

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## NEWS IN A NUTSHELL.

The Asiatic squadron, under command of Rear Admiral Evans, has sailed from Honolulu for Manila.

The Japanese Cabinet Council has adopted ordinances providing for all possible military expenses and for a new Military Council.

Russia is buying millions of pounds of American meat in San Francisco, Des Moines and Kansas City. The meat is said to be for the army. Minneapolis millers are shipping big orders of flour to Japan.

A meeting of the stockholders of the French Panama Canal Company was held in Paris last week. Nothing was done save the election of officers. The vote showed that the opposition to the position of the United States in the Panama matter was slight.

The Republic of Panama was recognized by Italy last week. Almost every country of Europe has now recognized the new republic—Germany, France, Great Britain, Russia, Austria, Italy, and several of the smaller powers. It is also recognized by Peru, in South America.

There is a rather general belief at St. Petersburg that the Czar is disposed to peace and that he will make such concessions to Japan as are necessary to prevent war. At the same time it is said, he believes that preparation for war is the best safeguard of peace and will act accordingly.

The Jews in Kishenev, Russia, fear that another massacre is planned. Notices have already been posted warning all Jews to get out of the city. With the hope that the United States may do something to avert the disaster, the Jewish societies have appealed to our State Department.

The cruiser Olympia brought Minister Beaupre and wife from Cartagena to Colon to sail for the United States. The reception of the cruiser at Cartagena was friendly. Admiral Coghlan paid an official visit to Gov. Insignares, of the Bolivar Department, which visit was returned by the Governor on board the cruiser. It is believed that Colombia is concentrating troops at several points, but nothing definite was learned by the visit of Admiral Coghlan.

Last Thursday promptly on the stroke of midnight Uncle Sam started a New Year greeting around the world. The army posts and naval stations of the United States in Hawaii, Guam, the Philippines, Porto Rico, Alaska and other parts of the world received the message, the sending of which is made possible by the completion of the Pacific cable and those in Alaska.

In less than ten seconds this salute will completely encircle the globe and return to the starting point—the white, towering naval observatory on Georgetown Heights.

Over 1,180,000 miles of wire and cable was utilized in transmitting the message.

## The Foot-Path to Peace

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends; and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

Henry van Dyke.

## A Glimpse at the Colleges.

The year book of the Carnegie Institution will show assets of \$10,101,500 and a balance in the treasury on November 1 last of 445,472.

Prof. Benjamin F. Clarke has completed forty years of service in connection with Brown University. The occasion was remembered by a meeting in his honor, and President Faunce, on behalf of his colleagues, presented professor Clark a loving cup.

Chas. W. Dabney today resigned as president of the University of Tennessee to accept the presidency of the University of Cincinnati, which was recently tendered him. The resignation which was accepted, is effective September 1, next, when he will take charge in Cincinnati. A contract for five years at \$8,000 per year has been given Dr. Dabney, though the position is permanent.

The Watchman, Boston, says: "Mr. John D. Rockefeller's Christmas gift of \$1,850,000 to the University of Chicago would be astounding were it not that the public has become used to large gifts, and the donor's wealth is so enormous that the gift is probably only a fraction of his annual income. Certainly President Harper is securing the resources to do everything that money can do to make the University of Chicago the greatest educational institution in the world.

The statistics presented by the Metro-

politan College, founded by Mr. Spurgeon, at its annual meeting are of interest. The total number of men educated in the College since its founding is 1,055. About 150 have died, but there are 796 who are now engaged in Christian service. It is declared that 122 churches have been originated by students of the College. There are not more than half as many untrained men in the Baptist ministry in England, as there were when Mr. Spurgeon started his institution. The college course occupies three years.—Examiner.

The students in the theological institutions throughout the United States and Canada have just closed a most successful convention in Rochester, N. Y., where 374 delegates from 52 theological colleges and seminaries, representing 27 different denominations, met for four days to consider their common problems. The convention was held under the auspices of the International Committee of Young Men's Christian Associations, the delegates being members of student associations located in the institutions represented. The speakers included many of the most brilliant and thoughtful of the leaders in the religious thought of today, and the topics discussed included social and industrial progress, as well as evangelistic, devotional and spiritual themes. The convention was held at the Baptist Theological Seminary.—Pacific Baptist.

## WITH THE EDITORS.

The man who prays that his boy may be shielded from temptation and then votes for the saloon, arranges matters so that the Heavenly Father must either take the boy out of the world or refuse to answer the prayer.—Southern Baptist.

And so, after all this mouthing, the redoubtable Dowie, "the reincarnated Elijah," is a plain, ordinary bankrupt and his house of cards collapses. What a pitiful lot is that of the half-crazed people who gave in their allegiance to Dowie and his alleged "Zion."—Religious Herald.

The Alabama Baptist says: "The Alabama Baptist is going to be well worth reading during 1904, as some of the best writers in the denomination will help to make its pages readable." There are a great many fine writers in our ranks, but oh, how hard it is to draw some of them out!—Christian Index.

It is said that a wealthy Episcopalian in Virginia is seriously contemplating to undertake the support of a Baptist evangelist in that state, the evangelist to be appointed by the Baptist State Board. The only hope of America is to propagate Baptist principles, and some among other denominations are beginning to find it out.—Western Baptist.

A Baptist paper for Porto Rico and Cuba has been announced. It will be under the auspices of the Home Mission Society of New York, and the American Baptist Publication Society will appropriate three hundred dollars per year for this purpose. The editorial staff at first will consist of Missionaries H. P. McCormick, San Juan; A. B. Radd, Ponce, Porto Rico, and H. R. Moseley, Santiago.—Baptist Courier.

We have been criticized for saying that the current "higher criticism" is infidelity, and we have been reminded that many who claim to be good Christians have taken up with this criticism. Indeed books have been written to show that after all the "higher criticism" is harmless and does not attack anything fundamental. Indeed we cannot think of any fundamental doctrine, unless it be the existence of God, which this criticism does not attack.—Western Recorder.

The prodigal son did not dare hope much from his father, not because his father was unmerciful, but because he esteemed himself cut off from mercy by his own conduct. Still there was a chance. Queen Esther scarcely hoped to save her life, and that of her people, by approaching the king unbidden, but there was a chance, and she ventured on it. Suppose there was just one chance in a million that the Bible is true, that God is a merciful Saviour to sinners in Jesus Christ, is it not worth while to take that chance? Certainly there is hope nowhere else.—Baptist Commonwealth.



## CORRESPONDENCE

## Tangentials.

As I sit alone in the silence of this night (at the time I call my quiet hour), a silence broken only by the occasional patter of raindrops upon the roof and the clock announcing the hour of nine—I feel a prompting to write, to make the effort to touch even at a tangent, some of the beautiful, restful circles of thought that the sweet meditation of this hour always sets aglowing in my heart, and if I shall be able to touch a responsive chord in some kindred heart that will converge like the light on a mirror until it reflects itself with double brightness, I shall feel that my effort has not been in vain.

I may reach some heart bearing a burden that seems too heavy and if I can only lighten that burden by encouraging to greater faith, I shall "fulfill the law of Christ," encourage to greater faith! Ah yes, how many need to be taught to put on the breast-plate of faith remembering that faith is the evidence of things not seen, and without 'tis impossible to please God! And are we not all children of God by faith in Christ Jesus? Then let us not think strange when some fiery trial is sent to test our faith, it may be that we are called upon to press the last kiss of affection upon the marble brow of the one dearer than all others, the one with whom in life's young morn we stood at the altar and promised to love and cherish till death, and in our mutual love the old story of Eden was repeated, and though we cannot see with our small human sight why these things must be, He knows, and we shall when we "awake in His likeness," so let us not be afraid, but press the coming tears back with the whispered words, "He knows." And though our sky of happiness be entirely overcast by clouds of sorrow, we may through the mighty Telescope of faith penetrate the thickest gloom until we discern the beautiful star of Bethlehem, shining calmly down. Let us ever remember that where Christ brings His cross He brings His blessed presences and where He is none can be desolate.

O the inexpressible blessedness of His presences! To feel that gentle radiance steal into your heart and fill it with that happy warmth and the whole atmosphere seems filled with strains of softest music which quiver in your soul until you seem to be wafted on billows of foam above every trial, every sorrow, faith is truly a light in the soul, but it shines only upon our duty. The trial of our faith worketh patience, and surely, of all the stars set in the Christian's crown patience will be numbered with those of brightest splendor, and this brings us to experience that vast sea, that has engulfed the fairest fleets that ever swam from shore, and is said to be the most severe teacher. Yet worketh hope, sweet hope ever calling to her sister patience to droop not, that a most glorious day shall follow this winter's night. Then my indulgent reader, let us hand in hand with humble patience and cheerful hope press onward and upward, though our sterner sister experience should deal somewhat roughly with us, we shall not be overcome if we have the love of our Heavenly Father in our hearts. Keep a

nightingale of hope in your soul to sing away the dark hours of doubt when they do come. A bright hope of heaven always renders the pathway thither bright and joyous.

I do heartily agree with our dear pastor who said not long since that "no Christian ought ever to feel discouraged." Are we not assured that his grace is sufficient for us? The Jordan at flood-height seemed an impassable barrier; but the assurance was: "Within three days ye shall pass over." They were not told how, but only to get ready. It sometimes happens that a dear child in a Christian family holds out against the gospel for many years, and the solicitude of a loving mother increases with every year, but is she discouraged? Ah! no, with firm unwavering trust in her loving Father she believes that nothing can resist the courage of faith, and so invincible is her faith that she anticipates with joy the hour when she shall hear that dear child exclaim "forgiven and saved by grace." Dear sorrowing ones do you ever think what a blessing it is to have happiness to remember! And to a Christian heart there is nothing that can give more happiness than to be kindly affectioned one to another, for the fruit of the Spirit is love, joy and peace; but above all things we must have fervent charity, be pitiful, love as brethren; now if I only remember there is a Savior for me and never say to another there is a Savior for you, God's plan in my redemption has not been fully carried out. To rejoice in the happiness of others is to make it our own, to produce it is to make it our own, gratitude, the noblest of principles, is the fair child of duty, and if our duty seems a cross, remember it may be hidden beneath roses and bourn with ease if resting upon the shoulders of love, then let us not be weary in well doing, but let us "do good to all men" for we are taught of God to "love one another." It isn't always the thing we do that gives us a headache. Ah! no its often the thing we leave undone, the tender word we might have spoken, the letter we might have sent, some little act of kindness we failed to perform, the neglect of some of "these chances to be angels, which even mortals find," and which are such powerful instruments of warfare in our daily victories. This little incident I know to be true and will illustrate the power of kindness even over the most ignorant. A certain Christian lady has been very kind to some little destitute colored children and has so endeared herself to these forlorn little ones of God's creation that they are ever ready to show their gratitude by any service they can render her. Upon her own daughter responding to the timid knock of one the other day she returned, laughing, to her mother and said, "one of your Prodigies, mother, who humbly begs a sight of you." This poor little child upon hearing this lady would be absent for a few days, actually came and made this humble request, "can't I see Miss—? she looks so pretty." Ah! what is it gives to the plainest face the light of beauty, if its not the reflection of love in the heart! "How beautiful are the feet of them that bring glad tidings" or do kind deeds. Oh! yes and such expressions, even from the most lonely, that

we feel come straight from the heart of those whose burden we are trying to help them bear, causes us to let fall our own and leave it resting upon him who says "I will give you rest." Those who have never experienced the joy of doing kindly deeds "with both hands earnestly" have never enjoyed the highest privilege of a Christian, go try it, you who feel that your burden is greater than any other, go do some little act of kindness, speak some little word for Jesus, and just see how quickly your heart will fill with love till you will forget the sadness that oppressed it and find yourself saying "I feel like singing all the time For Jesus is a friend of mine."

Go kindle a little fire of love in some dreary heart from your own supply of kindlings for "Behold how great a matter a little fire kindleth," almost anything will do for kindling if its properly prepared, so with the metaphorical kindlings which the human heart appreciates, no one so poor he need be without them, never a penny need be spent for them, fitly spoken, lovingly spoken words are the best of kindlings, why do we not speak such words oftener? Who does not know the comfort of opening the ashes on the hearth of a winter morning and finding a bed of glowing coals? that is the way a kind, loving word lasts; the pressure of duties may seem to have obliterated it as the ashes the coals, but it is there and the heart can not be at the mercy of cold and sorrow while it is there. Why do we not oftener give our loved ones the assurance of our love in so many words, what to be sure they know already, but which the human heart never leaves off longing to be reassured of, that they are dear to us, precious in our eyes and in our deepest souls, such words make good kindlings and furnish such a fire that will warm the whole house.

Life is made up not of great sacrifices but of little things, in which smiles and kindness given habitually preserve the heart and secure comfort. My experience of life makes me sure of one thing which I do not try to explain: that the sweetest joy I ever have comes from the effort to make others happy. O how often will one kind word tenderly, softly spoken fall like the little Pearl Ash upon water and oil upon some sad heart. Truly "a word fitly spoken is like apples of gold in pictures of silver." True also that "as in water face answereth face" so the heart of man to man "the most precious thing in the world is love and sympathy; love the divinest of graces results from duty. Obedience to God is the fullest and highest expression of duty. 'Tis not a difference in God's love to us, but a difference in our love to Him that makes one time seem that of greater nearness to God than another time. Why worry over matters that are outside our sphere? They would be better left to him who alone can carry them, there is many a burden which we should do better to cast upon the Lord because it is his burden for us and not ours for him.

How much brighter this world would be if more Christians considered that they owe it to the gospel they profess to be cheerful, for it is really true "whenever we appear upon the streets we have a mission" it is to carry a bright smile and cheerful face for every one.

"Go bury thy sorrow  
Let others be blessed,  
Go give them the sunshine  
Tell Jesus the rest."

We scarcely realize the influence we, as Christians, exert upon those we meet even perfect strangers by the faces we greet them with. Oh! the gospel is joyful and we dishonor it when we recommend it with a melancholy visage. Who has a greater reason to be cheerful and happy than a child of our loving Heavenly Father? Even when everything seems to be going against us we ought to be cheerful, for at such a time above all others it is clear that our Father is choosing for us. Since we should never have chosen such for ourselves. To have perfect peace we must have perfect trust. One of the most beautiful of Scripture promises is, "Thou will keep him in perfect peace whose mind is stayed on thee." Notice the promise, "Whose mind is stayed on thee." This is the sure way to peace. Earth has no shelter in which it may be found. Often as our lives roll on like the restless mane of the sea, we hear a still small voice and the billows are quieted and there is peace in the heart that peace that passeth all understanding and we pause and listen, and it comes back to us from afar and speaks of joys and hopes forever gone, it reminds us of life's morning, and it speaks to us of the evening of life when our labors are done we will hear that voice clear and sweet as it bids us come "up higher" and enter into the joys prepared for us, the joy of seeing our Savior "face to face," the joy of seeing those who are "watching and waiting" for us in that bright home, where the joy of meeting will be so great that our brief separation will be forgotten and our hearts shall never more know grief or pain. And when our hearts are restless and filled with that unspeakable longing to hear once more some sweet voice that was ever loving and tender, and had power to soothe and comfort, a dear voice we will never hear again till we hear it up yonder welcoming us to that bright home where "parting is no more." What a blessing then are the voices from the past these promises for the future, that come stealing softly over us like the benediction that follows after prayer. They seem to come floating down some cloud-isle in the winds of Aeolian melody a message to our soul that is so sweet and true that it hushes every pulse to sleep, and we awake in the morning fully equipped for another day's journey toward "our Father's house," which we can joyfully pursue softly repeating.

Dear Lord my heart shall no more doubt

That thou dost compass me about  
With sympathy divine,  
The love for me once crucified  
Is not the love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.

Mrs. E. P. M.

Loachapoka, Ala.

## 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. O.



## Men Seen in Washington.

X.

A great many years ago, about the year 1820, through the efforts of Luther Rice chiefly, the Columbian College in the District of Columbia was established. Nearly fifty acres of land were purchased, adjacent to the city of Washington, and a building was begun (Cathart). It is probable that no man ever labored more zealously, with greater personal sacrifice, for any enterprise than did Luther Rice for the institution which is now known as the Columbian University. Reverses, grave and disastrous, have overtaken the college; blessings and successes, too, have attended its career. One mistake, which, but for the goodness of God, would have wrecked the University, was the sale of its magnificent landed property, now a portion of Washington City, then lying just beyond the corporate limits. Hundreds of thousands of dollars were thus lost. The college was moved to the heart of Washington, about two squares from the White House. Lands were sold at a price which compared with that which they would bring today, was so small that it seems ridiculous; fields on which rows of university buildings might now be standing and which would furnish a great campus, were exchanged for several building lots in the city.

An Episcopalian of prominence was president of the board of trustees of that Baptist university. It seemed that he wished the institution moved into Washington. I do not, and would not, question his motives, for he was a good man. I might question his business sense but for the fact that, as a banker, he accumulated a great fortune. I was taken one night to visit this gentleman, then quite an old man. Upon learning that I did not play whist (or cards at all) his interest in me seemed to wane.

It is too late, nor would it mend matters now, to weep over the blunder by which the Columbian University lost so heavily. In spite of the sacrifice of property, the institution has had a great development. To the college were added schools of law, medicine, dentistry, graduate studies, science and diplomacy and jurisprudence.

To Dr. James C. Welling was due much of the progress and expansion in the professional schools. In the faculties of these schools are some of the leading men in America, especially in those of law, medicine, graduate studies, and science. The school of diplomacy is something new, of which I know little or nothing.

As I have said in a former article, the law school has for years had in its corps of professors and lecturers Justices Harlan, Brewer, and Strong (now dead) of the United States Supreme Court. The student in that school not only learns law, but he also sees in his teachers members of the greatest court on earth. Thus to the scholastic side of his work is added a personal element of deep interest. For many years one of the leading law professors has been Mr. Wm. A. Maury, sometime assistant attorney general of the United States. The dean of the law school was for a long time Judge Cox, to whose fine character and excellent ability was added the interesting personal matter that he was the judge who condemned to death Guiteau, the assassin of President Garfield.

Prominent in other departments of professional character are physicians,

known throughout our country, and scientists, whose names are familiar here and abroad.

But best of all I knew the men who constituted the faculty of the Columbian College,—the original department of the university, and the school that from 1835 to 1860 educated some of the most useful and distinguished preachers and laymen of Virginia, the one school of the Columbian system that has been identified with our Denomination.

First in that faculty I would name Adoniram Judson Huntington, scholar, gentleman and Christian. Born in Vermont, but coming when a young man to the South and to Washington, he became in thought and sympathy practically a Southerner. An earnest and accurate scholar, especially in the Greek language and literature, he served the Columbian for over fifty years and was for all that time—as his memory is now—an honor to the institution. Beginning life as a Baptist preacher, he had to give up the pulpit by reason of a frail body; but he preached, now and then, until the end of his earthly days, and always with force and zeal. While some men, professing the religion of Christ, admitted doubts and seemed to encourage skepticism, he stood "for the faith once delivered to the saints" and would have no philosophy that reckoned the Bible fallible. Of all the men whom I have known, no higher type of Christian scholar, no finer ensample for young men, have I ever met than Dr. Huntington.

Another notably true man in that faculty was Dr. E. T. Fristoe, M. A. of the University of Virginia, Colonel of a Missouri regiment in the Southern army, and one of the bravest, kindest, best men that ever gave larger honor to a college. Still another professor there, gone hence now, like Drs. Huntington and Fristoe, was the Rev. Samuel M. Shute of the department of English, a widely-read, thoughtful, excellent man, author of a work on Anglo-Saxon, once used in portions of our country and having much merit.

On of the noblest men in all the great Columbian faculty was Edward Roome, who, dying when under thirty years of age, seemed but lent to earth to show those who knew him how good a thing is courage blended with gentleness, how beautiful the purity of a young manhood that knows not evil, how noble the scholarship—and that, too, the highest and broadest—that deems the triumphs of mind but dross when faith in Christ is lacking. This splendid young scholar and teacher was the Washington correspondent of an Athens paper, writing in ancient Greek to the journal published in modern Greek.

In my next article I hope to mention certain other prominent Baptists in the Columbian University Faculty.

A. P. Montague.

## From Texas.

San Antonio, Tex., Nov. 25, 1903.  
Miss Mary Ramagnano, Sec. Y. L. M. S., Jacksonville, Ala.

Dear Sister: At last I have the great pleasure of notifying you that the eagerly looked for box which your goodness made us anticipate, has safely arrived. It reached us on yesterday, and was in best of condition. Words fail me to sufficiently express the joy and the gratitude which fills our hearts over this exceedingly rich gift your loving generosity has bestowed upon us.

By your thoughtful inquiries we were led to expect a rather valuable box, but our most sanguine hopes have been surpassed by far. I do not see how we can deserve so much kindness from you, and yet without it, we would have been put to much worry and care. God only and ourselves know what burdens you have lifted off our shoulders. And as we can never requite you for what in your Christian love you have done unto us, the least ones of our common Master's servants, our Heavenly Father will reward you according to the riches of His grace and promise. We earnestly pray God to abundantly bless you one and all with His choicest blessings for your gracious gift to us, and we know He will hear us. Amen!

You kindly mentioned in your letter, that you wished you could peep in at the unpacking of the box. I wished so too with all my heart, for I am sure it would have done you good, and would have at least, in some measure, rewarded you for the great loving care and thoughtfulness you have so evidently exerted in our behalf. I silently blessed you all the time while each item was taken out and greeted with a joyful shout by the happy recipient and Mrs. B. praised the fitness and the good quality of each and all the good things you have provided for us. We hardly could get the children to take off their resp. things again, and over and over we had to agree with them how nice and how becoming each separate article was. I refrain from enumerating them singly, but can sincerely tell you that everything was just as it ought to have been and would have been, if we had been able to procure it ourselves. The garments and shoes are all fitting perfectly, even the cloak, which you thought was a number too large, is just right. We appreciate ever so much the painstaking care you have manifested in order to please us, and I can assure you, you have succeeded in doing so to the highest degree. Not alone that you provided in the most practical manner for our pressing needs, but you also provided for welcome luxuries and enjoyments, for which we tender special thanks. Especially the children, Heneretta and Howard, ask you to thank the dear little Anna Amelia and Dora Crook Wood, for the pretty story and picture books. We all share the enjoyment of the most welcome coffee, while Mrs. B. glories over the nice counterpane and the quilt. Perhaps I ought not to say it, but I'll tell it anyhow, that I ever saw so much enjoyed the present of that fine pipe, for I had one just like it that had been broken some two weeks ago, and I did not feel justified to spend the money in buying another one, though I sorely missed it. Therefore, many thanks to the unknown spender—But you must not think that we are only grateful for the gifts which we received from your goodness, though they are very valuable and an inconceivable help to us, but we are just as grateful, and perhaps even more so, for the spirit in which they are given. You can hardly understand how it cheers and encourages the often hard struggling missionary, to receive in such a practical and loving manner the proof that Christian hearts and hands even in distant States, are trying to help them bear their burdens. And only eternity will reveal how many bitter cares and sufferings of the humble missionaries have been wiped away by the noble self-sacrificing work of our beloved L. M. Societies.

We never can repay you, but shall try

to put forward our best efforts in the Master's cause, not to prove ourselves altogether unworthy of your great kindness.

With earnest prayers for you and all of your noble fellow workers in your Y. L. M. S. we all greet you all, and ask an interest in your devotions.  
Otto Beckelmann and Family.

## Dr. Montague's Plea.

To the Baptist Sunday schools of Alabama:

The new dormitory of Howard College, called after Dr. Renfroe, is an ornament to the grounds of the institution and an addition to our "plant" that was necessary. If all who pledged support had discharged their obligations, the building would be almost free of debt. Unfortunately some, I regret to say many, have not paid the sums promised, and some will not pay.

Jefferson County, let it be said to its honor, will, when all payments have been made, have given for Renfroe Hall about \$12,000. The total cost of the building, including furniture, is \$17,000. My estimate of the sum which we shall need, above and beyond what has been paid and what will be paid, is \$3,000.

We must pay for this Hall before we begin our canvass for endowment; and this canvass should begin immediately after our next State convention.

Now, in behalf of the College which is the property, and which should be the pride, of our whole denomination, so far as the education of our boys is concerned, I make this earnest appeal to the Baptist Sunday schools of Alabama: that they liquidate the debt on our dormitory; that every Sunday school in this State give something for this purpose; that they send me by March the first next from \$5.00 to \$50.00 each. What a noble work this will be, and how small the burden upon each.

Ruhama church of East Lake, under the leadership of the prince of organizers, Dr. J. M. Shelburne, has already given \$1,500 to Renfroe Hall, in addition to about \$500 to the Christian education fund; I believe I am safe in pledging \$50 more from its Sunday school.

Brethren who are superintendents, I urge you internally and affectionately to take hold of this work. Pastors, I beg you to give it your sanction and your active assistance. Sunday school teachers and scholars, I entreat you to give for this purpose, and thus nobly promote the weal and prosperity of the College whose success is indissolubly linked with the progress of our denomination.

I believe Brother Barnett will open the columns of "The Alabama Baptist" for the publication of the names of Sunday schools which shall aid in this great work, with amounts given. What school will be the first to respond? Brethren, I beseech you to act and act now.

December 25, 1903.

A. P. Montague.

We acknowledge the receipt of the following invitation and desire to wish the contracting parties a happy New Year:

Mrs. Clara A. Melton will give in marriage her daughter Leila to Mr. William Claude Swink on the evening of Tuesday, the twenty-ninth of December at half past eight o'clock, Baptist Church, Pine Apple, Ala. Your presence is requested.



**WOMAN'S WORK**

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

Week of Prayer, Jan. 3-9, 1904.

**PRAYER—A FORCE IN MISSION WORK.**

The beginning of another year brings another opportunity for united acknowledgment of God's part in our mission work, and of claiming the promise "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." As introductory to the observance of a "Week of Prayer" the following thoughts have been gleaned from an article in the "Missionary Review" in the hope that they may strengthen the faith of W. M. U. workers and help to make the Week of Prayer a blessing.

**First. The Power of Prayer.** Of all the forces God has placed at our disposal for winning the world to Christ, the greatest is that of prayer. In testimony of this, note the following words of great leaders: "Prayer has been the preparation of every new triumph, and the secret of all success."—A. T. Pierson. "Everything vital in the missionary enterprise hinges upon prayer."—John R. Mott. Yet to a great extent, prayer is an unused power in mission work. There is a widespread feeling, seldom expressed, not always realized, that the prayers of some mighty men of God—a Chas. Spurgeon, a Geo. Muller, a John G. Paton—might indeed prevail, but not so those of an obscure believer in a little missionary society. We forget how James has carefully explained that Elijah, who for three and a half years controlled the rain-fall by his prayers, was a "man subject to like passions as we are." The God of Elijah still rules the universe, and through prayer, the humble, devout worker of today may control showers of spiritual blessing.

**Second. Some Secrets of Prevailing Prayer.** We need definiteness. It was said of Gossner that he "prayed open both hearts and pocketbooks, prayed up the walls of a hospital, prayed mission stations into being." The dying prayer of John Hunt is a model of special prayer for a special thing—"O let me pray once more for Fiji! Lord, for Christ's sake bless Fiji! Save thy servants; save thy people, save the heathen in Fiji!" We also need expectancy. "As long as in prayer we just pour out our hearts in a multitude of petitions without taking time to see whether every petition is sent with the purpose and expectancy of getting an answer, not many will reach the mark." In 1861, members of the Chima Island Mission covenanted together to plead daily with God for seventy missionaries within three years. So confidently did they expect an answer, that before they separated a thanksgiving service was held in which they thanked God for what he was going to do. Note the result: at the end of three years, not seventy but seventy-six new missionaries were at work in China.

**In Conclusion.** "Let us pray." Let the new year now opening be—whatever else it may not be—a year of prayer, so shall it be a year of praise also, a new year of missions.

**Sunday—The Power of the Holy Spirit.** "Ask and ye shall receive." Silent Prayer: For God's blessings and the Spirit's presence.

**Food for Thought: The Power of the living God is available power.** We need more intercessors: "More things are wrought by prayer than this world dreams of."

**Monday—Field of the Foreign Mission Board.** China, Japan, Africa, Brazil. "He prayeth best who loveth best."

**A Dark Picture:** 870,000,000 of the 1,500,000,000 population of the world are heathen. In China there are 1,746 walled cities; in only 246 of these are missionaries. In Mexico 8,000,000 have never seen a Bible; Brazil, with 16,000,000, has one missionary to every 130,000.

**A Bright View:** Last year the Foreign Mission Board reported large contributions and more baptisms than ever before. With all the difficulties in China, results were never so encouraging. Our Training Schools for native preachers in China, Africa, Mexico, Italy and Brazil are accomplishing a great and needed work. Thirteen new missionaries sent out last year.

**An Incident:** Stonewall Jackson, the day after the second battle of Bull Run in the midst of the feverish excitement of war, enclosed his contribution to Foreign Missions and sent it home.

**Special Subjects for Prayer:** Our Substitutes on Foreign Field; the Unsaved; Native Christians; our Foreign Mission Board.

**Tuesday—Work of the Home Mission Board.** "Every opportunity is an obligation." Behold the Field! Over ten million foreigners have come to us in less than ten years! Here are the destitute of our own in the Mountain Regions, among the Mill Population, on the Frontier. Eight million negroes! West of the Mississippi—Texas, Ark., Mo., Ind. Ter., Okla.; East of the Mississippi—La., Miss., Tenn., Md., Fla.—all appeal for help. Note how great the need of houses of worship, especially on the frontier and in Cuba!

**God's Call to Women:** Isa. xxxii, 9-10-11-13. Remember in days of old, the call was unheeded and desolation came. Christ wept and lamented over Jerusalem. Luke xviv, 41-44. What may we expect if we fail to appreciate our opportunities.

**For Further Thought:** Thirty years ago, we had only sixty-three cities of 3,000 or more in the South, now 263. Louisiana has immense districts of country with only Roman Catholic Churches. From a mining section of Indian Territory, Miss Perry writes: "This large settlement is without any religious influence. The children are as ignorant of the way of salvation as those in heathen lands." Mormonism has 1,400 missionaries. Catholicism is extending its power; the Buddhists have several missionaries in the United States; a "Holy Man" from India has recently come to New York, saying: "My humble mission is to offer my religion to the Western people."

**Wednesday—Young People's Meeting.**

**Subject—China** Collecting the Christmas Offering.

**Thursday—The Sunday School Board.** A Most Important Factor in Denominational Work. "Sewing gospel thought will produce a golden harvest for time and eternity."

Prayer of Thanksgiving for the Bible, of petition for God's blessing on the sowing of Gospel thoughts through the printed page.

**Encouragements for Work Among Young People.** Alexander Duff, who did so much for India, first became interested in missions through pictures of idols shown him by his father; Alexander Mackay in early childhood through missionary stories; Eliza Agnew, at eight, upon hearing a missionary story, resolved, when grown to "go as a missionary and tell about Jesus;" Adoniram Judson, David Livingstone, Henry Martyn, through reading missionary literature; John G. Paton, through prayers at the family altar.

**Friday—Woman's Missionary Union.** An Auxiliary of the Southern Baptist Convention. "I have worked hard and never refused God anything."—Florence Nightingale.

**Scripture Thought! What She Could;** Mark xiv, 3-9. Wonderful commendation! Three 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?

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 raising \$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.

**Saturday—The Outlook.** "The great problem of today is the Christianizing of the money power of the world."

**Out of Darkness Into Light.** One hundred years ago, Carey was told to "sit down" when advocating missions. Now, missions are recognized as the work of the church. The Bible has been translated into nearly four hundred languages. God has broken down the walls of separation from heathen lands, and raised up those willing to go as missionaries. The steamship and printing press, the telegraph, telephone and other inventions enable us the more generously and swiftly to respond to the needs of those in foreign lands, and those who as doves to their windows are flocking to our shores.

The following thoughts will be suggestive: (1) "I must be about my Father's business."—Luke ii, 49. (2) "The King's business requireth haste."—Psalm xxi, 8.

**Items of Interest:** Receipts of Foreign Board last year, \$218,512; Home Board, \$108,661. S. B. C. aim for the

year 1903-1904: Half a million for missions; \$300,000 for Foreign, \$200,000 for Home. Baptisms on foreign fields S. B. C. last year, 1,790; on home fields, 8,969.

**Petition:** That Southern Baptists may labor in unity of Spirit; that we may give according to the teachings of God's Word; closing with silent prayer of Consecration.

**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;** Mark xiv, 3-9. Wonderful commendation! Three 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 thy 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 raising \$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.





I have observed with interest the effective efforts you are making to increase the excellence and the usefulness of the Alabama Baptist.—Prof. H. O. Murfee.

Wishing for you a happy year in your work, and for the paper the best year in its history.—Rev. J. J. Haggood.

May God bless you in the New Year in the great work in disseminating the truth.—Rev. A. M. Perry.

May the Lord continue with you and use the pen points at your command (in your hand and in others) for the furtherance of His cause. With kind regards, I am.—O. T. Moncrief.

Dear Brother, I have learned to love you through your paper for your work sake. Let me bid you God speed.—G. W. Keene.

May the Lord prosper your and our paper wonderfully during the ensuing year. I trust your highest hopes may be realized.—Rev. J. R. Wells.

Success to the paper and may 1904 be the very best year of its history.—Mrs. D. M. Malone.

I expect to do all I can for the paper.—Rev. J. B. Byrd.

Our people are very much pleased with the improvement of the paper. It is easier to get them to subscribe. We are expecting a helpful improvement during present year. Give us a series of doctrinal articles.—Rev. J. E. Barnes.

The Alabama Baptist has been a welcome visitor to our home for sixteen years, and since you have had charge of it, I think it has been wonderfully improved.—Ralph C. Williams.

May our Father continue to lead and bless you.—Rev. T. T. Martin.

May you have a good year for the Baptist.—Rev. R. M. Hunter.

The paper is greatly improved, especially since it has taken up the old name again. We think Dr. Montague's articles are a delightful addition.—W. F. Setzer.

I can truly say it is a good paper for me. I pray God's greatest blessing on you and your great work. May knowledge and wisdom and grace be your daily supply.—Rev. J. A. Kilgore.

May God bless your paper from the bale through the press and to the hearts of the people.—Rev. E. C. Clayton.

I am young in the cause of my Master, but I receive much help from your paper. I believe it has done much to advance the cause of Christ.—W. R. Gamel.

I congratulate you on the improvement in the Alabama Baptist.—Rev. J. H. Creighton.

The Alabama Baptist is better every number. May it soon be in every home in Alabama.—Rev. F. G. Posey.

I am endeared to the Alabama Baptist for its stand for Baptist doctrines.—Wallace Wear.

I hear nothing but good news about the paper now and I believe you will soon reap the full reward of your noble efforts on its behalf. We pray for you.—Rev. J. B. Hamberlin.

Hope I may be able to take the paper as long as I live as it is a source of great pleasure to me.—Mrs. C. E. Brunson.

Mrs. J. D. Pittman, at the Orphans' Home, made a mistake about the children for Thanksgiving. Our ladies sent them and they want the credit for it, of course.—Rev. J. A. Jenkins.

May God bless you in your efforts to give us a good paper.—H. J. Han.

You are giving us an excellent paper, and we are delighted with the dear old name, Alabama Baptist.—Mrs. E. D. Avery.

You are giving us a good paper now and one that is appreciated in our home.—L. A. Connell.

I once thought I would pay up my dues and stop the paper, but that idea did not suit me. I think if I could live without it I can live better with it. I am certainly glad it has got its good old name back.—James W. Avant.

May heaven's choicest blessings rest upon you and yours.—John J. Ball.

I pray for the success of the paper and for your success as editor. It is a welcome visitor in our home.—John W. Sheally.

I think it improves with every issue and may it continue to do so.—Dr. W. C. Gewin.

I enjoy reading your Alabama Baptist and expect to take it as long as I live and can get the money. May the Lord greatly bless you in your noble work, and help you to continue to make your paper the best in the South.—Miss K. Wallace.

It grows better every week.—Mrs. H. J. Holbrook.

I am glad you are doing so well, and in the language of the immortal Rip Van Winkle, I say, "May you live long and prosper."—Rev. M. B. Wharton, D.D.

Am going to renew my efforts for our paper.—Rev. C. H. Morgan.

The readers of the Alabama Baptist in this section are greatly pleased at the efforts of Brother Barnett to make the year 1904 the banner year of its history, and will do their part in bringing about this desired end.—J. T. Pierce.

"I am sure when I put the Alabama Baptist in a home, I leave a lasting blessing to that home. Success to the January campaign.—Rev. B. W. Matthews.

I rejoice in the constant improvement of the paper and I am ready for service to enlarge the circulation.—Rev. J. R. Stodghill.

We are glad to see your cheerful note in the paper. Do wish you every good gift.—Mrs. Geo. B. Eager.

The paper gets better all the time. I could not get along without it. May the good Lord enable you to make 1904 the best year of the paper.—Rev. T. E. Sanders.

Wishing you a happy New Year and that you may live long and that your paper may grow better every day, for I think it one of the best visitors that we have to our home.—E. P. George.

Rev. H. R. Schramm writes: Allow me to wish you a merry Christmas and a happy New Year. I am so rejoiced to see the improvement of the Alabama Baptist and that it has its original name. I have watched the success of the Alabama Baptist with eager eyes working and praying for its success for a number of years. I have

not kept an account of the number of subscribers, but up into the hundreds and I am still working for the paper wherever I go. I want to see it in every Baptist home in Alabama. I hope you will reach 15,000 by 1905. I congratulate you on your success. I am glad that we have such a good paper. The Lord bless you and yours.

Rev. Paul V. Bomar writes: Yesterday began my eighth year as pastor of the Siloam Church. The seven years of my sojourning in Marion has witnessed many changes. Many of the older members have been called to their eternal reward, and some families have been entirely broken up. In one thing, however, there has been no change, the goodness and the kindness of the people towards their pastor. The Judson and the M. L. are flourishing this year as never before, and we think of this as but the beginning.

Bro. W. J. Elliott writes: We were the recipients of many nice things for Christmas in the shape of a rare installment of turkeys, sausage, spare ribs, back bone, one whole hog, cakes and other accompaniments in the line of luscious Christmas eating. It was from my churches at Wetumpka, Lowndesboro and Fitzpatrick.

Rev. J. W. Millard, pastor of the Eutaw Place Baptist Church, Baltimore, writes: My plan is to leave for an extended trip to Jerusalem and the Orient, on March 8th. I have very much enjoyed the regular visits of the Baptist.

Rev. Walter Calley, D.D., Secretary of the B. Y. P. U., writes: May the New Year bring with it abundant blessing—the fulfillment of your choicest hopes—the accomplishment of your most cherished plans.

Rev. I. J. Van Ness, Secretary of the Sunday School Board, writes: Please accept my best wishes for the New Year. It is a great joy to see that you are prospering, and I am sure the Alabama Baptists will be benefited by everything which benefits you.

Mrs. E. Lee Smith, wife of the pastor of the Park Avenue Baptist Church, North Birmingham, writes: May God's blessings rest on you and may this be the happiest and best year of your life in our Master's work.

A dear sister writes: Please discontinue my Alabama Baptist, as my eyes are such I cannot read at all. I trust you may continue to do good with your worthy paper. I hate to give it up, but God knows best and for some wise purpose has affected my poor old eyes. I have been a subscriber for eighteen long years. God bless you is my prayer.

Rev. A. J. Moncrief writes: Your readers generally are gratified with the resumption of the old name of the paper. I think it a fortunate change. You give us a good prospectus for the coming months and we are thankful. I speak a word for the Baptist when I can. When I can do you any special service, call on me.

Rev. Wm. A. Parker, Sr., writes: I am living now at Albertville, Marshall county, Ala. Please change my paper from Thomasville, Ala., to this place. I began Dec. 1st to preach to Albertville, Boaz, and Walnut Grove Churches.

Rev. S. J. Cox writes: I am well pleased with your paper (our Alabama Baptist.) You are doing a noble work. The Baptist ought to be in every home in Alabama. The Lord bless you and your interests.

Rev. W. J. E. Cox, D.D., writes:

When a fellow does well, it does not hurt him to tell him of it if he has good practical sense as I believe you have. The paper of last week and of this week show a decided improvement. Let the good work go on. Your arrangement of the editorial page is a great improvement. If you will take the big head line from the editorial page I think there would still be improvement. This, however, is a matter of taste.

Rev. W. C. Golden, State Secretary of Missions of Tennessee, writes: I think you have made a splendid point in the change of the name of your paper. You have probably had this in mind all the time, but had to make the former name in keeping with the consolidation. I hope your subscription list is booming, and that you are having good success.

Rev. T. M. Callaway writes: My members have presented me a handsome new buggy, and set of harness to match a horse I recently purchased. They say, "Flour by any other name would smell as wheat," but I like the name, "The Alabama Baptist."

Rev. M. M. Wood writes: I like the change in the name of the paper. Can you arrange to give us something like "Mission Progress In All Lands" in the Texas paper? I believe it would be a good thing. Glad to hear the note of prosperity recently sounded.

Dr. Noah K. Davis writes: I received some days ago your paper containing two notices of my book, "The Story of the Nazarene." I was much pleased to see them and thank you for your complimentary notice and also for publishing the one by my friend, Mr. Murfee.

A good pastor writes: I am due you for my paper for more than a year. It has been a great help to me. I appreciate it and your kindness to me will never be forgotten. I am unable to pay it now, but will try and pay it about March 1st.

Rev. John R. Sampey, D.D., writes: Your New Year's gift to the Seminary was duly received. You have the hearty thanks of us all for the manner in which you support the Seminary and all our Baptist schools and mission boards. You are now giving Alabama Baptists an excellent State paper. It is in my mind to send you an occasional article during the year upon which we have entered. You have not "pestered" me for any such communications, but I have a notion that you will not consign them to the waste basket; unless they fall below the standard you have set for the paper.

Bro. J. R. Stodghill writes: I think the paper improves with age. I hope you may be able to enlarge your subscription list to 10,000. Pardon the suggestion, that you do not overdo the advertising business. I know it is necessary to support the paper, but if the people underestimate the paper, advertisements will not pay so well. Now, I hope you will not be offended at this suggestion. I think I am a friend to the paper and yet I am sure you have many more suggestions than it would be wise to follow.

Dr. A. P. Montague writes: May your Christmas be most happy, your New Year blessed in every way; and may your paper go on from excellence to excellence and be ever more potent as a force for the spread of the kingdom. Assuring you of my warm regard for you and your wife and of my loyalty to "The Baptist," I am, yours fraternally.



Field Notes

FROM GROVE HILL.

Christmas Eve was greatly enjoyed by the people of Grove Hill on account of the Christmas tree. The tree was beautiful to look upon and was a striking symbol of God's bounty. The chief feature of the evening was appropriate songs and recitations by the little folk. For the very enjoyable evening we are indebted to Misses Maude Dickinson and Annie Laurie Armstead and to Bro. W. D. Dunn, the loved and efficient superintendent of the Baptist Sunday school.

C. H. Morgan.

MARRIAGE.

Married at the home of Mr. Wilson at Speigner's on the night of Dec. 16th, Dr. C. H. Smith to Miss Mary Charlett Faulk. The ceremony was performed by the writer. Dr. Smith is a very promising young physician from Pratt City recently, now of the State Farm at Speigner's. Miss Faulk is a charming young lady of Barbour. May peace and prosperity attend them through life and heaven be their home at last.

H. R. Schramm.

Deatsville, Ala.

SYLACAUGA BAPTIST CHURCH.

The pastoral relations existing for the past five years being this day discontinued by the resignation of our pastor, Rev. A. E. Burns, who accepts work in another field. We, the committee of said church, feel called upon to submit the following:

Resolved first, That we accept with reluctance the resignation of our pastor.

Second, That we have had in Brother Burns a faithful watchman on the tower, ever ready to give the alarm of pending danger. A fearless defender of the right, an antagonist to sin in all its phases; a clear, forceful, strong gospel preacher, a dutiful pastor, a faithful Sunday school worker, a safe B. Y. P. U. adviser, a kind thoughtful neighbor, a true, upright citizen.

Third, That in the removal of our brother's family we realize a sense of our loss, as we have learned to love them more and more as time lengthened.

Fourth, That we commend them to God's people in their chosen field of labor, and pry sweet benedictions on each member of their happy household.

Signed—Deacons, Treasurer and ex-Clerk.

FROM TEXAS.

I have been here only a short while, but am rapidly becoming Texanized. I like these broad prairies, and this western climate, and above all I like the characteristic independence of the Texas people. They think, and act for themselves and are always happy and cheerful. I am enjoying my work very much, and I feel that God is blessing me in it. I came here from Alabama some months ago—like Abraham, not knowing whither I went. I was soon called to the work here for two Sundays, having no other work. I put in my full time at my home church, on half pay. I have recently been called and have accepted two other churches. I am doing what few men are, viz: I preach at my home church two Sundays in each month. I also preach at one other church two Sundays in each

month, and still find time to serve the third church one Saturday and Sunday in each month. How is that for an Alabamian in Texas? My three churches represent nearly 700 people. My work is scattered over an area of ten miles square. My churches are all on the railroad and the two extreme points are ten miles apart and the smaller church is on half way ground. I preached last night to the young or unsaved people—and at the close, two young men stood for prayer. The church members who were present promised me publicly that they would make a prayer list and pray definitely for the salvation of the lost. We had a good service.

I like the paper better since you went back to the old name. It is now like a letter from "the by-gone." I was raised with "The Alabama Baptist" before me and have been a regular subscriber throughout my life as a preacher, and I have greatly missed the old Alabama Baptist. The paper has always seemed a stranger under the new name. God bless the dear old home State with a gracious outpouring of the spirit during this year. Junior ReKrap.

FROM BROTHER MARTIN.

Just one more trip to one of my churches, and the work of the year, 1903, will be a thing of the past.

The Lord has blessed me largely this year. My churches have had a reasonable measure of prosperity, and we have made a good crop at home.

I read with pleasure the contributions to your dear paper and especially Brother Hunter on whiskey. It is the first time I have ever seen an article in print on the subject just after my own heart. I think it is burning shame for any commonwealth to punish one man for a thing and sell another the privilege to do the same work.

I rejoice that you have come back, "To here we rest," on your title page. I can breathe freer and my jaws feel better. It made them hurt to say the Southern and Alabama Baptist. I love the old name. Wishing a pleasant Christmas and much prosperity, I am as ever a scribbler to the dear old Alabama Baptist. James D. Martin.

WATERLOO LETTER.

Lauderdale and Colbert Associations are both making some advance. Lauderdale County Association has a missionary for full time and Rev. R. E. Paulk is doing a fine work. While he is acting as our missionary, he is also superintending the building of a splendid church house at Gravelly Springs.

We are struggling very hard to build a church house here at Waterloo that will do credit to the Baptists. Will not our brethren and other fields help by sending a contribution to the writer?

It seems that the First Church at Florence is having quite a hard time securing a pastor. I trust the Lord will send them the right man for the place.

Rev. J. W. Vesey seems to be moving along smoothly with his work at East Florence.

The Liberty Baptist Church set Bro. O. F. Huckaba about to the full work of the ministry Saturday, Dec. 5th. Brother Huckaba is a promising young minister.

The Colbert Association has adopted a plan for the purpose of assisting

weak churches in her bounds to build good houses. I think other Associations would do well to secure the plan and study it.

Pastors Watkins, Neal and Stewart seem to be doing fine work.

C. C. Winter.

MINUTES WANTED.

Minutes of the following Associations for 1903 have been received, viz: Alabama, Bethlehem, Birmingham, Cleburne, Coosa River, Cullman, Florence, Geneva, Harris, Liberty (N.), Mobile, Montgomery, Mud Creek, New River, North River, Shelby, Selma, and Tuskegee.

Please send those not in the above list right away, as I need them every day.

I am sending a copy of the last State Convention Minutes to any one sending me a minute, when I know who does it, otherwise, I send it to the clerk.

M. M. Wood,  
Statistical Secretary.

Fayette, Ala.

NEW YEAR'S START AT HUNTSVILLE.

With the advent of the New Year all of the churches of the Liberty Baptist Association will strive to bring up the best report possible at the next Association. Huntsville Baptists have much to be proud of and will make the best of their opportunities. While Brother Barnett of the Alabama Baptist is making a January campaign for his paper the Baptists are going to make a campaign for souls. The writer believes that every church in the State denomination should be well represented on the subscription books of the Alabama Baptist; when we say church we mean the membership of course, and if this is done a powerful work for God will be accomplished. Brother Barnett is not like the one man in the pulpit preaching to a few hundred, but he stands staidly with his magnificent journal preaching Jesus Christ to thousands. In our New Year's start let us help Brother Barnett and his paper and by so doing we will help both ourselves and our denomination.

The friends of the beautiful and accomplished Miss Daisy Daughdrille, who left Huntsville last week for her home in Coal City, Ala., were much gratified to learn that she escaped injury in the fearful L. & N. wreck at Morris, Ala. Miss Daughdrille is one of the most faithful and untiring church workers in the whole Baptist denomination. She will be missed in Huntsville where she lent so much sunshine and happiness.

Miss Arvie Pierce, a devout member of the First Church, is convalescing from a bad attack of malaria fever.

J. E. Pierce.

FROM CARROLLTON.

The Carrollton Baptist Ladies' Aid Society has by no means forgotten our Orphans' Home at Evergreen. For some days Mrs. W. R. Terrell, the President of the Society, and other members have been busy enlisting general interest on the part of the church and town in the matter of making up a Christmas box for the orphans. Contributions have come in from every direction, and today the writer aided Mrs. Terrell, to whom much credit is due, in putting the finishing touches to the box, the contents of which are valued at \$45, and it is now en route to Evergreen, to make glad the hearts of the orphans.

Our God, who cares for the fatherless ones, will see that the Home at Evergreen is not forgotten. May the little ones have a happy, joyous Christmas.

As congratulations seem to be in order, permit me to tender mine also. Despite the gobbler episode, and the jollying you got on account of it, Brother Editor, the paper has of late undergone a marked improvement. It may be that the jolting did you good. Be that as it may, I am glad to see the change for the better. It was clearly a wise move to drop part of the name of the paper. The most of us like short names anyway. They may not always be as euphonic as long names, but they are more easily called and written.

May you have a joyous Christmas and may the forthcoming New Year prove to the Alabama Baptist to be the best and brightest of its history.

H. M. Long.

Carrollton, Ala., Dec. 18, 1903.

FROM PRICEVILLE.

There is plenty of church work to do in this part of the State. Bro. J. E. Weaver has been called to pastor Antioch and Cave Springs Churches.

Bro. J. D. McClanhan has been called by the church at Shoal Creek.

All these churches have good Sunday schools.

We are very proud of your paper, Brother Barnett. May God's richest blessing rest and abide with you and your co-worker and may the brotherhood lend a helping hand both with money and prayers. May the prayers of the church prevail and the world be brought to Christ in 1904. May God bless us as a nation. Next year may we as Christians, live nearer Christ than we ever did in the world's history.

J. J. Bishop.

CLARKE COUNTY ASSOCIATION.

We have in the town of Thomasville five Baptist preachers. One a student of the S. A. I. College here, the other four have all the work they can do in and around here. Brother Yates, late of Citronelle, Ala., is the esteemed pastor of the Thomasville and Grove Hill Churches. To know him is to love him. We are going to build a pastorium at an early date. Bro. E. S. Pugh, the president of the school, is well qualified for the place. We have matriculated more than 200.

J. W. Dunaway has charge of four churches with a membership of about 600. He is still building houses of worship. The one nearing completion at Nicholville, will be a credit to any town. He also expects to build two more churches in the near future and if his plans are carried out he will have four of the prettiest church buildings in the land.

Brother Ketrige is also doing a good work, and is much appreciated by all our people. He is one preacher not dependent on preaching for he is one of the finest architects in all this country and is consulted by all the preachers as to plans.

Brother Tharp, the missionary for the Association, is an humble, consecrated man, who is also preaching to some churches. He spent four years in the Thomasville school, finishing last year.

We are getting a strong force in Clark County Association. Bro. C. S. Morgan at Whatley, Suggsville and Amity and Brother S. A. Adams at Jackson, and Bro. J. H. Creighton.



We had Bro. J. W. Stewart with us and he drove off some fine jersey cows, and I am sure our people are going to take care of the little orphans. The Thomasville Church feels like it can do anything that God wants it to do with Brother Yates to lead.

With the close of the year we want to leave all our indifferent ways behind, and get closer to God and do more to relieve the distresses of the unfortunate and help the causes fostered by our denominations, now than we have ever done before. I feel we have never put on half our strength. We ought to have a pastor for all his time which we could do if we would all come up to the full measure of our privileges. I will not say duty, but a better word, privilege, for it is a great privilege to do God's will. Deacon.

**A HOME WEDDING.**

Married at the home of the bride, Dec. 2, 1903, by Rev. H. C. Moore, Mr. Horace J. Leitch of East Lake, and Miss Cora Ford of Akron, Ala. It has seldom been my pleasure to unite in the holy bonds of matrimony two young people, for whom a brighter and happier future awaits than for the above couple. Both handsome, intelligent, courteous Christians. The gift of the father to his departing daughter was a beautiful Oxford Bible.

"Remember child who gave thee this  
When other days shall come  
when they who had thine earliest kiss  
Sleep in their narrow home  
Remember 'twas a father gave  
The gift to one he'd die to save."

A large crowd attended upon the marriage. After spending one night under the parental roof the young people left first to visit his parents and after a short stay to go to their new home at East Lake, near Birmingham, Ala., where no doubt they will meet many a kind greeting and happy welcome. H. C. M.

**SCHEDULE OF WORK FOR THE CHILDREN.**

The girls under Mrs. Garrett are divided into three groups—cook girls, dining room girls, and house girls. Group No. 1: Nannie, Manie, Mury, May, Addie, and Mittie May. Group No. 2: Lizzie, Willie May, Ruth and Annie May. Group No. 3: Annie Laurie, Mary, Hattie, Leua, Velma, Hattie. These groups change work every week. Dairy girls: Maude and Annie Rea; Milk girls: Ellen, Leola, Emma, George. Mrs. Fenn at night and J. D. Pittman mornings. Barn and Milk boys: Nathan, Henry, Albert, David, and Thomas. The milking is done between 5 and 6 o'clock the year round. Vera goes to the infirmary and works under the direction of Mrs. Fenn. Ada Ruth, Mary and Bessie do work with Mrs. Jones at the Baby cottage. Rona, Willie, May, Annie Rea, and Velma, house girls, Mondays at girls' building. Jessie and Ella May help on evenings at Bush building. Threet Swanson and Warren help wash at Bush building. Logan at Old building and John at Baby cottage. Jethro, John, Frank, and J. M. carry slop from cook room, feed and care for hogs. Nathan and Swanson clean barn, mix feed and keep wood for chimneys and wash places. Henry, Threet, J. M. Grady, and Jim get stove wood evenings. Frank keeps big boys room and bath room. Logan, little boys' room. Grady sweeps halls and porches down stairs. Ellen under Mrs. Fenn's direc-

tion and help keeps laundry room and has charge of all clothing until they are ironed and returned to second floor, where Lillie takes charge. Lillie has all house work on second floor, keeps school room and assist in office work. Jethro and Swanson run Hot Air Furnace, no others being allowed in furnace room. Walter and Thomas do the hauling, care for horses and mules and do general work about Home. Ted, with Stanley's assistance, keeps boys' stockings darned and clean the yards. David carries mail and does errands. Monday is wash day and general cleaning of houses and premises. The school week begins Monday evening at 6:45, and ends Saturday at noon. The school day is from 7:12 a. m., and 6:45 to 8 p. m. Every child in the Home, except three that is over six, is in school. Fourteen under six are in the kindergarten, evening from p to 4. J. D. Pittman, Supt.

**FROM BROTHER SOLLEY.**

Allow me to say that since I resigned the church at Alabama City, that I have moved to Gadsden to give place to my successor, E. B. Moore, who is a noble, good brother, and is moving on with the work there as nicely as any one could.

I am without the care of any church at present, the first time such has been the case since I have been preaching, which is sixteen years. I reckon the Lord is willing for me to rest awhile, though it seems to me like there is no time to rest. Whether it is His will or not, He suffers it to be so. The town here is building up very fast. If it continues it will soon be a great city.

Arrangements are being made to build the Second Baptist Church in the town, which is greatly needed. This speedy action to build was caused by Mount Carmel Church house getting destroyed by fire one month ago, which was near West Gadsden.

Bro. W. S. Griffin is their pastor, and is doing all he can to get things in shape. J. M. Solley.

P. S.—Rev. J. G. Dickinson is getting along fine as he always does.

**"THE OLD NAME."**

It makes us glad to see the old familiar name on our paper. We love the Alabama Baptist because it helps us to keep near our Father every day. We usually spend our Sunday afternoons reading its pages and storing away good thoughts for use during the following week. It is almost Christmas time, but we feel sad, for we are without a shepherd since our pastor, Bro. T. F. Hendon, has accepted a call from God's people at Athens, Tenn. While we are sad without him, we feel that God knew best in taking him from us, and feel too that he will find a happy home among congenial, noble people. May the Lord crown his work with success, and may He abundantly bless him and his good wife in their new home. May the Lord send us a pastor who is as consecrated, true, unselfish and appreciative as our dear Brother Hendon. With our best wishes for a happy Christmas and successful New Year. D. W. Watson.

If you will send us the name of any friend or friends who are not taking the Alabama Baptist but who could if they wanted to we will mail them a sample. It will cost you a little time and one cent. Please do it for our sakes.

**15 per cent. Average Dividend**

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**Light Running Florence Wagon.**

This Company, the next to the largest wagon works in the South, capital \$150,000, is increasing its capital stock to \$250,000, in order to supply sufficient operating capital to run the plant to its full capacity. This has never been done before, owing to the large sum necessary to carry the hard wood for the long period in which it is held for drying.

There are enough "Light Running Florence" wagons in use to reach, if hitched together,

**From the Atlantic to the Mississippi.**

It is the purpose of the FLORENCE WAGON WORKS to induce cooperation of its widely distributed stockholders, enlarging thereby the demand for these splendid wagons and benefiting its stockholders with larger dividends.

Of the \$100,000 additional capital to be issued, \$30,000 has been placed. The balance of \$70,000 is offered at par, first to USERS OF THE FLORENCE WAGON, then to the general public throughout the South on the following terms: 25% cash down, 25% in 4 months, 25% in 8 months, 25% in 12 months; deferred payments evidenced by notes. Subscribers to share pro rata in dividends from time one-half the subscription is paid.

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**No Promoter's Stock or Watered Stock**

has ever been issued and surplus earnings in excess of dividends declared have been added annually to the plant. No safer, surer stock can be found, and the terms on which subscriptions may be made put it within the reach of every savings bank depositor.

SEND FOR PROSPECTUS, which fully explains the value of this stock.

Stock subscriptions should be sent, either to the Merchants' Bank, and First National bank, Florence Ala., or direct to A. D. Bellamy, President Florence Wagon Works, Florence, Ala.

Write at once before subscription books are closed.

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of the United States Life Saving stations rescue many storm stricken souls and save many lives, but their work is insignificant as compared with the Lives Saved, the Health Renewed and the Run-down Systems Invigorated by

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The great work is accomplished by enriching the blood and establishing sound digestion, the two keys to long life and vigorous health. It is nature's quick relief and sure cure for Bright's Disease, Diabetes, Jaundice, Malaria, Inflammation of the Bladder, Pains under the Shoulders, Lumbago, Rheumatism, Dyspepsia, Indigestion, Pains in the Back, Muscular Weakness, Side Ache, Impurity of the Blood, Unhealthy Complexion, Liver Disease, Scrofula, Nasal and Intestinal Catarrh, and the numerous ailments and diseases caused by Impure Blood.

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It is safe, Fiftly, Expensive and Harmful. The Ross Tobacco Cure is Absolute. Your Ross Tobacco Cure gives perfect satisfaction, J. S. Brazley, M. D., Bayville, La. I have a certificate that one box cured four persons. Rev. J. W. Hatcher, Hatcher, Ala. Price, \$1 per box. Order of

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# Alabama Baptist,

ESTABLISHED 1874.  
AND CONTINUING

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Southern Baptist.

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REV. A. D. GLASS,  
Field Editor.

JOHN T. BARNETT,  
Business Manager.

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**TO CORRESPONDENTS.**—Do not use abbreviations; be extra careful in writing proper names, write with ink, on one side of paper. Do not write copy intended for the editor and business items on same sheet. Leave off personalities, condense.

**BUSINESS.**—Write all names and post-offices distinctly. In ordering a change give the old as well as the new address. In sending renewals be careful to send same just as it appears on the label of the paper. We consider each subscriber permanent until he orders his paper discontinued.

The date on the label of your paper shows the date to which you have paid. Watch the label, and call attention at once to any mistake in the date; we will gladly correct all errors.

It is the rule with us as all other papers to expect payment of back dues before dropping a name.

When money is received, the date will be changed in two weeks, which will answer for a receipt.

Send registered letters, money orders, postal notes, express orders, bank or personal checks, stamps and letters with money enclosed to FRANK WILLIS BARNETT, Box 927, Birmingham, Ala.

## The January Campaign.

Already a number of pastors have sent in lists of new and old subscribers with checks that made us very happy. We hope great things from the January campaign for the brethren by their actions show that they mean to put the paper into the homes of their people. The hearty support of the preachers means much for the paper's future. We thank those who have already made the canvass for the paper or made mention of it from their pulpits.

## Secret Prayer.

When Christ began His teaching He found the three cardinal duties of religion, almsgiving, prayer, and fasting debauched by Pharisaic teaching and practice. Hypocrites and formalists, severe in their outward rites and ceremonies, anxious by every effort to gain a reputation for piety, they had depraved all the elements of sincerity and reality in religion.

Publicity, to be seen of men, was the bane of the current and lauded religion in the day of Christ. To remove Pharisaic rubbish and poison He enacted this eternal law for the duty of prayer: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

True prayer is a sense of the presence of God—the being alone with Him—no eye, no ear, no person but God. Intercourse, communion, enjoyment, counsel, petition all are in it. It is not simply being alone, but it is being alone to pray to God. This takes prayer out of the realms of mere routine, or a performance. Prayer is

a fact, a real thing, the most important of all facts, the most real of all realities. To pray to God is to move God to act for us, to change things, to bring things to pass that would have no being if we did not pray. "Ye have not," cries out the indignant brother of our Lord, "because ye ask not."

How much we have lost by not praying! The secret of spiritual poverty and bankruptcy is found in not praying, or in the pooriness of our praying.

Praying means going to a Father, a Father who is able, willing and anxious to supply every need, grant every desire. A Father whose delight it is to give, whose nature it is to give, whose happiness consists in giving, whose happiness is increased by giving, whose wealth is enlarged by giving. A Father who gave His Son and with Him will freely give us all things. Why are we so poor when our Father is so rich? We do not ask. Heaven has no channel to reach us only through the avenue of our prayers. A prayerless religion chokes all the pipes through which heaven's choice blessings flow.

The clouds may gather and pour their rains on lands unblest by prayer, but better praying and more of it would make the seasons more regular and the earth more fertile, but in the spiritual realms God does nothing without prayer.

Prayer is not a petty or a great privilege simply, it is not simply a duty, inexorable, and imperative, but it is a condition. The hymn says truly, "Prayer is appointed to convey the blessings God designs to give."

Secret praying must have its place, a closet, private, sacred, exclusive. A place we ought to have for praying, a place devoted to God and to prayer. God is not local—God is everywhere, but we are local. Bethel was much to Jacob—much to God because it was much to Jacob. A place sacred by holy memories, by the revelation of God in the past, helps praying much—faith comes to his loftiest height and mightiest grasp. The heart is touched and all the elements of a holy communion are warmed into fullest life by the air of a place where God has been with us before.

A private place it must be—all shut out and shut in with God. The air is charged with gracious influences and God is there waiting our coming. It is a place into which we go to pray. Prayer is the object of going, the motive which moves, the purpose which draws, the business which engages—going to that sacred place to meet God. The one design, the sole purpose of the going is to pray. This is all important, it dignifies prayer, makes it an occasion, makes it a business, a royal business. We give time to it. We give thought and heart to it. We make it an occasion. The habit which many persons have of praying a little prayer when they go to bed is a decent and proper little habit taught by the faith of a mother before her lips were sealed by death. A sweet and sacred memory it is, but it has not met the elements of prayer; neither does it meet the conditions of secret praying.

Do you pray in secret? Have you a closet where you go to meet God? One of the world's great preachers said, "He that prays not in secret prays not at all." This is true. Secret praying is the basis and foundation of all true praying. Robert Hall, the great Baptist preacher, says: "It may be presumed that no real Christian will

neglect to preface his attendance on social worship with secret prayer." Are you a real Christian by this test?

"Lord, I have shut my door—  
Shut out life's busy cares and fretting noise;  
Here in this silence, they intrude no more:

Speak Thou, and heavenly joys  
Shall fill my heart with music, sweet and calm—  
A holy psalm.

Yes, I have shut my door,  
Even on all the beauty of Thine earth—  
To its blue ceiling, from its emerald floor.

Filled with spring's bloom and mirth;  
From these, Thy works, I turn, Thyself I seek.  
To Thee I speak.

Lord, I have shut my door!  
Come Thou and visit me; I am alone!  
Come, as when doors were shut, Thou canst of yore

And visited Thine own.  
My Lord, I kneel with reverent love and fear,  
For Thou art here."

—Banks.

## EDITORIAL PARAGRAPHS.

It's a trifle late, but we wish our readers one and all a happy New Year.

Eighty-three thousand dollars was raised by the North Carolina Baptists during their last convention year.

It is believed that nearly 300 students will be in attendance at the Seminary before the spring term closes.

Please mail Bro. W. B. Crumpton at Montgomery a copy of the issue of Dec. 23d. He needs at least fifteen copies.

The Judson sends out a beautiful calendar with season's greetings for 1904. We hope that this will be the greatest year in the history of this beloved institution.

We do not believe that any pastor can do better work outside of his preaching than to secure subscribers and readers for his State denominational paper.

We call special attention to Dr. Montague's plea, published elsewhere, and hope that it will stir the people to action. Howard College deserves the hearty support of the Baptists of Alabama.

The paper was unavoidably late this week as its new dress failed to reach us in time. We hope, however, that its neat appearance will be noticed by our readers. We hope to improve its mechanical make up from week to week.

If we could run our business without money, we would never call for payments. Don't put it off—thinking others will pay and yours won't be needed. That would not be right or just. We sincerely trust you will heed our appeal.

If we are mistaken in the amount you owe, or if there is any error any where, write us and we will gladly correct it, as we are now going over the books; therefore won't you please make an effort to send us the amount due, with your renewal!

A good Baptist paper well circulated and read by your church membership is equal to a good assistant pastor. It constantly backs the pastor's teachings, and keeps its readers informed and interested in the work of the church and in the work of the denomination.

The articles written by Dr. A. P. Montague, the able President of Howard College, under the title of "Men Seen in Washington," are well worth preserving. This series alone makes the paper worth the price. We are glad that there are more of these vivid pen pictures to follow.

We are indebted to Bro. W. E. Pettus of Huntsville, for a copy of the minutes of the Fourteenth Annual Convention of the Madison County Sunday School Association, held at Gurley, Ala. Brother Pettus is greatly interested in Sunday school and church work.

We are indebted to Rev. Walter A. Whittle, D.D., pastor of the First Baptist Church, Evansville, Ind., for the following sermons published in attractive pamphlets: "The Light Turned On," "Lawlessness as it Exists in Evansville," "The Greater Evansville," "Dumb Dogs," a sermon on municipal affairs.

It would be a sad thing if some of the ministerial students at Howard College should have to leave on account of the lack of funds, and yet some will be compelled to do this unless the brethren, the churches and the associations redeem their pledges for the work. Send in at once your contributions.

We have received the following associational minutes: Bethlehem, Birmingham, Calhoun, Colbert, Conecuh County, Coosa River, Cullman, Etowah, Eufaula, Fitzpatrick, Florence, Haw Ridge, Judson, New River, Mobile, Muscle Shoals, Mud Creek, Salem, and Unity. Only eighteen out of the eighty. Please read over the list and if you can send any not put down on it, please do so at once.

The simple announcement that General James Longstreet, hero of the Mexican war, the last of the ranking lieutenant generals of the Confederacy, except General Gordon, United States Railway Commissioner, author, politician and statesman, died at the home of his daughter, Mrs. J. Estlin Whelchel, in Gainesville, Ga., Jan. 2d, will carry sorrow to many an old Confederate. One by one the old heroes are passing away.

It is said that one day an amateur scientist asked Lord Kelvin to tell him the greatest discovery of his career and was surprised when the great man reverently answered: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Savior in Jesus Christ."

Reader, have you made this discovery? If not, we pray that the Holy Spirit will reveal Jesus to you. Oh, brother, if you have found Him tell your unsaved friend what a wonderful Savior you have.

Chief W. R. Joyner of the Atlanta Fire Department, and also President of the National Fire Chiefs Association, in speaking of the burning of the



Iroquois Theater in Chicago in which more than 600 lives were lost, said: "Any theater is more or less of a fire trap. It can't be otherwise, from the very nature of its construction. Our churches are also fire traps to a certain extent. I have often warned the church directors not to allow chairs to be placed in the aisles, and a number of the churches have complied with the request. Any loose piece of furniture in a crowded building when an alarm is given can cause no end of trouble"

**PERSONAL.**

Rev. C. H. Morgan's address is now Grove Hill.

Rev. W. W. Falkner's address is now Hartford, R. F. D. No. 1.

Rev. T. T. Martin is assisting Rev. A. Y. Napier of Auburn, in a meeting.

Rev. J. E. Conger's postoffice address is now Alexander City, R. F. D. No. 3.

Rev. H. T. Crumpton has charge of the churches at Uniontown, McKinley, and Thomaston.

Bro. Chas. A. Prescott, an esteemed deacon of the Wedowee Baptist Church, died recently from heart trouble.

Rev. J. B. Byrd, formerly of Ozark, is now on his new field of work and wishes his correspondents to address him at Georgiana.

Rev. A. B. Campbell, D.D., is now living at Perry, Ga. His host of friends in Alabama will join in wishing him a happy New Year.

Dr. S. C. Mitchell, a member of the faculty of Richmond College, will supply for the First Church, Richmond, Va., after Jan. 1st.

Dr. James B. Hawthorne preached the dedication sermon of the First Church, Newport News, Va., of which Rev. J. W. Porter is pastor.

We are glad to learn that Dr. R. R. Acree, pastor of the Clarksville, Tenn., Baptist Church, who has been seriously ill at a sanitarium in Philadelphia, hopes to be able to resume his work about the middle of January. Dr. Acree is a strong preacher and a most lovable man.

Rev. T. F. Hendon, who did such faithful work for the Alabama Baptist as Field Editor in 1902 and who left us to take up pastoral work at Furman, has accepted the care of the church at Athens, Tenn. We regret to have him leave the State, but pray God's richest blessing on him in his new field.

Rev. J. E. Herring of Sumterville, brought his little son, who suffered quite a serious accident recently by being thrown from a horse, to Birmingham to consult Dr. George S. Brown, an eminent surgeon, who decided that an operation was not necessary to correct the injury to his neck, but that time would overcome it. We were glad to have a visit from them.

Please do not forget the Alabama Baptist during these days. Some friends are helping us by sending renewals and new subscribers. The paper is doing well. We are here to be of great service. We can not do half as much for our cause without your help as we can with it.

Subscribe for the Alabama Baptist.

**Story of a Pocket Book.**

The pocketbook that you did send Contained no cash for me to spend; Guess Christmas eve your wife said, "Frank, Have you any money in the bank?"

And so to avoid a Christmas scrap, You emptied your purse right in her lap,

And off you sent it on the train, To keep from viewing it again:

But this was a wise thing to do, I'll take the hint, return to you With coin enough to keep alive, My subscription till nineteen five.

—R. E. Pettus.

**Rev. Mr. Curry Resigns.**

Rev. J. R. Curry has resigned the pastorate of the Baptist Church of this place, his resignation to take effect Jan. 1st. At a church meeting held after the regular services Sunday morning his resignation was tendered. It was accepted by the church with regret and with an expression of the church's confidence, respect and affection for the retiring pastor.

Mr. Curry's work here has been very successful. A splendid \$5,000 edifice has been erected and the amount of money contributed for various funds has been quite creditable to the limited membership of the church. He is a deeply pious minister and an able one. Since coming to Athens he has made a large number of friends among all classes, all of whom will regret for him and Mrs. Curry to leave.—Limestone Democrat.

Rev. H. W. Fancher, the popular young pastor of the Baptist Church in this city, has resigned his charge, and accepted a call by McDonald's Memorial Church in Atlanta, Ga. Mr. Fancher has so endeared himself to the people of Demopolis generally, by his earnestness and zeal that he is given up with regret. He has served the church here for the past nineteen months. The Baptist Church has made no call yet.—Advertiser, Dec. 18, 1903.

**CHANGE IN PASTORS.**

Rev. J. H. Wallace, in order to accept the call of the West Side Baptist Church at Phenix City for two Sundays in each month, has resigned as pastor of the Baptist Churches at Loehapoka, Society Hill and Smith's Station. Dr. G. S. Anderson of Auburn, has been called as pastor by the Loehapoka and Society Hill Churches and it is understood that he will accept the calls. The church at Smith's Station has not yet secured a pastor. In addition to the Phenix City Church Mr. Wallace will also serve during 1904 the Second Baptist Church of Opelika, Liberty Church and Wallace Chapel.—Opelika Post.

**Worst on Record.**

The Iroquois theatre disaster was vastly more destructive to human life than any other playhouse fire in the history of the world. The fire next, in point of lives lost, occurred December 5, 1876, in Conway's Brooklyn, where 200 of the audience perished in the flames. The day after Christmas, in 1811, while the play, "The Bleeding Nun" was being performed in a theater in Richmond, Va., a fire started that burned seventy-five persons to death, among them being the governor of the state, George W. Smith. The old world supplies no instances of fires in

theatres that may be classed with the three mentioned.

Pathetic incidents abound as reliques of the theatre fire. Two bodies tightly locked in each other's arms, young ladies apparently about 25 years of age, were found in one end of the orchestra pit. They must have fallen there from the balcony above. The body of dark haired girl apparently 19 years old, was found impaneled on the iron railing of the first balcony. She evidently was thrown from the second balcony above. With all of its clothing torn from it but a pair of baby shoes, the body of a child about one year old was found in a far corner of the second balcony. It had evidently been knocked from its mother's arms and was trampled beyond all recognition.

"I have never before witnessed such a scene in all my life," said Sheriff Barrett. On all sides were heaps of mangled and charred humanity. Crazy men fought to get within the corridors to find their loved ones among the pile of corpses that filled every available foot of space. Strong men with tear-blinded eyes stood on the sidewalks and called loudly the names of their loved ones as though there was a chance of the dead hearing. We did all we could to lessen their grief, but such scenes can never be forgotten in a lifetime."

**Temperance.**

Osceola, chief of the Florida Seminoles, is about to visit New York for the purpose of securing the best substitute for the right hand he lost about two years ago. While carrying home a heavy load of white whiskey one evening he fell alongside a railroad track and went to sleep. His right hand lay across the track and a train cut it off.

Ex-Senator Thurston has been engaged by the National Liquor Dealers' Association as its Washington lobbyist to checkmate the "Christian lobby," especially to offset the recent forward movement of the International Reform Bureau, whose building they propose to overshadow with a costlier building, more fully manned and equipped. Unfortunately, at this very time the financial support of the reform "firing line" is falling off because of the slight shrinkage in business, and the forces will have to be decreased unless the financial armament is increased. Let the challenge of a reinforced foe prompt every Christian citizen to come to the support of the Bureau and its allies, the national legislative agents of the W. C. T. U. and the Anti-Saloon League.—Baptist Reflector.

There has been introduced into both the senate and the house a bill which is intended to offset the "original package" decision of the supreme court. The bill provides that intoxicating liquors transported into a state or territory shall be subject to the laws of that state. If the bill becomes law intoxicants will not be exempt from seizure in a prohibition state by reason of being in original package. Such a law would be a great protection to prohibition states. Friends of temperance ought to begin promptly to inform their representatives that they are anxious to see the bill become law. Such a law would have been a great help to Iowa during the period when prohibi-

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tion flourished. It was the inability of authorities to prevent the importation of original packages of intoxicants that brought the law into derision and undoubtedly hastened its repeal.—Standard.

The National Anti-Saloon League Convention met last week in the city of Washington. The attendance was truly representative, even States so distant as Oregon and California sending delegates. E. E. Folk, the superintendent of the League in Tennessee, gave a stirring account of the progress of reform in that State. Dr. Young reported that the General Association of Baptists in Kentucky made a contribution \$1,100 to the temperance cause last year. The work in Ohio is phenomenal. For the present year sixty thousand dollars have been raised to defray the current expense of the League in that State, which keeps from sixteen to twenty men constantly in its employ. One hundred and fifty towns and cities have voted dry within the past eighteen months in Ohio. President Roosevelt gave a reception to the members of the Convention at the White House, while another reception was tendered them at the palatial home of Ex-Senator Henderson, of Missouri. Columbus, Ohio, is the next place of meeting. No one could look upon that body of strong men and listen to their earnest discussions without realizing that this movement for reform is discussed by conservative statesmanship of the highest order. The genius of the League is the union of all Christian people against the evils of the saloon.—Religious Herald.

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### The Devil, an Angel of Light.

There is widespread skepticism concerning the doctrine of the devil, and the creeds of several, so-called, Christian churches have left him out entirely. Much of this particular infidelity is due to the false teachings about this doctrine, and a false idea of his Satanic Majesty.

The hideous monster of the picture books and story papers of childhood, with hoofs and horns and a forked tongue is a myth. With tales of this kind of devil nurses and, alas, sometimes parents, seek to frighten children into good behavior. But as soon as the child comes to more thoughtful years he knows that no such being exists, and when he discovers the falsity of these teachings he is in danger of swinging to the opposite extreme and accepting the all-too-popular belief that the whole doctrine is a myth and there is no devil at all.

And this is one of the great dangers of false teachings. There are comparatively few who are careful and thoughtful enough to separate the false and the true in matters of doctrine. The masses, upon discovering the false, will cast away the whole, and thus miss much of the truth.

The Satan of Scripture is "an angel of light," who vies even with the Son of God himself for the mastery and dominion of human hearts. He meets the Lord on common ground and challenges him to a joint exhibition of authority and power. Indeed, he tempted the Lord to fall down and worship him and offered great reward for such homage, and while Jesus withstood the temptation he did not question the authority of Satan to do what he promised.

Such a bold and powerful a tempter could not be a hideous and repulsive monster, but must possess qualities that command respect, admiration and even homage. Nor must his temptations be only on the line of man's lower nature, but he must be able to deceive his very spirit in its most exalted mood. There are many to whom vice and immorality are naturally hateful, and over whom a tempter whose enticements were only of such a nature could have no power.

The devil did not tempt our Lord to do any vicious thing; he merely challenged him to prove his divinity, and sought to divert him from his messianic mission. In the instances recorded in the Scriptures where the devil appeared as the personal tempter of men his purpose seems to have been to divert their minds and alienate the affections from God. He appears in the role of man's benefactor and offers something which seems to be better and more pleasing than that which God himself offers. God had forbidden our first parents the fruit of a certain tree in Eden, and had warned them that if they ate thereof they would surely die. But Satan appears and assures them that they will not die but in eating the forbidden fruit they should become as gods, knowing good and evil.

Satan always appears in attractive disguise and misleads by deception. Christ said that he was a liar and the father of lies, and his favorite lie is the denial of the truth of God. If he can poison the mind against the truth, or succeed in setting up a false doctrine in its stead he has accomplished that and he most desires. He does not care how moral and respectable a man may be so long as he keeps his faith and affection from God. Indeed, he may encourage a man in righteousness and

religion so long as it is self-righteousness and false religion. In truth, the realm of religion seems to be his special field of operation. Here his influence is more evident and more potent than in criminal records and vicious institutions, for in the realm of religion and philosophy he is least suspected and detected. He has played a prominent part in the formulation of not a few creeds, and they are by no means altogether vicious.

In these days of religious innovations and discoveries his influence may be seen upon the, so called, "advanced thought" of some of our colleges and churches. He seems to be seeking by every means possible to bring into disrepute those doctrines that hang upon the divinity of Jesus. He would substitute for them a vague idealism which is made so beautiful and attractive and reasonable as to deceive the very elect, almost. These idealistic creeds appeal to the pride and vanity of human nature and attract numerous adherents. These are not only satisfied with their false hope but think themselves far in advance of all who hold to the old-time doctrines of the blood-atonement, hence are removed almost beyond reach of the true gospel. And what more does Satan desire?

O, the deceitfulness of sin! O, the wiles of the devil! How shrewdly does Satan cover all his works and devices with a glamor and tinsel. But his gilded palaces are the portals of hell; he cajoles and flatters but to mislead; he pleases but to deceive and destroy.

"Won't you walk into my parlor

Said the spider to the fly,

'Tis the prettiest little parlor

That ever you did spy."

A. J. Moncrief.

### Sunday Laws.

I send you in substance what was said to me by a rail road man not but a few days ago, which I ask that you please publish in your paper. As it is but an appeal of one of a thousand of our citizens and brethren in the fair State of Alabama, it is a piteous cry from an almost helpless class of worthy men as a rule who would be free on the Lord's day, to spend a few hours with their families and in worship of God: "These men cannot break the yoke of bondage that is galling their necks, unless the rank and file of God's people come to their rescue. For when there is a man in our legislative halls to correct this evil of running freight trains on the Sabbath, these men are almost forced to sign a petition to the effect that no law shall be made to prohibit Sunday work. I am creditably informed by a responsible "Railroad" man, whose name I will not call, that this is true. Now this being true, what must we do as a great religious and political force in Alabama?

It occurs to me that, first, we should let these Sabbath-breaking tyrants know who suppress every movement that betters the condition of their employees, that we as a great religious factor, will come to the relief of the oppressed men who are in the clutches of lawlessness and greed.

In the second place, let us make it an issue, the great issue in the next State political campaign in Alabama. Then let the State Convention of Alabama Baptist speak out on this vital question. Also let every religious paper in Alabama take high grounds on this subject. W. J. D. Upshaw.

See article on page 14, "The Cry of the R. R. Man."

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**Resolutions Girard Baptist Church.**

Whereas, Our much beloved pastor, Jas. F. Edens, D.D., after three years of faithful and efficient service and in obedience to a sense of duty has severed his relation with us and accepted the care of our sister church at Brundidge, Ala.; therefore, be it

Resolved, that we are deeply sensible of the great loss we sustain by this separation; and we are filled with inexpressible regret and sorrow to part with him, whom we love so well. We are loth to give him up—and the prayers of many will follow him to his new field of usefulness. We find comfort in the belief, however, that he and his interesting family will find a hearty reception and pleasant stay among the good people to whom he goes.

With pleasure we commend him to the brotherhood as a strong preacher, a thorough Baptist and a good pastor, and as being in hearty sympathy with all of our organized work, with all a winner of souls to Christ. We pray that he may live yet many years, as we know they will be spent for God and humanity.

Resolved, that these resolutions be entered upon the minutes, a copy sent to our brother, and published in the Alabama Baptist.

Unanimously adopted.  
H. S. Sullivan,  
H. Montie,  
J. W. Knowles,  
Committee.

**From Eufaula.**

Our church took up its annual collection for the Orphanage at Evergreen last Sunday, and raised \$114, which was sent to Brother Stewart at once. Col. G. L. Comer made the appeal and like everything of the kind he does, it was masterly.

Bro. A. A. Couric, our Sunday school superintendent, took up a collection for the same object the Sunday before and raised \$15, which was also sent to Brother Stewart. There is no cause in the world that appeals to the hearts of our people like that of the orphan. And at Christmas time when children with living parents and happy homes are blessed with gifts the Christian heart feels that the fatherless and motherless ones should be remembered, too.

Our Young Ladies' Working Circle have raised money to put a marble coping around our church edifice. They had \$100 on hand and then united with the Ladies' Aid Society in a "Rummage Sale" a few days ago, when \$103 was realized, divided equally between the societies. I commend the "Rummage Sale" to the ladies of other churches as an easy way to make money. Second hand, or first hand articles are donated, indeed "any old thing" worth selling; and all the articles seem to have ready buyers. The First Church ladies of Atlanta and Montgomery have had these sales with great results. M. B. Wharton.

On Wednesday evening, Dec. 16th, at the home of the bride's parents, Miss Ida Wilson was united in marriage to Mr. Thos. E. Lacey. The bride is one of Jacksonville's popular young ladies and carries with her the best wishes of her many friends here. Mr. Lacey is a prominent business young man of Birmingham. The young couple left a few hours after the ceremony, which was performed by the undersigned, for their future home. Jas. J. Kendrick.



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## People in the Public Eye.

The body of Lord Stanley, of Alderly, who died December 10, of pneumonia, was buried according to Mohammedan rites in Alderly, Chelmsford, Essex, today. Such an occurrence is unique in the history of the British peccage. The strictest secrecy was observed. The casket was carried to the grave by servants, who with the members of the family, were the only attendants at the ceremony.

John M. Glover, former Congressman from Missouri, now a resident of Cripple Creek, Col., in defying the military forces in the mining district, barricaded himself in his office and resisted arrest until he was wounded in the arm. Mr. Glover wrote a letter to Col. Verdeckburg, commanding the military forces, in which he denounced Gov. Peabody as "a cheap anarchist." He said he had two guns in his office and defied the militia to take them from him. Col. Verdeckburg sent a squad to arrest Mr. Glover, and the shooting followed.

Crown Prince Frederick William was required by his father to remain in his room for three days for having raced a steeplechase against the emperor's wishes. The race took place near Potsdam three or four weeks ago.

The crown prince is a venturesome rider and had been reprimanded by the emperor for riding up the steps of the Sans Souci palace at the head of the second company of the first regiment of the guards of which regiment he had recently been appointed colonel, a few days before, on which occasion, it is reported, the emperor said he must not endanger his life by steeplechasing.

Empress Eugenie is seriously ill at the Hotel Continental, says a Paris dispatch to the American.

The cause is deep accidental puncture in her cheek from a hat pin. Her face has swollen and it is feared blood poisoning has set in.

Owing to the Empress' age and feebleness, physicians fear a grave result.

The ex-Empress is 70 years old. She was married to Napoleon III in 1853 and for many years after her flight from Paris in 1870 lived in retirement in England. She has recently taken up her residence in Paris.

All military Paris rings today with the news that Dreyfus has won his nine-year fight for honor, and will re-enter the French army with promotion. Though no official announcement has

as yet been made, it is stated on high authority that the war office has decided he shall be reinstated, and the details of his rehabilitation have gone so far that the regiment he is going to command, with the rank of lieutenant colonel, has been selected. Any officer who expresses disapproval of the government's act will be dealt with rigorously. Every element that can go toward fully establishing the honor and dignity of the persecuted man have been thoroughly prepared.

Orville and Wilbur Wright are the young inventors whose airship made a successful flight at Kitty Hawk, N. C., recently. The government has shown considerable interest in the work of the brothers, one of whom is to appear in Washington and consult with the war department regarding the matter of disposing of the invention. The young men are elated over the success of their recent venture, when they drove their machine for an average speed of 5 miles an hour. They began their experiment with a flying machine in 1901, and have been making improvements ever since. Their machine weighs 700 pounds and is borne by huge wings, which have behind them a pair of screw propellers. There is no gas bag or balloon attached.

John Alexander Dowie, whose halo isn't on very straight these days, in an interview given out yesterday, announced that he intended to establish a sort of Zion annex somewhere in the South. Atlanta has often been accused of wanting everything new she could get hold of, but here is something which, "we rise to remark, and our language is plain," we have not the slightest use for. And we hope that the John Alexander will not be moved to pitch his tents in this vicinity.

Dowie's expressed views concerning the intermixture of races are not calculated to make him popular in this section of the country. But, leaving that out of the question, we warn Elijah that the South is not in any way a good grafting place for his kind of a plant. The people of this section of the country are inclined to be conservative, and there are probably fewer "religious" faddists here to the township than in any other part of the United States. People are more inclined to preserve the ancient landmarks than to make experimental wanderings across the border lands of crankiam.

And if the John Alexander will take our advice he will do his expanding in some other direction.—Atlanta Journal.

## Some of the Brethren.

Dr. S. Y. Jameson and the junior editor of the Index have gone down to the border land of Georgia and Florida, on a little hunting and fishing trip. The senior "holds the fort," and patiently waits to listen to the "fish stories" that he is to hear, and meantime indulges the hope—not over bright—that he may enjoy a piece of venison or a brace of wild ducks at his New Year repast. When the Nimro's go forth, the stay-at-homes live in hope.—Christian Index.

Dr. Gray goes to Havana in January next. He will seek to carry out the

instructions of the Board in regard to a theological school in our superb Jaxo building. This edifice is admirably adapted for Baptist headquarters, having room for the Seminary, a Baptist book and Bible depository, and all the necessities of a Baptist paper. Now that our operations in Havana are more firmly established than ever before, the Board moves forward safely and confidently.—Dr. Landrum, in Index.

Dr. McDonald, one of Kentucky's most widely known and generally beloved pastors, resigns and leaves the state. He goes in January to Atlanta,

where he served the Second Church, and will make it his permanent home. His genial, gentle, lovable spirit will be sadly missed. He has been actively engaged in the ministry for half a century, and his friends are scattered all over the South. The "Associated Press" wires from Shelbyville: "His resignation is deeply regretted, not only by the members of the congregation, but by the citizens of Shelby county."—Argus.

Rev. Dr. H. L. Morehouse, corresponding secretary of the Home Mission Society, will sail on Saturday, December 26, in the steamer Philadelphia for Porto Rico and Cuba. He goes to inspect the conditions and prospects of the work which was undertaken in those islands by the Home Mission Society four years ago, to encourage the workers and to seek opportunities for enlargement. Dr. Morehouse will return via Tampa and visit some of the Home Mission schools in the Southern States. He expects to be away about two months.—Examiner.

Dr. J. S. Felix died at his home in Louisville, December 15th, from a stroke of apoplexy. He was a fine preacher as well as a genial whole-souled, popular man. He had held pastorates in Augusta, Ky., Owensboro, Ky., Lynchburg, Va., Asheville, N. C., Shreveport, La., and East Church, Louisville, Ky. He retired from the active work of the ministry about a year ago on account of ill health. A short while ago he lost a grown son and did not rally from the blow. We knew and loved Dr. Felix. We extend deep sympathy to the bereaved ones.—Baptist Reflector.

At a recent meeting of the First Baptist Church at Ocala, of which Rev. L. S. Warren is pastor, he was unanimously called for another year. During the year and a half of which he has been pastor of this church, more than sixty members have been received. Besides an addition to the church has been built and many other needed improvements have been made. When in Ocala last week, there was apprehension that Brother Warren would accept the call to Troy, Ala., and leave Florida. We are delighted to see that he has accepted a call for another year at Ocala and will remain in this state.—Southern Baptist.

The coming of Dr. S. H. Greene, of Washington, to Louisville has been a benediction to our city. His five lectures on Sunday School work were full of sound sense and sound gospel. The wonderful success of his own Sunday School (Calvary Baptist) in Washington, is a proof that his views and methods are practical. He has been pastor at Calvary for nearly a quarter of a century, and the work has grown all that time. He is one of those preachers who are incessant in their labors and who never wear out. Great crowds attended the lectures. Many ministers from a distance were present. Dr. J. M. Frost, of course, beamed on the occasion, for he is the father of the lecture course, and his wisdom in the matter is abundantly manifested.—Western Recorder.

Rev. Robert J. Burdette, the humorous writer and lecturer, is the pastor of the Temple Baptist Church, Los Angeles, Cal., of which it is said that no church on the Pacific Coast has a

brighter future. In a letter to the Boston Watchman, a correspondent says: "Mr. Burdette is more than a humorist. He is gospel preacher, devout, reverent and prayerful, and is possessed of a rare sweetness and power as an evangel of salvation. In the pulpit he knows nothing but Jesus Christ and him crucified." With a soul on fire with love to God and man, no one would suspect him of being a humorist as he pours forth his impassioned appeal to man to turn to God through Jesus Christ our Lord. Mr. Burdette, too, is a Baptist in every fibre of his being, "born and bred," so, and above all he is a Baptist from highest principle. Loved by his congregation, respected by every citizen and admired by all, he is the man above all others to lead in the erection of the proposed splendid million-dollar Temple."

Religious journalism has lost one of its conspicuous figures in the death, at the age of seventy-three years of Rev. Dr. Henry Clay Trumbull, which occurred at his home in Philadelphia, Pa., on Tuesday, December 8th. He was stricken with apoplexy on Monday, and remained unconscious until the end. Dr. Trumbull was a native of Connecticut, and was educated at Stonington Academy and Williston Seminary. After a few years in business he was appointed a missionary of the Connecticut State Sunday School Association. When the Civil War broke out he became chaplain of the Tenth Connecticut Regiment, and was for a long time a prisoner in several Confederate prisons. When his release came at the end of the war he accepted the position of Secretary of the American Sunday School Union, holding that office until he became editor of the Sunday School Times in 1875. Dr. Trumbull has been a prolific writer, and his books have had a wide circulation. As a man he was strong and lovable; as a writer he was noble for originality and elevation of thought, and for a style at once clear, terse, vigorous and charming. Few of his contemporaries have exerted a profounder influence on Christian thought and activity.—Ex.

Under "Personal and Other Notes" we printed, in the issue of December 3, an extract from the Western Recorder, in which that paper alleged that Dr. Day, a Methodist minister, had preached recently for the First church of Syracuse, N. Y., and the deacons had asked him to administer the Lord's Supper. While we feel quite sure that the Recorder was in error as to the church specified, we did not feel at liberty to change the paragraph, when making our comment, further than to say: "If the facts are as stated, etc." We are not surprised, therefore, to receive the following from Rev. O. A. Fulton, D.D., pastor of the First Church, which puts the matter right so far as that church is concerned: "My attention has been called to your note on page 1486 of the issue of December 3, in which it is implied that Dr. Day, a Methodist minister, administered the Lord's Supper at the First Baptist Church on a recent Sunday. Permit me to say that there has been no occasion for Chancellor Day to preach at First Baptist Church recently, as the pastor has been in his place, and that the Lord's Supper, when administered, has been administered by the pastor, and not by any one else, for I think three years past, or nearly that long.—Examiner.



**Birmingham Notes.**

The Sunday schools at Brighton and Jonesboro had Christmas trees, and both were very much enjoyed.

The Brighton Baptist Church had Rev. Frank Willis Barnett at the morning service. Pastor Barkley preached in the evening on "Prayer."

Bro. W. L. Henson preached at Powderly at both services—good attendance and fine interest in the congregation. Prospects are looking brighter.

At Park Avenue Church, pastor Smith held forth at both services. The Sunday school gave a treat to the classes on the 24th, and had a beautiful program.

Rev. Mr. Cross from Texas, occupied the pulpit at East Lake in the morning. Pastor Shelburne preached in evening, the first in a series of sermons on "Conversion of Saul of Tarsus."

Dr. A. C. Davidson preached at both services at South Side Church. "What must be done with sin," (1 Cor. i, 18) was his morning theme and in the evening, "The difficulties of unbelief," John vi, 66-68.

Pastor L. T. Reeves of East Birmingham, has been making progress in his work, the new building is not quite completed, but they hope soon to have it finished, and then turn their efforts to other objects. The Sunday school, Ladies' Aid and Sunbeams have done fine work.

At Ensley Pastor H. W. Provence preached in the morning on "The Kingdom of God." Received three by letter. B. Y. P. U. had special missionary services in the evening. Subject, "Carey and his Colleagues" The Sunday school had the usual Christmas entertainment.

The Woodlawn pastor Dr. W. M. Blackwelder, filled his pulpit at both hours. His morning theme was "Scriptural Worship" and the evening, "Second saying of Christ on the cross." The Sunday school is prospering under the efficient superintendance of Bro. D. N. Smith.

The Fountain Heights Church took a collection of \$731.00 on December 20 on their debt. The recent Sunday school revival has been a great success. The Sunday services were good, pastor Brown preached at both services. A week of prayer will be held this week, 7:45 each night.

At First Church, Avondale, the Sunday school and church on Christmas Eve had a delightful social program, carried out in a proper devotional spirit. Refreshments were served, and it was very profitable.

The Sunday services were good. Pastor Bradley preached in the morning on "New Year Reflections," and in the evening on "Responsibility." They received three to membership recently.

At Wylam the exercises of the children were very interesting. The Christmas tree was a great success—the last average attendance of the last quarter was eighty-two. The church raised for the orphans home during December \$25. Rev. W. E. R. Wallace filled the

pulpit during the absence of pastor O'Hara in holidays. Last Sunday the pastor preached on "A Retrospect and a Prospect," at the morning service.

Pastor Hendricks at Pratt City, was made happy Sunday morning when at the close of the service almost the entire congregation gave him their hand in token they would try to make this year better than any previous year. The Sunday school made no elaborate preparation for Christmas, some music and speaking with some fruits for all the pupils. In the evening all the churches in Pratt City met at the Methodist church to consider the question, "What is the duty of our churches to the Sunday school?"

At the Interdenominational Pastors Union this week, at the First Methodist Church, the theme discussed being "the attitude of the church to organized labor and capital," was made very interesting by Drs. Stagg, Dickinson, Foster and Reed. The general conclusion naturally reached was that the church should present the old fashion gospel of Jesus Christ to all alike in as simple, plain, and as fearless a way as possible, regardless of class or organization, and try to get all men to accept and be like it. The topic for next month's discussion will be, "What can be done to promote the observance of the Sabbath in this district."

**STAMMERING CURED.**

We are pleased to announce to our readers the arrival of Dr. G. W. Randolph, that noted voice doctor, who cured so many stutters in Birmingham and Montgomery three years ago. Dr. Randolph has several scholars in the South, where thousands of stammerers are cured of that distressing habit. Noted men, as well as noted people, are loud in his praise. Stammerer do not let this last opportunity slip. He is very reasonable in his charges. He cures many by mail who are not able to come to him at Belmont Hotel, 19 St., Birmingham. He will remain until the 1st of February, 1904. Hand this to a stammerer please. Remember the Golden Rule. (We know Brother Randolph personally and commend him.)

I will send home treatment to any poor stammerer on receipt of \$5 cash and their promise to pay \$5 more the 1st of October. Many are cured by mail. "Why not you?" For \$25 he will give personal treatment under a guarantee. Write or come at once.

**The Baptists of Alabama.**

The Standard printed last week a general report of the condition of Baptists in every State and Territory in the Union. Dr. Oliver F. Gregory, in writing of Alabama, said:

1. General conditions. In the cities and towns the cause has been prosperous, churches growing in numbers and in wealth, and contributions to missions and education have steadily increased. But in the "Black Belt," as it is called, where the negroes largely outnumber the whites, the country churches are losing in numbers, and consequently in means to support the preaching of the gospel, by the steady removal of their constituency to the cities and towns. This presents one of the great problems with which our State Mission Board has to deal. Factory churches are multiplying and are necessary to meet the need of this

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growing class of our population.

2. Education. The coming of Dr. A. P. Montague to the State, September, 1902, has been followed by a great awakening of interest in our denominational schools, and especially in Howard College, of which he is president, and in Judson (female) College, which is under the efficient charge of President R. G. Patrick, D.D. Both of these institutions opened this season with the largest number of students ever enrolled. Contributions for the educational fund have been larger than ever. A much needed dormitory, kitchen and mess hall have been built at Howard College, and payment for the same provided for. The cost is \$20,000.

3. Notable instances of denominational progress: (1) Largest receipts for State, Home and Foreign Missions and education. (2) Advance movement to raise even more the coming year. (3) Rebuilding and improvement

of houses of worship. (4) The increasing demand for an educated ministry. (5) Erection of fine houses of worship by First Church, Birmingham, and First Church, Selma, and the raising of nearly \$45,000 for the erection of a new house for First Church, Montgomery. (6) Increase in ministerial students.

4. Greatest need: More money with which to occupy ready fields.

Northwestern University students have organized a society to study practical politics, to engage in political campaigns, to hear the leading speakers of all parties and to work for purity in elections at all times. Congressman William R. Hearst has been invited to be the first speaker before the club.

Brother pastor, if you feel that the Alabama Baptist will help your work and help you, then won't you help us and make us able to help you?



**From Brother Cumbee.**

Feeling anxious as I do about the building up of the Baptist cause in our beloved State, I feel impressed to write this letter, hoping through your excellent paper to inspire somebody to good works. It seems to me we are not wanting in organization as Baptist, we have W. B. Crumpton as Secretary of our Board of Missions, who is one of the most consecrated men to his work that could be found anywhere.

Let us follow him, he will lead us to victory. Next we have the indomitable and inspiring Dr. Montague, President of the Howard, then the modest and amiable Dr. Patrick, President of the Judson, then Frank Willis Barnett, editor of our State paper, who stands with these other brethren. When I think of these noble leaders I ask myself what is it we can't do? Add to these the mighty host of consecrated ministers of God's gospel, I am ready to say Alabama is the Lord's. Now that we have entered upon the New Year, 1904, I want it to be the greatest in the history of Alabama Baptists. Now that it may be what we most need in our churches. We have the doctrines and the ordinances beyond a doubt. What we need, as I see it and feel it, is get up and push. I recently met a good brother and his wife who I knew in time past. Knew them to be good Sunday school workers as superintendent and teacher. They had recently moved to a certain city in our State; went out on a Sunday morning to the Sunday school at the Baptist Church, and I think more than once was never invited to join the Sunday school nor participate in any way. So the next Sunday they concluded they would go around to the Methodist Sunday school to see if that was the custom of the city. The superintendent of that school met them, insisted on their taking part, also to join, but they informed the superintendent they were Baptists. My wife suggested to them join anyhow, they replied they were not accustomed to that way of doing. Brethren, let's mix a little more work with our doctrine and take the State for Christ. Now some one will say, O well, they ought to have gone right along. Brethren, we take too much for granted. If we would move others we must move ourselves. Much success to your paper. R. A. J. Cumbee.

**Honor Roll of Howard College.**


For Six Weeks Ending Dec. 8, 1903.  
 Beeson, J. J., Berry, W. A., Burk, R. E., Burns, P. P., Crossland, C. C., Dickson, J. D., Dobbs, O. C., Doss, S. H., Duncan, D. C., Gaston, C., Gross, A. J., Grant, H. G., Haggard, E. M., Montague, H. C., Murphy, J. G., McCord, C., McKee, J. T., Oakley, K. L., O'Haro, W. T., Parker, L. F., Ranschenberg, F. P., Reeves, L. T., Sams, J. H., Shapiro, Ike, Smith, A. L., Smith, T. M., Snodgrass, J. S., Swindall, A. C., Wade, Jr., J. T. S., Weissinger, W., West, T. M., Wood, J. P., Wood, R. H., Reeves, L. T., highest average. 97.8; Doss, S. H., second, highest average, 97.7.

E. P. Hogan,  
 Chairman Faculty.  
 J. D. Dickson,  
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NOV. 29th.	31st	30	28
Lv. Montgomery.....	4:15pm	7:00am	7:45pm
Ar. Sprague Junction.....	5:40pm	7:30am	8:20pm
Troy.....		8:22am	9:20pm
Franklin.....		9:22am	10:05pm
Ozark.....		9:53am	10:50pm
Elba June.....		10:15am	11:17pm
Abbeville Junction.....		10:45am	11:50pm
Dothan.....		11:06am	12:01am
Bainbridge.....		1:00pm	1:55am
Climax.....		1:15pm	2:05am
Thomasville.....		2:10pm	3:15am
Valdosta.....		4:00pm	4:37am
Waycross.....		4:20pm	5:15am
Jacksonville.....		5:00pm	5:00am
Tampa.....		8:10am	10:35pm
Port Tampa.....		8:45am	11:05pm
Lv. Waycross.....		10:15pm	10:55am
Ar. Savannah.....		1:35am	12:55am
Ar. Charleston.....		4:45am	5:00pm
Lv. Sprague Junction.....	5:40pm	8:00am	
Ar. Luverne.....	7:15pm	11:00am	
Lv. Abbeville Junction.....		10:45am	
Ar. Abbeville.....		12:30pm	
Lv. Climax.....		3:40pm	
Ar. Chattahoochee.....		4:55pm	
Going West.....	*46	*67	-68
Lv. Elba June.....	10:00am		3:15pm
Ar. Enterprise.....	11:00am		4:30pm
Ar. Elba June.....	12:00am		6:00pm
Going East.....	*46	*65	-70
Lv. Elba.....	7:00am	12:30pm	
Ar. Enterprise.....	8:20am	1:30pm	
Ar. Elba June.....	10:00am	3:35pm	

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

SCHEDULE EFFECTIVE SEPT. 28, 1903.

	44	54	51
Lv. Selma.....	4:00pm	8:00am	.....
Ar. Montgomery.....	5:55pm	9:40am	.....
Lv. Montgomery.....	6:30pm	1:00pm	5:40am
Ar. Opelika.....	8:25pm	3:40pm	6:27am
Lv. Opelika.....	8:55pm	4:10pm	.....
Ar. Atlanta.....	11:40pm	7:30pm	11:00am
Ar. Selma.....	11:50pm	.....	10:50am
Lv. Montgomery.....	9:30pm	.....	8:50am
Ar. Montgomery.....	3:30pm	10:15am	4:30pm
Lv. Opelika.....	7:40pm	9:50am	4:20pm
Ar. Opelika.....	7:25pm	8:50am	4:10pm
Lv. Atlanta.....	4:30pm	8:00am	1:00pm

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**The Cry of the R. R. Man.**  
The following are the words of a railroad man:  
(Languishing for freedom in the land of the free.)

"While sitting here at my desk all day Sunday waiting for freight trains, for we have more on the Sabbath than on any other day. I notice crowds of people going to church; and I have often wondered if that blessed privilege would ever be granted to the poor worn-out, worked-down railroad men of Alabama, who scarcely know when God's day comes? For Sunday is no more than any other day to them. Now, is this not a shame that people of this great State will allow this condition of things to exist. Ninety per cent. of the railroad men of this State want and pray for a law similar to that of Georgia, South Carolina and North Carolina, and other States which allow no freight trains run on Sundays, except perishable freight. But what can we do toward getting this law? Simply nothing except we have the assistance of the Christian people of the State. To whom we are praying to come to our relief. There are thousands of railroad men in our State who haven't entered a place of worship in ten years, on account of Sunday work, which could easily wait until Monday.

The writer has often been asked, "Why he did not quit the railroad work?" The answer is, because he knows no other trade, and he has a wife and some little children to support. Other States have a Sunday law and these States seem to prosper and get along all right. Why not Alabama? Yes, Alabama could lay aside her coal and iron and allow their men to rest and get acquainted with their families. Now we ask all Christians from the northern boundary of Alabama to the gulf, to lend us a helping hand, by using their influence in our behalf.  
(Signed.) **The Oppressed.**

**That Pulpit Committee.**

Do you suppose that Pulpit Committee knew how hard it would be to find the article they inquired for. Look at the qualifications! "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 services, Scripturalize 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."

Spurgeon, in his prime, might have filled the bill, but it is very doubtful. What strikes the writer is the deplorable condition of the church! A Baptist Church with an unconverted membership and cold indifferent official members! Spurgeon built a church in a wicked part of London, which became a great light to the city and unto the whole world. Although there were but few members in the church, when Spurgeon was called, they were converted. What the great preacher could have done with a dead church, will never be known.

When Talmage, the great Presbyterian, was called to Brooklyn, the ac-

tive membership was very small, but was converted. Their place of worship was an odd structure, called by the profane, "the Church of the Holy Cross." That quaint house, under Talmage, was replaced by a magnificent church building. The Church increased in membership, finance, enthusiasm, until it became one of the most noted churches on this continent.

The founder of Methodism might have lived on the promised salary. When his income was only thirty pounds, he lived on twenty-eight, and gave away two. As his salary increased he lived on the same small amount and gave the increase to the poor. He gave away in his lifetime over thirty thousand pounds, for, after his simple wants were supplied, his liberality knew no bounds but an empty pocket. But although, during his ministry, he traveled four thousand five hundred miles, one year with another, chiefly on horseback; preached 40,560 sermons, and had 80,000 members in connection with him at his death, he was not classed as preacher, but on account of his great liberality, he is called philanthropist.

With all the liberality, zeal and piety, Mr. Wesley accomplished nothing until after he was converted. That he was pious from youth, is shown by his exemplary life; that he was both active and zealous, is proven by the fact that while in Savannah, Ga., he held five religious services each Sunday, in as many languages. Yet it all amounted to nothing. But after he was converted and began to proclaim the doctrine of justification by faith, and the witness of the Spirit, thousands were converted and turned away from wickedness to lead a life of righteousness.

Brethren of the Pulpit Committee, stop writing letters asking for a pastor to convert your church members, but go to praying earnestly to God, who alone is able to convert, revive and enthuse, and you will soon be astonished at what a good pastor you have already.  
W. T. Westbrook.

**From Louisville.**

Those of us who are humbly striving to fit ourselves for greater usefulness in the Master's work, have anticipated the coming of Christmas by receiving our presents beforehand. The gift came not by the hands of "Santa," but from the great heart of that princely man of God, Dr. Green.

The course of lectures delivered by him in Norton Hall, on the "Twentieth Century Sunday School," will, in my humble opinion, work an epoch in our Sunday school work. The lectures were practical and spiritual throughout. No pastor or Sunday school worker can well afford not to procure them when they are published.

I have just returned from a visit to Mississippi, where I heard a most helpful Sunday school lecture by a Sunday school expert, who will remove from Mississippi to Birmingham, about Jan. 1st. We greatly sympathize with our sister State in her great loss, but we confess that our sympathy does not free us from all selfishness, for after all we join the brotherhood of Baptist Sunday school workers in Alabama in rejoicing over the coming of S. P. Leavell, and in extending to him a most hearty welcome.  
A. W. Briscoe.

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

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**Administrators Sale.**

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

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

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

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### Churches.

The Baptists of Hot Springs, Arkansas, have bought themselves a magnificent lot and are raising money to occupy it with a good building. Pastor W. T. Amis is visiting some churches in various states and is receiving liberal encouragement.

The building committee of the First Baptist Church, Atlanta, have selected plans. The building will be Italian Romanesque in architecture and will cost between \$65,000 and \$75,000 exclusive of the site. The church proper will seat nearly 1,500.

The structure will be of granite and little fancy ornamental work will be done on the exterior. Its attractive features will be its imposing dimensions. It will have a steeple to tower 180 feet above ground, which will be plainly seen from all parts of the city.

The top of the interior of the main room will be dome-shaped with marble columns forming the support.

Without doubt, the handsomest American church outside of the United States is that which Americans in Berlin dedicated on Thanksgiving day, in the presence of Crown Prince Frederick William, Minister of Public Worship Dr. Studt, Ambassador Tower and a host of other dignitaries. The pretty Gothic gray stone structure, representing a cost with ground of more than \$100,000, is the culmination of forty years' endeavor to give the sons and daughters of Columbia temporarily or permanently exiled in the kaiser's capital a religious meeting place of purely American environment. Its graceful tower dominates the fashion-

able neighborhood of Hollendorf platz, in Berlin West, which is the quarter in which most of the Americans in Berlin live. The building covers an area of 130 by 88 feet, and the church has a maximum seating capacity of 700. A magnificent pipe organ and a large, beautiful stained glass window behind the pulpit complete the pleasant interior effect. Other windows are devoted to memorial purposes, in honor of men and women who have been identified with the philanthropic and religious life of Americans in Berlin during the past fifty years.

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### 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.

### Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to John L. Powell and R. A. Powell by A. J. Bryant and wife, Zilpha Bryant, the undersigned will proceed to sell on Monday, February 8, 1904, between the legal hours of sale in front of the Court House door of Jefferson County, Alabama, at public outcry, to the highest bidder for cash, the property described in said mortgage to-wit: A portion of Lot Number 1 in Block Number 3, McDaniel's Birmingham Addition to the City of Birmingham, Alabama, less the triangle of 17 1/2 feet of the southwest corner to be added to Center Street, and more particularly described as follows: Beginning at a point of the South line 17 1/2 feet East of Southwest corner of said triangle (cut off to Center Street) thence East 68 feet to the corner, thence North 65 feet to a portion of a lot sold to William Hall, thence West 85 feet to Center Street, thence South 47 1/2 feet, thence Southeast to the point of beginning. A portion of said lot number one in block number three purchased from Hiram A. McDaniel and Cornelius McDaniel on the 29th day of January, 1885, recorded in Volume 68, page 27 in the office of Judge of Probate of Jefferson County, being situated in Jefferson County, Alabama.

Default having been made in the indebtedness by said mortgage, this sale is made under and by authority of said mortgage. Birmingham, Ala., Dec. 29, 1903.

JOHN L. POWELL,  
R. A. POWELL,  
Mortgagees.

J. B. AIRD,  
Attorney for Mortgagees.

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# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

Established 1874.

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## Birmingham Notes.

Pastors' conference was very well attended this week.

The Jonesboro church had their pastor, Percy C. Barkley, with them at both services, and received one by letter.

Pastor Wood of North Birmingham, has been sick a few days, Bro. S. O. Y. Ray preached at both services for him Sunday.

Bro. L. P. Leavell was a visitor at the Conference, and gave a few good ideas on organizing for service in the Sunday school.

Pastor J. W. Partridge preached at both services to good congregations at Cullman, and organized a B. Y. P. U. in his church there.

The Executive Committee indorsed the idea of having a tent for their mission work this spring and summer, and authorized Brother Ray to secure one for that purpose.

Rev. E. Lee Smith read a paper on "Testing and Training of converts," which was spoken to by Brethren O'Hara, Leavell, Davidson, Dickinson, Shelburne and Blackwelder.

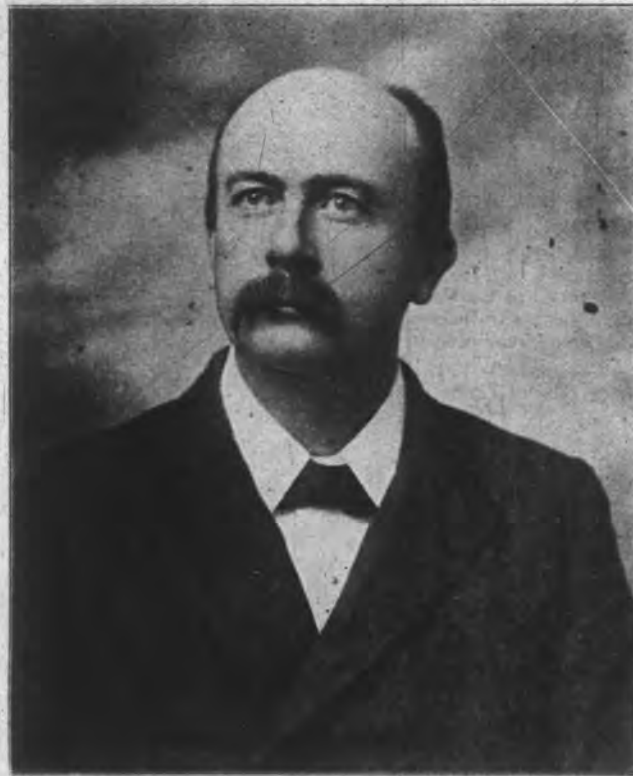
The Woodlawn church listened to two fine sermons from their pastor, Bro Blackwelder. In the morning he spoke on "The Spiritual Kingdom," and in the evening on "The third Word of Jesus on the Cross." Had one addition to the church.

At the South Side Church pastor A. C. Davidson's morning theme was "The Mighty Wreck of the Centuries," Rom. vii, 14, "I am carnal, sold under sin," and in the evening "The Happy life," Psalm i, 1-3.

The East Lake Church listened Sunday to the "Pastor's annual message to the Church" in the morning, and in the evening Dr. Shelburne's subject was "Conviction of Saul of Tarsus"—Sermon No. 2: "What it meant to the church." There were two additions.

The Fountain Heights Church had good congregations at both services, and one addition by letter. The week of prayer was observed. The mission begun by pastor Walter S. Brown in the K. of P. Hall, North Highlands, starts off well, and it is believed much good will be done in Jonesville.

At Wylam the services were unusually good. Sunday school well attended. Pastor O'Hara preached in the morning on "The apple of His eye," and at night, "The axe at the root of the tree." Many asked for prayer. A delegation of ladies attended the all-day meeting at North Birmingham last Friday.



HENRY L. MARTIN.

We learn with pleasure that Rev. H. L. Martin will serve the Baptist Church at Ozark. This seems to be a case where a prophet is honored in his own country. We congratulate the Church on having called one who has

Bro. L. P. Leavell, who was here last year at the Sunday School Institute, held in the South Side Church, and assisted Dr. Spillman so ably, will spend a few weeks in the district lecturing on the Sunday school work, at the different churches. He is the peer of any man in the field engaged in that work.

The Park Avenue Church had a fine day with Bro. L. P. Leavell at the morning service to lecture on "Sunday school work," and Dr. B. D. Gray of the Home Board, of Atlanta, to preach at the evening service. Collection and interest was good at all services. Pastor E. Lee Smith preached at 2:30 p. m. at the Mary Lee Church.

The Bessemer pastor, Dr. J. L. Thompson, preached for his people at the morning service. In the evening the congregation joined in union service at the Presbyterian church to welcome the new pastor. One was received under watch care of the church and one for baptism.

The Bazaar given by the Ladies' Aid Society netted \$350.

At Pratt City the congregations were the best in six weeks. Sunday school reached the high water mark, the largest since Pastor Hendricks came. The

given his time and money so unselfishly in building up the Baptist Zion in Ozark. Brother Martin was greatly blessed in his evangelistic work and we pray that the Holy Spirit will guide him as pastor of his home people.

churches instead of a week of prayer, had a week of discussion of the Sunday school in its different places, and as a result more work was done, and larger attendance secured. The pastor's morning theme was "The development of a good man's sin," Gal. ii, 11.

First Church Sunday had their service in their new building, the annex or Sunday school part being sufficiently advanced to be used comfortably. Dr. B. D. Gray, the former pastor, preached at the morning service, thus preaching to his old charge the first sermon in the new building. It was a happy meeting, and he preached a great sermon on "What a Church is For." The house was well filled at all services, and they were proud to be worshiping again in their own building. The work moves steadily along and will be completed in the near future.

Someone asks why do you keep dunning your subscribers? The answer is easy. It is simply because they won't pay up. It is remarkable how much of our money is hid away in the pockets of leading Baptists in Alabama. We wish our banker would honor our drafts on the good people who owe us for last year's paper. \$2 is a little thing by itself, but multiplied by thousands it makes or breaks a business.

## Short Items.

We have just received a statement of the Merchants Bank of Florence, sent by the cashier, Bro. S. S. Broadus. From its earnings the bank must have had a phenomenal year in 1903.

It is said that Kaiser Wilhelm has written a poem, painted a picture and composed an opera; he leads an army, builds a navy, runs the Reichstag, and occasionally preaches a sermon or writes a critical essay. He leads a strenuous life.

The place of meeting of the Florida Baptist State Convention was changed from Bartow to Kissimmee, on account of an epidemic of fever at the former place. The Ministers' Conference meets on the evening of Tuesday, the 12th, and the Convention on Jan. 13th.

The Associated Press has spread it far and wide that "The New Voice," the organ of the Prohibition party, is in trouble. It is financial trouble brought about because delinquents won't pay. If you owe the New Voice send in your back dues and help to keep the paper circulating.

The Annual Tabernacle Bible Conference, Rev. Len G. Broughton, founder and director, will convene in Atlanta, Feb. 23-March 6th. Special speakers: Rev. J. Campbell Morgan, D.D., East Northfield, Mass.; Rev. H. W. Pope, D.D., East Northfield, Mass.; Rev. C. I. Scofield, D.D., Dallas, Tex.; (formerly of Northfield.) Rev. S. D. Gordon, D.D., Cleveland, Ohio; Rev. A. C. Dixon, D.D., Boston, Mass.; Evangelist Lewis S. Chaffer and wife, East Northfield, Mass.; Rev. Cornelius Wolfkin, D.D., Brooklyn, N. Y.; Evangelist Robert Miller, Georgia.

Special Object: To emphasize the importance of the Surrendered Life, The Filling of the Holy Spirit, The Second Coming of Christ and Worldwide Evangelism.

The following taken from an exchange fits our case so well that we reproduce it hoping that brethren will read it and mend their ways:

"Our friends would be surprised to know how much trouble they give our subscription clerk by their carelessness in sending us new names, renewals or changes in addresses. We often get letters from some pastor or friend who is sending renewals for others and who simply orders us to credit one or change an address and never give us the old address. Again, some friends send renewals or new names, writing from one post-office and expecting the paper to go to another. How are we to avoid mistakes under such circumstances? Please be sure to give correct address, old and new every time you write your editor."



CORRESPONDENCE

Men Seen in Washington.

XI.

Among the leading workers in the Faculty of the Columbian University is Dr. James Howard Gore, a Virginian, the author of several text-books in use in many places. Dr. Gore has also been connected very prominently with foreign expositions, representing the United States in two or three European countries as chief of the American exhibit. As such he has been brought into close relation with many prominent men in Europe. As a member of many scientific associations, as a tireless worker, and for the reasons given above, Dr. Gore is one of the representative educators of Washington.

Another Baptist, who was for years a professor in the Columbian, who took very high rank first as a student, then as a professor and scholar, is Dr. Leo Davis Lodge, now president of Limestone College in South Carolina. At home in modern languages, having been often abroad, a fine Latin and Greek scholar, conversant as few men are with philosophy and political science, Dr. Lodge is the best all-round scholar of his age that I have ever met. While still a young man, he has won an enviable reputation as a speaker and in letters.

It was my privilege to number among my friends in the Columbian University Dr. Edward B. Pollard, a native of Virginia, now pastor at Georgetown, Kentucky. This distinguished gentleman is a member of the most powerful Baptist clan in Virginia, the celebrated Pollard-Bagby-Fleet-Ryland family, or perhaps better, families. His own high merit has proven him worthy of his ancestry and connections. Kindly, genial, polished, and of wide culture, he easily takes a leading position wherever he is placed. He will prove of great assistance to the brilliant and eloquent J. J. Taylor in his work for Georgetown College.

I knew quite well Dr. Needham, now president of the Columbian University. He came from Chicago to Washington, where he for years practised law and where he also labored with zeal in the First Baptist Church. He is a man of striking appearance, quick, energetic, and courageous.

Under his administration the University is, I learn, enjoying great prosperity and is destined, at no distant day, to become more useful and of larger importance than ever before in its history. May God grant this; and may He keep it true to the faith of the fathers and make it more and more an instrument for the propagation of the principles for which, amid prayers and toils and sacrifices, it was established.

In a former paper I referred to the Rev. Luther Rice, who was most prominent in the founding of the Columbian College. Many of our people know and many of them do not know, that this devoted man was a Congregationalist when he sailed from Philadelphia in 1819 for India. The great missionary, Judson, was baptized by Dr. Carey soon after he reached India; and a little later Mr. Rice also became a Baptist. Returning to this country, he labored for the cause of foreign missions; and then for that of Christian education.

His dying request was that his horse, sulky, and baggage should be regarded as the property of Columbian College. His biographer speaks of his travels, his toils, his sacrifices, and all for the glory of God, for the spread of the truth, for the uplift of his fellow men. While writing these words it comes to me that, while we have today many who are performing almost similar service, there is one man especially who, duty-led and guided of God, is not sparing himself, but is travelling by day and by night, in fair weather and in cold and storm, going now in health, now in weakness, but ever going for the sake of the gospel of the Kingdom, giving counsel and aid and sympathy, giving, in a sense, his very life for the cause; and that man is a man indeed, our own W. B. Crumpton. In another state and in like service, once in our midst here, and laboring now with a zeal which evokes the profoundest admiration, is Dr. T. M. Bailey of South Carolina. I reckon it a privilege to call these men and such as these friends and brethren.

Among men seen in Washington I recall some clergymen who (though I would not judge them) seemed to me pompous and lordly in manner, and by no means lowly in spirit.

In the most striking contrast I remember a minister of Christ, whom I knew in Washington. Born in Virginia, he went when a young man to Mississippi, and there with a consecration which marked him as a man of God, with a devotion which was high and worthy, in lowliness of spirit and yet in joy and exultation as an ambassador of Jesus he preached Christ and labored in his Master's vineyard, until failing strength admonished him that the evening tide had come. Leaving there a blessed memory, he came to Washington to dwell with his daughters, noble girls who right gladly welcomed their aged parents to home and food and the cheer of love. There I knew this man of God, whose beautiful life was and is a lesson to all who knew him. With brightness he met the joys of his friends; with sympathy he shared their sorrows and, sharing, made them smaller. This good man, the Rev. Thomas S. Wright, passed away years ago; but his memory is fragrant with the qualities that make life better and purer. He was a country pastor in his old Mississippi home. Who can estimate the glorious work of the country pastor! Time and again ill-paid and sorely pressed to meet the needs of loved ones; going in sunshine and storm, in heat and cold; yet never ceasing from labors until he finds the rest that awaits the people of God; winning souls for his hire; leading the blessed protracted meetings, in which the spirit of the Master seems often almost present to the eye, when the songs of Zion are sung that generations have hallowed, going into homes, where unaffected warmth and tender kindness give welcome, dear to the heart; no leads a life here which sacrifice and vicissitude, joy and the mingling of kindred souls make ready for the life beyond. God be blessed for the country pastors of Alabama, whose seal and courage and consecration are, under God, leading thousands, year by year, into fellowship with Christ.

A. P. Montague.

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

In an excellent article under the above title, which the Baptist reproduces from the pen of Bro. C. A. Woodson, and with which, in the main, I thoroughly agree, is one proposition which I find it hard to indorse. And since the author of that article writes it because he desires to have the "subject ventilated," I want to submit another view.

In defining a call to the ministry he says, "God, through the influence of His spirit, exerted on the mind and conscience of the individual man, commencing often early in life, impresses him with the thought or conviction that he ought to preach His Word." Now this is a terse, orthodox and Scriptural statement of a call to preach, and it could not be better stated. Following the statement Brother Woodson suggests several simple means which the Spirit may employ to deepen the impression or conviction in case they are resisted, all of which are probable and proper, and then comes the statement, or proposition, from which I dissent: "If these warnings and impressions are still unheeded, God may, and usually does, place him on a sick bed, or corner him on some other peninsula of his providence, and so heads him off that he cries out, 'Lord, I yield,' or 'Woe is me if I preach not the Gospel,' and so he enters the work."

I cannot bring myself to believe that God thus drives men to preach the Gospel which angels long to proclaim, or that there is any place in the ministry for men who have such an aversion to the work that they must needs be driven to it. In serving upon a goodly number of presbyteries for the purpose of ordaining men to the work of the ministry, that part of the examination which requires the candidate to make a statement of his call to the work has been of special interest to me and has occasioned me considerable thought. One young brother said he thought God had called him to preach because he had failed at everything else he had undertaken. Others, while not making so point blank a statement, have seemed to feel in honor bound to tell of some resistance against the Spirit's call, and how they had been finally forced to yield.

It is possible that God might cause a man to fail in every other line of work in order to force him into the ministry and there crown his labors with great success, but observation rather leads me to the opinion that the man who is a failure at everything else is a worse failure in the ministry. Indeed, someone has made a statement that is much nearer the truth when he said that any man who could achieve moderate success in the ministry might have achieved fame and fortune at any other occupation.

But the ministry is not an occupation merely; it is a calling. What constitutes its call involves many questions which I shall not attempt to discuss. Suffice it to say that it involves the heart as well as the conscience, and unless a man's heart is thoroughly in the work he will faint e'er the battle is done. The world's greatest preachers have preached because the love of the work impelled them to it. They were seized with an irresistible desire to proclaim Christ's saving Gospel to a lost world, and success, fame, fortune, in whatever degree offered, could not have turned them aside from

this to any other work. "The love of Christ constrained them," and they would have deliberately chosen the privilege of preaching in preference to wielding a scepter if the choice had been offered to them. The "woe" which threatens the one who is truly called to preach, "if he preached not the gospel," is the woe of discontent. He might drive himself like a slave to other tasks, but this work alone evokes joyous response of all his energies and refreshes him while yet he toils.

For my part I had much rather lay hands on one who says his call to preach consists in a burning desire to tell the story of the Saviour's love to lost men, than upon one who confesses that he would enter the ministry because there seems no way of escape therefrom.

A. J. Moncrief.

Union Springs, Dec. 15, 1903.

Orphans' Home.

The holidays have come and gone, and the orphanage was well remembered by its many friends. "Santa Claus" brought us enough and to spare. We have oranges, apples and nuts yet to give out. The children gave "Santa" a reception, under Miss Stitt's direction, that was appropriate, instructive and entertaining. We are rich folks here for several days after "Santa" comes. Any family that has as many friends as ours is indeed rich.

This is the first day of the new year, and we desire a close heart to heart talk with those who are our friends. We are your adopted family; we are dependent upon you; we can do nothing without you. And we desire to do nothing without your approval. Your representatives have placed us in charge of the inside affairs of the home, and call us superintendents. That means here, farmer, teacher, Matron. Work to do! plenty. Responsibility! indeed enough. Responsibilities that I am not expecting to meet in my own strength. If God's hand is not in it all it is a failure. I desire the prayers and the counsel of all our friends. I need them, I expect them, and with them and God's hand to lead day by day I am expecting success.

The Home is now on a cash basis, and we must keep it there. Anything else is bad business and bad education for a family like ours. We are sure all friends will help us, but we want this plain statement of facts as a beginning for 1904. We are going to make all our living that we can on the farm; the balance you must give us regularly or we will do without it. No more grocery bills shall be allowed to accumulate. When the hard times come, if we have but enough to buy peas and salt and bread, we will eat peas and salt and bread. A monthly report of expenses will be made to the trustees. And all who take time to investigate can know that the Baptist Orphanage of Alabama has always been and is now being run with less help and less means than any similar institution on the face of the earth. We are glad that it can be so. We hope it may remain so, but we would not have our friends to be forgetful of the fact that those who give their lives to uplifting other lives, who live day and night with an adopted family, seven days in a week, are entitled to the prayers, to the sympathy and to the means of all their friends. We have met with discouragements and losses here that can never be replaced, but we have much to encourage us and bid us move for-



ward; and we enter upon the year 1904 willing to do something, determined to be something, and expecting something. We know of no better receipt for making men and women than to give boys and girls plenty of study and plenty of work to do, and when this is done give them more study and more work and require them to do it. If we can inspire a fair per cent. of the boys and girls coming this way to principles of truthfulness, industry, economy and right living; turn their footsteps toward God, thereby changing the history of a human life, this will be success. Many friends deserve public mention for special interest manifested in us. Dr. Boyd of Montgomery, made us a Christmas present of three days' hard and valuable dental work with many helpful suggestions about the care of gums and teeth. Brother Glass, Alabama Baptist representative, spent a night with us and his talk to the children at breakfast, and suggestion to the entire family were specially helpful and appreciated by all. If more of our friends would spend a night with us, they would know us better and encourage us more.

J. D. Pittman.

**Sunday Trains.**

I am impressed that it is my duty to commend the good people of the town of Talladega and along the line of the B. and A. Railroad, for their real piety in honoring God by their lives to that extent that the trains on that road find their trips have been operated at a loss, the Sunday travel being extremely light they have announced through the News-Reporter there will be no more trains on Sunday. I do not think it best to wait until a man or a people to die and then put flowers on their graves is best. I believe it to be the duty of every Christian in particular to give some sign of reverence to their fellow Christian for their piety and sanctification. David said let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy, Ps. 107, 2. I believe there is much good to be accomplished by consistent living. While the trains are sweeping through our country it is bearing away the people on a trip of business or pleasure that the preacher was anxious for them to attend the sanctuary. Their hearts have gone forth in prayer to God for them to come to the house of worship. He wants to tell them about Jesus and his love for sinful mankind. He bears the message of salvation, but when he is burdened for their souls he finds their seat vacant and he begins to inquire after them, and alas he finds them absent on a trip. Satan has formed a plan to capture and plunge them into everlasting woe and misery. And often he begins to cry out from the depths of his heart with Jeremiah: "Oh! that my head were waters and mine eyes a fountain of tears that I might day and night for the slain of the daughter of my people." I cannot refrain from saying thank God for such people of this character who will honor God who gave them a being and are preserving their lives and now because of the great love for him who has loved them who cannot but love his commandments to that extent. And cannot afford to yield to the custom of the day. I must keep his commandments as a matter of love and duty. I thank God to give more grace the world that will not only stop trains, but

other business on God's day and work wonders this new year by inducing people to come to his house of worship and that it may be filled as in former years. While now few are saying with David, I was glad when they said unto me, let us go into the house of the Lord, our feet shall stand within thy gates, O! Jerusalem. Ps. 122, 1, 2, etc.

W. M. Hall.

Lincoln, Ala.  
News-Reporter and Mountain Home please copy.

There will be no more Sunday trains on the B. & A. Railroad.

For sometime these trains have been operated at a loss, the Sunday travel being extremely light. So upon this date, the Sunday trains will be discontinued on that line.—News-Reporter.

**"Close Communion."**

Methodist, and other Pedobaptist, are unabating in their clamor, for communion with Baptist. I can't understand, as a matter of consistency, and logic, how, or why, they are so desirous for such a connection, or association with us, and at the same time, would not admit us, into their fold as members of their churches, and communicants with them, as such, without a repudiation, or renunciation, by us, of the principles, on which our faith is founded. You see, they propose sustaining a relation to us, as Baptist outside of their fold, they would not sustain to us as Baptist, inside of their fold. If our principles are not valuable enough, to them, to be admitted with us, into church membership, and church fellowship with them, to be maintained and perpetuated, by us, in preaching, teaching, living, and practicing them, I want to know how they can be valuable enough to them, to propose communion with in our own church capacities. It seems to me, I would not want to commune with any body, in my church capacity, nor theirs, I would not admit into church membership, and church fellowship, with me, with what I would commune with, in their own church capacity. If some Methodist, or other Pedobaptist will explain away this paradox, so as to give us a clear sky, I will make a motion, see that it is seconded and the "open communion" view adopted by us as Baptist. This is some more "nineteenth century" "light," Brother Barnett.

W. R. Whatley.

**My Impressions While in the Pew.**

It was my good fortune while President of Georgetown College to sit for a number of years in the pew. It gave me a rare opportunity for study. Many things came to me. I saw the pulpit in a new light. I heard great preaching, and saw many men. During that time and since then I have often determined to say some things to my brethren that came to me, not in the spirit of criticism, but of helpfulness. I will say it now.

1. Count it an exalted honor to be permitted to preach. Not an honor to be proud of, but an honor to be deeply grateful for. Some I saw and heard woefully failed here. Henry McDonald seemed to me always to illustrate the true spirit. He was tender, faithful, sober and serious. It was not his words, but his Lord's that he spoke and he handled his message as if it were a mighty trust. Do likewise. Talk

to men and women as you believe the Lord would. Act in the pulpit and out of it in keeping with your message. If you are in the pew count it a great privilege to have such a man in the pulpit both for yourself and your children.

2. Give variety to the worship. There is power in surprises. Surprise the people now and then. Change the order of worship. Break up the old form. Sing new songs here and there. Close in a different way once in awhile. Dr. Munhall pleasantly startled us by saying: "You are dismissed now when you turn and shake hands with somebody by you." Brother Ray dismissed us while we were still seated before we could get up to put on our wraps and overcoats. Anything to break up the monotony. Put the sermon first. Quit in the middle. Only retain the worship. I am not a success here and yet I felt the need of it so often.

3. Now and then preach on the greatest themes. Make men stand before "The Holiness of God." The awful vision of sin. God's mercy as seen in the punishment of the lost. The far-reaching influence of the death of Christ. The cross in the light of the Stellar universe. God's wrath against sin, etc. History, drapery of facts, are all good in their place, but of themselves they are poor food. In the presence of these momentous themes, when you are fully prepared to discuss them—and be sure not to try till you are—the hardened consciences of men will be stirred. Even the hearing of the deeply pious will be greatly quickened. Try it and see.

4. Use abundant illustrations. Men and women will remember the truth in that way. Children will, too. Only let the illustrations illustrate. Get these from every field. Let them be first, not those of somebody else, but your own. I heard a man who sprinkled his great theme with apt illustrations and the sermon was like a sweet oasis in an arid desert. Our Lord did that way. In order to do that make notes of the flowers, trees, men, rocks, animals, things, current events, etc.

5. Don't forget the children. If you leave out anybody let it be the men and women who have heard times without number. See after the children. Put in a word for them. Talk with them. Study where they are. Make the worship suitable to them. Live with them. Happy the Lord's servant whose pulpit is the centre for the lambs of the flock and whose daily life has such a sweet winsomeness about it that they will follow it with joyous plight. By all means get the children.

6. Show men the cross. The hungry heart cries for that as a lost child for its mother. Prof. Stratton heard a man lecture in the pulpit on hunger and then saw another feed the multitude. The last is what men need. A sinning soul wants to see the forgiving Savior. A saved sinner the fountain filled with blood. When I want to be soothed into a good notion of myself I go to hear Dr. —, but when I want to have my conscience harrowed and see my ruin I go to hear Dr. —. Be like the last. God's offer in Christ will not allow men's consciences to sleep. Do your best every time and make no apologies for it. God bless the preachers of Alabama abundantly for 1904.

A. C. Davidson.

Subscribe for the Alabama Baptist.

**Think About This.**

How many churches in the State have in their membership a young man preparing for the ministry? I believe God will give one to each church which will promise to sympathize with and educate him.

Forty-two young ministers have already matriculated at Howard College this year. Will have fifty before the scholastic year closes if the churches will give us the money to help defray their expenses. Will not every church in the State make an offering to ministerial education? When we add about fifteen at the Seminary to the number at Howard and remember that very few of them have money enough to make their way we begin to see how much the Board for Ministerial Education in Alabama needs funds. God is favoring us with men; let us be grateful and give them our co-operation. If the brethren over the State could stand at the college gate and see some feeble fellow with bowed head and heavy heart leaving school because he has no money, they would supply us with more money than we need. But they do not see and so they do not think or give.

Some of the boys are working their fingers to the very bones to continue at college. Why not take a special collection at once and send to Dr. J. C. Jones, East Lake, Ala.

J. M. Shelburne.

**From Hixon.**

In your issue of December 9th, your typesetter made me say, "I resigned the care of my four churches, etc." It was my intention to say, "I resigned one of my four churches."

Having ordered the two heaters for Peterman church, those faithful women have now made their pastor glad again by presenting him the means, as a Christmas gift, to purchase a nice overcoat. I am now clad out and out by the voluntary free offerings of consecrated hearts. May the good Lord abundantly bless the faithful donors. Christmas Eve night was spent in our home in kind remembrance of the pastor of Hamilton Hill church. Though many could not meet with us on account of the inclemency of the weather, our "box party" was quite a success.

I am pushing my work out into new mission fields, that are white unto harvest.

Long live the dear Baptist. A happy New Year to the editor and all his co-workers! Hearty thanks for your Christmas gift.

J. B. Kilpatrick.

**Temperance Lecture.**

Please state that Bro. J. A. Maples, the young temperance lecturer, from Greenville, Texas, who spoke with such power at our Troy Convention, is with us in a temperance campaign at Andalusia. Brother Maples used illustrations and cartoons of his own design, which were so interesting and instructive, that he seems to win every one who hears him. Dr. R. J. Willingham said of him at Troy, "I wish to say that Brother Maples is the most effective temperance lecturer I have ever heard, and I have heard a great many." Brother Maples will be in South Alabama for the next twenty days. If any brother desires the services of one of the very best temperance lecturers for a day or two, write to J. A. Maples, Andalusia, Ala., care David F. Lawrence.

David F. Lawrence.



## OUR SERMON.

Rev. J. B. Hawthorne, D.D.  
Richmond, Va.

The Vicissitudes of Human Life—  
Their Significance and the  
Uses We Should  
Make of Them.

"Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power." 1 Cor. xv, 24.

More than any other festival, Christmas revives our recollections of the vicissitudes through which we have passed. This is true especially of those of us who are nearing the end of our mortal career. We go back to our childhood and, beginning with the experiences of that springtime of life, we come down through every subsequent period, pausing again and again to contemplate the events which have marked our transition from one condition to another.

Nothing is more changeable than human life. To everything that we do, to everything that we have and to everything that gives us joy or sorrow on the earth, there is an end. Every business in which we engage, every edifice that we erect, every scheme for the improvement of social conditions that we project, every alliance that we form, every friendship that we make and every pleasure that we have, has its end; and the end of any task, or friendship, or pleasure, marks the beginning of new conditions, new circumstances, new obligations and new experiences.

If we go out far beyond the little reach of our personal affairs we find the same transitions from the old to the new throughout the universe. In the chapter from which our text is taken Paul tells us about the work of Christ, who left heaven and came hither to redeem this world from sin. He directs our attention to the events which will mark the conclusion of his redemptive work. "For as in Adam all died, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power; for He must reign until He hath put all enemies under His feet." The great redemptive work of Jesus Christ now in progress will some day be rounded out and finished, and then some new dispensation; some new expression of the life of God and some new field of activity and enjoyment for us, will come to take its place.

These changes in us, in the great world about us and in God's administration of its affairs—this perpetual stoppage and restarting—this constant finishing and rebeginning, beget within men both desire and dread. No man who has any just conception of the constitution of his own being, of its possibilities, and of the world's capacity for improvement, wants everything to continue forever just as it is. Your present condition may be exceptionally good and enjoyable, but you would not have it last forever. By and by it would become monotonous and you would be impatient for transition into some new condition. You instinctively long for some better heritage than

this world affords. You instinctively sigh for some higher and grander sphere of activity and enjoyment; you instinctively feel that you are here temporarily and in training for destinies more worthy of the capacities which God has endowed you. Your present occupation, though agreeable to you, does not satisfy you. Present friendships, though sweet, are insufficient. All the beauties of nature and art are an inadequate provision for your longing for the beautiful. No music of mortal minstrelsy satisfies your soul's thirst for the inspiration of melody. The old hymn, "I would not live away," expresses one of the deepest and most natural feelings of the human spirit. There is nothing in God's great book of truth that gives more joy to the aspiring soul than the words, "Then cometh the end."

Another explanation of our desire for change is our sense of imperfection and failure in what we have already done and our wish for opportunities for doing better. Raphael died dissatisfied with every picture he had painted and longing to put upon canvass some greater miracle of artistic beauty than he had ever wrought. Mozart's seraphic spirit left the body dreaming of incomparatively grander anthems than he had ever composed. You have never planned as skillfully as you desire to plan; you have never worked as wisely and unselfishly as you desire to work; you have never pleaded for God and humanity as eloquently and effectively as you desire to plead; you have never lived as nobly as you desire to live. All that you have done and all that you have been is imperfect and unsatisfying. Habits have fastened upon you and unholy passions linger within you which you would not carry forever. You instinctively desire to be more and better than you have ever been and to do incomparatively more and better than you have ever done.

Conscious—painfully conscious—of the imperfection of your work and character, you rejoice that it is written—"Then cometh the end."

We covet these changes in life because we are hopeful that every new condition will be better for us than the one which preceded it. Many years ago I ascended the Hudson from New York to Albany on a magnificent steamer. I sat out on the upper deck and beheld the varied scenery on either side of that noble river. At every point I was enchanted by its almost unrivaled beauty. But wherever that steamer stopped for freight or passengers I became impatient. Though everything in the situation was bewitchingly lovely, I wanted to be going, because I believed that further up the stream there were scenes that would intensify my rapture. It is thus God wants us to feel in regard to the vicissitudes of our lives. While He wants us to recognize, appreciate and enjoy all that is good and beautiful today He would not have us satisfied with the things of today, but full of expectation and longing for the things of tomorrow. He would have us regard all that is joy-producing and ennobling in present conditions as suggestive and prophetic of deeper and more satisfying joys in the coming days.

I have said that this constant tran-

sition from old conditions to new conditions begets in the minds of men both desire and dread. That we do anticipate with fear the changes through which we are destined to pass will not be disputed. If we could eliminate from us this feeling, every day of life would be bright and sweet. Every cloud would dissolve and disappear. Every bird in the forest would seem to sing to us with a sweeter note, and every leaf and bud and blossom would breathe upon us a more delicious fragrance.

How shall we account for this dread of coming changes? With some men it is the sheer force of habit; it is the inertia of life; it is born of laziness. They do not wish to be disturbed; they do not want to be lifted out of their torpor; they do not want to have imposed upon them the task of providing for new conditions and new responsibilities and duties; they would rather endure what is undesirable, imperfect and disagreeable in present circumstances than run the risk of being put into more unfavorable circumstances.

But with some men this dread is more than the mere force of habit and an unwillingness to incur new responsibilities and obligations. I think that very often a man shrinks from the approaching end of the condition in which he is living because he feels that there are means of improvement and happiness in present circumstances which he has not utilized and exhausted. Every boy wants to be a man, but when he gets to the verge of manhood and looks back at the many good things of his youth which he failed to reap, he will want to postpone his entrance into the manhood state. How many a young man on the eve of his graduation from college has sat down in some quiet place and grieved over the fact that he was about to part from many things that had filled his life with sunshine and gladness. How painful the thought that he must give up his companions in study, his companions in athletic sports, his helpful colleagues and noble competitors in literary and oratorical contests. Many a great scholar shrinks from approaching death because it will separate him from the great books and the great minds with which he has communed, and the great fields of research in which he has uncovered secrets and made contributions to the world's knowledge. You do not want to die so long as the most of this great rich world about you remains unexplored, and so long as new fountains of wisdom and happiness are springing up on every hand. This sense of the unexhausted richness of the life we lead is no small element of our dread of death.

But in addition to all this, there is the uncertainty which envelopes every untried experience. The great mystery of the future hovers over us and we instinctively shrink from it. We cannot really know what any experience is until we have passed through it. The passage from light into greater light must be always through a zone of darkness. I remember how we of the South felt when the Southern Confederacy began to totter and fall. There were prophets—far-seeing men—who told us that for the calamities that were coming upon us there would be compensation in a new and far better condition of things in the not very distant future. But we were very slow to believe, and our fears grew into a nightmare. How could we give up the

independence, comforts and quietude of the old plantation life? How could we surrender our abundant agricultural prosperity and, without experience, enter successfully into commercial and manufacturing enterprises? How could we change our relations to the negro? How could we cease to regard him as our property and treat him as our competitor in political and industrial life? Those were dark days to the most of us. Dread of the untried future drove many into a state of rayless despair and carried them into untimely graves.

How troubled we were about the Spanish-American War and the Government's new policy of territorial expansion. How we dreaded the new conditions into which these changes were destined to bring us. The men who stood on the mount of vision told us that they foresaw the fruitage of these new movements, and that it would be such an era of material prosperity, educational progress, religious activity and national strength, influence and glory as this country had never known. We did not believe them, and fear and dark forebodings tortured our minds.

It is their uncertainty as to what their condition will be in the next life that makes men dread to part with the present life. They feel that "it is better to bear the ills they have than to flee to others they know not of." If there were no mystery; if the intervening veil were lifted, and they could see for themselves a future of undisturbed and eternal blessedness, they would sink to their graves as peacefully as we "wrap the drapery of our couch about us and lie down to pleasant slumbers."

But, my friends, we can and we should rid ourselves of all dread of the changes that await us. Thousands have done it and the achievement is possible to every one of us. Let us cultivate the belief that the mutability of our lives is something for which we are in no degree responsible. The great, wise and good Being who made us has willed it to be so. He chooses all our changes for us. He brings us to the end of one condition and to the beginning of another. He puts into our lives just such changes as are needed for our development on the divine side of our being and for the accomplishment of His eternal purposes of love. These transitions may be sometimes very afflictive, but affliction is a part of the divine discipline. "Whom the Lord loveth He chasteneth. For the present it seemeth not to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."

Around this instability of our lives is wrapped the great permanence of the life of God. "In Him we live and move and have our being," and His providence will put into our lives just such circumstances and experiences as will shape them according to His will, strengthen them for service here and fit them for the highest felicity hereafter. Having this faith in God's keeping, guiding and training care, we can thank Him for all that we have, and for every change of circumstances, whether its immediate effect be joy or sadness. The business in which we engage to earn our bread, the associations and partnerships which we make for special purposes with our fellowmen, the journeys we undertake, the schools in which we spend our years of



study and the houses we build to live in, are blessings which He has chosen for us. They last only for a season, and "then cometh the end." The Lord gave them and the Lord taketh them away, and we thank Him both for the giving and the taking away. We thank Him for our mortal lives and at the same time thank Him that they do not last forever.

In parting with all temporal possessions we have unspeakable comfort in the thought that there is something which does not pass away—something that will endure through the eternal ages to come. The soul and its character. God and His love and glory shall never perish. Having these as our eternal heritage, we can be rich and happy and transmute everything in our earthly allotment into an element of strength and gladness.

My friend; how is it with you? Have you anything which is not perishable? Have you anything to which there comes no end? If you have not, I have no words to express the sadness of your condition. But if there is in you a faith which sees Him who is invisible to sense; if there is in you a true love for God; if there is in you a character based upon eternal truth and luminous with those virtues which made the Man of Galilee the one altogether lovely; if the crucified and risen Christ is in you the hope of eternal glory, then you have possessions "incorruptible, undefiled and that fadeth not away." To these there will come no end. These are the great ends of life, and they are unchangeable and everlasting. These imperishable possessions will give your soul a noble independence. If in your journey homeward to the skies poverty should step into your pathway, you will say, "Welcome, poverty. We will walk together for a while; and when you have done for me all that you can we will part forever." Riches may spring up in the journey, and you will say, "Welcome, riches. There will soon be an end to you, but while you last you shall be not my master but my servant." Whatever men say about you, whether it be true or false, kind or cruel, you will convert into means of growth in those great virtues which make you akin to God and worthy of companionship with "the spirits of just men made perfect" and all the angelic and arch-angelic beings that surround the great white throne.

"When he shall have delivered up the kingdom to God, the Father; when he shall have put down all rule and all authority and power; when he has destroyed the last enemy, which is death," then, "then cometh the end." The end of what? The end of man's probation; the end of his opportunity to repent and enter the kingdom of God. The end of Christ's redemptive work; the end of evil on the earth; the end of all conflict, uncertainty, mystery and tribulation for the people of God. John describes the end of which Paul speaks in our text, when he says, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." "And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Beloved; that is the end to which

Christ is bringing us through all lights and shadows, joys and sorrows of our mortal lives.

"Through many dangers, toils and snares

We have already come:

'Tis grace has brought us safe thus far,

And grace will bring us home."

Glory to God in the highest! "Then cometh the end"—the end "where the weary are forever at rest"—the place where the redeemed of the Lord shall join the angelic host and sing to the praise of God, 'till universal space is filled with universal harmony, and as long as heaven and immortality endure.

#### What Catarrh Is.

Catarrh, as defined by Webster, is an inflammatory affection of any mucous membrane, any condition in which there are congestion, swelling, morbid action or any alteration in the quantity and quality of mucous secreted. It can be present in any part of body where there is a mucous membrane, the head, nose, throat, stomach, intestines, bowels, bladder or kidneys, and as a clot of dust impairs the workings of the finest watch, so a catarrhal condition of any organ enfeebles its power, prevents the proper functional activity and results in a complication of ills of many names and symptoms, treated in many different ways, but no cure is possible unless the Catarrhal condition, the primary cause, is checked and removed.

To successfully treat catarrh of any part it is necessary to use medicaments which possess the power of allaying inflammation, arresting morbid action and of purifying diseased mucous.

Vitac-Oze, the natural mineral remedy, which has been frequently offered in the columns of this publication on thirty days' trial, is recommended to cure Catarrh of any part of the body, used for the different conditions in the several ways prescribed. It is a natural astringent, possessing qualities as such which it seems impossible to duplicate in any manufactured or artificial product and immediately allays all inflammation, stops all morbid or irregular action on the membrane, eradicates all catarrhal conditions and places each organ in a natural, healthy condition, so as to faithfully perform its individual function and restores the entire system to a state of total and perfect health.

Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.

#### PERSONAL.

Rev. W. W. Harris has moved from Attalla to Nevada, Tex.

Rev. L. C. DeWitt moves from Marion Junction to Thomasville. He will be the colporteur of Bethel Association and pledges himself to try and put the Alabama Baptist into as many homes as possible.

Rev. S. Smitherman of Brierfield, called at our office on Monday and made us happy by turning in the cash for six new subscribers. Brother Smitherman had to leave the active ministry on account of a throat affection, but his heart is in the Master's cause and he does all in his power to help in the organized work.

## SURE CURE FOR Epileptic Fits.

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire.

Rev. E. R. Irmischer,  
643 Olive St., St. Paul, Minn.

#### A High Compliment to the Baptists.

The new Annual of the Indiana Baptists contains a picture of the late Simon Yandes, of Indianapolis. The picture suggests an interesting story—one that has not been fully told in print.

Mr. Yandes, recently died at the ripe age of eighty-five years, was an honored member of the Second Presbyterian Church, a lawyer of the old school. Three years ago he came to Dr. Thomas J. Villers and offered to give the Baptists \$5,000 for State mission work, on condition that they raise an equal amount. Dr. Villers at once called a meeting of the Executive Committee, and it was unanimously agreed to accept the offer. Rev. Albert Ogle, superintendent of missions, immediately began soliciting contributions. Before he had secured the required \$5,000, Mr. Yandes made another offer of the same amount on the same condition. The Baptists largely through the efforts of Mr. Ogle, gave their \$10,000. Mr. Yandes paid his; then offered a third \$5,000. The Baptists met the condition, thus adding \$30,000 to the Convention's permanent fund.

Meantime, Dr. Villers, thinking that one good turn deserved another, sought something for foreign missions. Mr. Yandes responded with \$2,000, which was followed with other gifts to the Missionary Union till they aggregated \$10,000. Recalling that we also have a Home Mission Society, Dr. Villers solicited a contribution for that. He secured a draft for \$2,000, and later another for \$5,000. Being asked by Dr. Villers one day how he came to give \$32,000 to Baptists, Mr. Yandes replied, "After careful thought I have concluded that a dollar given to Baptists would go farther than any other place where I could put it." He considered a gift to Baptist work a good busi-

## We Will Pay Your Railroad Fare To

Birmingham: You will never want to leave, that is, after we have given you a thorough business training; your services as bookkeeper and stenographer will be sought. Birmingham is the mecca of the South for one with a business education. We guarantee you a position upon graduation. We will send you our catalogue if you mention this paper.

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

## STAMMERING CURED.

We are pleased to inform our readers that Dr. G. W. Randolph, that noted specialist of the voice, who cured so many stutters in Birmingham and Montgomery three years ago, is now at Belmont Hotel, 19th Street, Birmingham for a few weeks only. He will then go to Atlanta for 30 to 40 days to cure many stammerers. Dr. Randolph is well known all over the South, and leading men as well as leading papers are loud in his praise. Stammerer do not let this opportunity pass you, and leave you stammering out your best days on earth unfit for the responsible duties of life. Dr. Randolph has cured many by mail, who were not able to visit him in person. Please hand this to a stammerer.—Golden Rule.

#### Special Notice Stammerer.

Dr. Randolph will send home treatment to those who are poor, on receipt of \$5.00, and a promise to pay \$5.00 more by 1st of October. No one should fail to be cured on these terms. He says that any stammerer can read instructions and go to talking at once but they must use it for a week or two. Personal treatment is \$25.00 under a guarantee.

#### Look Here, Are You Sick?

If so, I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affections, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months I will refund the money. Any kind of references given on demand as to my medical, social, religious, moral and financial standing. I suffered 20 years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases send me one dollar money order and get thirty tablets. I mean what I say, one dollar a month.

Respectfully,  
Rev. W. M. Cole, M. D.,  
Blountsville, Ala.

## Gluny Lace HOW TO MAKE IT

also other fine laces.  
A golden opportunity to make money at home during leisure hours. Our new book, Practical Lace Making, gives full particulars; handsomely illustrated; free upon request. Address TORCHON LACE CO., Dept. 5, St. Louis, Mo.

ness investment for God. It should be added that Mr. Yandes gave generously to his own denomination.—Examiner.

#### How Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two-minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Subscribe for the Alabama Baptist.



## Field Notes

## FROM BROTHER SANDLIN.

Christmas came, bringing many tokens of love to myself and family.

First came a box, weighing 140 pounds from my old church at Boaz, Ala. Then a money order for \$13.10 from the Sunbeam Band of the church at Walnut Grove, Ala. Then a nice basket of good things from the Clifton Church, this city, and lastly, a nice suit of clothes for myself and a basket of nice things for the wife and babies from the church at Greensburg, Ky., of which I am pastor. Surely "our fires are fallen in pleasant places."

May the blessings of heaven be showered upon those whose loving hearts prompted them to give.

Since writing last, I have assisted in a meeting of two weeks with the church at Mitchell, Ind., with splendid results. About twenty-five precious souls were saved and united with the church. Bro. E. R. Clevenger, who is the pastor, is a fine Christian character. It is a precious privilege to work with such a pastor and people.

I am now pastor of the church at Greensburg, Ky., and expect to move on the field into a brand new pastor's home, at the close of this present session of the Seminary. But while it seems to be the will of the Lord for us to stop in Kentucky, for a while at least, our hearts turn back to our native State, and we long for the time to come when we can abide within her borders once again.

J. W. Sandlin.

## A NEW YEAR'S LETTER FROM THE ORPHANAGE.

As the old year draws to a close, and the new one comes, several things out of the ordinary have taken place with us that I think might interest the friends of the Home.

Jersey cows, the gift of Rev. J. W. Dunaway, were to bring home from Thomasville. Two of the boys, Walter Poyle and Nathan Heckman, came across the country at the call of the writer to assist in driving them home. Dunaway is a servant of the Lord, as well as a friend of the Home, who means something and uses his life and his goods for the cause he loves. He had me visit his churches and told me the yearling he had for the Home was ready, but he said, "The devil is after me about it, and if he don't let me alone, I'm going to give you two." Before I got ready to start he said he would send three and when we started he put in a fourth one. He will allow us to pay him for one of them. The Lord bless him, his family, and his work.

Dr. C. L. Boyd of Montgomery, brought us under great obligations by coming down with his dental outfit and doing three days work for the children. He left his dental chair and engine base, so that if other friends of the same profession want to come and do as he did, there is a part of the outfit already here. See!

Christmas at the Orphanage. Oh, what a time this was! The friends remembered the children bountifully. Acknowledgment will be made to all individually where gifts can be identified. The exercises given by the children were better than they have ever

been before. Thanks to Miss Stitt for that.

The pledges made at Troy. Well, the friends may send them after awhile. Less than 50 per cent. of them have been paid, but still we have had a good harvest.

All our debts are paid except the balance on the secretary's salary, and that has been reduced by about half. The receipts of January will probably settle the balance remaining unpaid. All the children are well and the workers are in good spirit. We look to the future filled with joys.

John W. Stewart.

## FROM CUBA.

We enter the new year on my field with grateful hearts for the past blessings and opportunities, and hopeful hearts for the future. During November and December my church has contributed \$30 for Howard College.

Cuba is two miles from the Mississippi line, and I peep over into that good state frequently. Although we are so near the line, and our population mixed with Mississippians, we are loyal to all the enterprises fostered by our Alabama Convention. We would gladly welcome any of our representative men at any time. I minister here to some of the "salt of earth." Some of the most cultured, aggressive, liberal and loyal of God's servants live and labor here.

During Christmas our time and attention were occupied with the study of "China." In our Sunday schools, prayer meeting and preaching service we discussed China, her missions and her needs, until the very atmosphere seemed laden with the subject, resulting in liberal contributions from all departments of the church work.

Cuba is taking its place among the best towns of this section. Truck farming is the leading industry, and our people realize large profits on their vegetables. Many people are coming here to engage in this industry, and new houses are going up on every hand. Among the new comers the majority are Baptists, and to our mind the prospects were never brighter for Cuba Baptists than now. Come to see us in the spring and see our people and our church.

I N. Langston.

## FROM GOODWATER.

We are enjoying the "Alabama Baptist" better since you have gone back to the old name. A happy and prosperous New Year to you Brother. May your subscription never grow less. I will promise you, just here and now, that I will "talk up" your paper constantly as I go from house to house on my pastoral visits among my people. My field of work is just a change from last year's. I resigned at Calera and Childersburg churches, and have accepted Centerville Church instead. I am also giving one Sunday to Columbia church and one to Goodwater. My work is moving along smoothly. We hope to make progress in every line of work during the year. I am delighted with my new work at Centerville. The Baptists have a bright future there. If they will only use their forces for God's cause, I see no reason why they should not accomplish much good during the present year. Brother

Sheldon and Lee my—immediate predecessors, as pastors there, have many strong friends among the people. There are some changes going on in pastorates in our section of the country. It is rumored that Bro. C. J. Bentley has been called to Sylacauga and Fayetteville Churches. We hope that Brother Bentley will accept the work. I regard the field very important, and Brother Bentley is equal in the task. He is one of our strongest men in this part of the country, and a fine pastor. I hope that Bro. A. J. Preston will remain in Alabama. We need all of this sort that we have.

W. J. D. Upshaw.

## FROM CORONA.

The readers of the Alabama Baptist will no doubt be glad to hear that the Baptist church, which was organized in Corona about three years ago is now in a most prosperous condition. Beginning with three members, and their place of worship in a school house, they have grown to be one of the strongest churches in Walker county, and have one of the handsomest churches, which cost about \$1300 now paid for.

The Methodist also have a handsome church, and have a large number of active members.

Perfect harmony exists between the two churches, and both work together for the same cause, that of saving souls. There is a joint weekly prayer meeting every Wednesday night at one of the churches.

The Baptist Sunday school, superintended by Mr. J. A. Neuggins has grown from an enrollment of ten to over one hundred.

Rev. Mr. McCollum who is our pastor here is very much beloved here by all the people. A happy and successful New Year to the Alabama Baptist!

B. S.

## Evangelist Frank M. Wells.

In the penitentiary at Columbus, O.

For the past week I have been preaching in the penitentiary to the convicts.

There are in all 1536. The number of males 1500, number of females 38, number United States prisoners 149, number in the hospitals 119, number in the asylum 34, number on parole 67. The latest serial number 35,187, showing how many have been in this prison. This is one of the largest prisons in the United States. There are men here from nearly every state in the Union, and for every crime imaginable. Some of them are fine business men, and several of them are owners of much property. Quite a number are professional men. There are about 200 trying to live Christian lives, and in the prayer meeting last Sunday morning at 9 o'clock, fully forty testified by speaking from a full heart. Many of them have had religious training. The denominations represented most largely are the Methodist, Roman Catholic, Baptist and Presbyterian. Altogether every denomination has some representative, one or two having been ministers.

There are 38 women in the prison. Two of them are noted cases. One is the wife of a well-to-do banker, and I believe they have an easier time than any others. Many are in for as long a sentence as 20 years.

There are nine in the annex, or death cell. The oldest is 59, an old soldier in 1861-5, who declares he is

innocent. Two have killed their wives. One is known as the "strangler," and he told me he had killed five women by choking them to death, two of whom were his wives. He is to be electrocuted the 11th of January. He has never denied his guilt, but talks about it freely with no more regret seemingly, than if he had killed five chickens. The other day some ladies called to bring him flowers. The warden told them to go put the flowers on the graves of some of the women he had killed, a timely suggestion. Some women are not well balanced.

One of the nine to be executed is a negro. They all can read and write, and have access to books and papers, and spend much of their time reading. I have been conducting services in the death cell with Chaplain Starr every day for more than a week. Every man takes part in the singing, and often the songs are selected by some one of the men. Two or three have expressed their choice, and we have used their favorites. They talk freely, and one of them asked me last Sunday to teach him to pray. The table on which they eat we use as an altar, and at the close of every service we all gather around the table on our knees—and I lead in prayer, Brother Starr, the faithful chaplain, follows and then we have all the men repeat the Publican's prayer, with other simple words added, which I mean to be suitable and appropriate to their case, and they repeat the words after me. This has been the order of our services for the past week, and I have some hopes of reaching the men before the day of execution. Two of them say they are saved, and they show evidences of it. We are trying to get them all saved.

This is the best regulated prison I ever saw. The food is good and wholesome. The men are well clothed, and have many privileges, I had no idea were given to men behind the bars. Every thing to reform men, that can be done, is done. Chaplain Starr is one of the best men I ever saw, best fitted for the position he holds I ever saw. He is ever busy trying to help men live better lives, and trying to lead them to Christ. He is intelligent and scholarly, and is a man from whom much can be learned. The work of the past ten days has been a great experience to me, and I have been happy in the same. Last Sunday I conducted four services, and I really believe I did more work and better work for God than any day of my life. I shall be here one more week (thus spending the holidays in prison work) and on New Year day begin meetings at Kenton, Ohio, with pastor Martin in the armory. I ask an interest in the prayers of all readers.

Since the above was written five more men in the annex have accepted Christ. I have never seen the power of God more manifested in all my life. Truly He is mighty to save all that will come.

Frank M. Wells.

Memphis, Tenn.

Upon examining our mail lists we find many have not paid for the paper for 1903. If you are one of these please send us the stamps, money or express order, registered letter, personal check, or \$2 enclosed in an ordinary envelope at our risk. If it is lost in the mails we will receipt you in full.

Subscribe for the Alabama Baptist.



**Correspondence Between the Rumseller and the Devil.**

A few days since while turning the leaves of a large scrap-book in my home my eye fell on what purports to be a correspondence between a rum seller and the devil, and which fits in so well just now that I send you a copy of the same for your paper, hoping the publication of it may serve a good purpose. I give it below just as I find it:

**CORRESPONDENCE BETWEEN THE RUMSELLER AND THE DEVIL.**

By H. S. Parmalee—To his Satanic Majesty.

Dear Sir: I have opened apartments, filled up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer and all their compounds. Our schemes, though different, can be best attained by united action. I therefore propose a copartnership. All I want is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers and beggars.

Bring me the child, and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and mother, and I will plant discord between them, and make them a curse, and a reproach to their children.

Bring me the young man and I will ruin his character, destroy his health, shorten his life and blot out the highest and purest hopes of youth.

Bring me the young woman, and I will destroy her virtue and return her to you a blasted and withered thing—an instrument to lead others to destruction.

Bring me the mechanic, and the laborer, and their own money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in their once happy homes.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the gospel, and I will defile the purity of the church and make the name of religion a stench in the land.

Bring me the lawyer and the judge, and I will pervert justice, break up the integrity of our civil institutions, and the name of law shall become a hissing and a byword in the streets.

Awaiting your reply, I am,  
Yours truly,  
A Rumseller.

**REPLY.**

My Dear Brother: I address you by this endearing appellation, because of the congeniality of our spirits, and of the great work we are both engaged in.

I most cordially accept your proposals. During 5,000 years I have vainly sought for a man to do this work—one so fully after my own heart as you are. I ransacked the lowest depths of hell for spirits who could do for me the whole work of destruction. But little success attended their efforts.

I sent out the demon, Murder, and he slew a few thousand, most generally the hopeless and the innocent. But his mission was a failure.

I bade my servant, Lust, go forth. He led innocent youths and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting character, and causing untimely deaths and dis-

honored graves. But even then, many of the victims escaped through the power of God, my enemy.

I sent out Avarice, and in his golden chains some were bound, but men soon learned to hate him for his meanness, and comparatively few fell by him.

The twin brothers, Pestilence and War, went forth, and Famine, but these slew indiscriminately the old and the young, women and children, the good as well as the bad, and heaven gained as many accessions as hell.

In sadness my Satanic heart mourned over the probable loss of my crown and kingdom, as I contemplated the tremendous strides which the gospel of Christ was making in saving men, from my clutches. But when I received your welcome letter I shouted until the welkin of hell rang again, "Eureka; Eureka!! I have found him!!! I have found him!!!!"

My dear friend, I could have embraced you a thousand times. I have given orders to reserve for you a place nearest my person—the most honorable seat in pandemonium. In you are combined all the qualifications of such a friend and partner as I have long wished for. In your business are all the elements of success. Now shall my throne be established forever. Only carry out your designs, and you shall have money, though it be wrung from the broken-hearts of helpless women and from the mouths of innocent perishing children. Though you fill the jails, work-houses and poor-houses, though you crowd the insane asylums, though you make murder, incest and arson to abound, and erect scaffolds and the gallows in every village, town and city, you shall have money.

I will also harden your heart, so that your conscience will not trouble you. You shall think yourself a gentleman, though men and women—your victims—call you a demon. You shall be devoid the fear of God, the horrors of the grave and the solemnities of eternity; and when you come to me your works shall produce you a reward forever.

Yours to the very last,  
Lucifer.

While one may be unwilling to grant that such a correspondence did actually take place, it depicts the situation as it is so truly, that we can easily suppose such a correspondence might take place. Let every friend of good morals look upon the picture thus presented, and decide whether he can conscientiously become a party to the whisky traffic by advocating a dispensary in his town, or by signing a whisky petition or withholding his name from a counter petition.

H. M. Long.  
Carrollton, Ala.

**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.

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

**15 per cent. Average Dividend**

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**Light Running Florence Wagon.**

This Company, the next to the largest wagon works in the South, capital \$150,000, is increasing its capital stock to \$250,000, in order to supply sufficient operating capital to run the plant to its full capacity. This has never been done before, owing to the large sum necessary to carry the hard wood for the long period in which it is held for drying.

There are enough "Light Running Florence" wagons in use to reach, if hitched together,

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Of the \$100,000 additional capital to be issued, \$30,000 has been placed. The balance of \$70,000 is offered at par, first to USERS OF THE FLORENCE WAGON, then to the general public throughout the South on the following terms: 25% cash down, 25% in 4 months, 25% in 8 months, 25% in 12 months; deferred payments evidenced by notes. Subscribers to share pro rata in dividends from time one-half the subscription is paid.

The purpose of the company is to distribute its new stock widely to secure the advertising value of many widely distributed stockholders.

**No Promoter's Stock or Watered Stock**

has ever been issued and surplus earnings in excess of dividends declared have been added annually to the plant. No safer, surer stock can be found, and the terms on which subscriptions may be made put it within the reach of every savings bank depositor.

SEND FOR PROSPECTUS, which fully explains the value of this stock.

Stock subscriptions should be sent, either to the Merchants' Bank, and First National Bank, Florence Ala., or direct to A. D. Bellamy, President Florence Wagon Works, Florence, Ala.

Write at once before subscription books are closed.

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If George Washington could come to life he could lie like a millionaire if he used a

**Perfection Mattress.**

"Uneasy lies the head that wears a crown," sang the bard, but that was before the days of the PERFECTIO MATTRESS. You may sleep softer than a king.

Our Mattresses are sold direct to the best homes in the land. Write us to-day for literature and prices.

**PERFECTION MATTRESS COMPANY,**

207 Hood Building, Birmingham, Ala.

N. B.—Feathers old and new bought. Send small sample and we will make you an offer. [This firm is reliable.—Ed.]

**PRACTICE WHAT YOU PREACH.**

The advice of the man who is constantly giving advice is not nearly so good as that of the man who actually does things.

Let the head of the family start a Savings Bank account and it will be easy enough to interest the wife and children in the practice of saving.

We pay interest at the rate of 4 per cent, compounded semi-annually. Our booklet "Banking by Mail," explains it all. Write to

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# Alabama Baptist,

ESTABLISHED 1874.  
AND CONTINUING

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Field Editor.

JOHN T. BARNETT,  
Business Manager.

Send registered letters, money orders, postal notes, express orders, bank or personal checks, stamps and letters with money enclosed to FRANK WILLIS BARNETT, Box 927, Birmingham, Ala.

## Service.

We found the following among our papers:

Christianity is a regenerating principle, which seeks to leaven and transform the whole human society by redeeming mankind without distinction of class or sex, nation or creed.

Christianity is the dominant force in human history. The watchwords of the French Revolution which shook the pillars of the monarchical society and sent a thrill into the homes of the laborer were Liberty, Equality, and Fraternity.

But these principles were proclaimed by Jesus of Nazareth 1900 years ago.

We all believe in Freedom, but Jesus taught that truth would make us free. We all believe in Fraternity—Jesus taught thou shalt love thy neighbor as thyself. We all believe in Equality, but Christianity went farther than the leaders of the French Revolution—farther than the framers of our Constitution, which states that all men are born free and equal.

For Jesus requires that we be servants of one another—the basal law of Christianity: mutual service.

We must be willing to serve, for the ideal of Christian conduct is to spend one's self in the service of society.

To be able to serve we must first give ourselves to Christ, for then we put ourselves in a position to render true service to every man and woman who is without God and without hope. In the language of the parable of the Good Samaritan our service must be given to our neighbor; and our neighbors means first those in our own family, those who live in the same street or community, those whom we meet in the daily routine of life and expanding through the wider social groups and the nation, till it embraces the whole human race.

The mother quietly giving herself in serving her children and husband in the humblest cottage is as much in service as is the missionary who labors in foreign fields among the heathens.

The service we owe our fellow man is measured by the talents God has given us for usefulness—some have only one, others have more.

The highest man in any community is the one who gives himself in service to others.

Jesus stands out pre-eminently as the man of service—for He was the servant of all—He gave His life for the sheep.

## A Night School.

Thirty thousand six hundred men were enrolled in the night schools of the Young Men's Christian Associations of North America last year. Thirteen hundred teachers gave instruction in more than seventy-five different subjects. The average age of the students was twenty-two, and four-fifths of them were day workers. Over two hundred lines of occupation and employment were represented.

The Birmingham branch will open a night school on Jan. 11th.

The school offers splendid opportunities to young men who need special training, or for any reason are deficient in their education. It is the working man's opportunity to better his position and increase his salary. The best possible advantages are offered at a cost

within the reach of all. We will enroll students from sixteen to sixty years of age.

There is great demand for men of trained minds. Small positions are crowded, the big places are hunting for suitable men.

Making use of spare time in study and preparation is the key note to success. Men are being made ridiculous every day because of their inability to take advantage of opportunities opening before them. Use your spare time in study and be ready for the opportunity when it comes. Don't waste your time. The great men of thirty years from now are on a level with you, not an inch above you.

"Weak men wait for opportunities, Strong men make them."

There are hundreds of young men in this district who ought to avail themselves of this great chance. The corps of teachers is all that could be desired.

## EDITORIAL PARAGRAPHS.

The Convention Number of the Southern Baptist of Florida, was most creditable. It contained the pictures of quite a row of the Baptist preachers of Florida, together with those of others who have been instrumental in building up our Baptist Zion in the South.

Kindly look at the label on your paper and if it shows you to be in arrears when you have paid up, notify us at once so that we can change it, but if it is correct, kindly remit at once and save us the trouble and expense of sending you a bill. We will take stamps, checks, money or express orders, and when it is not convenient to send in any of the above ways, just put the amount in an envelope and forward to us at our risk without even registering the letter.

We read the other day that an injunction has been secured by the trustees and other members of the Congregation of United Brothers of Mount Gilead, Ohio, restraining Isaac Tenant from worshipping aloud. Tenant had long occupied a front pew of the church, and his loud and resounding "Amen" during prayer and sermon was more than the rest of the congregation could stand. The trustees talked with Tenant and asked him to pray to himself, but in any event to omit the "Amen." He replied that he would not. Hence the resort to law.

Dr. R. W. Sanders of Greenville, S. C., who becomes the Corresponding Editor of the South Carolina Baptist, among other things, says: I am a Baptist and therefore I must be expected to write as a Baptist. But in no deliverances of mine shall I intentionally wound or speak without a due respect for others who are trying conscientiously to serve God and to uphold and spread His holy truth as they may see it. I shall strive to say no word, and to manifest at no time that spirit or mind which is at a discord with our blessed New Testament and Practical Christianity.

Dr. R. A. Venable, pastor of the First Baptist Church of Meridian, Miss., pays the following tribute to an Alabamian, who has lately moved there from Georgia:

Bro. R. S. Gavin informs me of his purpose to do a limited amount of evangelistic work. In view of his real worth as a brother beloved, and his qualification for such work I take pleasure in commending him to the Baptist Churches at large as an able minister of Jesus Christ, worthy of the confidence and esteem of all God's people. He is clear in thought; sound in theology; a forceful speaker, wise in his methods and Christ-like in his spiritual sympathies. He has preached for my people and greatly pleased them, he is not a stranger to our Meridian Baptists, as he once supplied one of our city churches for several months between Seminary sessions and with great acceptance and profit to all. I have no doubt he will be a blessing to our Church and people who may be so fortunate as to secure his service for meetings.

## PALADIN OF THE SOUTH.



Thus he lives in the memories of the legions he led to victory.

## The Death of General John B. Gordon.

The Constitution says: "Perhaps the death of no other man would have evoked throughout the south a feeling of general sorrow, accompanied by the sense of deep, personal loss, as has that of General John B. Gordon.

Nor is that sorrow confined to the south—of which his life is a part of its most brilliant history—for throughout the country, north and south, he was held in such cordial esteem as to make his death a source of national grief.

As commander of the United Confederate Veterans' Association, succeeding himself term after term—as one of the greatest of the confederate commanders—as three times Georgia's senator and twice her governor—as a typical southerner in his veneration of the traditions, the impulses, the history, and the association of his people—as embodying all that stood for the glory of the old south, before the war, and as presenting the spirit of the peace, progress and enterprise of the south of later days—his death removes from the sphere of earthly activity the one man

of whom it was generally conceded that he occupied alone the unique distinction, not only in the south, but as well in the eyes of all the world, as being, beyond a doubt, the greatest and most conspicuous southerner.

Coming out of the war one of its noblest heroes, he went at once to work, not only to rebuild the lost fortune of the section for which he had taken up arms, but he was among the first to lead in the great work of the reconciliation of the sections. To no man is more credit due for the good results of the campaign for real peace than to General Gordon, and no less a hero was he in this struggle—for reconstruction had its battles even more than those of war—than in the stormy conflicts of shot and shell, when he led his men to deeds that will ever shine among the most glorious and daring of the annals of war.

A man of magnificent courage, of such rare personal magnetism as to be possessed by but one of thousands, with the heart of a woman, and the will of a lion, generous to a fault, noble, loyal, brave and true, his name becomes the heritage of his people and his fame the glory of a nation."



## Historic Judson.

### Sixty-fifth Anniversary of School Celebrated—"Founders' Day" Observed with Fitting Ceremony—Inspiring Address is Delivered by Dr. Gwaltney.

Marion, Jan. 8.—(Special Correspondence).—Following the custom of many years, the famous Judson yesterday celebrated the 65th anniversary of the founding of the school. The faculty and corps of cadets of the Marion Military Institute taking holiday to join in the celebration.

The exercises began at 10 o'clock with the Judson march, which was rendered on the grand organ by director of music, E. L. Powers. While this was being rendered the trustees and distinguished visitors marched to their place on the platform followed by the long line of 250 Judson girls dressed in green, who carried out the beautiful custom of decorating the portraits of the founders with the Judson colors. A tender chord in every heart was touched by the sight of fresh young womanhood placing its loving tributes upon the portraits of these noble men, Milo P. Jewett and E. D. King, who in the long ago labored for them and in return receiving lasting impressions from the calm benignity and nobility of the faces on the canvass.

Following this beautiful scene came the singing of the song composed for Founders' Day.

#### SONG FOR FOUNDERS' DAY.

With joyful hearts our Alma Mater dear

We hail thy natal day,  
With gratitude, with praise we come  
and loving homage pay.  
God's gentle hand has safely led  
In days of hope and days of dread,  
Recall his faithfulness through all the  
years,  
Away with all thy fears.

Awake! awake, the world is calling thee,  
To larger work awake.  
To nobler aims and vaster views  
Awake, fresh courage take,  
God hails, His work and thine are gone,  
Thy work for him is but begun,  
He bids thee haste the fields for thee  
are white,  
His love shall be thy light.

Look up! Look up and bid thy children  
look  
To Him with trustful gaze  
Who guides thee and will faithful  
prove,  
To guide through all thy days.  
That when each year this day comes  
round,  
Still trusting Him thou mayest be  
found,  
And ever showing forth with light  
more clear,  
His love from year to year.

Prayer was offered by the Rev. Mr. Patton, of the Presbyterian Church, after which the pupils in singing rendered most beautifully Smart's chorus, "The Water Nymphs." President Patrick made a historical statement, giving interesting facts connected with the founding of the Judson and its subsequent history. The institution was founded January 7th, 1839, the leaders in which were Milo P. Jewett and Edwin Davis King. The Judson has grown from year to year until now the patronage has reached 270, and every Southern State is represented in the

patronage. The president said that the management of the institution proposes to continue to extend the work and enlarge the usefulness of the institution, building upon the foundation of the noble men who have gone before. It is expected that the Judson shall be even a greater power in the future than it has been in the past.

After this came a number celebrating the presidents of the Judson, the subject of which was "The Mighty Eleven," composed by Miss Shillito, of Mobile. This was sung with great spirit by the Judson pupils, creating much merriment and eliciting much praise from the audience.

President Patrick then introduced the Rev. I. R. Gwaltney, D.D., who was the honored president of the Judson from 1876 to 1882. He delivered a most interesting address, full of tender reminiscences, helpful counsel and inspiring words of cheer. It was a benediction to sit in his presence as he spoke the eloquent words as he spoke of the mission of the Christian College.

The day was inclement—rain fell during the previous night and seemed to hang suspended in the air all the morning, ready to drop on the one who would venture uncovered out of doors. So the commemorative exercises, which were usually held around those historic objects on the Judson Lawn, were conducted on the spacious floor of the new Auditorium. It was a pretty sight from the stage where the visitors stood to look down on the concentric circles of bright colored hats, which the different classes wore. It reminded one of a bed of flowers. Each class had its own color of the ancient "Founders' Bonnet;" the Seniors wore the honored pink, the Juniors its counterpart, white; Sophomores in green, Freshmen in red, Irregular in yellow. Made of the soft wave crepe paper they fluttered gently with the swaying motion of the figure. The ceremonies lacked the setting of the Lawn for picturesque effect, but they gained by giving the visitors the words of the ceremonies.

First the Juniors chanted in chorus a charm for the walls of the new Auditorium, calling on earth and sky and trees to shield it from harm. We are not pagans in our belief, but the custom of some of our pagan ancestors have such a flavor of the soil from which we English-speaking people come that we love to waken an echo of those old customs. Perhaps the oldest lines of Celtic poetry that have come down to us are the few crude charms sung by the plowman when his wooden share first broke the soil in spring, and charms sung by the house-wife as she raised the dash to churn the milk into butter.

O thou Heaven eternal evermore revolving,  
Gliding past the golden sun upon thy  
upon thy breast,  
Slipping past the silver stars, a gleam  
upon the breast,  
Heed the charm we chant today, for  
this work of hands!

'Gainst the great destroyer, Time, the  
dread destroyer,

Guard it with thy power; let its glory  
fadeless be;

May it move the tides of men as doth  
thy moon the sea;

May it ever greater grow beneath the  
circling suns!

O! thou Earth, the Mother of all things  
living

Never wearied drinking drafts from  
Heaven's limpid wine,

Never wearied sending forth the fresh-  
ness of the fields,

Through these firm foundations strike  
endurance from thyself!

O! ye Trees surrounding, roofs of man  
primeval,

In the days before his hand could fash-  
ion for itself,

With thy long arms weave a spell to  
keep from woe and harm

Shut from this our temple proud the  
demons of the air;

All their shrieks and curses gods of ill  
invoking

Catch upon thy thousand strings that  
they may filter through

Change to songs of sweetness, aye, with  
mystic phrases frought

Heaven and Earth and Trees respond  
unto our threefold charm.

This was written by one of the Juniors and chanted by the class in concert. The Sophomores formed their circle and sang as they do each Founders' Day "The Confederate Oak."

Then Miss Hattie Sue Hale, the president of the Freshman class, as if they were gathered round the King Redwood on the Lawn, said: "While we dedicate the seventh day of January to the noble men who founded the Judson we must not forget that the wives of the trustees of those early times were in league with their husbands to build a great school for the girls of the future. To their desire to beautify the Judson lawn we owe the tall, proud Redwood, brought years ago from California and was planted here by Mrs. Porter King.

In memory of the Judson mothers we each year encircle it with our arms and raise our voices in praise of those noble women who labored that we might enjoy the fruit of their labor.

Then the class joined hands and recited together.

Praise the women of our land!  
Blessings fall on those who toil for  
all their kind!

Time cannot wear their names away,  
years add more luster to their  
crowns.

The Irregulars, led by Miss Irene Lambert, encircled in imagination, the "Sentinel Cedars," which stand on either side of the front walk. They said: "For years these cedars have stood like sentinels guarding the gateway of the Judson. In rain and storm their slender branches have reached toward heaven. Like Lowell's pine tree.

In the storm, like a prophet o'er mad-  
dened

They sing and toss their branches:  
Their hearts with the terror is glad-  
dened,

They forebode the dread snow storm  
When all about them grows white  
And they stand bare in their blackness.

Long may they wave their graceful  
boughs before the Judson doors—Long  
may they whisper softly o'er the heads  
of Judson girls who walk securely be-  
neath their protecting arms."

Last of all, the Seniors surrounded a  
tall sappling oak, which had been placed

temporarily in a box, but which tomor-  
row is to be planted in a permanent  
bed on the Judson lawn. Miss Anne  
Stakely president of the class stepped  
forward and said: "We have all wit-  
nessed the folly of planting at the roots  
of trees psychologies, locks of Seniors'  
hair, fading Senior colors, subjects for  
unwritten Senior essays, catalogues of  
Seniors' height, weight and circumfer-  
ence, together with the color of the eyes  
and hair of the proud Seniors of yester-  
day. All these indigestible elements  
have been the cause of the early death  
of many a promising sappling, and have  
led to the loss of faith in destiny by  
many a promising undergraduate.

Such practices as planting Senior  
Scrolls among the unsuspecting roots  
of an oak is enough to frighten the life  
out of any sensitive tree. Besides it  
encourages superstition. This is the  
age for doing rational things, and this  
is a very reasonable class—the class of  
1904."

Miss Flora Shahan stepped forward,  
and holding a glass pitcher of cold  
water, said: "What should nourish  
tender roots but water pure and spark-  
ling from the Marion Reservoir," and  
she contributed the contents of the  
pitcher to the growth of the tree. Miss  
Marietta Albridge, lifting high a spade  
of earth: "What substantial food  
should we supply for their growing ap-  
petites, but fresh loose earth from the  
loamy soil of Grey Hollow. Wild flow-  
ers have given up their blossoms and  
leaves and roots to make it rich and  
fruitful. With such a soft covering  
sweet dreams will creep through the  
fibers of our tree and cause it to think  
itself back in its native woods with  
companions of its own age and kind."

Miss Jessie Wilson contributed her  
spade of earth saying: "And so it  
will send its roots deep down into the  
soil and will drink of the springs be-  
neath and forget the scorching heat of  
summer. Seniors, years hence when  
they come with wearied step and fever-  
ed brow from writing Senior essays to  
throw themselves under its broad  
branch, will bless the class of 1904."

Miss Mary Sue McBryde stepped for-  
ward and said: "And too, because our  
tree is nourished from the virgin soil  
of Grey Hollow mystery shall gather  
about it, as legends have grown about  
Grey Hollow. We know that at some-  
time this oak will be the abode of a  
Dryad, whom some fond youth from the  
M. M. I. will love and seek to win, but  
she will refuse to desert the shelter of  
the class of 1904. Only after sunset  
if he sits beneath its branches she will  
murmur soft lispings words which only  
he can hear. And at twilight her face,  
more beautiful than dawn, will smile  
down upon him sweeter far than that  
of any Judson maiden." Miss Stakely:  
"We shall grow old and gray, but when  
we return to sit beneath this, our class  
tree, it shall have the power to so  
kindle our fancy that this day, January  
7, 1904, will seem as yesterday, and this  
smiling audience will come back to  
gather again about our tree." When  
she had tied the class colors, crimson  
and gold, to its slender trunk they joined  
hands and in the following chant,  
invoked the inhabiting Dryad: (with  
many an apology to Mr. Milton.)  
"Dryad fair,

Listen where thou art sitting  
Under the cool, glassy wave,  
In twisted braids of lilies, knitting  
The loose train of thy silver hair;

(Continued on page 18.)



# BABY'S ECZEMA

Top of Head Covered with Scales  
Which Peeled off Taking  
Hair with Them.

## CURED BY CUTICURA

Now Six Years Old with Thick  
Hair and Clean Scalp.  
Cure Permanent.

"My baby was about six weeks old when the top of her head became covered with thick scales, which would peel and come off, taking the hair with it. It would soon form again and be as bad as before. I tried several things and then went to the doctor. He said it was Eczema, and prescribed an ointment, which did not do any good. A friend spoke of Cuticura Soap. I tried it and read on the wrapper about Cuticura Ointment as a remedy for Eczema. I bought a box and washed her head in warm water and Cuticura Soap and gently combed the scales off. They did not come back and her hair grew out fine and thick. She is now a year and a half old and has no trace of Eczema."

MRS. C. W. BURGESS, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.

Mrs. Burgess writes Feb. 28, 1908: "My baby, who had Eczema very badly on her head, as I told you before, after using the Cuticura Remedies was cured. She is now six years old and has thick hair and a clean scalp."

Instant relief and refreshing sleep for skin-tortured babies and rest for tired, worried mothers in warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, purest of emollients and greatest of skin cures, to be followed in severe cases by mild doses of Cuticura Resolvent. This is the purest, sweetest, most speedy, permanent and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted and pimply skin and scalp humours, with loss of hair, of infants and children, as well as adults, and is sure to succeed when all other remedies and the best physicians fail.

Sold throughout the world. Cuticura Resolvent, 50c. Cuticura Soap, 25c. Cuticura Ointment, 25c. per trial of 40c. Cuticura Soap, 25c. Deposits: London, 25 Charles Cross St.; Paris, 2 Rue de la Paix; Boston, 125 Columbia Ave.; Philadelphia, 125 Chestnut St.; New York, 125 Broadway.

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# B. Y. P. U.

The next annual session of the Baptist Young People's Union of America will meet, next July, in Detroit, Mich. Just thirteen years ago, it met there, and old convention goers will be delighted to assemble again. Those who say that the B. Y. P. U. cannot be said to be dying for the reason it has never lived will see a mighty live body of people at Detroit—to be dead.—The Baptist.

## What Do Baptists Believe as to the Authority of the Bible?

Read before the Magazine B. Y. P. U. and publication requested.

1. Baptists stand for a complete separation of church and state. John xviii, 36.

2. Baptists stand for a regenerated church membership. John iii, 4, 5, 7; II Cor. v, 17.

3. Baptists stand for a Bible order of the commandments, viz: repentance, faith. Mark i, 5; Baptism, Mark xvi, 15, 6; Lord's Supper, Luke xxii, 29, 3.

4. Baptists stand for soul liberty in its full sense. Josh. xxiv, 15; John viii, 32-36.

5. Baptists stand for New Testament church origin. Mark iii, 13, 14; and church perpetuity. Dan. ii, 44; Matt. xvi, 15.

6. Baptists stand for a Scriptural baptism: First, a proper subject, i. e., a believer, Mark xvi, 15, Acts viii, 36-37; second, a proper act, which is immersion, Mark i, 9-10, Rom. vi, 4; third, a proper administrator, i. e., a Baptist minister, John i, 6, Mark i, 9-10.

7. Baptists stand for Scriptural form of church government, i. e., congregational, Matt. xviii, 15, 16, 17; Acts i, 14-26; I. Thes. i, 1; II. Thes. iii, 6.

The Bible is our rule of faith and practice, the Holy Spirit our guide, and our motto is: "The World for Christ."

The first distinctive doctrine for which Baptists stand is that the Bible is supreme and permanent authority in faith and practice. Dr. Broadus gives as the first distinctive principle in his classification, "We hold that the Bible alone is a religious authority; and in regard to Christian institutions the direct authority is, of course, the New Testament."

We are Baptists not merely because we believe certain doctrines, but because we believe that these doctrines are already taught in the Bible and being taught there they are forever binding on those who serve the Lord Jesus Christ. In all matter of faith and practice, in church organization, church membership and church government, we seek an honest interpretation of the Scriptures and are governed thereby. We also believe that we are the only denomination that do this, and claim as a right the distinctiveness of practice that we are so much accused of by those denominations that claim that they are sustained by the Bible and yet hold they have a right to defer from the direct teachings of the Bible if it suits their fancy. We believe in one Lord, one faith, one baptism. While those who call us selfish believe and practice more modes than Christ gave an example of. This we

believe to be unscriptural. So also do we denounce the practice of infant baptism as being contrary to the teachings of God and hold that in no place in the Bible can proof be found to sustain the heathenish practice. Neither do we believe in the doctrine of falling from grace, because we take the Lord at His word and believe Him when He assures us that He is with us all the way, even unto the end of the world.

We believe that we have a perfect right to the accusation that we are close communionists, for we believe that no one is prepared to take the Lord's Supper save a baptized believer, and that no church or people have the God-given right to administer the ordinance of baptism save a Baptist minister. Yet we can't be called close communionist, for we have but one creed of baptism and that is the baptism of the Lord Jesus Christ, and therefore we have no one to leave out, because we claim that there are none other that are prepared to take the Lord's Supper because they have never followed the Lord Jesus in baptism, and we believe that this is one of the essential commandments, not as to saving grace, but as to obedience unto God, for He has said that if ye love me ye will keep my commandments.—Lafayette Thomason, in Baptist Advance.

## BAPTIST UNION PARAGRAPHS.

The Christian Culture Courses are being more generally adopted. Nearly all the societies which pursued them last year are engaged in the work this year and many others have taken them up. We frequently receive enthusiastic reports from leaders. There is a vast field, however, which needs cultivation. A great number of societies are not doing this work. We believe it to be vital to the highest efficiency of any body of young Baptists.

Many of the societies have pledged themselves to special evangelistic effort under the leadership of the pastor. Some are making a specialty of building up the evening congregation. Others are devoting themselves to enlarging the Sunday school.

The missionary spirit is manifesting itself in many quarters. Studies in missions and systematic giving are encouraging features of the work. Cooperation with the Missionary Society of city and town in conducting services in mission halls is becoming general. In some cases where the churches are small and without pastors, the Young People's Union keeps the house open and takes care of the service.

The "Forward Calendar," sent out by the Baptist Union, is one of the most attractive daily reminders that we know of. We prize ours very highly, and thank Dr. Geistwert, the editor, for putting in permanent shape his helpful foreword.

## MEETING OF STATE UNION.

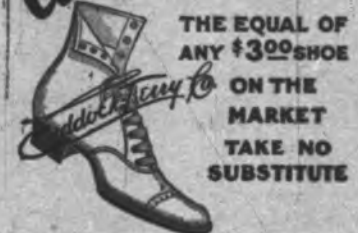
Huntsville considers it one of the greatest honors she has the privilege to enjoy to know that the State Convention of the B. Y. P. U. will be held here in April; and in appreciation of this happy occasion the Baptists of the Huntsville churches will do themselves proud in the entertainment they propose to arrange for the distinguished delegates who will come from every

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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.

### Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to John L. Powell and R. A. Powell by A. J. Bryant and wife, Zilpha Bryant, the undersigned will proceed to sell on Monday, February 8, 1904, between the legal hours of sale in front of the Court House door of Jefferson County, Alabama, at public outcry, to the highest bidder for cash, the property described in said mortgage to-wit: A portion of Lot Number 1 in Block Number 3, McDaniel's Birmingham Addition to the City of Birmingham, Alabama, less the triangle of 17 1/2 feet of the southwest corner to be added to Center Street, and more particularly described as follows: Beginning at a point of the South line 17 1/2 feet East of Southwest corner of said triangle (cut off to Center Street) thence East 68 feet to the corner, thence North 65 feet to a portion of a lot sold to William Hall, thence West 85 feet to Center Street, thence South 47 1/2 feet, thence Southeast to the point of beginning. A portion of said lot number one in block number three purchased from Hiram A. McDaniel and Cornelius McDaniel on the 29th day of January, 1885, recorded in Volume 68, page 27 in the office of Judge of Probate of Jefferson County, being situated in Jefferson County, Alabama. Default having been made in the indebtedness by said mortgage, this sale is made under and by authority of said mortgage. Birmingham, Ala., Dec. 29, 1903.

JOHN L. POWELL,  
R. A. POWELL,  
Mortgagees.

J. B. AIRD,  
Attorney for Mortgagees.

part of the State. It is time for all of the Unions in Alabama to begin thinking about this meeting, and make it one that will be hard for future conventions to surpass. The writer hopes that no Union in the State will report that they have failed to fill their pledge to Howard College; yet we understand only a few have responded. Delegates that attended the East Lake meeting last year, what are you doing? Wake up to the importance of the appeal that stands before you and do what God wants you to do. It is with the kindest feeling that we throw out this reminder, and while we are doing it we want to say with emphasis that you ought to organize and make a campaign for the Alabama Baptists. You will serve God in each case.

J. E. Pierce.

### Marriages.

A beautiful home wedding occurred at the residence of Rev. J. W. Mitchell near Centerville, in which his daughter, Miss Ada, and Mr. Lester Young were united in marriage by the Rev. P. G. Maness, quite a host of friends being present. All wish the happy couple abundant happiness and success.

Mr. Wm. C. Acker to Mrs. Matha F. Hall, at the home of the writer, near Lincoln, Ala., Dec. 22, 1903. Mr. Acker is a worthy citizen and has lived in this community for more than a half of a century and the best wishes of all the community is for him. A consistent member of Refuge Baptist Church. His spouse is a widow of the late J. V. Hall of Lincoln, and a lady of fine ability and Christian character of Blue Eye Baptist Church. To them we wish their days of happiness.

W. M. Hall officiating.

On the first Sunday in November, 1903, at 3 o'clock p. m., at the residence of the bride's mother, Sulligent, Ala., Mr. John Davis and Miss Alberba Pinnington were united in marriage, Pastor J. E. Barnes officiating.

On the fourth Sunday in December, 1903, at 2:30 p. m., in Guin, Ala., at the residence of the bride's uncle, Dr. Powers, Mr. Luther Booker and Miss Blanch Williams were united in marriage, Pastor J. E. Barnes officiating.

On Jan. 3d, at 6 p. m., in Sulligent, Ala., at the residence of the bride's mother, Mr. Thella Stone and Miss Jala Pennington were united in marriage, Pastor J. E. Barnes officiating. All these are splendid young people. May a happy and useful life to theirs.

J. E. Barnes.

Married at the residence of the bride's amt. Mrs. C. B. Hasty, on the evening of Dec. 22d, Mr. R. Lee Jackson and Miss Alma B. Cargill, Rev. R. A. Moody officiating. May they live long, happy, and useful lives; and when her raven locks are tinged with gray, may he love her then as now, is the wish of  
Grandma.

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## OBITUARIES.

**WILLIAMS.**—Nansolin Baptist Church and community have sustained a great loss in the death of Sister Susan E. Williams. She died Aug. 23, 1903, at a ripe old age. She was born April 5, 1824; joined the Church early in life and ever afterwards was a strong factor in the life of her Church. She leaves a devoted son and daughter to mourn her loss, also a host of loving friends, but she is not dead.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
He bears our best loved things away,  
And then we call them "dead."

He leaves our hearts all desolate,  
He plucks our fairest, sweetest flowers,  
Transplanted into bliss, they now  
Adorn immortal bowers.

L. N. Langston,  
Her Former Pastor.

**WESTBROOK.**—Mr. A. G. Westbrook, a faithful member of Nansolin Baptist Church, a loving father and loyal friend fell on sleep Aug. 1, 1903. He was born in Dallas county, Dec. 24, 1841, and lived an honorable Christian life. He was a favorite among his Masonic brethren whom he joined in 1869. Was widely known and honored in his county. He leaves a wife, son and three daughters and many friends to mourn his loss.

Farewell, friend, brother. We hope to meet you in that mysterious city, where no darkness or night ever comes. Till then, farewell.

L. N. Langston,  
His friend and former Pastor.

**MILLINS.**—Sister Rachel Whatley Mullins died Sept. 25th. A good woman has gone to her reward. Born Aug. 1, 1847; a daughter of Deacon Lishey Whatley, and grand-daughter of Rev. Enoch Hays. In early life she was baptized into the Missionary Baptist Church by Rev. James A. Mullins in 1863.

She married J. E. Mullins; seven children, six girls and one boy blessed the union, all survive her but one. All are church members but one. She loved her Church and family and was a great Bible reader.

Once or twice in my ministry it was my pleasure to be her pastor, and it was a benediction to go to her home.

She will be missed in the home and Church.

"Be ye comforted with these words." She will rise again when Jesus comes. He will bring her spirit with her. To the bereft family, the writer extends his sympathy. Sorrow not, but strive to emulate her example, that you may be an unbroken family in heaven.

J. W. Mitchell.

**NIXON.**—Joseph Wesley Nixon was born March 23, 1827, and died Sept. 27, 1903. When twelve years old Wesley confessed Christ, and joined the Church. Though young, he had a rich experience. He was first stricken with fever, and after convalescing a few days, he was again attacked with hemorrhage from the nose. At first the bleeding was a slow drip, drip, until midnight. Then it was quiet, till after a little Wesley called, "Ma, I reckon you will have to get up, for now it has begun from the other nostril." And this time it was drip, drip, drip till way after day. Then the neighbors were called, the doctor was brought, all to no avail. When Wesley realized that he must die, he gave no token of fear. His mother kneeling at his side, asked, "Wesley, are you afraid?" He replied, "No, Ma, I am not afraid. The road is straight, and the way is plain, and the gate is swinging wide open." "You may call them all up." When they had come, he said, "Good-bye Pa, good-bye Ma, good-bye all. I can't come back to you, but you can come to me." Again he said, "Heaven is so pretty Ma. Let's go." He said this last over and over, and died with "Let's go" on his lips. "Mark the perfect man, and behold the upright: for the end of that man is peace."

C. S. Talley.

**BETTS.**—Sister Eliza A. Betts (nee Satter), was born in Conecuh county, Ala., June 9, 1829, and died Oct. 18, 1903. She was happily married to John G. Betts Feb. 22, 1850. Sister Betts lived a long and useful life, amidst joys and sorrows alike. She ever kept her face Zionward. She was a kind and good neighbor, always ready to help where help was needed. Among her last work was a visit to sorrowing ones. The world is poorer at her death. There is an empty chair that cannot be filled. She was the happy mother of eight children, six of which still remain to bless her memory, and emulate her virtues.

She was a faithful member of the Methodist Episcopal Church, South, from which Church she was buried at Purysville, Oct. 21st, amidst a multitude of sorrowing friends.

May her consoling spirit hover near her husband and children until the Great Day of happy reunions.

C. S. Talley,  
Monroeville, Ala., Oct. 21, 1903.

**ARCHER.**—R. L. Archer, a successful farmer of Gadsden, was born in Talladega county, in 1825, the son of Philip and Artemesia (Maxwell) Archer. The early founders of the Archer family came to America in 1790 and settled in Virginia. Cornelias Archer, the grand-father of R. L. Archer, was one of them. He was a Virginian and fought with Washington at the battle of Yorktown. His son, Philip, came to Blount county, Ala., when a young man and lived at various points in the State until 1850, when he removed to Calhoun, now Etowah county, where he died in 1853. He was a distinguished Baptist preacher and had nine children, seven of whom are now living. R. L. Archer had a common school education in his youth and has devoted nearly all his life to agriculture on the old homestead near Gadsden. He was married Dec. 20, 1855, to Lucinda J. Smith, and to the union was born seven children, named as follows: Philip

T. Laura V., wife of J. B. Uary; Walter, Lenora, Mira, Frank, and Mandie.

He enlisted Aug. 13, 1861, in Company D, Nineteenth Alabama Infantry, and fought at Shiloh, Murfreesboro, Chickamauga, Atlanta, Franklin, and Nashville, where he was captured and kept six months at Johnson's Island. He was twice wounded, once at Murfreesboro, and once before Atlanta, and was promoted to the captaincy of his company for gallant and meritorious conduct. He has been elected and served one term as a Democratic member of the Legislature. He is a Knight of Pythias and a member of the Baptist Church.

He died of pneumonia Dec. 27, 1903, surrounded by all his family, professing faith in God and devoted love for his Church, he passed peacefully away.

**TERRY.**—The many friends of Bro. W. H. Terry and wife of this place, will regret to hear of the death of Brother Terry's mother, which occurred here at his home, on the morning of Friday, Oct. 23d. She had lived here only a few months, and being advanced in years and a cripple, few of our people had the privilege of knowing her splendid Christian character. In her younger days she was one of the best members of the First Baptist Church in Columbus, Miss. She left her aged husband, which will very sorrow her, two sons, and a daughter, who have the comforts, a sweet Christian wife and mother always leaves.

Of her it can well be said:

"Servant of God, well done  
Rest from thy loved employ."

M. M. Wood,  
Fayette, Ala.

**HAWTHORNE.**—A gloom was thrown over Pine Apple early Wednesday morning, Dec. 9, 1903, by the death of Dr. Sam M. Hawthorne. How sadly he will be missed. Never did people grieve more over the loss of a citizen than those of Pine Apple over the death of Dr. Sam Hawthorne. They almost worshiped him as a physician, but he has filled his mission here, and God called him home. "Death loves a shining mark." He seemed to realize his condition and knew he could not get well. He was a victim of an acute Bright's Disease. Everything was done that could be by tender loved ones, sympathizing friends and skilled and experienced physicians, but he was suddenly cut down. "Be ye also ready for in such an hour as ye know not the son of man cometh."

Good-bye, dear Sam, we hope to meet you in "The sweet bye and bye."

A. C.

**ORR.**—On Sunday, Oct. 11, 1903, at his residence in Danville, Ala., Bro. Simeon Orr departed this life, aged sixty-five years, five months and one day. He leaves his wife, sister Nettie Orr, his adopted daughter, Mrs. Pauline Howell, and many relatives and friends to mourn his departure. The writer preached his funeral in the Baptist Church at Danville on Monday, Oct. 12th, to a large congregation of relatives and friends. His remains were buried at Hopewell graveyard. Brother Orr joined Hopewell Baptist Church when a young man, and afterwards became a member of Danville Church of which he was a deacon. He was a consistent Christian in his walk, a lover of his church and of his Savior. He was a good man, a good citizen, a kind neighbor and an affectionate husband and a loving father to his adopted daughter. He was conscious of his condition almost up to the last moment. During the last week or two before his death he spoke of dying, and said his only regret was leaving his faithful and loving companion. He died as a Christian, trusting in the blood of Jesus for salvation. His hope was strong and bright, as shown by his last words to his wife. He told her not to grieve for him. "I will be in heaven waiting and watching for you." He died with the Christian's hope that Jesus would be with him as he passed through the dark valley and shadow of death, and that his rod and staff would comfort him. His loved ones who are left to mourn his death mourn not as those who have no hope. He is now in the Paradise of God, where there is no more pain, no more weeping and heart aches, but all is peace and happiness. May the Lord comfort his weeping and lonely companion in this her great affliction.

Jos. Shackelford,  
Trinity, Ala., Oct. 20, 1903.

**CARAWAY.**—On Oct. 3, 1903, as the bright morning sun began to shed its beams over all earth, the death angel tapped at the home of Mr. and Mrs. Robert Caraway, and took from them their little daughter, Edna. She was only twenty-two months old, and the idol of her parents' hearts. She had been with them only a short while, but she was the sunshine of the home. She occupied the bed of affliction only four days. She was carried to church by her parents one Sabbath morning, and only one week later from that day, the sweet form of dear little Edna was laid to rest to await the coming of her Savior. May the father and mother be consoled by the thought that their child is safe in the arms of Jesus.

Her Grandfather.

**MILES.**—Burges Miles was born Nov. 27, 1825, and died Nov. 21, 1903. He professed Christ and was baptized by Rev. J. L. Eryars in the year 1845 and was one of eleven members who went into the organization of Sardis Baptist Church, Escambia county, Ala. A good man has been taken from us. He walked with God and God took him. Brother Miles used his time and talent and money to glorify God and to do good to men. He was a leading spirit in his Church. To know him was to love him. He loved his God, his family and Church. He was a member of the Bible Class of the Sabbath school of his Church for a number of years and was always at his post of duty when his health would admit. Brother Miles will live in the lives of his children and grand-children. Because of his

## The Magic Power of Price Collects a Buying Throng

All who visited the great sale of Suits, Cloaks, Furs and Skirts, which was inaugurated here to-day, will acquiesce in the statement that never before have such positive values been offered at such reductions. But it is not a matter of reductions so much, because of the shrewdness of the purchase.

The identical garments we paid \$18 each for in the early fall were included in this purchase at \$7. Thus we can sell a garment that ordinarily sells for \$25 for \$12; a \$15 one for \$8 and \$9, etc. That is, we can sell them while they last. It is to be remembered the public knows a bargain just as readily as a merchant, and shrewd shoppers buy just as quick as shrewd merchants do.

Monday will be the biggest day of all. Let every one attend the sale, when scores and scores of seasonable goods are to be had at half prices.

43 Ladies' Loose Back Cloaks, lined all through, worth \$2.98, only \$2.98.

29 fine Kersey Cloth Coats, new styles, strictly tailor-made garments, worth up to \$10, only \$4.98.

98 suits in this lot, \$2.98 to \$20.00; worth double.

One lot of Ladies' and Misses' long coats, styles half fitted back, 5 or 6 different kinds of cloth; all the very latest and new styles; all beautifully satin

lined; worth up to \$30.00; choice this lot, \$12.50.

29 extreme novelties, worth up to \$7.50; choice this lot, \$16.50.

500 pieces of Ladies' and Children's Furs, Neck Pieces, at \$1.98, \$4.98, \$7.50, \$10.00, \$12.50, \$15.00 and \$20.00; former prices were \$3.50, \$7.50, \$10.00, \$15.00, \$20.00, \$30.00 and \$40.00.

Children's Furs, 98c to \$4.98 set, worth double.

## DRENNEN & CO.

own beautiful life he was a wise counselor. The writer had been his pastor for four years. He always found him with something good to say and do for his pastor. He loved to take and read his State religious paper. We shall meet, but we will miss him. Brother Miles leaves three children and several grand-children to mourn his loss. His dear Christian wife had preceded him nine years to the glory-world. We shall all mourn, but feel that our loss is his eternal gain. We cannot close this without saying something of his last offering to God which was a large sum for the building of a nice new Church building for his Church which he leaves as a monument to his memory. He being dead, yet speaketh.

Servant of God, well done  
Rest from thy loved employ  
The battle fought, the victory won,  
Enter thy Master's joy.

The voice at midnight came,  
He started up to hear,  
A mortal arrow pierced his frame;  
He fell but felt no fear.

Soldier of Christ, well done,  
Praise be thy new employ,  
And while eternal ages run  
Rest in thy Savior's joy.  
His Pastor, J. E. Holley.

**JONES.**—Bro. Willie Jones was born Aug. 9, 1872, died Oct. 11, 1903. He was a useful young man. He had been a member of the Baptist Church thirteen years, and proved his faith by his work. He was a good literary school teacher and a good Sunday school scholar. He had not left his mother and father. He was a member of Bethlehem Church when he died. He left many friends to mourn for him. He will long be remembered.

R. L. Estes,  
Kent, Ala.

**FANCHER.**—Horace H. Fancher was born May 7, 1878, and died Nov. 23, 1903. Married Miss Annie Lee Reeves Oct. 23, 1902; was a consistent member of the Baptist Church about fifteen years, having joined when twelve years old; continued faithful until death. He was an active worker in his Church; was a member of a large and influential family, consisting of nine children, all of whom, and his par-

ents are members of Centerville Baptist Church; was the son of Brother and Sister W. E. Fancher. He was called first of all of the family to that home prepared for His people. May God comfort the grief-stricken family who are left to mourn his loss. He left many friends also, who sympathize with them in this hour of sorrow.

Their Pastor, W. J. D. Upshaw.

At a meeting of the Ladies' Aid Society of the Thomasville Baptist Church, the following resolutions were adopted:

Whereas, Under the guidance of Providence, our former beloved and faithful pastor, Rev. J. F. Savell, and wife have gone from us to a larger field of usefulness in Rochester, N. Y.

Resolved first, That by the departure of our sister, Mrs. J. F. Savell, we, as a Society, have lost a most earnest and zealous worker, one who was always ready to join with heart and hand in the advancement of the cause for which we labor.

Second, That we shall hold in loving remembrance this dear sister, and that we pray that God's richest blessings may ever abide with her.

Third, That these resolutions be inscribed upon our minutes, and that a copy be sent to the Thomasville Echo, and also to the Alabama Baptist for publication.

Miss Josie Pierce,  
Mrs. C. E. Carter,  
Committee.

Resolutions of Liberty Hill Missionary Baptist Church:

Resolved first, That whereas, Brother S. Smitherman has been advised by his physicians to abandon his pastoral work for a while on account of throat trouble, we wish to tender our thanks to him for the earnest and explicit manner in which he presented the gospel to us in the past year.

Second, That we commend him for his earnestness and zeal as a pastor and hope he may soon be able to resume his pastoral work.

Third, That a copy of these resolutions be sent to the Banner and a copy to the Alabama Baptist for publication.

Adopted by the Church in Conference Nov. 14, 1903.

A. L. Foshee, M.D.,  
J. H. Littlejohn,  
C. C. Pratt,  
Committee.



# Women's Tailored Suits.

## A GREAT SALE.

Lot 1. 400 Women's \$10.00, Lot 2. 345 Women's \$22, Lot 3. 185 Women's \$35  
 \$12.50 and \$18 Suits at \$25 and \$28 Suits at and \$40 Suits at  
**\$6.50. \$12.50. \$18.50.**

Only 400—Bear that in mind, and only three days to buy them in—The valuations are not fictitious. These are actual \$10 to \$18 suits. Monday, Tuesday and Wednesday you may pick and pay \$6.50. Peblum Coats, New Markets and Louis XIV styles. The names indicate that these suits are right out of Fashion's Pandora Box. Zibelines, Cheviots, Serges and other popular fabrics. Made by men tailors—they fit superbly and permanently. Trimmed tastefully in braids, bands and appliques. \$6.50, think of it! for \$10 and \$18 suits.

Probably these at \$12.50 surpass all the other values in the sale. Made of Kerseys, Meltons, Zibelines and Cloths. Lined with silks and satins. Skirted Coats, half or loose or close fitting. Military effects. Blouses, collarless and double-breasted styles. The lot includes all of our medium priced suits. There are 345 in all. Not many—therefore pardon us when we say "hurry." The price holds for three days only. All that are left Wednesday night go back to the regular price.

These at \$18.50 embrace the finest tailored suits ever brought to Birmingham. Think of them as \$35 and \$40 values. You'll not be disappointed. Rich, exclusive creations, made of imported fabrics. Broadcloths, Silky Zibelines, Velours and Cheviots. Peblum, New Markets and double-breasted suits. Short, long or medium coats. The trimmings are very elaborate, applied with exquisite taste. They will appeal to women who want distinction in dress. The price is nearly half on the \$35 ones and less than half on the \$40 ones. Monday, Tuesday and Wednesday only.

# LOUIS SAKS,

Clothier to the Whole Family,  
**BIRMINGHAM, ALA.**

### Historic Judson.

(Continued from page 9.)

Listen for the Seniors' sake;  
 Listen and come.  
 Listen and come to us  
 Out of the forest drear,  
 Come to thy loved oak,  
 The abode for thee here.  
 Keep ever watch for us,  
 Class of 1904,  
 Hide in these shady boughs,  
 Live ever more."

The day closed with Mother Judson's birthday party, which was one of the most beautiful social functions ever given in Marion. Mother Judson, seated on her throne, graciously received her children and their gifts. She was assisted in receiving by the seniors of 1904, all of whom were dressed in the quaint costumes of 1839. Grouped about the throne of Mother Judson these lovely girls presented a very beautiful scene. The reception rooms were decorated with the pink and white—Judson colors—festooned with wild smilax, making with the great throng of happy courtiers about Mother Judson's throne, a happy effect. Hundreds of former Judson girls and their friends will no doubt join in wishing her many happy returns of this glorious day.

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### 1904

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 Wood-bottom Chairs, . . . .39 each  
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<p><b>HOTEL EPWORTH</b>                  Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment which will insure holder a low rate of \$1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than \$1; balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided. We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.                  ADDRESS EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.</p>		

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### The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	46	11
Lv. Selma.....	4 00pm	6 00am	.....
Ar. Montgomery...	6 45pm	6 10am	.....
Lv. Montgomery...	8 30pm	1 10pm	6 50am
Ar. Opelika.....	8 30pm	8 40am	8 37am
Lv. Opelika.....	8 35pm	8 40pm	.....
Ar. Atlanta.....	11 45pm	7 35pm	11 40am
Ar. Selma.....	11 30pm	.....	10 50am
Lv. Montgomery...	9 50pm	.....	8 30am
Ar. Montgomery...	8 30pm	10 50am	4 50pm
Lv. Opelika.....	7 40pm	8 50am	4 50pm
Ar. Opelika.....	7 35pm	8 50am	4 25pm
Lv. Atlanta.....	4 30pm	8 20am	1 50pm

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### Atlantic Coast Line.

	Nov. 28th.	212	40	68
Lv. Montgomery.....	4 15pm	7 00am	7 45pm	.....
Ar. Sprague Junction...	5 40pm	7 35am	8 20pm	.....
Troy.....	.....	8 22am	9 25pm	.....
Brundidge.....	.....	9 02am	10 05pm	.....
Osark.....	.....	9 52am	10 55pm	.....
Elba June.....	10 15am	.....	11 17pm	.....
Abbeville Junction.....	10 45am	.....	11 50pm	.....
Dothan.....	11 50am	.....	12 51am	.....
Blainbridge.....	1 50pm	.....	1 50am	.....
Climax.....	1 15pm	2 05am	.....	.....
Thomasville.....	3 10pm	3 15am	.....	.....
Valdosta.....	4 45pm	4 37am	.....	.....
Waycross.....	6 30pm	6 15am	.....	.....
Jacksonville.....	8 40pm	8 00am	.....	.....
Tampa.....	8 10am	10 20pm	.....	.....
Port Tampa.....	8 45am	11 05pm	.....	.....
Lv. Waycross.....	10 15pm	10 05am	.....	.....
Ar. Savannah.....	1 35am	12 00am	.....	.....
Ar. Charleston.....	3 45am	5 00pm	.....	.....
Lv. Sprague Junction...	5 40pm	8 00am	.....	.....
Ar. Laverne.....	7 15pm	11 00am	.....	.....
Lv. Abbeville Junction...	.....	10 45am	.....	.....
Ar. Abbeville.....	.....	12 30pm	.....	.....
Lv. Climax.....	.....	3 40pm	.....	.....
Ar. Chatahoochee.....	.....	4 45pm	.....	.....
Going West.....	*60	*67	-60	.....
Lv. Elba June.....	10 00am	.....	3 15pm	.....
Ar. Enterprise.....	11 00am	.....	4 30pm	.....
Ar. Elba.....	12 05pm	.....	6 00pm	.....
Going East.....	*40	*65	-75	.....
Lv. Elba.....	7 00am	12 30pm	.....	.....
Ar. Enterprise.....	8 20am	1 30pm	.....	.....
Ar. Elba June.....	10 00am	2 30pm	.....	.....

\*Daily, except Sunday. -Sunday only.  
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Miss Annie Steger Winston (daughter of Dr. Chas. H. Winston of Richmond College,) has been widely known for several years as a contributor of graceful, and very entertaining articles in various magazines.

When, therefore, Longmans, Green & Co., the famous New York publishers, recently announced "Memoirs of a Child" by her, I was prepared to find an exceedingly interesting book. I have read it, and it exceeds my expectations.

It is a group of charming pictures of child-life, beautifully bringing out the feelings, habits, amusements, fears, joys, sorrows, aspirations, and hopes of a child.

Drawing on her own experience, it is a vivid autobiography of a genuine child, giving her relations with people and things, and her views of them in such simple, clear style, as fixes the attention and absorbs the interest of the reader.

It is, of course, a book of pure tone and high standards, and one that should be in every home.

Cordially, and without reserve, I commend "Memoirs of a Child," and express the hope that the accomplished author may be encouraged by its success to enrich our literature with other books from her well stored mind, exquisite taste, and facile pen.

**"THE STORY OF THE NAZARENE."**

By Noah K. Davis, LL.D., Ph. D., University of Virginia; New York and Chicago, Fleming H. Revell & Co.

A graduate of Mercer University, which he entered at the age of fourteen, and a close student all of his life, Dr. Davis won wide reputation as a scholar and a teacher while president of Jedsen Female Institute at Marion, Ala., and then as president of Bethel College, Ky.

Since 1873, he has been professor of Moral Philosophy at the University of Virginia, and during the thirty years he has occupied this position, he has won his place as one of the greatest thinkers, most accomplished scholar, and ablest teacher on this continent. His books, Elements of Deductive Logic, Elements of Psychology, and Elements of Ethics have been widely used as text-books.

He has also given courses of lectures at the University of Chicago, the Southern Baptist Theological Seminary, Crozer Seminary, and other places, which were not only able and logical, but of great popular power, and which gave the greatest satisfaction to his hearers.

But above all, as preparing him for his present work, he has been a close

Bible student, and for many years has delivered to the students of the University on Sunday afternoons a series of Biblical lectures, which have been of such interest and so captivating that they have gone in crowds to hear him and many of the faculty have been delighted attendants.

While chaplain at the University for two years, I had the privilege of attending the series on the life of Jesus, and I have read several times with deepest interest and great profit his book on the Psalms, "Judah's Jewels."

I looked forward, therefore, with eager expectancy to the appearance of "The Story of the Nazarene," and can scarcely find language strong enough to express my high appreciation of the interest and value of the book, and my desire to see it in every home.

Fully accepting the inspiration of the four Gospels, and rejecting the "destructive criticism" of these days, Dr. Davis has thrown these narratives into the best Chronological order, and given us a "Harmony of the Gospels" of the greatest value. Bringing to this work the ripest scholarship, and the experience of many years of study and teaching, he has written in simple, classic English, a narrative of the Life of Jesus which will attract interest, and instruct all who may read it, while there shines out on every page the spirit of the devoted Christian and the humble follower of the Master.

Under heads of His Advent, His Investiture, His First Judean Ministry, His Galilean Ministry, His Exile, His Second Judean Ministry, His Peraean Ministry, His Final Presentation, His Passion, His Revival, Dr. Davis has grouped the events of our Lord's life, and his teachings, into a superb portrait of the Nazarene, while he has given us a most interesting, and valuable insight to the manners and customs of the people, the geography of the land he traversed, and the co-temporaneous history of the times.

The New York Examiner well says in its review: "The story as presented by Professor Davis, has all the value of commentary, without its dryness; together with the charm of a well told biography."

"The distinguished author has brought to his task ripe scholarship, a devout spirit, and long experience in the teaching of young men. As his oral unfoldings of the old, old story have attracted, and held the attention of intelligent and active minds, the most critical in the world, so, we cannot doubt, will the printed page win the popular attention, and deepen the popular interest—which nowadays so much needs to be deepened—in the life of our divine Lord and Saviour, the once despised but now exalted and glorified Nazarene."

As we are to study the life of Jesus for six months from the first of January next in our Sunday schools, this book of Dr. Davis should be in the hands of all of our teachers and advanced scholars, and no pastor can afford to be without it. I advise, therefore, that it be extensively used as a Christmas, or New Year's gift, and

that it be put in all our Sunday school libraries.

Dr. John A. Broadus used to speak to his classes on the importance of Baptist authorship, and the influence that Baptist authors might exert.

In the two books I have recommended above, we have beautiful specimens of Baptist authorship—the one from the graceful pen of a young woman and the other from a veteran in the cause of education and religion. We should be proud of both.

J. Wm. Jones.

Richmond, Va., Dec. 12, 1903.

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