, will make themselves strong in the centers. The towns and cities must not be neglected. From them good and bad influence flow out to the country. Evangelize the towns and good influences flow

out over the country; neglect the towns and evil influences will spread ruin all over the country. Country boys and girls are moving to the towns and cities. Whether Christians or not, they need spiritual homes. If the town has been occupied and churches established, the newcomers receive a Christian welcome; if no churches are there, they will be caught up and swept away in the whirlpool of worldliness and sin.

### The Merrimac Chapel.

I wonder if I am to be disappointed in the hope that the Sunday schools would pay for the nice chapel which the Board purchased at such a bargain! Six hundred dollars are yet due on it. I know a brother who will pay the last one hundred. So that leaves five hundred dollars. Only one hundred and seven of the nine hundred schools have responded. I have it in mind to ask the Sunday schools to build a mission church each year. If the superintendents and pastors will encourage the idea we can easily do it. But I confess, it is a little discouraging when so many superintendents treat my appeals so indifferently.

The cause at Merrimac is looking up. Brother Connell will soon be on the field as pastor.

### Has the Home Board a Field?

Why should anyone ask this question seriously? Take New Orleans, Memphis, Birmingham, Galveston and other large cities. Providing needed church buildings and preachers in those cities alone would furnish an ample field for the Home Board. Abolish the Home Board and who can do this work? The cities cannot do it themselves. We should not expect the States to do it alone. The population of these cities is made up not from the States in which they are located, but from the whole country. Baptists from the whole country ought to help in establishing the cause at these centers.

What of the negroes? What Southern State is able to cope alone with the mighty problem? What of the foreigner and the Indian? What of the Southwest, rapidly filling with emigrants? The answer to these questions is the same; the Baptists of the whole country should help those on the ground to supply the gospel. Cuba is the only territory which needs not suffer by the abolition of the Home Board. It could be turned over without detriment to the Foreign Board.

Every line written raising a question about the field of the Home Board is damaging to that Board. The meagre receipts of the Home Board can be laid at the door of this agitation. The men who lead in this discussion are assuming a great responsibility. They are destructionists of the worst type.

### Things that Will Not Down.

The Negro problem; the Labor problem and the Liquor problem; and, would you believe it, preachers, the Tobacco problem! Not to be classed with the others in its importance, but all the same a serious problem for Christians to consider.

The Mormons and their Bible, 25c.  
Every person who wants to get information about this infamous doctrine in small space should read this book. For sale by Baptist Mission Board, Montgomery, Ala.

Subscribe for the Alabama Baptist.



### "All This was Baptist Territory Once."

One of our pastors said that to me while riding with him this fall. "Over there four miles is a strong Methodist Church, and four miles in that direction is another, and very soon we are likely to have another between the two." It would be interesting to study the question: How the change was brought about? Without certainly knowing the facts, we venture to suggest more than likely it was due to the fact that the Baptist churches were pastored by preachers who plowed five and six days in the week for a living and preached on Sunday for nothing.

The day is past when churches can live on services like that, if any other denomination is pressing its doctrines with an unsecularized ministry. The preacher who can go into the homes and be one of the people, talk religion and leave its literature, is the man who is going to win in the long run. Say what you please about it, if Mr. Legs is pleasant and polite, knows how to shake hands, and keeps himself clean and neatly dressed, he will lay over Mr. Head with his love of his library, or his love of ease every time.

### Preachers in Speculation.

If preachers have any spare cash, nobody will blame them for investing it to the best advantage for the benefit of their families; but it can be so easily lost and the preacher's reputation seriously injured by investing for speculation. I am constantly receiving through the mails circulars advertising the wildest schemes for making money. Often a preacher is president or secretary. Some times these preachers are paraded as pastors of great churches. Many a minister of the Gospel with a little money, saved from his meagre salary, is tempted, by the flattering announcements, and by the fact that preachers are at the head of the movement, to buy stock in the concern. The crushing disappointment that comes from the wreck of the venture and the loss of everything one has, cannot be imagined. Anybody else can recoup and rise again; but the preacher cannot. His is not a money making business. The man of God who gives himself to it, especially by speculation, is a goner. The money goes or he goes or both goes. "Not greedy of filthy lucre," Paul said, was one of the qualifications of a bishop.

A story is told of a preacher who was so carried away with speculations in real estate, he said on one occasion after a fervent sermon, inviting sinners forward for prayer: "Come right up here and occupy this corner lot at \$20 a front foot." Of course it was not so, but the preachers speculating in real estate set the waggish tongues to wagging greatly to his hurt.

### "To Ministers and Delegates."

Many of the letters to Associations are addressed that way. There are two serious errors in that short sentence. Ministers, by virtue of their office, are not members of the body. The other error is in the word "Delegate." The Baptist Church cannot delegate its authority. "They are messengers of the churches." There is a great difference between a delegate and a messenger.

Some of the Associations by constitutional enactment have made the "ordained preachers," others the "pastors of churches in our bounds," ex-officio mes-

sengers, taking out of the hands of the churches the election of messengers. Whom do these "Ex-officios" represent? They are a privileged class and represent nobody but themselves. They are not amenable to anybody. I have known churches, who would not select the pastor or a certain ordained brother for cause; but he took his seat all the same by reason of the constitutional provision. The churches some times neglect to elect the pastors. It is usually only an oversight. Because of the embarrassing position in which such pastors find themselves, the Association, the preachers leading, have amended the Constitution, seating the pastors. The brother, who makes a habit of hooting at "small matters" has a fine chance to fire off his ridicule here; but I know my contention in the two cases named is correct and I believe the matter is of sufficient importance to be seriously considered.

### "Why Don't They Do It?"

One of the best men in Alabama made a good speech at his Association on Missions. He spoke of the great need of missions, how millions were in utter darkness in heathen lands; how the wickedness of the wicked seemed more and more defiant in our country. Our Missionary Baptist people know the need; they have the money; they know the duty of giving is plainly laid down in God's word and it is their duty to send the gospel. "Why don't they do it?" he asked. The answer is very easy. Maybe the quickest is to reply: "They are Hardshells" or "They are stingy;" but these answers would give offense and would not remedy the trouble, nor would they be the true answer. Here it is! They have never been taught and shown how. Many of them have heard ten words against, to where they have heard one word for missions. Many times the pastor has instructed them, putting the Scripture and facts before them and plainly teaching that they ought to give of their means; but he never took a collection. Or maybe it is because no practical, business-like plan has been put persistently before them; or because, maybe, the preacher takes it all out in talk and the people never see him drop in anything for the good cause; or, maybe, the preacher when he attempts to take a collection turns it into a joke by telling funny anecdotes; or maybe, the deacons who go round with the hat are "greedy of filthy lucre" and don't give themselves, or they do not make the regular reports of the collections to the church.

Many, many answers can be given; but after all, the main one is—there is no systematic way adopted for missionary collections.

### Dawson Stays.

Not many weeks ago we learned that the bishop of Tuscaloosa was going to spend a Sunday in Missouri at one of the first churches in the State. He has been at his post in Tuscaloosa for eleven years. He has received some flattering calls elsewhere, but has steadfastly stood by his guns. We confess to a sort of shaky feeling when the "go west young man" call came. We had a good supply of handkerchiefs stacked away to use when the mournful news should come; but we're glad not to have the chance to use them. We can't afford to lose men like Dawson. The gray and grizzly west has no charms for Alabama preachers.

### Preachers and Tobacco.

"I don't read your nonsense about tobacco." Exactly so, brother. I was that way once. I didn't want to quit—had made up my mind not to quit, and I wouldn't read or listen. That is exactly what an anti-board preacher said to me! "We don't read your tracts." He didn't want to give up his notion. That is exactly the way the poor sinner does. He stays away from preaching and when he does come he won't listen. If you give him a tract, he drops it just outside the church. He doesn't want to give up his darling sins. Preacher, you are not in a crowd by yourself.

"I acknowledge everything you say about it and I could add meaner things than you have said, but..." How many poor sinners, "joined to their idols," he has wept and prayed over. How he has lamented the power of sin over men. And he a guide to poor sinners to tell them how to break away from sin. Alas! Alas! A preacher said: "I quit it because it was killing me; surely any fool ought to have sense enough to quit under the same circumstances." Another tobacco-soaked preacher sitting near, said sadly: "It takes more than sense." That is so. Won't religion help us over a struggle like this? We have been preaching that way. If the tobacco habit in the preacher is too much for God's grace, what shall we say of the liquor habit and other sins in men who are not preachers?

Two friends met at the Southern Baptist Convention. One said, "How are you?" "O," said the other, laying his hand on his heart, "I would be all right, but for this heart." His friend said, "Why don't you give up cigars, you know they are killing you." "Oh! hush," was the only reply, and one of our great preachers sat there panting for breath and looked as if his life might go out in a moment. After the writer had told his own awful experience with tobacco and how he had carried a "tobacco heart" for several years and how he took warning and prolonged his life by quitting, two preachers approached him and said: "Brother C. we know what that 'tobacco heart' means." What are you going to do about it?" was asked. A smile and shrug of the shoulders was the only reply. How we preachers pray for power! We do so much need it—overcoming power.

### Valuable Men.

Visiting Grove Hill, after attending the Clarke County Association, a brother said: "I fear it will be a long time before we get another man like Brother J. F. Savell. He did more for this church and town than any man we ever had. He was a good preacher, a godly, consecrated pastor and an untiring worker. All in this town loved him. We ought never to have allowed him to leave us."

A brother in the Tennessee Valley said: "W. Y. Quisenberry was certainly a live wire in all this section. His influence was felt all through this country. He was just getting to the point where he could be of greatest service when he left. It was very unfortunate for North Alabama Baptists to have him go."

With all my heart I can endorse these remarks about two valuable men who have gone from us. Alabama cannot afford to lose many like them.

The Mormons and their Bible 25c.

### A Mission Collection at the Association.

It is surprising how many Associations do not have a Missionary collection during the session. They go upon the theory that the messengers have all given at home and it is wrong "to bleed them again." If the truth were known, the assumption is very far from the facts. Many of them didn't give a cent and those who gave didn't hurt themselves. If they did give liberally they can "chip in" again, if for nothing more, to encourage others. Besides, the great mass of the congregation are not messengers and many of them, knowing it was a Missionary Association, came prepared to give. We ought to easily gather \$500 during the Associational period by taking only an ordinary hat collection—just a little pressure would bring in \$1,000.

### Missionary Pledge Cards and Envelopes.

Some won't pledge; but others will. These pledging ones can be trained to regular giving and that leads to liberal giving. After the cards are all in, supply your committee with envelopes. Write the name of each member on the envelope and put it into his hand at his home on Saturday evening before the collection is to be taken on Sunday. Let the committee take charge of the envelopes when they come in and keep an account with every member. On one page he is charged with the amount of his pledge; on the other he is credited with the contents of his envelope each month.

These cards and envelopes are furnished by the State Board of Missions free to any pastor who will promise to try them.

### Different Bibles.

#### A METHODIST BIBLE.

A brother once came to me and said: "One of your colporters sold me a Methodist Bible." "Yes sir, right there on the second leaf from the front was a picture of Christ standing in the water and John pouring water on his head out of the ram's horn. I am surprised that you circulated a Bible like that." After I got him quiet I found that the man he purchased the book from was not a colporter at all. I said: "Do you like the Bible otherwise?" "Yes," he said, "it is all right in every other particular." "Well," I said, "the remedy is easy, just take a sharp knife and cut out the objectionable picture and stick it in the fire." "Sure enough," he said, "I never thought of that." Years after, I was in his home and the picture was still in the Bible. "He just hated to cut anything out of the Bible."

#### PICTURE BIBLES

are often an abomination, because of the falsehoods they teach in the pictures. Christ is always represented as having long hair, with his head encircled, and if the picture is colored, his clothing is represented as richest crimson. There is a cheap family Bible which is a very popular seller, which has three representations of God the Father. In the clouds he appears as an old man with long hair and long gray whiskers. To my mind, these pictures, all of them, are simply blasphemous. No such Bibles would find buyers in our country if the Sunday school teachers and preachers did their duty.

### New Orleans' Second Birth—Is It Our Last Opportunity?

Rev. C. V. Edwards.

All the nations of the world are coming to share in our prosperity and must be used for God and righteousness or they will be used of Satan to break down our American customs, trample under foot our holy Sabbath and bring to ruin thousands of our American youth, who are rapidly finding their way to this city. We must save New Orleans from the mighty grasp of Satan or he will use it to lower the standard of righteousness in every city in the South. Her mighty influence will soon be felt in the moral and spiritual world, as well as in the commercial and financial.

The Roman Catholics, who for a long time held this field undisputed, realize this to be a strategic point for their conquest in America, and are preparing to hold it at all hazards. They are building new schools, enlarging their asylums and convents, and are employing every conceivable device for holding the city in their grasp, both politically and socially.

But the tide of progress which is sweeping over the city is against them, and affords an unprecedented opportunity for evangelical denominations.

Other denominations are awaking to the opportunities and responsibilities before them.

The Episcopalians are equipped with four of the best church buildings in the city, and they are manned by some of our strongest and most progressive men. They have other buildings suitable for their location, and are just completing a \$5,000 chapel on Carrollton avenue, a growing section of the city, the money being the gift of a friend in the North.

Our Presbyterian brethren have for a long time had a substantial hold on the city, through the long and successful ministries of Dr. Markham and Dr. Palmer and others. Their eleven churches are well equipped for work, one of them having erected a new \$75,000 stone building a few blocks from the First Baptist Church. Quite a number of the Presbyterian churches are endowed with as much as \$12,000 each, to be used as a poor fund. This is a great help to them.

The Methodists have seized about a dozen splendid locations and have church buildings erected suitable for their localities, and are more than ever before, mustering their forces for an onward move. They have purchased a \$10,000 home for Bishop Morrison, who is to locate in their midst this fall and assist Methodism in its campaign.

The Baptists, few in number, poor in this world's goods, and poorly equipped for work, are battling against great odds. They have only four churches, with a total membership of about nine hundred. Only one of these churches is self-supporting and that is the one that has a good building, Coliseum Place.

Why so few Baptists? Echo answers, why? An unwritten and unwritable history of misfortunes and defeats at important crises, short pastorates, poor equipment and hostility of all the other denominations. Sad, sad, is our history. We have missed our opportunities too many times, and at this, the second birth of New Orleans, God will hold us responsible for the opportunities afforded us.

We realize that the calls upon our denomination are many and urgent, but we go with all our hearts that the

call of New Orleans is a call from God, which, if neglected now, may never be answered. Though past neglects will ever make our future work more difficult, to neglect the present opportunity is almost to forfeit hope that the Baptists will ever be a power for God in this great and growing metropolis of the South, and may be one day the metropolis of the United States.

New Orleans, La.

### Facts on Mormonism for Thinking People.

Mormonism, an American product which originated in 1830 with Joseph Smith, is one of the greatest evils which threatens our country and the kingdom of righteousness.

Five Mormon Doctrines: (1) God is an exalted man, (2) All men may become gods; (3) Jesus was a polygamist; (4) Plurality of wives gives rank in heaven—"If any of you deny plurality of wives and continue to do so, I promise that you will be damned," said Brigham Young; (5) The application of water cleanses from sin.

Mrs. John A. Logan, at her home in Washington, said recently: "Mormonism means degeneracy, physical, moral and spiritual. I know whereof I speak, because I have lived in Utah."

"The Ten (Two) Commandments of the Mormons are 'pay your tithes and obey the priesthood.'"

A Presbyterian Missionary in Utah writes: "Only a little while ago the 'apostle' who lives here told the people that it was simply because they did not pay their tithing that God had taken from them for a time, the greatest blessing of their church, namely, polygamy. They often preach it and claim it will be restored when they get the political power for which they are striving."

The political influence of Mormonism in America is astounding. They have the balance of power in at least five States and two Territories that are applying for Statehood; they have ten men in Congress who espouse their interests.

The Book of Mormon has been translated into fourteen languages.

A Woman's Missionary Union worker in Texas writes: "Mormon missionaries have flooded this State with their literature."

Commenting on the missionary work of the Mormons, the New York Herald of Oct. 12, 1902, says: "Formerly they were content with enlisting recruits from England, Wales, Sweden and other parts of Scandinavia, but now emboldened by toleration, they send their missionaries throughout the country, obtaining disciples from North Carolina, Georgia and other States."

### From Darkest Africa.

Abstract of "ecclesiastical principles" as set forth in "The South African Baptist": "According to early Christian usage, each church has its bishop or pastor, who is assisted by the counsel of presbyters or deacons in carrying on divine worship, administering the ordinances, and directing church affairs agreeably to the Holy Scriptures. In the admission of members and in other important matters, the judgment of the whole body of members is taken. Baptism, by immersion, of believers only upon the confession of their faith, is practiced as at the first. Each church is independent of all others in management, but by a voluntary union, they co-operate for general purposes."

### A Native Ministry Essential.

Dr. W. E. Hatcher, writing to the Argus about the Maryland Convention, writes of the Baptist conditions in that State. A native ministry he writes down as the greatest need of Maryland Baptists. Hear him:

In our judgment one explanation of the instability of the Maryland ministry and the slowness of growth in that State is in no small degree attributable to the fact that the Baptists there are not equipped for educating their own ministers. Of course we understand that no State can keep all the preachers whom she may produce, and that she should have others besides those whom she rears. At the same time the outside preacher is rarely naturalized. In the long run, he will go back where he came from, or he will go somewhere else. It is only a small contingent of preachers who leave their own states and become permanent anywhere.

"Let outside come and go (they will willingly do both) but Maryland needs enough natives—born Marylanders who are there to stay and die whenever the time comes, men who can give vigor and coherence to Baptist sentiment, and movement, who will go on forever while others may come and go. There it is—we have told the truth, a most impertinent and unpopular thing to do. But Maryland needs more native preachers who will not leave the State."

In Alabama, we are proud of every man we have from outside the State. May of them have "grown into the soil" and will remain with us; but we must keep up our supply of native preachers or the cause is certain to suffer.

### Big Jud's Story.

In the school I last attended the professor of mathematics was named Judson. His venerable father called him "Jud." He was nearly twice as big as I was, and most of him was heart, however sines, tangruts, pis parabalas, and such like, were not wanting. Though he loved the boys and was full of jolly good nature, he had a notion, queer to some people, that everybody should attend to their own business and let other people's business alone. In almost every class there would be some bright, smart young gentleman who was thought much of in his home community and who had been a little spoiled and made to feel that almost any privilege belonged to him. After officiating in "Big Jud's" affairs a few times until "Big Jud" would tire of it, there would fall on this young gentleman's astonished ears what the boys called "Big Jud's story." A noticeable silence, then the professor would slowly begin: "Once I knew a man to make ten thousand dollars; five thousand he made attending to his own business; and the other five thousand he made by letting other people's business alone."

It would be well for us Baptists to keep in mind "Big Jud's story."—M. S. Stevens, in Fla. Baptist Witness.

### Advancing Steadily.

The Southern Baptists thought they were doing great work in foreign missions five years ago, and they were. But since that they have gone on increasing until they have almost doubled what they did then. In 1898 we had 76 missionaries in the field and 117 native assistants; now we have 127 missionaries and 192 native assistants. Then we had 162 churches with 4,760

members; now 157 churches with 8,880 members. Then we reported 710 baptisms; now we report 1,790 baptisms. Then we raised \$127,249.69; this year at the convention we reported \$218,152.62. In 1898 we thought 710 baptisms a very fine showing, but this year we are elated over the magnificent aggregate of 1,790 baptisms, more than twice the number in 1898. We thought then \$127,249.69 was big. But now we rejoice in a great sum total of more than \$218,000. And still we are enlarging. New men are being sent out and we are looking for still greater results.—Baptist Standard.

### Fidelity to Principle Promotes Growth.

The Baptists of Wales have nearly doubled in the last twenty-five years, and this increase is far larger than the Baptists of other parts of Great Britain have had. The Baptist of London, says: "We can see at a glance that the Welsh brethren have increased in a greater ratio than the English, especially in face of the fact that the Welsh Churches are close communion and close membership." It is precisely because the Welsh Baptists are through and through Baptists that they increase so rapidly. Open communion kills out Baptists and that is why our opponents try to break down close communion among us. Baptists increase faster in the United States than in England because they are stricter in doctrine here. They grow faster in the South than in the North for exactly the same reason. Laxity of doctrine ruins Baptists.—Western Recorder.

### Saved by a Life.

Sir Henry M. Stanley, who found the missionary explorer, Livingstone, once told this story of his conversion:

"In 1871 I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

### A Great Missionary Church.

B. A. Dawes has returned from an excellent meeting with East Lake Church, Birmingham, J. M. Shelburne, pastor. There were twenty-two additions. This church has given \$1,600 for missions in the last eleven months. Brother Dawes classes this church as one of the best of its size he has ever seen, and the pastor as fully worthy of the church.—Argus.

Brother Shelburne ought to tell the pastors how it was done.

The Mormons and Their Bible, 25 cents. The one who wants to post himself about the Mormons, in a little while, should read this book. For sale by Baptist Mission Board, Montgomery, Ala.

PERSONAL.

W. A. Taliaferro remains at Greenville, though twice called to a fine North Alabama town.

W. A. Parker leaves his life-time home in Clark county and accepts work in Marshall at Albertville, Boaz and Walnut Grove.

J. M. Roden settles again at Safford and serves churches in Washington and Perry.

J. I. Kendrick resigns Safford and Pine Hill and moves to Jacksonville, taking that church, Piedmont and Zion.

R. A. J. Cumbie serves Laverne, Brantley and Patsburg.

J. W. Kramer is pastor of Brewton, but finds time to pastor Flomaton.

S. J. Catts has resurrected and put in good shape the old churches at Sandy Ridge and Mt. Willing. He will try to get the latter to erect a neat pastor's home next year.

J. B. Byrd becomes pastor of churches in Butler and will give his spare time to Colportage.

R. E. Paulk serves churches in Lauderdale and acts as Colporter.

C. C. Winters is building a house of worship at Waterloo. Forty years ago the Federal Cavalry destroyed the Baptist Church building there and at Gravelly Springs only a few miles away. Bills have been introduced in Congress to pay \$1,000 to each of the churches in these communities.

C. W. Mathison is the only pastor in the Decatur. He speaks encouragingly of work in the old town. If Congress will pay them for their house of worship, destroyed forty years ago by the Federal Army, they will be in fine shape.

J. D. Ray, one of our Alabama boys, whom we were afraid Kentucky would capture when he finished his Seminary course, is doing a fine work at Second Church, Selma.

T. M. Thomas, another Alabama boy, escaped from Kentucky; is at Greensboro and Newberne.

The Mid-Winter MEETING: What about it, Brethren Gross, Dawson and Shelburn?

The Inter-denominational Anti-Liquor League: What about it, Brethren Gregory, Rabb, Blackwelder, Dunn and Dickinson (J. V.)?

That Endowment for Howard College. When will we begin it, brethren of the trustees? Other States are sweeping right along with endowments for their colleges. Why not Alabama also?

The Birmingham Baptist Social Union was formed the other night in the room of the Commercial Club. It was a great meeting, full of enthusiasm. One brother declared that he believed it was the most important meeting the Baptists had ever held in the valley. We look for great things to come of this organization. When Baptists begin to touch elbows they bring things to pass.

The Mormons and their Bible 25 cents. For sale by the State Board of Missions, Montgomery, Ala.

Subscribe for the Alabama Baptist.

Dr. Broadus on Changing Fields.

Dr. Broadus in 1890 wrote a letter to Bro. J. T. M. Johnston giving advice as to a proposed change of fields, from which we mark the following quotation: "Yours received. I am much interested in anything that affects your usefulness and happiness. It is of course difficult to judge without personal knowledge of both fields. The only way one can decide his duty in such a case is to consider all the circumstances, with his own history and conscious tendencies and if the matter is not then clear to his judgment, to get the opinion of several judicious persons who know him or know the fields or know both. My opinion would turn largely upon your consciousness of the kind of internal growth you have had and are likely to have, and of special adaptation to the one field or the other. If you have been an eager student, and the Bible and general religious truth are opening out before you, inviting to fresh inquiry and fresh material; if you have a strong desire to develop yourself from within into constantly growing proportions of mental and spiritual force, you will do all this best by remaining in the same field, where you will be compelled to study hard and make new sermons, with the result of growing capacity and attainments. If you find that it begins to be a burden harder than formerly to push your studies and make new sermons, and that you would turn with a sense of relief to a new field—and a man of your calibre will not hesitate to question himself closely,—then the change would be a benefit. I should not think that to take the latter view would be a reproach to you; but to take the former would mean more for your probable life as a whole."

Letter from a Pulpit Committee.

Dear Brother: We are on the lookout for a good man for this field and write to know if you can assist us in securing the kind of minister that is needed here. Our present pastor, a very good man by the way, does not quite fill the bill, has been with us one year, but we think it best to have a change. Send us a young man who can convert our church members, revive our official members, save the sinners, enthuse our young people and gather members into our church, increase our finances, popularize our Sunday night service, spiritualize our mid-week prayer meeting and draw men to our church. We wish him to be a man of grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hard-working helpmeet, without children, who will assist but not run either the church or the pastor. We can pay him \$475. We have no parsonage. We hope you can find just the kind of a man we want.—Committee.

"Doctor, how is my young friend, John M—?" "Poor fellow, he is in a bad way. He is suffering with a heart trouble." "Does he use tobacco?" "Yes, I was in to see him the other day and he told me that sometimes he smoked fifty cigarettes a day. He says he makes up his mind to quit every time he burns out a cigarette."

"Brother C., here is a dollar for your tract fund. I want you to keep on printing tracts against tobacco. My poor boy is almost gone from it, but I want to help to save other boys."

Cut and Dried Programs.

Before the South Carolina Convention met the Courier said if anybody proposed to introduce "A cut and dried program" into the sessions of that body, there would be the awfulest kind of kicking. The Western Recorder shouted a hearty "Amen." After the Convention the Courier contains the following:

A party of thoughtful and conservative pastors homeward bound from the Convention were unanimous in expressing the desire that there should be a program of Convention speakers, and a requirement of previous preparation. To accomplish this without embarrassment to board and institution officials it was agreed that the Convention ought to appoint a committee for the purpose, then the result will be an act for which the Convention itself is responsible. This matter is pretty sure to come up next year.

The "Thoughtful and conservative pastors" are right. An arranged program is the only way to give every object its proper time and attention. A program is needed in South Carolina and the Kentucky General Association would be greatly helped by it.

Laymen to the Front.

It is painful to see how the finest men of the denomination neglect the Convention and Associations. Pastors make a great mistake when they do not insist on the brethren attending these general meetings. One of our leading lawyers said to me: "I have allowed my business to keep me from attending the Associations. I know I have missed much myself, and I am sure I could have often been helpful to the body. I am resolved to attend in future." We need a great revival on this subject.

One brother said: "There is nothing I can do at an Association." He was mistaken about that. There are many things he could do; but suppose it should turn out that there was nothing for him to do, he needed the Association more than the body needed him.

Alabama's Budget for the Year 1903-04.

For State Missions.....\$14,000  
For Home Missions..... 14,000  
For Foreign Missions..... 20,000

It is good to have a mark towards which to work. If every church and pastor would settle on a good round sum and adopt a sensible plan for raising it by the month, there would be no trouble.

Pledges by Classes.

Evergreen Sunday school sent a small contribution for the Merrimac Chapel. I was disappointed and so expressed myself to the superintendent. Whereupon, he suggested that I ask for another collection. I asked the school to respond by classes which they cheerfully did, and here I have a check from the pastor for more than double the first collection. This is the best plan for Sunday school collections.

The Baptists are gaining ground rapidly in Porto Rico. When that island was ceded to the United States in 1898 the Baptists under the Home Mission Society of New York were the first people on the ground. There are now seventeen churches and about 600 members. They have formed themselves into an association which has recently held a very interesting session at Rio

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

Piedras. Many grave questions were considered pertaining to the advancement of the kingdom of Christ.

"Did You Tell Him?"

"Our boy did well in his studies; I was proud of his reports; the professors all speak well of him." A father said that to his wife when he returned with his boy from college. "Did you tell him?" the mother asked. "No, but I am sure he knows," was the careless father's reply. What opportunities we carelessly let slip out of our fingers by doing like this father. A glow of satisfaction would flash over the child's face if the word from his father had been spoken.

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.

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

ASSOCIATIONS.

MONTHS.	MONTGOMERY	CENTENNIAL	TROY
January	State	Home	Foreign
February	Home	Foreign	Orphanage
March	Foreign	Orphanage	Ministerial Education
April	Orphanage	Ministerial Education	Missions
May	Ministerial Education	Missions	Christian Education
June	Missions	Christian Education	State
July	Church Building and Aged and Infirm Ministers	Church Building and Aged and Infirm Ministers	Church Building and Aged and Infirm Ministers
August	Sunday Schools and Bible and Colportage	Sunday Schools and Bible and Colportage	Sunday Schools and Bible and Colportage
September	Christian Education	State	Home
October	State	Home	Foreign
November	Home	Foreign	State
December	Foreign	State	Home

A SCHEDULE.

Pastors have often told me they wished we had a uniform schedule for collections in our churches. I have been studying the question for several years. Not able to invent one myself, I have studied those used in other States. The one submitted now, I can commend with all my heart.

If it strikes the brethren favorably, as I believe it will, it can be easily adopted and put into operation at once.

I give only three Associations to illustrate the plan. It will be observed that the most important objects or rather, those we wish to raise the most for, are arranged at different times in different Associations. So that, if the schedule should be generally adopted, the collections will not entirely cease for any one object at any time, except for the months of July and August.

Of course with the large number of Associations in Alabama, no one knows the number at this writing, several As-

sociations will be collecting for the same objects at the same time.

The months of July and August are not the best months for collections. The objects named for those months are important, but we do not need for them so much as for other purposes.

The objects needing the best collections are given the best months. It will be observed that one is given for Missions. The three Mission Boards each have two months; it is thought one month more might be thrown in for missions to be divided between the three or in any way the churches might suggest.

With the schedule of each Association tacked up in every church building and complete schedules of the Associations before the representative of each interest, everybody knows what we are trying to do at any given time.

Information can be imparted on each object just at the time when that particular object is before the churches.

What do the brethren say?

Program

For Quarterly Meeting of Birmingham Union on Jan. 8, 1904, at North Birmingham.

Devotional Exercises, led by Mrs. A. P. Montague, East Lake.

Reports from Societies.

Hymn.

Importance of Interesting Young People in Missions—Mrs. D. H. Montgomery, Woodlawn.

Open Conference on Young People's Work.

Hymn.

Report from Societies on Week of Prayer.

Bible Authority for Woman's Work—Mrs. J. W. O'Hara, Wylam.

Hymn.

Difficulties in Woman's Mission Work, and Remedies—Mrs. A. J. Dickinson, Birmingham.

Hymn.

AFTERNOON SESSION.

Subject, Woman's Missionary Union—Conducted by North Birmingham Society.

"I have worked hard and never refused God anything."—Florence Nightingale.

Scripture Thought! What She Could; Luke 10:42. Wonderful commendation.

tion! 3 Lessons: (1) All Christ requires is what we have ability and opportunity to do; (2) Christ accepts any offering if it is our best; (3) A good work continues, to live in its influence on others. Are we giving the best we have to Christ?

Sentence Prayer Thought: "Lord, open thou mine eyes to see all the work thou hast for me."

Questions to be Given out in Advance and Briefly Answered. How does W. M. U. help the Foreign Board? How does W. M. U. help the Home Board? How does W. M. U. help the Sunday School Board?

Points for Emphasis: \$90,000 the aim of Woman's Missionary Union for the year 1903-1904; \$50,000 for Foreign, \$40,000 for Home Missions. A million and a half Baptist women and young people can easily accomplish it if each will do what she can. How? By regular proportionate giving—by personally contributing to the interest of the Monthly Meetings. By advancing the Home Department as a means of interesting those who cannot come to the meetings. By organizing Societies where there are none.

Topics for Discussion: (1) Recommendation of the Home Mission Board that W. M. U. workers assist in rais-

ing \$20,000, to be known as the "Tichenor Memorial," in connection with the Church Building Loan Fund. (2) The possibilities of the Home Department.

Chain of Prayer: For the General Organization; Central Committees; Local Societies. The Uninterested; Our Substitutes on Home and Foreign Fields.

Mrs. H. W. Provence,  
Chairman.  
Mrs. A. J. Massey,  
Mrs. A. D. Smith,  
Committee.

WEEK OF PRAYER.

The Central Committee suggests this year that each Society of the Birmingham Union observe the entire week at home in its own church, except on Friday when we shall all unite in the all-day meeting at North Birmingham.

Founders' Day.

The following invitation is hereby extended to all Alumnae and former students of the Judson as well as to the friends of the institution: 1839-1904 FOUNDERS' DAY.

The honor of your presence is requested at the celebration of the Sixty-fifth Anniversary of the founding of the Judson, Jan. 7, 1904.

10 a. m. Address by the Rev. L. B. Gwaltney, D.D., Rome, Ga.

Historical Sketches.  
Ceremonies.

8 to 11 p. m. Mother Judson's Birthday Party.  
Judson Chapel, Marion, Ala.

It is probable that there will be a large number of visiting friends on this occasion. Entertainment will be provided for all who will come if they will notify us in advance that we may expect them.  
Robt. G. Patrick.

Lynchburg's Big Shoe Business.

Craddock-Terry Company have just issued the following bulletin to their salesmen, congratulating them upon the Company's phenomenal business for the year up to this date.

"Just as the hand on the dial of the clock pointed to 2:45 p. m. this, the 9th day of December, Year of Our Lord, 1903, we passed the goal set for the year.

\$2,000,000.00 ACTUAL SHIPMENTS!

This is a great achievement, to which we are glad to say, every employee of the Craddock-Terry Company, from the humblest to the highest, has contributed loyally, according to his ability and opportunity.

While extending our congratulations, we want, at the same time, to thank each one sincerely for his part in this great work. There is nothing reasonable beyond the reach of those who go after the prize with a brave spirit, and untiring energy.

Remember, that we must not rest yet awhile!

ANOTHER \$100,000.00

must be added to the glory, before 1903 passes into history. We have our eye on every man, as he comes up the "home stretch, under the wire."

Yours truly,

Craddock-Terry Company.

If your boy gets burned when he shoots his Christmas cracker, use the "old reliable." Dr. Tichenor's Antiseptic. It is clean and pleasant, cooling and soothing to the burn, relieves suffering and heals almost like magic. Only 50c. a bottle.

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Is a great place for young men and women with a practical knowledge of office work.

We have more demands for competent office help than we can fill. We can, in a very short while, give you a thorough training in bookkeeping and stenography and will guarantee you a position upon completion of your studies. We pay your railroad fare. We will send you our 15th annual catalog if you will mention this paper.

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

"Once Grown Always Grown"

The Maule motto for more than 25 years. My new

SEED

BOOK for 1904

Cost over \$50,000 to publish. If you have a garden you can have a copy for the asking. Send a postal for it to Wm. Henry Maule, Philadelphia, Pa.

Sorry for Once.

"Why should a 'gifted' young man, full of enthusiasm for the ministry, endure the hardship and privation and drudgery needful for a course of study, when, having a ready tongue and a good address, he can find plenty of churches ready to call him at a salary of \$500 to \$800, more or less, and encourage him to get married and 'settle down' in a pastorate? Why should he? Why? Well, if he listens to the call of the church he will probably find out in due course of time. He will be sorry only once, and that will be during all the rest of his life. Let him ask any of his ministerial acquaintances who have had experience of the same thing."—Journal and Messenger.

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 22d, 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.

HOLIDAY RATES

Via Queen & Crescent Route.

Tickets will be sold via the Queen & Crescent Route Dec. 23, 24, 25, 30, 31st and Jan. 1st, with final limit of Jan. 4, 1904, to all points south of the Ohio and Potomac rivers and east of the Mississippi, at the rate of one fare and a third plus 25 cents for the round trip. Ask ticket agents for particulars, or address A. B. Freeman, T. P. A., Birmingham.

Wise Sayings Those

Of Doctor Gambrell quoted on the second page of this paper. You will do well to study them.

you with a... FLORENCE WAGON WORKS... today to Box 127.

**Montgomery Notes.**

Dr. Stakely has already written you giving correct figures of the wonderful subscription he has succeeded in getting for the erection of the new house of worship of the First Church. He has worked steadily and patiently, and now the success of his ideal seems to be accomplished. The plans for building have been adopted, and the new structure will be one of the most beautiful houses of worship in the South.

At Adams Street I had the pleasure of baptizing two on last Sunday. We are receiving estimates for painting the interior of our building, and carpeting the main audience room; the funds for which are in hand as the result of the indefatigable labors of our Ladies' Aid Society. The primary class room has a new stove and has been painted and the windows adorned with imitation stained glass. The pastor's class proposes soon to fix the room, where the dinner was served to the State Board, in like manner at an early date. We are wrestling hard with the financial problem, and trying to increase the number of systematic givers. Our Sunday school, of which Deacon S. B. Sightler is the faithful superintendent, by vote decided this year, that instead of the usual distribution of candies and fruits among themselves, they would make the annual festival an occasion when they would bring gifts for the Orphanage at Evergreen. Besides the gifts of the school an admission fee of one apple or orange for children, and two for adults will be expected.

Our Woman's Mission Society, aided by the Willing Workers, have recently sent a box to a missionary in the Indian Territory.

Pastor Tredway had a good day at Clayton Street last Sunday, eight professed faith in Christ.

Pastor Lee of South Side, is rejoicing over the advent of a daughter in his home.

In our zeal for local church work I hope that the claims of the Christian Educational Fund will not be lost sight of. Dr. Montague has accomplished wonders at Howard College, and the denomination ought to stand by him with liberal contributions for his important work. It will be remembered that at New Decatur in 1902, it was agreed to give Howard College \$6,000 a year—let us all strive to meet this promise.

Thanks, Brother Editor, for your kind words in last week's issue, no one can rejoice more than your correspondent over your success. I felt sure it was bound to come. I would be happy, and feel that success at Adams Street was fully assured, if the Alabama Baptist was taken and read by every family in the church. How can a Baptist live without his State paper, when it costs less than one cent a day?

O. F. Gregory.

Dec. 19, 1903.

**A Bottle Free.**

Drake's Palmetto Wine will restore the appetite, assist digestion, stimulate the liver and kidneys, and cure sick headache, cramps, nausea, dyspepsia, indigestion, biliousness and constipated bowels. Any reader of the Alabama Baptist who is a sufferer can secure a trial bottle free. It will give you quick relief and a permanent cure, and cost you nothing. Write for it today to the Drake Formula Co., 100 Lake St., Chicago.

**Books for Sale by the State Board of Missions, Montgomery, Ala.**

Every cent made on Books goes to enlarge the Bible and Colportage Fund.

	Price.
Theodore, Ernest, 2 vol., each...	\$ 50
Grace Truman .....	50
Behind the Scenes .....	60
Prince of the House of David..	25
Moody's Anecdotes .....	35
Life of Christ (Stalker).....	60
Things a Pastor's Wife Can Do	30
Before the Foot Lights .....	60
The Good Shepherd (for Children)	50
Notable Baptists—Life of Judson	90
Life of Spurgeon .....	75
Life of Wm. Carey .....	50
Pilgrim's Progress .....	25
Standard Manual for Baptist	
Churches (Hiscox) .....	40
Story of the Gospel .....	75
First Steps for Little Feet.....	75
Baptist Why and Why Not.....	1 00
Life of Christ (Stalker).....	60
Life of Paul (Stalker).....	60
The Mormons and Their Bible	
(Lamb) .....	25
Every Creature (Lamb) .....	15
Pendleton Church Manual .....	40
Baptist Hymnal (words).....	25
Baptist Hymnal (Music Edition)	50
Story of the Bible .....	1 50
Why I Became a Baptist (Mad'n	
C. Peters) .....	40
Riley's History of the Baptists of	
Alabama .....	2 00
American Standard Edition	
tion of the Rev. Bible. \$1.50 to \$9.00	
India Paper 13-16 inch in	
thickness .....	\$6.00 to \$12.00
Teachers' Bible with Con-	
cordance .....	\$1.00 to \$5.00
Liberal discounts given to Colport-	
eurs and Pastors who wish to sell	
books.	

Save this for future reference.

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Our Girls .....	20c.
Aunt Melissa's Question .....	50c.
Standing by the Bible .....	20c.
A New Variety of Baptists .....	10c.
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a Missionary was Found .....	10c.
A Night in a Cabin .....	10c.
What Ails the Young People?.....	10c.
Everlastingly At It .....	10c.
Letter to a Discouraged Pastor....	10c.
Letter to Village and Country	
Pastors .....	10c.
The Gospel Plan of Missions.....	10c.
For Pastors—How not to do.....	10c.

**BY MISS WILLIE KELLY, SHANGHAI, CHINA.**

Idols Given up .....	10c.
The First Fruits of the Boys'	
School at Shanghai .....	10c.
General Wheeler's Advice .....	10c.

These Tracts will be sent postpaid on receipt of the prices named. Whatever is realized from this sale goes into the Tract Fund.

The Clerks of our Churches are a great company of good men. Several times each year I write them letters and send them tracts. Of course I do not expect answers; but many of the brethren in the goodness of their hearts write to express their thanks. In all these years I have received but one harsh letter from a clerk and I have reason to believe it was inspired by a prejudiced pastor. In this paper some samples of these good letters are given.

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**Has Cold or Croup**

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4 per cent interest paid on Savings deposits. If more specific information is desired, write to

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Our "Little Gem" Greaser is something entirely new, and a household necessity. Used for greasing pancake griddles, also bread, biscuit, pie and cake pans. Postpaid 12 cents. Write for catalogue A, listing 886 house furnishing specialties. SOUTHERN MERCANTILE Co., Box 479, Wilmington, N. C.

**At Their Old Tricks.**

A new Bible burning scene took place last Sunday week in this city, but this time it was done at the backyard of a convent. The first Bible burning was in February, at a public square, but this time the authorities protested and they did this secretly. The sad side of it is that the priests are burning their own Bibles, as the edition we distribute is a translation from the Latin Vulgate. But they cannot bear the light, and not being able to burn the people that sent the Bible they go for the Bible. And yet there are some people at home that defend the Romish hierarchy! They would do the same thing there if they dared. But the cause prospers. Over thirty baptized last month; two more churches organized and many more ready for baptism. Praise the Lord!  
Yours for Brazil,  
Solemon L. Ginsburg.  
Bouambues, Brazil.

**Where He Found Them.**

Men wonder at the great success of Charles Spurgeon. We have just come across a statement which throws much light upon the matter. It is to the effect that when Mr. Spurgeon, then less than twenty years of age, began his ministry at Water beach, he obeyed literally the command to go out into the highways and hedges. He went into the streets and lanes inviting idlers and loafers, and bringing them to services. Very often he went into the church accompanied by a little crowd of such men he had gathered up, and God blessed his efforts for them. More effort of this kind is needed and everywhere.—  
Christian Observer.

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or board possessed of any right under the sun to say them nay. But in all reason they ought to refrain from constant and malignant criticism against those who are of a different mind. Their charter of freedom is not a commission to practice tyranny over other folks. They are not compelled; they must not compel."

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	Nov. 28th.	29	30	31
Lv. Montgomery	4 15pm	7 00am	7 45pm	
Ar. Sprague Junction	5 45pm	7 30am	8 20pm	
Troy		8 32am	9 20pm	
Brundidge		9 05am	10 05pm	
Osark		9 55am	10 55pm	
Kiba Junction		10 35am	11 17pm	
Abbeville Junction		10 45am	11 30pm	
Dothan		11 05am	12 05pm	
Bainbridge		1 05pm	1 55pm	
Olimax		1 15pm	2 05pm	
Thomasville		2 15pm	3 15pm	
Valdosta		4 05pm	4 55pm	
Waycross		6 25pm	6 15am	
Jacksonville		9 45pm	9 45am	
Tampa		5 15am	10 25pm	
Port Tampa		5 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 45pm	8 00am		
Ar. Luverne	7 15pm	11 00am		
Lv. Abbeville Junction		10 45am		
Ar. Abbeville		12 20pm		
Lv. Olimax		2 40pm		
Ar. Chattahoochee		4 15pm		
Going West	*45	*47	-40	
Lv. Kiba Junction	10 05am		3 15pm	
Ar. Enterprise	11 05am		4 30pm	
Ar. Kiba	12 05pm		6 00pm	
Going East	*40	*45	-70	
Lv. Kiba	7 05am	12 30pm		
Ar. Enterprise	8 20am	1 30pm		
Ar. Kiba Junction	10 00am	2 30pm		

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	44	54	64
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 40pm	7 35pm	11 40am
Ar. Selma		87	88
Lv. Montgomery	11 50pm		10 35am
Ar. Montgomery	9 35pm		8 30am
Ar. Opelika	8 30pm	10 55am	8 35 pm
Lv. Opelika	7 45pm	8 55am	4 30pm
Ar. Opelika	7 35pm	8 50am	4 22pm
Lv. Atlanta	4 30pm	8 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 an alley, together with all interest which the decedent may have had in said lands.

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

**Leonard Callaway Pratt**

Attorney at Law,

Steiner Bank Building, Birmingham, Alabama.

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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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Send your name and address for our Christmas pamphlet.

**LOUIS SAKS,** Clothier to the Whole Family,  
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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

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

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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.

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Ladies' elegant fine leather Wrist Bags, some silver, some bronze trimmed at \$1.00 to \$7.50.

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Men wonder at Charles Spurgeon, across a statemen light upon the m... fact that when M... than twenty yea... ministry at Wat... erally the comm... highways and b... the streets and... loafers, and bra... Very often he... accompanied by... men he had gath... ed his efforts for... this kind is need... Christian Observ

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