

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

Established 1874.

VOL. 32 NO. 33.

BIRMINGHAM, ALA., OCTOBER 19, 1904.

PRICE, \$2.00 PER YEAR

## NOTES AND COMMENTS.

Rev. C. C. Pugh now gets his mail at Auburn, Ala.

Rev. L. N. Brock now gets his mail at Bayou La Batre.

Rev. J. W. Dunaway now receives his mail at Alabama City.

Rev. J. L. Ingram now gets his mail at Chandler Springs, R. F. D. No. 1.

Rev. R. F. Tredway has entered upon his work as pastor at Mansfield, La.

The Oklahoma Baptist State Convention was held at Shawnee on Sept. 27th-29th.

The Triennial German Baptist Conference of America recently were in session at Chicago.

The Kansas Baptist State Convention met October 10th-11th with the Hutchinson Church.

Dr. Wayland Hoyt has been invited to become the stated supply at Memorial Church, Philadelphia.

Rev. F. H. Watkins, of Russellville, is assisting Rev. W. A. Taliaferro, of Greenville, in a series of meetings.

Both Japan and Russia have established "war museums," in which such trophies as have been captured are exhibited.

Rev. J. F. Yohannan, a native of Persia, who has attended the Seminary, is anxious to return to Persia to preach the Gospel.

Rev. R. D. Haymore, of Mt. Airy, N. C., an old friend of Rev. J. D. Dickinson, recently assisted him in a meeting at Jasper.

Japan has amended her conscription regulations in a manner which will increase her available fighting force about 200,000 men.

We had a good Association at Salem—Haw Ridge Association. We changed its name to Coffee County. Success to you.—R. M. Hunter.

Last week there was an addition of 21 members to Friendship Church, near Searles. The Church recently called Rev. A. E. Page, who did the preaching.

Rev. W. R. Adams occupied his pulpit in the morning using as a theme "Heavenly Hope the Source of Paul's Happiness," Heb. 6: 18-19. Brother Page preached a fine sermon in the evening.

Louisville:—The Seminary has just had a fine opening. About two hundred students (men and women) are present. We look for many others in the next few days, owing to the fact that our opening occurred on Saturday.—E. Y. Mullins.

It is announced in the Peking papers that the Empress Dowager has issued an edict commanding Prince Chun, a brother of the Emperor's, to visit the St. Louis Exposition. He is to be accompanied by his two younger brothers and a suite of one hundred persons.



PERCY PAUL BURNS, First Honor, Howard College, Class 1904.

## NOTES AND COMMENTS.

Rev. A. E. Page held a meeting at Central City last week, and twenty-eight Baptists have signified their willingness to organize a Church there.

Talladega:—Bro. R. R. Brasher, of Vincent, Ala., has been adopted by our Association as its beneficiary. He is endorsed by the brethren of his church at Vincent, and seems to be a good, earnest man. The churches did not subscribe a very large amount. I suppose he will go to school at Vincent first.—Thos. M. Callaway.

Atlanta, Ga.:—By some mistake, the report has been circulated that the Negro Convention at Austin refused to endorse the plans of our Home Board for work among the negroes. The Convention did endorse our plans and we are proceeding with our work.—Yours fraternally, B. D. Gray.

The Birmingham, Ala., Pastors' Conference, at its weekly meetings this winter, will study through Dr. Edward Judson's course in "Great Christian Truths," which is the sacred literature course for this winter. Thus, twenty pastors or more will enjoy the treat, and be enabled the better to lead their people through it. Some pastors will take these studies for Wednesday night prayer meeting topics.—The Baptist.

Gov. John P. St. John, candidate for the presidency on the prohibition ticket in 1884, said recently in an address in Chicago: "For every dollar our government receives from the liquor traffic as license, we spend seventeen dollars in prosecuting the criminals and endeavoring to suppress the crime which is the direct outgrowth of this traffic." Does it pay?—Baptist and Reflector.

## NOTES AND COMMENTS.

Dr. Henry W. Battle, pastor at Greensboro, N. C., recently baptized 14 converts out of the meeting in which he was assisted by Rev. F. D. Hale, of Wilmington.

A movement is on foot for a Union Baptist revival of all the churches in Atlanta, Ga., next spring. Dr. Geo. W. Truett, of Dallas, Texas, will be invited to assist in this meeting.—Baptist Courier.

The Baptist and Reflector says: Rev. J. F. Watson, of Midway, Ky., has been called to the care of the Church at Holdenville, I. T., and has been to look over the field.

Rev. Paul Price returns to the Central Church, this city, for his second meeting, beginning next Sunday. He will be the guest of Dr. and Mrs. Lofton while in the city. From here he goes to assist Pastor Reaves at Murfreesboro.—Baptist and Reflector.

Baptist missionaries in China have appointed a committee to prepare courses of lessons for their Sunday schools. It is proposed to have three or four grades, to give a general knowledge of the Bible in four years through a connected study of its books.—Nashville Christian Advocate.

Brantley:—I see in your columns a list of Associational meetings wherein it is stated that the Crenshaw county Association meets November 9, whereas it should have said November 2nd. Be it remembered that the visiting brother is always welcomed in our midst. Luverne is noted for her hospitality. A hint to the wise is sufficient.—O. L. Eiland, Moderator.

## NOTES AND COMMENTS.

Biblical Recorder: "It is time for the pastor to resign and get off the earth when his people have to beg him to take a collection for missions or the Orphanage."

Florence:—I resigned here at East Florence Oct. 12. Accepted East Birmingham Church, to take charge first Sunday in November.—Joe W. Vesey. (We welcome Brother and Sister Vesey to the Birmingham District, knowing that they will be great factors in its spiritual upbuilding.—Ed.)

Frank M. Hendon, vice-president of the Phillips-Hendon Company, and one of the successful business men of the city, died Monday afternoon, Oct. 10th, at the age of 46 years. He was born at Newbern, Ala. Mr. Hendon was a man of exemplary Christian character and his death in the prime of manhood is a severe shock to his large circle of friends and relatives in Bessemer and surrounding country, to whom we offer our sincere sympathy.

Providence, Fla.:—I have decided to move back to Birmingham, or near, and locate for life. Therefore, I want to preach somewhere every Sunday, and oftener when desirable, somewhere near enough to Birmingham to reach the appointments by rail or buggy. I expect to be in Birmingham early in November, as my pastoral and mission work closes here first of November. Would be pleased to correspond with any Church wanting Gospel preaching.—D. L. James.

The Orphanage in Mississippi recently sustained a \$6,000 loss by fire. Mrs. Carter, in speaking of the way the children conducted themselves, said: "The little ones stayed as they were told about the brick building, crying and wringing their hands. At the first appearance of danger to the brick building some of our little girls took our three babies, others took their little effects from their rooms and carried them to a safe distance. The larger children, after the alarm of fire was given, ran immediately to the burning building and made themselves very useful in saving our goods from the flames."

The American Anti-Saloon League is to hold its annual convention at Columbus, Ohio, this year. The dates are November 16-18, inclusive. The following is a partial list of the talent already engaged for the meeting: Bishop Luther B. Wilson, of Chattanooga, President of the League; Rev. George R. Stewart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Rev. Louis Albert Banks, D. D., of New York; Rev. E. S. Chapman, D. D., of California; Hon. John G. Woolley, of Chicago; Rev. G. W. Young, D. D., of Kentucky; and Rev. Howard H. Russell, D. D., of New York.—Ex.

### ENGLAND'S CHURCH LAW MEDIAEVAL BARBARISM, INIQUITOUS AND INHUMAN.

The Baltimore News says: Rev. Dr. Curtis Lee Laws, pastor of the First Baptist Church, preached a sermon two weeks ago in which he denounced the compulsory educational Church of England as an attempt to control the individual conscience. The sermon, published in the News, was answered by two Episcopal clergymen of Baltimore, who took exceptions to what Dr. Laws had to say. Yesterday morning, in his third sermon on the Book of Daniel, Dr. Laws took up the subject in detail. He based his sermon on the refusal of Daniel's companions to worship the golden image set up by the Babylonian King and their deliverance from the fiery furnace.

The first part of the sermon dealt with historical facts connected with the text—the golden image set up in the plain outside of the city of Babylon by King Nebuchadnezzar and the edict of the king that all the people should bow down and worship this image at the sound of the music. The three friends and associates of Daniel could not be cajoled nor coerced into obedience to this command of the king. As in the days of the Apostles these Jewish heroes hesitated not an instant between obedience to the law of God and to the command of the king. They courteously and courageously said to the tyrannical king, "O king, we have no need to answer you in this matter. If you fulfill your threat, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thy hands, O king. But if not, be it known to thee, O king, that we will not serve thy god, nor worship the golden image which thou hast set up." This was a bold and heroic declaration of soul liberty. They were dealing with a heathen king from whom we might expect religious persecution. In his wrath he threw them into the fiery furnace. They were willing to suffer for convictions, but they were not willing to live contrary to their convictions. Their God delivered them from their peril, and so our God in all ages, in His own choosing, will deliver His people who are willing to suffer rather than abandon the truth.

At this point Dr. Laws took up the subject for which the congregation was eagerly waiting—the present religious and educational difficulties in England. Upon this subject he spoke as follows:

"A fortnight ago I referred to the effort of the Church of England to crush out the Free Churches of England and Wales, and I called upon the Archbishop of Canterbury, now visiting in this country, to enlighten our people upon this return to mediaeval barbarism of the great religious body of which he is the head. To my great surprise, distinguished Episcopal ministers here in Baltimore, have taken exceptions to my words. I had not supposed there was a well informed and patriotic man in America who would endorse the cunning effort of the English establishment to enforce the teachings of Episcopacy upon the children of other denominations in the schools supported by the State! I am quite sure that the ministers who are apologizing for their

distinguished visitor would not have the public schools of Baltimore run in the interests of Episcopacy!

#### The Objectionable Law.

The new educational law in England abolishes school boards, adopts the parochial schools, supports sixteen thousand four hundred of them out of the public taxes, meanwhile leaving them in the absolute control of the Established Church. Four out of six trustees must be Churchmen, the principals of all schools must be Churchmen, and all of the teachers must subscribe to the tenets of the Church in the discretion of the trustees. A High Church catechism declaring Non-conformists schismatics and that Non-conformist ministers have no right to administer the sacraments is a part of the curriculum.

#### The History of the Law.

The law is not a political, but a Church measure. It had its origin not in some political assemblage, but in the House of Bishops. The law had its real origin in the Joint Conference of the Convocations of Canterbury and York in July, 1901, when the bishops formulated a scheme which the government almost entirely adopted. Those who read the British Weekly know that the purpose of the law "is to turn little Non-conformists into little Churchmen." The law is a cruel and inhuman attack upon the Free Churches of England and Wales. This law could never have been passed except for the fact that the Tories were returned to Parliament in great numbers on account of the loyalty of the people to the government during the Boer war. A loyal people supported the government in its time of difficulties, and the bishop took advantage of the situation and urged the strong Tory majority to enact this iniquitous law.

#### Meaning of Passive Resistance.

The Free Church people (Baptists, Methodists, Congregationalists, Presbyterians and others) who are in the numerical majority in England, but who have not the same voice as the Establishment in the government, felt that this law was a blow at their soul liberty. They felt that they could not send their own children to sectarian schools where doctrines are taught which are contrary to their conscience; they felt that they could not pay taxes any part of which was to be used for the teaching of other children things which they felt to be false. They courteously and courageously declared, therefore, that they would not be coerced into paying school taxes under the present law. Many Episcopalians and even Roman Catholics have declared their sympathy with the Non-conformists and have joined them in their passive resistance. A year of this suffering for conscience's sake has passed into history. During the year 21,871 summonses have been issued to coerce men into paying this school tax, and 971 public auctions of property have taken place. Notwithstanding the ignorance of certain distinguished Baltimore ministers, imprisonments for taxes still take place in England, and "twenty-two of the freemen of England have this year been thrust into prison so that the Church of England may make proselytes to its communion" by

using the State schools as its instruments, says Dr. Clifford. Several Baptists have been among those in prison, and I glory in their heroism. Another Baptist preacher was imprisoned long ago by the same authority, but we had all felt that the Established Church had been civilized since the days of John Bunyan. Thank God for the passive resisters who refuse to be coerced by a priest-ridden government, who refuse to sit calmly down and have their liberties stolen from them. These are the men whom the Archbishop of Canterbury has had the effrontery to call "anarchists." They include in their ranks such men as Dr. John Clifford, Dr. Alexander McLaren, Principal Fairbairn, Reginald J. Campbell, Thomas Spurgeon, G. Campbell Morgan, Frederick B. Meyer, and many more of equal note, and thousands more of equal nobility of character—clergymen, ministers, journalists, teachers, manufacturers, merchants, jurists, and statesmen.

#### What the Persecuted Ask of Free America.

Without popular government in the truest sense, our co-religionists in England and Wales are at the mercy of a Parliament ruled by bishops of the Church of England. The establishment is boldly striking at the life of non-conformity. American sentiment can do much to shame the government and the Church into a less rigorous policy. Their present policy savors of the inquisition of the middle ages. The Non-conformists are too strong and determined to flee the persecution as did their pilgrim and puritan forefathers. They will stand their ground and die, if necessary, for religious freedom. They deserve the sympathy of all Americans and especially of all Christians of whatever name or creed. Our Episcopal brethren here have no guilt in this matter. They are not a part of the Church of England. They are broader, saner, more Christ-like. Just now they have a mighty responsibility. If they would speak out and repudiate this reactionary movement upon the part of the English Church their protest would have weight. But if the Episcopal Church here should dare to uphold and praise the mother Church in England, what conclusions shall we draw! I plead for a widespread expression of sympathy for the passive-resistance movement. The head of the English Church is in this country. He ought to know how Americans feel about religious liberty. In England our co-religionists fear the archbishop. He is not their friend. To him many of our brethren are "anarchists." The archbishop deserves to be treated with courtesy, but if our religious leaders do their duty, he will hear many ringing protests against the tyranny of the Church of which he is the head. His policy ought to receive no sympathy. In this land of the free no guest can be treated with discourtesy. In this land of the brave no man among us will be a coward when the liberties of our brethren are threatened."

At the meeting of the Baptist Ministers' Conference of Baltimore and vicinity, held Monday morning in the parlors of the First Baptist Church,

Rev. Dr. Curtis Lee Laws read extracts from the sermon which he preached Sunday on "Soul Liberty and the Fiery Furnace." After this address by Dr. Laws and addresses by various other ministers, the following resolutions were unanimously and enthusiastically adopted:

Whereas for the past year we have watched with ever-increasing interest and sympathy the splendid battle for religious liberty which is being waged by the free Churches of Great Britain in their opposition to the school rate levied by the Government for the support of the sectarian schools of the Church of England; and,

Whereas, the doctrine of soul liberty, from the earliest times one of the distinctive principles of our denomination and now one of the cherished principles of Christendom, is being dealt a heavy blow by the English Parliament and the Established Church of England; therefore be it

Resolved by the Baptist Ministers' Conference of Baltimore,

First, that it is with both sorrow and indignation that we make record of the fact that the English nation and its Established Church, in this day of advanced civilization and Christian fraternity, have united in an effort to undermine the influence of the free Churches of England and Wales by passing a sectarian education law which places public primary education in the control of representatives of the Establishment, whose management already proves that the schools are to be used as instruments for the proselyting of the children of the Non-conformist parents.

Second, that we hereby extend to our brethren of the Baptist denomination and to other free Churches of England and Wales our sincere sympathy in the sufferings which they are being forced to endure, and our profoundest admiration for the courteous and courageous course which they are pursuing in opposing the sectarian education law.

Third, that in our judgment all American Churches and denominational bodies holding as precious the doctrine of soul liberty should express their sympathy with our English brethren, and should encourage them to stand their ground, suffering persecution when necessary, that they may win for themselves and for their children their God-given rights in the land of their fathers.—Maryland Baptist.

#### LEN G. BROUGHTON IN LONDON.

After a very pleasant voyage we are comfortably fixed in our own apartments, 72 Grêsham Rd., S. W. It seems quite home-like. We have our own private sitting-room where I do my work and where our meals are served after the English fashion. Last Sunday was my first day at old Westminster Chapel. We had a good day and a reasonably good service. I was not unacquainted with the English custom of worship, and hence it was not hard to adapt myself to it.

The Westminster Chapel is one of the largest Churches in England, and has a very honored history. For several years it has shared the fate of most down-town Churches. The congregations are gathered from the hotels and

boarding-houses, or else drawn by some popular preaching. Not being a popular preacher, I am drawing in any way I can, depending upon God the Spirit to stand by and help me. I find that they are very easy people to preach to, and I expect to feel quite at home by the time my two months are over.

One thing I notice, the people do not linger for hand-shaking, or anything when the sermon is over. They sit quietly for a while and make for the door. It is hard for me to get used to this. I like hand-shaking, and a lot of it, when the sermon is finished. Think of the contrast to me! At our Tabernacle when the sermon is over the people come by droves to the front for a shake of the preacher's hand. This they do whether the sermon is rich or poor. Here they never come. Last Sunday not one soul came to speak to me except a few Americans who were present. It made me feel very lonesome, I assure you. But I will get used to it all I guess.

The English people are very reverent; that is they have a very reverent way of expressing their reverence. I feel like a bit more of spice and ginger would be very helpful, and hence am trying to give it to them. I do not believe that a long face is necessarily a sign of great piety. All in all I am very much pleased, and believe we shall have a good time.

I began last Sunday night a series of night sermons on "The Evangelistic Church." The following is the list of subjects:

1. The Church and Prayer.
2. The Church and Its Mission.
3. The Church and Its Life.
4. The Church and Its Power.
5. The Church and Its Workers.
6. The Church and the World.
7. The Church and Its Blessed Hope.
8. The Church and Its Final Destiny.

I hope the friends at home who may see this may ask God to give me great power in presenting these lines of needed truth.

At this time England is in a stew over the educational question. Many Non-conformists, especially Baptists, are going to jail because they will not pay taxes imposed upon them to support the schools of the Established Church. The new law requires that the children of all shall be taught the creed of the Church of England. Non-conformists resent this with all their might, and hence there is great war. Dr. John Clifford is leading the fight for the Baptists, while Rev. F. B. Meyer represents the entire Free Church Council. I know I would go to jail and rot before I would pay one cent of the iniquitous tax money. It is Romish in the extreme. I am glad to report that there is much hope for the abolition of the law. It is almost certain that the Liberals will get hold of Parliament at the next election and then good-bye to this damnable Romish narrowness. We should do much praying for our brethren of the Free Churches of this country. It is an awful trial they are passing through. In today's "Daily News" is a long article contributed by the great Baptist Resister, Rev. Dr. John Clifford. I quote a part of it to show you the spirit of the English Non-conformists.

"Will anyone say that it is the spirit of justice, and not the spirit of persecution and tyranny—the essential spirit of the Education Acts of 1902 and 1903 which has graduated the penalty to the offense! Four weeks' wages lost; four weeks' plank bed; four weeks' skilly! Four weeks of the loneliness of gaol life, with the chaplain assiduously endeavoring to show you the flagrant folly of suffering for consciences' sake! Four weeks, too, for that widow mother to think of her son immured in gaol! Will Mr. Winston Churchill call that 'pantomimic martyrdom' Hardly; at least, he would not if he had to experience it. But it is in perfect keeping with the spirit of the Bishop's Act, and the methods adopted to pass it into law. But why stop at a month in gaol! Cannot some arrangement be made with the Czar of Russia to allow the magistrates to send all the Passive Resisters to Siberia, so that the episcopal raid on the pockets of the people may proceed without let or hindrance!

"Certainly something of that sort will have to be done if this disturbing Passive Resistance movement is to be stopped. Ridicule has been tried, but it is vain. The Roman Catholic magistrate at Spoutley empties the vials of his scorn upon the Resisters, and asserts that it is 'ridiculous' to bring such cases before them; and it is not surprising, for Romanism is gaining enormously by the Act. Refusals to renew leases of farms and loss of positions of lucrative profit are endured rather than stain the conscience; distraint of goods, even though one hundred pounds worth be taken for 15s., and though two pounds 3s. 7d., and even more, is lost for 6s. 3d. withheld—still such flagrant injustice only feeds resistance and fires courage. Robbing citizens of their franchise—though they are the very citizens who have fought for the franchise for themselves and for others—does not force them to their knees. Only thirty Passive Resisters have been in prison, and are ready to go again, and scores more would go if they could arrange to secure a return of 'no effects.' Nor will lengthening the period of imprisonment have any different result. No! Our episcopal and Romanish legislators will learn that they are dealing not with interests, but with convictions; not with party politicians, but with men whose goal is justice and fair play—the giving to Caesar the things that are Caesar's—but not for a moment will they yield 'the things that are God's to the usurpation of Caesar.

"Yours, etc.,

John Clifford.

"Twenty-five Sunderland-terrace, Bayswater, W., September 5."

Let us thank God that we have no such condition in our own country. I do believe the State Church is of the devil.

Fraternally,

Len. G. Broughton.

Westminster Chapel, London.

P. S.—I find the people of England greatly elated over the coming of Dr. G. Campbell Morgan to London to take the pastorate of the famous old Westminster Chapel. Without a doubt the pulpit is now the "look-to" of any pulpit in the world.—L. G. B., in Biblical Recorder.

#### BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Baptist Church House, London. W. O.  
September 30, 1904.

Rev. J. N. Prestridge, D.D.

Dear Dr. Prestridge: We are just off to Bristol for our Autumn Assembly at which we are expecting to have a record attendance of 1900 delegates from all parts of the country and gatherings of a most enthusiastic character. The resolution as to the Baptist World Congress is to be submitted on the Tuesday morning, moved by one of our ex-presidents, the Rev. William Cuff, and seconded by myself. A Committee of Management will be formed the same day. I enclose a copy of the resolution to be submitted which will undoubtedly be adopted. Then we must lose no time and begin to arrange for subjects, speakers, etc. I shall write to you again immediately after the Union meetings.

I still feel I need one general Secretary for America with whom I can communicate. With best wishes,  
Believe me,  
Yours faithfully,  
J. H. Shakespeare.

Enclosure:

11:45 a. m.—VII.—RESOLUTION on the "Baptist World Congress," to be moved by the Rev. W. Cuff, of London, and seconded by the Rev. J. H. Shakespeare, M. A.—

"That the Baptist Union of Great Britain and Ireland extends a cordial invitation to the Baptist Unions and Baptist Missionary Boards throughout the world to send duly appointed and accredited representatives to attend a Baptist World Congress to be held in London from Monday, 3rd July, to Monday, 10th July (both days inclusive), 1905, for the purpose of promoting fraternal intercourse between members of the Baptist community and of stimulating zeal and effort in Christian service; for the expression of Baptist principles; for the declaration of the Baptist position as regards the fundamental relation which should subsist between the church and the State; for consolation and conference as to methods, especially in relation to the ministry, the church, and the work of the Sunday schools; for the consideration of questions arising in regard to Foreign Missionary fields and methods of labor, and also as to the oppressions that still afflict our Baptist brethren in many parts of the world."

#### RELIGIOUS LIBERTY IN JAPAN.

A false report was given world-wide circulation not long ago to the effect that a state church might be established by the Japanese government. A denial came from the prime minister himself, Ceunt Katsura, who desired that the contradiction be made to travel as far as the untruthful story. The premier called special attention to the religious clause of the Japanese constitution.

Article 28 of the constitution covers the question in this style: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." That is not so definite and precise as the first amendment of the constitution of the United States, which declares that "Congress shall make no law respecting the establishment of religion,

or prohibiting the free exercise thereof." But the Japanese clause is interpreted so that practically the result is the same. Marquis Ito, who is reputed to be the chief compiler of the constitution, has written and edited commentaries upon that instrument, and the following extract represents his views:

"To force upon a nation a particular form of belief by the establishment of a state religion is very injurious to the natural intellectual development of the people, and is prejudicial to the progress of science (knowledge) by free competition. No country, therefore, possesses by reason of its political authority the right or capacity to enact an oppressive measure touching abstract questions of religious faith."

#### ALABAMA.

By Miss Julia Tutwiler.

Alabama, Alabama,  
We will aye be true to thee,  
From thy southern shore, where groweth

By the sea thy orange tree,  
To thy northern vale where floweth,  
Deep and blue the Tennessee,  
Alabama! Alabama!

We will aye be true to thee!

Proud thy stream whose name thou bearest,

Grand thy Bigbee rolls along;

Fair thy Coosa—Tallapoosa—  
Bold thy Warrior dark and strong;  
Watered like the land where Moses  
Climbed Nebo's mount to see,  
Alabama! Alabama!

We will aye be true to thee!

From thy prairies, broad and fertile,  
Where thy snow white cotton shines;  
To the hills where coal and iron  
Hide in their exhaustless mines;  
Honest farmers, strong armed workmen,

Merchants, or what'er we be,  
Alabama! Alabama!

We will aye be true to thee!

From thy quarries where the marble,  
White as that of Paros gleams,  
Waiting till the sculptor's chisel  
Wake to life thy poet's dreams,  
For not only wealth of nature  
Wealth of mind hast thou in fee;  
Alabama! Alabama!

We will aye be true to thee!

Where the perfumed south wind whistles

Thy magnolia groves among,  
Softer than the mother's kisses,  
Sweeter than the mother's song;

Where the golden jessamine trailing  
Wooes the treasure laden bee,  
Alabama! Alabama!

We will aye be true to thee!

Brave thy men and true thy women,  
Better this than corn and wine;  
Keep us worthy, God in Heaven  
Of this goodly land of Thine,  
Hearts are open as our door-way,  
Liberal hands and spirits free:  
Alabama! Alabama!

We will aye be true to thee!

Little, little can I give thee,  
Alabama, mother mine!  
But that little—heart, brain, spirit—  
All I have and am are thine,  
Take, O take the gift and giver,  
Take and serve thyself with me;  
Alabama! Alabama!

We will aye be true to thee!

Woman's Work.

AMONG OUR WOMEN AND CHILDREN IN THEIR ASSOCIATION MEETINGS.

(Continued.)

Mrs. T. A. Hamilton.  
Bethlehem Association.

To think that Brother Crumpton no longer has the advantage over me, now that I have been to the Association held at Old Philadelphia, gives me considerable satisfaction. And it was a memorable occasion in more ways than one. We found old friends loyal and loving, and formed new friendships that we hope may be lasting. The brethren were overwhelming in their generous offers to give us the church for our meeting, even though it should infringe upon the hours set for their business. But as nobility inspires nobleness in return, we accepted only a half hour of the time set for the afternoon session, which, added to the half hour taken from the time allotted to the discussion of the most lavish of "dinners on the ground," gave us time for our meeting. The time was not misspent, I thought, when a Woman's Aid and Missionary Society and also a Sunbeam Band was organized at Tunnel Springs and offers made by delegates from two other churches to organize the children upon their return home. May they be richly repaid for their efforts to "feed the lambs." The officers of the Tunnel Springs Society are President, Mrs. Coralie McCarrey; Secretary, Mrs. W. J. Nettles; Treasurer, Mrs. T. A. Nettles. Miss Mattie Daley will lead the Sunbeams. It was our honor to be included among the guests invited to dine with Mr. T. A. Nettles upon his birthday, and to hear some most interesting war reminiscences from his lips and from a charming Kentucky lady, who had been a friend indeed in those dark days, but who was for the first time beholding the face of the soldier she had befriended.

We turned away from Tunnel Springs carrying memories of the moonlight nights, the mocking bird's song and the romances of the years ago, which will cheer us in years to come as only can the beautiful things of nature and the true and lasting friendships of the loyal in heart. Through some misunderstanding the appointment at

Monroeville

had not been fully understood, so only a few gathered together at the church for council, but the taste of sweet and Christian intercourse that was gotten only makes us want a longer visit some day. We left hoping to hear that a Sunbeam Band will be added to the Ladies Aid and Missionary Society and the B. Y. P. U. A member of the latter engaged to secure subscribers for the "Home Field." The Foreign Missionary Journal has access to the homes here, she having learned the meaning of their Motto, "Saved to Serve." We turned our face toward

Furman

with prayerful anticipations of meeting friends and staying under the roof of "one of our girls," but was saddened

upon arrival to hear that the little one who was the life of the household was ill. But "God was better to us than our fears," and the morning light found the little life stronger and the wan flower face less waxen in its beauty, and as the days passed on the cloud passed away, and our hearts sang for joy.

It was a pleasure to be in the home of the Vice-President of the Pine Barren Association, Mrs. L. E. Moore, and to talk over the work with one so intelligent and consecrated. The meeting with the ladies was most satisfactory, and many expressed themselves as longing to do more for Him "whose we are, and whom we shall serve." Mrs. Watson and Mrs. Spier have the L. A. and M. Society and the Sunbeam Band respectively under their care. The

Clark County Association

met five miles from Thomasville, and under the escort of Mrs. W. W. Bettis Vice-President of the Association, we made the trip quite comfortably, notwithstanding the heat and dust. After enjoying the social hour at dinner when we were meeting and greeting constantly friends we had met while in this part of the country some time ago, the women and children gathered in the church for an important meeting. Among those present were some of the Sunbeams from Grove Hill and friends from Whatley, Jackson, Lower Peachtree and Thomasville—which all went to make the hour delightful. It was a privilege to gather with the saints of Brother Yates' Church that night in Thomasville for prayer and praise, the Editor of the Alabama Baptist breaking to us the "bread of life."

Hartselle.

It seems peculiarly fitting that even in this day "they should be sent out two and two." So great is this comforting companionship and counsel, by the way. This thought was often in mind as this scribe, accompanied by the beloved Pres. Central Committee, Mrs. L. F. Shaltar, wended their way to the Muscle Shoals Association, convening at Hartselle. We were in time for the cream of the session, as the reports on missions were under discussion, and good speeches we heard on each division of the great work of the Churches of Jesus Christ.

The Presbyterian Church was placed at the disposal of the ladies for their meeting. Mrs. Judge Simpson, of New Decatur, presided in the absence of Miss Bettie Irvin, Vice-President of the Association. It was with much sorrow that we heard of her having been called upon "to pass under the rod" of affliction. May the consolations of the Comforter be hers! We deplored that limited time, and hurried away before we heard the reports of the delegates representing the Societies. Again we enjoyed seeing the familiar faces of friends from Falkville, Flint, Decatur and New Decatur, and could inquire into the welfare of many who with faces "steadfastly set" toward the "Celestial City" are meantime doing all they can in the service of their King, ere the summons shall come, bidding them enter his presence. O may we all have an "abundant entrance" and bring many sheaves to lay at his pierced feet!

Correspondence.

PLEA FOR STATE MISSIONS.

Not since the days of 1861 have we as a State enjoyed such material prosperity. There are more well-filled corn cribs and hay lofts, and there will be more well-filled smoke houses than in many years. The farmers are out of debt, and many of them have bank accounts. But what has this to do with State Missions? Much every way. We are able as never before to contribute to this worthy object. God has given us material prosperity, and in proportion as we are prospered we should give to the Lord's cause, and if we give as we should there would be no lack of funds in the hands of the State Board. As a result of our increased wealth factories are being built in every section of our State, and the employees in these factories need the help of our State Board to stimulate them to build houses of worship and sustain competent pastors. The cry for aid comes up from every section of our State, and the Board has wisely located competent, consecrated men in these different sections, and we are to sustain them by our contributions.

In many places a few dollars wisely expended will become as the little leaven that leaveneth the whole lump. It is not with us a question of ability, but enlistment. Alabama Baptists have the money if they can be induced to give it, and this is to be done largely through the pastors of the State. Our Secretary and other representative men do great good in their speeches at the Associations, but our Churches are not as a rule going to do their best if they do not have a faithful, tireless missionary pastor. If there is not to be intelligent, liberal, systematic giving in our Churches, the pastors must "set the pace." Let us follow the example of our Lord "Do and teach," and then our teaching will be followed by liberal giving. The centers of influence are calling for our aid on every hand—factory towns, mining towns, county sites, etc.

Recently the State Board has located at Butler, the county site of Choctaw county, Rev. M. Briscoe, a young preacher full of power and the spirit of missions. He has his hand on the situation, and I predict that in the near future we will hear "The sound of a going in the top of the mulberry trees" of good old Choctaw as a result of his teaching.

Ours is a great and growing State, and we must keep pace with the intellectual and material growth. To never rest is the price of our greatness, and in this work of missions we have found an enterprise worthy of all our powers. We cannot think of going backward, we dare not stand still, hence we must go forward. Let the brethren from one end of the State to the other make a special effort for State missions.

I. N. Langston, Cuba, Ala.

MUSCLE SHOALS ASSOCIATION.

The 85th annual session of this body met with the Hartselle Baptist Church on Thursday, the 29th of September,

and adjourned Saturday afternoon, Oct. 1st, 1904. The introductory sermon was preached by Elder John E. Weaver from John 17:22. The Association was organized by the election of Bro. John A. Thomason of Decatur as Moderator, and Elder Jas. Shackelford of Trinity as Clerk.

The representation from the Churches was better than I have ever known it, and I have been connected with the Association for more than 45 years. There are 43 Churches in the Association, and 40 of them had messengers present. The reports from the Churches were encouraging. There have been received 155 by baptism in the various Churches during the year. The contributions to missions and other objects have been increased over the year before. Three young ministers have been assisted in attending school during the year. One at the Seminary, one at Howard College, and one at the Falkville Normal. We raised at this session in cash and pledges \$180.00 for ministerial education, which will be appropriated to assist two young men at school.

We were glad that Brother Barnett gave us a short call, and hope that he was well rewarded for coming, both by securing many new subscribers and renewals. The Editor of the Alabama Baptist is always welcome, and we hope he will visit us up in this part of North Alabama again. We were glad to see Brother Shelburn, who represented the State Board. He made us a good talk. Our tent meetings, I think, were productive of much good. Our meeting at Courtland will serve to give us an opening there in having regular Baptist preaching. Our Executive Board is instructed to have preaching once a month there, provided a suitable place can be secured in which to hold meetings. I think this can be done. We have a beautiful lot in Courtland, and once had a Church there and a meeting house. The Church, by deaths and removals ceased to exist, and the house for want of attention fell down. The lot, however, has been preserved to the Baptists, and whenever we can organize a self-sustaining Church there we will rebuild. There are now ten or twelve Baptists in the community. Next summer we expect to do better work with our tent.

The Muscle Shoals Association embraces the Churches in the counties of Morgan and Lawrence, except a few in the western part of Lawrence that have joined Colbert Association and two or three in the Eastern part of Morgan that belong to Gilliam's Springs. We have about thirty ordained preachers, but all of them are not pastors of Churches. Only a few Churches have preaching more than once a month, and only two have preaching every Sabbath. Two or three have preaching two Sundays in the month. But to return to the meeting of our Association. We had a most pleasant meeting. We had some excellent reports. I mention one especially, on Foreign Missions, by Chancellor W. H. Simpson, of New Decatur. This was a good paper, and I want the Alabama Baptist to publish it. The report on Home Missions, by A. W. Briscoe, was also a good paper,

which I hope will be published in our paper.

The next session of our Association meets with the Mt. Hope Church, Lawrence county, on Thursday before the first Sabbath in October, 1905. I hope the Editor of the Alabama Baptist will be on hand.

Jos. Shackelford.

P. S. Brother Yohannon, who is a Persian and hopes to go to Persia as a Missionary, was with us and preached a good sermon on Friday night.

J. S.

#### STATE MISSIONS.

A comparison of the report of our Corresponding Secretary, Brother Crumpton, made at the State Convention at Anniston, with the one made a year ago at Troy, shows a gratifying increase along most lines, but, really there is one distressing feature that we would like to call the attention of the Baptists of Alabama to, viz: the falling off in contributions to State Missions.

Obedient to the call and sentiment of the brethren, nineteen new missionaries were put to work in the State last year, and adding this force to those already in the field, gave us 92 earnest missionary pastors and evangelists at work in Alabama during the Convention year just ended. These men have done a magnificent work in our State, as the following brief summary will show:

Days of service, 11,519; miles traveled, 62,808; sermons and addresses, 6,218; churches constituted, 24; persons baptized, 1,097; received by letter, 1,065; restored, 37; Sunday schools organized, 73; prayer meetings organized, 48; Ladies' Missionary and Sunbeam Societies organized, 92; prayer meetings held, 1,613; visits to preaching stations, 1,201; visits made to homes, 22,175; subscribers to denominational papers, 723; pages tracts distributed, 135,137; Bibles and books sold, 3,859; meeting houses commenced, 26; meeting houses finished, 9; cash collected for missions, Orphanage, education and local work, total \$19,071.92.

Brethren of Alabama, only think what it means to have these noble workers going out into the hedges and byways of our State, evangelizing, instructing and developing the people of our destitute sections. The cause of State Missions should have the ardent support of every Baptist in Alabama.

First of all, and this is a sufficient reason, because the Scriptures command it. The Saviour in Acts 1:8, commanded his Disciples to bear witness for Him in Jerusalem and all Judea, as well as Samaria and the uttermost parts of the earth. The Disciples of our Lord were descendants of Abraham and were commanded particularly to carry the story of Jesus to every part of that country occupied by their own people. Not selfishly carry the Gospel alone to them, but, to all alike, earnestly, swiftly, and persistently to every part of King Jesus' domain, was and is, the message to be carried. The command of Matt. 28:18-20 I know appeals powerfully for Foreign work, but, they are one and the same, the

command the same, the obligation the same, to reach the lost and undeveloped in Alabama as well as in Foreign or Home Fields. A second incentive to State Mission work that should appeal powerfully to us is LOVE.

God's own love for us caused Him to give His Son for us. We love, because he first loved us. 1 John, 4:19. A contemplation of this great love will lead us to cry out, "What wilt thou have me to do?" The answer comes ringing clear and strong, "Go—Call—Train." We should do so because we love God, but if a man love God whom he hath not seen, how great the obligation to love his brother whose needs he may know. See 1 John, 4:20.

Again, our prestige as God's people should induce us to contribute more and more to State Missions. Can we afford, brethren, to do less than we have done already? Last year 1902-1903 Alabama Baptists gave \$13,325 to State Missions, and in 1903-1904 only \$12,920.

Again, our own safety demands that we put forth increased efforts in support of our State work. Destitution, ignorance, the disorganizer, Catholicism and other forms must be met by earnest, faithful, loving work.

The question is, who is to do the work? Unquestionably the greatest responsibility rests upon the 1,300 pastors of the State. The work is ours brethren, we must meet the conditions, adjust our forces and get to work. The pastors must fearlessly and lovingly preach on the great missionary questions of the day. Distribute tracts and all other literature bearing on the subject. Train the people to give systematically and regularly. The work must stand or fall. Which shall it be? The destitution of our beloved State calls out in heartrending appeal, "Come and help us."

J. Henry Bush.

Clayton, Ala., Oct. 15, 1904.

#### UNDERWOOD-ELLIS.

On the afternoon of Wednesday, October the twelfth, at five o'clock, Miss Cora Huey Underwood and Mr. Neatward Carney Ellis were married at the home of the bride's parents, Rev. and Mrs. N. C. Underwood, in Midway, Alabama.

No printed invitations were sent out, but a large number of friends of the young people were gathered to witness the ceremony which bound them to each other for life.

Promptly at the appointed time the couple entered the parlor to the strains of Mendelssohn's wedding march, beautifully rendered by Mrs. Joe Thornton, of Midway. Rev. N. C. Underwood, father of the bride, said the solemn words which made the two hearts to beat as one, in a graceful and impressive manner.

The parlor was artistically decorated in maidenhair and asparagus ferns, and the hall in ferns in pots.

The bride is a lovely and refined young lady and has many friends all over the State who wish her much happiness in her new life. She is a graduate of the Judson College, and an accomplished musician.

Mr. Ellis, the groom, is a prominent

young business man, and is a member of the J. M. Ellis Son's Company of Union Springs, Alabama.

Among the out of town guests at the wedding were Mrs. J. M. Ellis, little Joseph and Lulu Belle Ellis, Mr. H. D. Ellis and Mrs. Andrew Hixon of Union Springs; Miss Wette Warren and Mr. Charles Reynolds, of Clayton; and Misses Mary McLendon and Bessie McMillan of Osawatchee, Ala.

Mr. and Mrs. Ellis left on the 5:30 train for their future home at Union Springs. May Heaven's choicest blessings rest upon the happy young couple is the wish of  
A Friend.

#### SUNDAY SCHOOL RALLY.

Program of Baptist S. S. Rally of the fourth district to be held at Blue Eye Church, October 29, and 30, 1904.

#### SATURDAY.

10 a. m., Devotional Exercises and song service.

11 a. m., Introductory Sermon—J. R. Wells; Alternate, J. W. Haynes. Dinner.

1:30 p. m., Devotional Exercises—G. S. Ham.

Welcome Address—J. W. Haynes. Response—J. H. Pope. Song Service.

"What Benefit the S. S. Derives From District Conventions"—E. D. Acker.

#### SUNDAY.

10 a. m., Talk to Children—J. W. Haynes.

10:30 a. m., S. S. Mass Meeting. Opened by J. H. Hayden.

Song Service.

11 a. m., Sermon—Rev. T. M. Callaway; Alternate, C. J. Bentley. Dinner.

1:30 p. m., Talk on Primary Methods—Mrs. P. M. Rowland.

2 p. m., "Our Duty to the Baptist S. S. Convention." Opened by C. J. Bentley; Alternate, T. K. Trotter.

3:30 p. m., General Discussion. Opened by J. A. Woodward.

We hope all Sunday Schools in the Fourth District of the Baptist S. S. Convention, will be represented, and any church not having a Sunday school will send representatives with a view of organizing a Sunday school in the near future.  
A. A. Griffin, Chair.

Harmony Grove Association.—This rather small association met at Harmony Grove Church, one mile from Winfield, in Fayette county. Rev. A. N. Reeves was elected moderator in the absence of the former moderator, who was sick, and Brother Dickinson (I do not know if he related to A. J. and his brothers) was elected clerk.

The introductory sermon, which was timely and helpful, was preached by Rev. J. E. Barnes of Sulligent. His subject was the Holy Spirit, his nature and mission. It was good enough to be published in the Alabama Baptist. If I was sure you could spare the space just now I would give a synopsis of it. Nearly all the churches were represented, and the messengers staid well to the end. I think it was harmonious and very spiritual session from start to finish. They had a real experience meeting on the mission question. The

apportionment plan was adopted again, and many of the churches nobly asked that their apportionment be increased, notably Kansas, Winfield, Hamilton, and possibly others. They joyously gave the largest cash collection they ever gave. Home, State and Foreign Missions received their best attention. Possibly, next to these come the consideration of religious literature, when the Alabama Baptist had a fair hearing and received some new subscribers and renewals.

One thing that I think was good, was the large place they gave to preaching. The messengers listened to five sermons. Brethren Davis of Carbon Hill, and Hood of Fayette, were mighty helpful visitors. Particularly so was Brother Hood's fine speeches and sermons. Indeed, I believe Bro. Barnes was only a visitor, but he was so active and useful that he seemed a part of them. Bros. Barnes and Hood are a great blessing to that part of the State and the pastors and churches out there know and feel it, and they love and appreciate them. They have some dear pastors out there, such as Reeves, Earnest, Olive, Shirley, and a number of others. They are reaching out for better things. God bless you brethren! Do your best.—J. A. Hendricks.

#### NEWS NOTES.

The high prices for beef and mutton have led to extensive consumption of horse-flesh in Germany.

In Berlin the coachmen of physicians' carriages wear white hats. The advantage is that, in case of street accidents, any physician who may be near is easily discovered.

The first use of wireless telegraphy for transatlantic news purposes was made by the London Times, March 30. Two New York dispatches, headed "By Marconigraphs," were printed. The Times will, it is said, continue to use the wireless service.

Secretary Moody has selected Guantanamo as the principal United States naval station in the West Indies. The present plan recommends the purchase of twenty square miles of land on both sides of the lower bay, besides several small islands.

Mr. and Mrs. Thomas Wylie Davis request the honor of your presence at the marriage of their daughter, Carrie Lauretta, to Mr. Quincy Boardman Newman, on the evening of Thursday, the twenty-seventh of October, nineteen hundred and four, at eight o'clock, First Baptist Church, Thomasville, Ala.

The Associated Press covers the Fair with the aid of Mr. Bennett's young men, and a staff of forty writers on the Press Bureau is preparing articles daily to be sent out in manifold. Before the Fair opened twenty admission tickets were sent to every publication in the United States and Canada.

Mr. Franklin Johnson, son of Dr. Franklin Johnson, of Chicago Divinity School, has given up the profession of the law to become a minister. He has received a call from the Church at Linwood, Ohio. This continues the succession from grandfather and father in the ministry to son.



REV. GEO. E. BREWER.

Rev. Geo. E. Brewer was the son of a prominent Methodist Protestant preacher, Rev. A. G. Brewer. His mother was before her marriage a Miss Martha Taylor. George E. was born near Covington, Ga., Oct. 31st, 1832. Having been carried to South Carolina in infancy, he grew to be a lad in his fifteenth year before coming to Alabama. His education was obtained in Bethany, Robinson Springs and Nixburg Academies. He began teaching the first of 1851 in Coosa county. In the fall of 1852 he became a partner with his father in publishing the Christian Telegraph, a religious paper, in Atlanta. In the beginning of 1854 he took charge of the school at Rockford, and taught there until elected County Superintendent in 1856. In 1857 he was elected to the House of Representatives from Coosa, and in 1859 to the Senate, holding this until 1863. In 1866 he was appointed Adjutant and Inspector General of the State by Gov. R. M. Patton. In December, 1854, he married Laura A., daughter of Judge J. W. Suttle, to whom were born four sons and five daughters, seven of whom are still living, all members of Baptist churches. In the early fall of 1854 he united with the Baptist Church at Rockford, by which he was ordained to the ministry in the fall of 1860. Rev. Platt Stout, Jr., Seph Bankton and J. R. Steeley being the presbytery. He was called for half time to the Wetumpka Church soon after, and from there went to the war as captain of a company in February, 1862. He commanded the 46th Alabama Regiment from May, 1863, to the surrender. After he resigned the Adjutant's office at the close of 1866, he gave himself to the ministry, serving various country, town and village Churches. He was pastor at Columbia, Ala., when Governor Samford sought his acceptance of the position of Chaplain for the convicts, a newly created office, in 1901. He accepted. Was reappointed in 1903 by Gov. Jelks, and still holds the place.



REV. C. M. BREWER.

Prof. C. M. Brewer, recently ordained to the ministry, is the son of Rev. Geo. E. and Laura A. Brewer. He was born in Opelika, Ala., Dec. 19th, 1877, while his father was pastor there. He attended the schools in Lafayette, Opelika, Alexander City, and finally at the A. P. I. College at Auburn, and the Howard at East Lake. He has been principal of the school at Columbia, Girard, River Falls, and Thorsby, and now has the school at Marbury. He has made the reputation of a good teacher with good executive ability.

He became a member of the Baptist Church at Jernigan in 1888, at eleven years of age, and was baptized by his father. He became a worker at once in the same, and a contributor to its finances. From the age of about seventeen he began to feel impressions to preach, but desiring other lines in life he resisted these impressions, until by chastisement he was brought to yield to the Master's will.

He was ordained at the instance of the Bozeman Church, at the close of the session of Unity Association, on October 6th, 1904. The Church was represented by D. W. Marbury. The presbytery consisted of Dr. O. F. Gregory, A. Y. Napier, Geo. E. Brewer, W. J. D. Upshaw, H. R. Schram, and the pastor, Lamar Jones.

AFTER FIFTEEN YEARS.

Yesterday I resigned the second to my most pleasant and long pastorates. Twenty-three years ago I began work with Bluff Spring Church, then numbering only 35 in membership. There I enjoyed the most pleasant term of seventeen years. I thought it best to resign, a thing I did. After two years I was called back there and served three years more, at the end of which time I gave up the Church. This dear band of God's beloved had rejoiced the fifth time in furnishing members to constitute other like organizations. Among the number of Churches thus constituted Cowarts came into existence. I was one of those acting as presbytery in the constitution. Then honored with the place of pastor. There I had the next pleasant work of my life. Yet things have changed in two ways. The preacher grows older as the years go by, and his appearance becomes so common especially with the young. Again Churches reach their height for a time; and a halt is called apparently for a while, at least. God has blessed

our community with prosperity, which always results in a religious blight. However, in all these fifteen years I have worked for Cowart's Church there has not been a Church trouble resulting in anything like a tear up. So at Bluff Spring. Who else in sweet Alabama can say more than this? I have tried to live in humble, prayerful obedience to the command of the King of peace, who said "Peace be unto you." Nevertheless, with all referred to, age and hard work and study, has brought on afflictions of nature that demands that I should retire from my work as pastor. Yet I love the work of the ministry. What can I do now, my brethren, to help on the good cause in some way? Will not someone point out some work?

Since writing the above the Columbia Association has been in session. It met the fifth of October. The introductory sermon was most ably and forcibly preached by our energetic brother, Sam H. Campbell. It was an enjoyable Gospel treat to the whole Association. I cannot say for this great and good servant of Christ all I want to say, yet he knows this old, wornout servant loves him dearly, like Paul loved Timothy. How I do love all my brethren and sisters "for their work's sake." Brother Campbell and I had been praying by agreement in our homes, in our Churches, and in our secret prayers for the best meeting of the Association to be the twentieth session. Unmistakably the answer came. The Holy Spirit gave the preacher the right text for the occasion; it was the 25th, 26th, and 27th verses of the 5th chapter of Ephesians. Don't you know, brethren and sisters, that from the mind and lips of such an earnest and fearless man of God every wife-loving husband and wife were able to see their duties to each other, and more so, if possible, when the application was made? I never listened to any application made more clear. So you see we had a good start-off. Our Moderator occupied his place like a man of God. It was a young brother, C. H. Davis, of Columbia. Bro. R. M. Jackson faithfully filled his place as Clerk. So all things went on under the guidance of the good spirit. The collections were good, all the demands for money were responded to so freely. Brother Campbell in a speech for the orphans proposed that we raise for them enough to feed them a day, which would take between \$30 and \$40 dollars. It was made \$57, and other things accordingly. So we raised in all \$498.89. God will bless us in making us able to do better next time. May he soon cheer our drooping souls with the coming of His kingdom. Love to the editor of the Alabama Baptist and all concerned.

J. J. White.

OUT WEST.

Next to the precious letters I receive from the loved ones at home, I welcome the dear Alabama Baptist, which comes to my room in The Oakes Home, a sanitarium for those who have pulmonary affection. How I did enjoy reading about the good meetings and Associations, the opening of the Howard and the Judson, also memories of Wetumpka, by Mrs. Annie Murphree O'Hara.

whom I learned to love during her short stay in Trussville. Before leaving home I had four hemorrhages, and two after I came to Denver. Under the treatment of one of the best physicians in the West, and nursed by one who knows how to make the sick feel like they have found a dear friend, I have improved very rapidly. I have been in the Home three weeks, and will soon be able to go to my sister, son and little daughter who are keeping house only a few blocks away. If any of my friends in Alabama who have lung trouble are contemplating coming to Denver will write me, I will give them all the information I can. They will find Mr. Oakes to be a charming man, a Christian gentleman, who will welcome them to The Home. He has been noting the effect which this high altitude has on those who come from different sections of the country. Those who come from Alabama, if they come in time, get well, but those who come from the Northwest are not benefitted so much. They should go to North Carolina. There are patients here from different parts of the U. S. and Canada. One each from Scotland and Honolulu.

Mrs. S.-R. McDanal,

2549 Irving St., Denver, Colo.

CHURCH ORGANIZED.

There was a Church organized near Cloverdale, this county, on the second Sunday in October. The presbytery consisted of the writer with Bro. J. O. A. Pace and the Deacons of Liberty Church. The sermon was preached by Brother Pace, who was chosen Moderator and the writer Clerk. The members, fourteen in number who went into the organization, were examined on the articles of the Missionary Baptist faith. Prayer was offered by Dr. Samuel Paulk, one of the deacons of the Liberty Baptist Church. The hand of fellowship was given to the members by the presbytery and they were declared to be a Church by the Moderator. They then elected the writer as pastor for the next year. There are others, perhaps seven or eight, who will join by letter soon. This Church is the outgrowth of our Associational work in this county. We hope and pray that this little Church may grow and become a strong Church.

Ed. Paulk,

Missionary Lauderdale County Association.

PESSIMIST AND OPTIMIST.

Above me glows the fiery orb,  
That burns me with its fire;  
About me, filled with blood-stained  
beasts  
The forest dark and dire;  
To keep my mouth with food supplied.  
I give my nights and days;  
Slave of the universe am I,  
Lost in hopeless maze.

Above me floats the starry sky,  
With countless treasures filled;  
About me press the forests dense,  
That I a home may build;  
To learn the secrets of the world,  
I give my nights and days;  
Lord of the universe am I,  
Enthroned mid glory's blaze.  
—Thomas C. Clark, in Sunday School Times.

THE CHRISTIAN'S HOPE.

The Christian's hope shines from above,  
An ever brilliant star,  
Whose tender rays are streams of love  
That glimmer from afar,  
And light his way, so often dark,  
By heaven's holy, happy spark.

When life is cold and dark and dull,  
And wrapped in sorrow's night,  
The Christian's hope, more sweet and full,  
Shines forth a purer light,  
That seems his saddened soul to soothe,  
And makes his rugged pathway smooth.

The Christian's hope will ever shine  
With kind, benignant ray,  
More beautiful and more divine  
Unto the Perfect Day—  
Until his soul can realize  
Its highest hopes beyond the skies.

O, give to me that perfect trust—  
That faith that's fixed in God—  
That when this body, from the dust,  
Has gone back to the sod,  
My soul shall live in endless youth  
Where hope is lost in love and truth.

H. C. C., Troy, Ala.

DOGMATISM AND LIBERALISM.

By S. E. Jones.

The above caption might have been "Dogmatism vs. Liberalism," since by definition "dogmatism is arrogance or positiveness of opinion," while "liberalism means freedom from narrowness or bigotry, especially in matters of religion or politics." Now if a dogmatist is one who is positive in his belief, and in the statement of same, while a liberalist is not, then the words have contradictory meanings. Now he who does not criticize one for "holding his opinions or faith as a verity is a liberalist in a good sense, but a liberalist who criticises one for being sure of his theological faith and asserting same positively is a liberalist in bad sense, that is he is narrow or bigoted. Dogmatism in a bad sense is exemplified in the Roman Catholic hierarchy. The Pope or Church speaks ex cathedra; it announces a dogma by virtue of its authority. It assumes infallibility and, therefore, speaks positively. It threatens excommunication or damnation to him who questions. All such dogmatism as that is the very height of arrogance and cannot be too severely condemned. When anyone, Pope or who-ever (human) sets himself up and his dogmas as authoritative and binding, he justly merits the unqualified censure of all reasonable persons.

But there is a dogmatism which is not criticisable, although fallible men state the dogmas, for fallible persons may state infallible truth infallibly; not only so, but hold to such statements without censure or being liable to the charge of bigotry or narrowness therefor.

Jesus Christ was a dogmatist and his dogmatism comes out in all his teaching. He spoke as one having authority. Was he illiberal? No doubt. He was in the estimation of the Scribes and Pharisees. He was a bigot; he was guilty of narrowness, because of his dogmatical spirit and teaching. Now bigotry in the estimation of some liberalists is bounding your territory of

thought on certain subjects. If one is precise in the statement of a certain thought in theology and if he in asserting says the opposite is not true, then he is a bigot or narrow. Let not the liberalist confuse liberalism with liberty, for they are distinct. The dogmatist in the good sense does not prescribe or persecute or criticize anyone for holding this or that opinion. This is a free country; but what he does do most emphatically and has a right to do is to say that THIS is true and THAT is not, when and where the Scriptures are perfectly plain, where no question can reasonably arise as to the dogma believed. For instance, one is dogmatic or dogmatizes when he says, Jesus Christ was, is, God's Son. Now one is narrow who asserts that in the estimation of many people, teachers, who desire to explain away His divinity.

He is dogmatical who asserts that "all Scripture is given by inspiration," etc. In the modern sense or acceptation of liberalism, it seems that anyone who holds to any doctrine positively and asserts same that such an one is narrow or bigoted. When will these free-thinkers who are "always learning but never coming to the knowledge of the truth" learn that all truth is fixed and can be logically stated or defined? Is nothing axiomatic? Are there no definitions that are reliable? Is it not as legitimate to question some fixed facts and truths in science, say in mathematics as in theology. Take the axiom: "A whole is equal to the sum of all its parts." Can that ever be changed? If you add or subtract from it is the axiom preserved? "He that believeth on the Son hath everlasting life." In Scriptural teaching that is axiomatic, and no sort of sophistry or juggling with words can change it. Now there are a great many, hundreds of statements, in Scripture that are plain, unequivocal, and to deny them is to deny the truth. How can a man be narrow in a bad sense, when he believes and states a truth revealed in God's Word just as it is.

If one who is dogmatic is a bigot, then every man who states anything positively is a bigot; and nothing at all can be held certainly by any one, unless such an one is open to the charge of bigotry.

Does one assert anything authoritatively, then he is a dogmatist, a bigot? It depends altogether whence his authority. Nothing is true because a Pope, the Pope of Rome, or any other so-called Pope asserts it. Authority does not manufacture truth or fact. A thing cannot be true, primarily, because some man says so, or fathers certain things he alleges to be true. Romanism was conceived in sin. Is it bigotry to say so? It can be said consistently with the best idea or meaning of liberty or liberalism.

So the cry of "illiberal," "bigoted," "narrow" and all that, is the cry of a dogmatist in one of its senses, for to cry down anything is illiberal, and so the liberalist himself becomes illiberal. What right has a liberalist to criticize at all? Does he not arrogate to himself some kind of human ex cathedra, some kind of infallibility, for if he cannot criticize, justly, truthfully, infallibly, why criticize at all? In so doing

he is illiberal, a dogmatist, for whoever criticises or hampers, or seeks in any way (liberalists being judges) to restrain thought, or speech, is narrow, bigoted. He, in other words, is narrow who does not believe as the liberalist does, for the liberalist is not narrow, but broad. Therefore it simply comes to this: Whoever asserts anything positively or does not believe with the liberalist is open to the charge of bigotry, he is a dogmatist to be abhorred.

Of all the popes in the world deliver us from the liberalistic pope, the pope of infallible, broad perspective in matters of religion, but commend us to truth seekers and lovers, to the straight and narrow way that leadeth unto life.

THE MID-SEA SUN.

No peak to hide his splendor, till the day  
Has passed away;  
No dial shade of any tree or flower  
To mark the hour:  
A wave his orient cradle, and a wave  
His western grave.  
—John B. Tabb, in Harper's Magazine.

Thou say'st, "Take up the cross,  
O man, and follow Me;"  
The night is black, the feet are slack,  
Yet we would follow Thee.

O heavy cross—of faith  
In what we cannot see!  
As once of yore thyself restore  
And help to follow Thee.  
—Francis Turner Palgrave.

Rev. B. W. Collier, formerly pastor at Covington, Ga., has moved to Marianna, Florida. Brother Collier is a consecrated and scholarly preacher, and will add strength to the Baptist ministry in Florida.

Cancer Cured.



Before Treatment. After Treatment (With False Nose.)  
With Soothing, Balm Penetrating Oils. Cancer, Tumor, Catarrh, Piles, Fistula Eczema, and all other Skin and Woman Diseases.  
Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing aromatic oil.  
Out this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address DR. R. E. WOODWARD, 502 Main St. Little Rock, Ark

Your Neighbor Saves Money

By patronizing us.  
Why don't you?  
COLLIER DRUG CO.

The Big Cut-Rate Drug Store.  
2012 FIRST AVENUE.



Cut Glass and Crystal

Includes many articles of great beauty and rich-cutting at prices under five dollars.

Violet Holders, Knife Rests, Peppers and Salts with Sterling Tops, Olive Dishes, Candlesticks, Vases, Small Berry Bowles, Water Bottles, and Medicine Glasses.



LIBERTY MILLS



Produces Daily 4,000 Barrels of...  
PURE, SOFT  
WHEAT FLOUR

And there is  
HEALTH AND STRENGTH  
IN EVERY POUND.  
ASK YOUR GROCER.  
Liberty Mills,  
Nashville, Tenn.

Mortgage Sale.

By virtue of a power of sale contained in a certain mortgage executed by M. E. Collier and her husband E. N. Collier, on the 7th day of Oct. 1898, recorded in Vol. 286 Record of Deeds, page 184, in office of the Probate Court of Jefferson county, Ala., the undersigned will sell the following described real estate: Lot No. 2 in block No. 4, in S. E. 1/4 of the S. E. 1/4 of Section 33, Township 16, Range 4, West; also lot 3 in block No. 4 of the S. E. 1/4 of the S. E. 1/4, Section 33, township 16, Range 4, West, the mineral in said land not conveyed, at auction, to the highest bidder, for cash, in front of the court house door in Jefferson county, State of Alabama, on the 3rd day of November, 1904, default having been made in the payment of note secured by said mortgage.  
J. N. STATUM, Mortgagee.  
By J. F. Knight and S. L. Weaver, Attorneys for J. N. Statum.

Notice of Administration.

State of Alabama, Jefferson County.  
L. P. Jones, deceased, Estate of  
Letters of administration upon the estate of said decedent, having been granted to the undersigned on the 24th day of September, 1904, by the Honorable J. P. Stiles, Judge of the Probate Court of Jefferson county. Notice is hereby given, that all persons, having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred.  
C. M. TRUSS, Administrator.

Rev. J. Walter Fleming has moved from Saltpa to Jackson.

# Alabama Baptist,

Established 1874 and Contains  
The Baptist Evangel,  
The Baptist Herald,  
Southern Baptist.

Published Weekly at Birmingham, Ala. Office 2127  
First Avenue.

REV. FRANK WILLIS BARNETT, Editor and Owner  
L. O. DAWSON, Associate Editor  
REV. J. W. HANVELL, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## PREPOSTEROUS ECCLESIASTICAL VANITY.

The Literary Digest says:

"Apropos of the visit of the Archbishop of Canterbury to this country, the well-known Protestant Episcopal organ, the New York Churchman, recently indulged in an editorial which has excited the ire of denominational papers all over the country. The phrases in the Churchman's editorial which are held to be objectionable are those referring to 'both National Churches,' 'the American Church,' 'the life of the National Church,' etc., which are taken to indicate a disposition on the part of the Protestant Episcopal Church to claim for itself the prestige of a national Church. By the Boston Congregationalist the use of such terms is regarded as 'an affectation which only serves to increase suspicion and resentment among non-Episcopal Churchmen.' The Christian Advocate, (Meth. Episc., New York) devotes four columns to this subject. It says, in part:

"Does the Churchman think that the 'sect,' 'communion,' 'denomination,' 'religious organization,' or 'church' which it represents is the National Church because it is preeminently adapted to the spirit of the American people? If that be its view, how does it account for the small number of communicants it has been able to make? It has required less of its communicants than any other religious body in the country. It has been here more than two hundred years, and today it is the tenth in the list of denominations. In several of the States it is hardly present. One of its Bishops declared that in the number of its communicants there were more women and youth relative to the whole number than in any large ecclesiastical body in the United States. . . .

"When we consider the millions of Methodists, Baptists, Lutherans, and others in this country, it seems somewhat strange to hear the comparatively small Protestant Episcopal Church calling itself 'the National Church.' No doubt the Archbishop of Canterbury will see so much of the wealth and social distinction of this Church that he will be inclined to look upon it as the National Church; but, if he sees a good deal of our country and looks over the statistics of our national census, he may conclude that to call it the National Church is somewhat premature."

Statistics show that even in England the Non-Conformists are greater in number than the Church of England. The communicants of the Establishment are 2,030,718; the communicants of the free Churches are 2,010,530. Is

the communicants the Church of England leads by only 40,000. The Sunday school scholars of the Establishment number 2,919,413; the Sunday school scholars of the free churches number 3,380,848. In Sunday school scholars the free Churches lead by a clean 470,000. Fewer of the children of the Non-Conformists are communicants, because confirmation in the Established Church comes earlier than Church membership in the free Churches. Present these facts and figures to any scholar in the land, and he will tell you that the Non-Conformist population is larger than the Church of England population. In 1700 there was one Non-Conformist to every twenty-two Anglicans; in 1800 there was one Non-Conformist to every eight Anglicans; in 1900 there was a Non-Conformist for every Anglican.

The North Carolina Baptist well says: "At this time nearly 2,000 arrests are being made each week. Several Baptists have been imprisoned, and I glory in their heroism. Another Baptist preacher was imprisoned long ago by the same authority, but we had all felt that the Established Church had become civilized since the days of John Bunyan. Thank God for the Passive Resisters who refuse to be coerced by a priest-ridden government, who refuse to sit calmly down and have their liberties stolen from them."

And yet the Christian public of America is still strangely indifferent to the tremendous significance of the struggle of their Baptist brethren across the seas against the iniquitous Educational Act of England.

## LEAVELL IN TUSCALOOSA.

The Tuscaloosa saints recently enjoyed a series of lectures by Bro. L. P. Leavell on various phases of Sunday school work. What a charming, magnetic man he is! His message deserves the most serious thought of all our people. The Sunday School is no more a child's affair. It is the effort of the Church to study and teach God's Word. We have trifled with this duty long enough. Solid, systematic, business-like methods must be adopted. The Bible School calls for the highest talent, the deepest consecration, the most earnest, persistent and faithful effort. This was the burden of his message, and verily, he is right.

## DE GUSTIBUS.

You like your books and magazines to come to you with leaves uncut. All right—this is America and you are a king. All the same, we want the leaves of our books and magazines neatly cut by the publishers. A great man whom we know will not read a periodical unless he has the privilege of cutting the pages apart. He is quite literary, prodigiously learned and a whole lot of other things. He thinks we are out of date, non-aesthetic and, in general, just awful. But none of these things move us. We want the publisher to finish his job.

We have just been ripping open a magazine. Hence these sad thoughts.

## D. D. ON LETTER HEADS.

A man ought not to be condemned unheard, and if he chances to have a "D. D." attached to his name he should not without evidence be set down as a title chaser. But there is one place to draw the line, and that is right at the point where the Reverend Doctor begins to advertise his honors. A letter is before us whose heading tells us it is from the 1st church of such a city, "A. B. So-and-so, D. D., Pastor."

We wish the D. D. crop would fail utterly. Those who want the empty title are not fit to wear it, and those fit to wear it do not want it. At any rate let the brother who would print his various titles on his letter heads remember that DD. sometimes stands for "Don't Do it."

## "JAPANESE CHRISTIANS."

Under this caption "Everybody's Magazine" for October says:

"It is some thirty years since the Japanese Government rescinded the law forbidding the punishment conversion to Christianity. In that short time, Christianity has prospered in Japan. Two years ago, there were about 130,000 Japanese Christians, of whom 55,824 were Catholics, 46,634 Protestants, and 26,880 Greek Catholics. In the case of the Protestants, at least, the children are not included in these figures. It is estimated that there must be 200,000 out of forty-four or fifty million—a little leaven in a great lump. Still, the work is young yet and does not extend beyond the great cities. Nor are the numbers alone to be considered. Thirteen out of 300 Members of Parliament, the admiral who won the first victory over Russia, the commanders of the two greatest ships of the war, 155 officers of the army, the editors of three "great metropolitan dailies" of Tokio, many of the professors and students of the universities, are Christians. It would be to consider too curiously to inquire how far some or many of these distinguished converts are influenced rather by opportunism than by serious religious motives. It is known that some of them argue thus: 'The most powerful nations in the world are Christians. Therefore Japan should become Christian as a means of becoming powerful.' A deeply practical people."

Taking the facts as here given in this secular magazine we may truly thank God and take courage. The last century has seen more wonderful miracles in the spread of the Gospel among the heathen than were seen by the first century. Verily the Almighty seems to be making haste in these latter days.

Moreover the remark about these converts in Japan being influenced by unworthy motives has no more, and perhaps not as much force as a similar charge would have against American Christians. It is an old criticism made often about heathen converts in various parts of the world, and especially applied to China. But the supposed Chinese "rice Christians" laid down their lives by the hundreds during the recent Boxer troubles rather than deny Christ. We doubt not the same would be true of Japan, India, Africa, America or anywhere else. That Ju-

das still lives in the church is true, but the spirit of Christ reigns among His people. We may and do deplore the persecutions which Christians still suffer, not only in England and China, but more or less all over the world, still in the midst of it all it is reassuring to find that the disciple of the 20th century goes to the stake as promptly as his brothers of the first.

## SANDAY—AN EPISCOPALIAN.

Perhaps the foremost New Testament scholar of the world today is Prof. W. Sanday, of Oxford University, England. In his commentary on Romans he thus speaks of the Baptism mentioned in chapter six, verse four: "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—Death. Submersion—Burial. Emergence—Resurrection." (page 153). On the next page he thus paraphrases verse 4: "When we descended into the Baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads that meant that we lay buried with him, in proof that our death to sin, like his death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of Divine Power, so we also must conduct ourselves as men in whom has been implanted a new principle of life."

Such testimony from non-Baptist sources has become so common that it is hardly worth while to print it. The contention of Baptists in this matter of immersion is practically won. What we need to do now is to convince our sprinkling brethren that it is worth while to follow their Lord's example.

## WHAT'S THE MATTER WITH THE PRAYER MEETING.

No, men do not fail to go because it is not made interesting and "snappy." Women are not absent because they "have no way to get there." They were out in full force at the reception, and went through a storm at that. They all know, men and women, if they think at all, that a prayer meeting is not for the purpose of entertainment. The pastor is under no obligations to make it interesting. The leader of the evening mistakes his duty if he feels that it must be made brisk and lively with a "dozen short talks and fourteen prayers of a sentence each." Imagine if you can that company in the Upper Room with John in the chair calling on various ones for "short testimonials," and then beginning "a chain of prayer that would end with Brother Andrew." Of course there is as much virtue, and often more, in a short prayer as in a long one. Testimonials lose nothing and gain much by being short and to the point. Sprited singing is always desirable. But the trouble goes deeper than these externals.

The Church needs to learn again the actual power of prayer, and have her faith in its efficacy quickened. We are losing sight of the fact that there is an actual force in the solution of all problems of life. If it be a mere pious exercise men will drop out of the meet-



ing. Regarding it as such the great majority of them have dropped out of it. The sensation loving world seeking to be entertained has long since scratched the prayer meeting off their list as perhaps the poorest kind of show. Between a card party and the prayer party the cards win out every time, and naturally so.

We have read much of the "agony of prayer." Perhaps we could not endure it once a week. We could not "work it up" at regular intervals at all. But doesn't the very phrase give us the idea that we are not to "enjoy" meetings that must sometimes wring our souls with pain if they be what they ought to be?

Prayer is an instrument with which to accomplish certain things. We pray in secret or with the Brethren to bring things to pass. Some things are beyond our power. That Wednesday night prayer meeting is to get Another Arm to move. We protest that it is not for the Pastor to instruct us, though instruction is good. It is to Secure the solution of problems that otherwise would have remained unsolved. It is to lay hold on blessings that otherwise could never have been obtained. That Wednesday night meeting is to make history, to change what might have been into that which is and shall be.

There is a timber that must be cut. The carpenters have a saw in hand. They talk about saws—their manufacture, their use, the best way to handle them, and go away "entertained" or not on the subject of saws. That is the prayer meeting as it often is. When the saw is applied to the timber the work is done. That is a Church using the power of prayer to overcome its difficulties and accomplish its work. The people will not be at the next prayer meeting, not because of any fault in the program, but because a diseased notion of prayer has made a program necessary.

#### EDITORIAL PARAGRAPHS.

Hon. H. S. D. Mallory, of Selma, called to see us last week. Brother Mallory is a layman who makes his influence tell in Baptist affairs in Alabama. Long may he live to help in the work.

We are greatly pleased at the way the country pastors are beginning to interest themselves in the circulation of the Alabama Baptist at the Associations. They have greatly helped me to put it into the homes of their people.

Dr. Harvey Hatcher, in paying a tribute of love to his old friend, who recently died, among other things said: "How beautifully he rounded up his life and labors! Any man could well afford to suffer poverty, neglect, persecution, temptations and trials a hundred years to die as Henry McDonald died."

President Pritchett of the Massachusetts Institute of Technology, confidently predicts a day, when the vast solar heat now wasted will be directly stored, harnessed and utilized for driving our machines and heating and lighting our buildings far more economically and efficiently than the work is done now.

"Show me a Church that is not evangelistic, and does not go forth with the evangel of Christ, and I will show you a crowd, but not a Church; a company of souls that are seeking their own heaven, but will not find it." These words of Rev. G. Campbell Morgan ought to furnish food for thought for those who are standing in the way of missions.

We have reached several Associations on the second day to find that some good brother, fearing that the Alabama Baptist would not be represented, has taken it upon himself to get subscribers. This shows that the paper is being appreciated and makes us more than ever anxious to improve it from issue to issue.

Dr. L. G. Broughton is preaching a series of Sunday evening sermons in London on the following subjects: 1, "The Church and Prayer;" 2, "The Church and Its Mission;" 3, "The Church and Its Life;" 4, "The Church and Its Power;" 5, "The Church and Its Workers;" 6, "The Church and the World;" 7, "The Church and Its Blessed Hope;" 8, "The Church and Its Final Destiny."

Last week we had the pleasure of attending the Chilton County Association which met with Providence Church and were glad to learn that it had doubled its contributions to all the mission causes during the past year. Bro. I. Winsor makes a fine presiding officer. He understands the art of dispatching business, and does not fail to call down any speaker who goes over his time or wanders from his subject.

Rev. A. Coke Smith, a Bishop of the Methodist Episcopal Church, South, recently said at Abingdon, Va., at the Holston Conference: "If we do not preserve the integrity of the marriage relation, we sap the foundation of civilization, and this law of our Church must be observed. I would not marry the president of the United States, if he were divorced on unscriptural grounds, or if the woman was divorced on unscriptural grounds."

We believe that the spirit of missions is growing on our people. Everywhere we have been this fall the people were anxious to give ample time for the discussion of State, Home and Foreign Missions, and when no representative of the Board was present would press us into service. But best of all the pastors and delegates were ready to occupy the time. The hard work of Brother Crumpton is bearing fruit, and he ought to take heart, for God is blessing his labors.

Dr. B. D. Gray honored the pastors' conference with a visit on Monday morning and as he stood before us the picture of health and manly strength and told of the work, somehow we felt that with Gray at the helm the Home Board had a consecrated pilot who knew his business and that despite the wind of criticism now blowing would be able to make a landing at the next convention and give a good account of the trust committed unto him. God bless the Secretary of our Home Board.

The Atlanta Journal says: "The total number of souls who attended matinees at American and National League contests last season outlines

the fact that 1904 was the most prosperous in the history of the great and only sport of sports. Over 6,000,000 observed both leagues in action, while the American literally wiped the socks off its rival by over 300,000 majority." This means that the American public spent nearly 3,000,000 dollars for a few months sport. Our national game comes high.

"The facts in regard to the great international revival campaign conducted by Dr. R. A. Torrey and Mr. Charles M. Alexander," says the Michigan Christian Advocate, "should stop the mouths of that class of people who imagine that revivals are an impossibility in these days and that Christians are shorn of their strength. It is not yet three years since these evangelists began their work in Japan, China, Australia, and Great Britain, yet sixty thousand persons have confessed Christ under their labors, more than half of them being in Great Britain within one year."

It may not be wholly without interest to the readers of the Religious Herald to know that the junior editor of the Herald and his wife will, on the 21st of October, celebrate in a quiet, modest fashion, the twenty-fifth anniversary of their marriage. It would please them to "receive" all the Herald family on that occasion, but since that is impracticable, they must content themselves with sending their cordial salutations." We waft to Brother and Sister Pitt our best wishes, and pray that they may live to have a golden wedding.

The Tennessee Baptist Convention, which met at Knoxville last week, elected the following officers: Rev. A. M. Boone, of Memphis, was made president; Rev. R. R. Acree, of Clarksville, was elected vice-president; Mr. E. F. Miller, of Elizabethton, recording secretary; Rev. Martin Ball, of Springfield, statistical secretary and Rev. Flatwood Ball, of Paris, and Col. W. M. Woodcock, of Nashville, were made treasurers. The address of welcome was delivered by Rev. J. H. Snow. Rev. A. U. Boone called upon Dr. P. T. Hale, president of the Southwestern Baptist University at Jackson to respond.

#### "CHRIST IN THE CAMP."

We have received a copy of "Christ in the Camp," through the kindness of the Author, Rev. J. William Jones, who is well qualified to write such a book. The work covers the religious movements of the Civil War, relating stirring and pathetic incidents, and gives statistics of the results, and sets forth facts regarding the morals of the Southern army no where else to be found. It gives a clear insight into the Christian character of the officers and the influence which they exerted among the men.

The work is fully illustrated with full page zinc etchings, photographic reproductions, and on page 464 will be seen a handsome colored illustration, and in addition there are facsimile reproductions of rare documents, copies of original war letters, official orders, etc.

Dr. Jones has written a book that ought to be in the homes of our peo-

ple. It is commended in the highest terms by such men as Drs. Montague, Eaton, Carroll and Sampey. Dr. Gambrell, in a letter to the publishers, The Newton and Hoyt Co., Atlanta, Ga., said:

"Christ in The Camp; Or Religion in Lee's Army" is a charming story of the religious movement which went out in the Confederate Army under General Lee. I was myself personally acquainted with much of this work and will be glad if this book can be republished. It gives a beautiful shading to the sterner aspects of the war, and is valuable in many ways. I will be pleased, indeed, if any of the Sons of those who wore the Gray may be able to possess this book, which will tend to convince them that the most heroic army of modern times was also the most religious."

#### A NEW CHURCH ORGANIZED AT ONEONTA.

This Church was organized on the fourth Sunday in September. The Presbytery consisted of Brethren Cole of Blountsville and Head, who is teaching near Oneonta. The writer preached the sermon. Brother Cole was the Chairman of the Presbytery. They organized with a membership composed of some of the best citizens of the town. They have by far the best house of worship in the town, or in the county, as to that, and one of the prettiest village or town churches I have seen anywhere. It is a question of only a few years when this will be the Church of this part of the State. I remained over and preached two days for them. Would have remained all the week but for the pressing demands on me in my own field. I hope to be able before long to renew my acquaintance with these noble people, and to see them prospering as they deserve to prosper.

S. O. Y. Ray.

#### A GOOD MEETING.

A very successful and enjoyable meeting conducted by Bro. O. A. Bamber, pastor of North Highlands Baptist Tabernacle, under his tent on Avenue F. and 27th street, in Birmingham, under the direction of Bro. S. O. Y. Ray, the missionary of the Birmingham Association, came to a close Monday night, Oct. 30th. The meeting continued three weeks with two services a day. After the first week the tent was more than filled almost every night. Great interest was manifested. Many Christians were revived, and about 40 were received for baptism. Quite as many more were received by letter, and a Church was organized at the place.

G. B. F. Stovall.

Birmingham, Ala.

The largest topaz in the world is to be presented to the Pope next spring by American Catholics. Money is now being collected for the purchase of this valuable stone, which was discovered in Brazil and cut and polished in Italy. It weighs nearly four pounds.

About \$5,000,000 has been spent in Germany to construct and erect the statues of Kaiser Wilhelm I, that now adorn 318 towns and cities.



For Sale on Easy Terms at \$40.00.

An Agent wanted in Each Town in Alabama

Write

**SUN TYPEWRITER AGENCY,**

418 Chalfoux Building, Birmingham, Ala.

JOSEPH R. ESTES, Manager.



Is the Best Route to

**SAINT LOUIS WORLD'S FAIR**

16 days to St. Louis and return... \$17.30  
 30 days to St. Louis and return... 20.30  
 Season Ticket (Limited Dec. 15) ... 24.35  
 10-day Coach Tickets sold Tuesdays and Thursdays only ... 12.05  
 All round-trip tickets, except 10 day tickets, are good to go or return via Mammoth Cave.

Round trip Homeseekers tickets on sale first and third Tuesday in each month to the West at one fare plus \$2.00 for the round trip limited 21 days.

For information and rates to any point of the country, North, South, East and West, call or write to:

P. SID JONES, D. P. A. Both Phones 825 Birmingham, Ala.

Lowest Kind of Rates.

**Porter's Cancer Cure.**

Sure cure for Cancers, old sores and burns. Sent to any address postpaid on receipt of price, 25c and 50c per box.

Address D. E. WEATHERLY, Pine Hill, Ala.

**Fine Wood Flooring**

Parquet Floors & Specialties, Moore's Floor Wax, Moore's Patent Rests, See for FREE Illustrated CAT-LOGUE, E. B. MOORE & CO., 78 Wabash Ave., Chicago.



**Solid Gold Wedding and Engagement Rings.**

All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.

The B. H. Stief Jewelry Co., NASHVILLE, TENN. Please mention this advertisement.

**ENLARGED PLANS FOR THE MOODY BIBLE INSTITUTE OF CHICAGO.**

Every one who reveres the memory of D. L. Moody, will be pleased to learn of the brighter and broader prospects opening out before the Bible Institute which he founded in Chicago in 1890. The last annual report indicates that the student roll was never larger, the curriculum never more thorough and systematic, or the spiritual tide never higher and stronger.

But new iron and blood are coming into the institution. The presidency of the board of trustees has been taken by Mr. Henry P. Crowell, prominent in the religious and business world of Chicago. He has come in to take an active part in the administration.

Mr. Torrey, though absent in England throughout the winter, engaged in large evangelistic missions, still retains his connection with the Institute.

Arrangements have also been perfected looking to the permanent connection with the Institute of Rev. James M. Gray, D. D., of Boston, eminent on both sides of the ocean as a Bible expositor and teacher, and with a large and varied experience on the lines of training and education for which the Institute stands. Indeed, Dr. Gray has been a central figure in the institute work for ten years, through the popular special summer courses he has conducted, and which have attracted pastors, evangelists and teachers from all parts of the country in large numbers. He will now become a member of the board of trustees, and assume an active part in the direction of affairs.

The general purpose and methods of Mr. Moody will be continued. It is designed not only to strengthen all the existing branches of activity, but also to lift the standard and broaden the scope of the Institute along at least three lines. In the first place, the training of Bible teachers for large interdenominational Bible classes, for which the Institute has an increasing demand. In the second place, the training of young men and women for Gospel settlement work, the consideration of which is also being forced upon the Institute in the same way, and for which it has in some respects already a superior equipment. And also, the carrying on of an extension work through this country and Canada both by a correspondence Bible school, and a regular system of well-conducted Bible conferences and evangelistic campaigns, using the home plant as the base of operations.

It is not generally known that this home plant represents an asset of \$350,000 (free from encumbrance), and an annual expense account of over \$40,000; and that it trains annually over 1,300 students of both sexes. A large proportion of these are college-bred men and women, and many of the remainder receive in the Institute a stimulus for further college or seminary work. There are also in the popular evening classes conducted in Chicago, (taking the last two or three years as a criterion), over three thousand members.

**ONE YEAR AS SECRETARY.**

It is just one year since I entered upon the secretaryship of the Home Board. It seems but a short time, viewed in one way, but when the experiences of the year are considered the time seems long. I have attended every State Convention in the South, except in Maryland and Virginia, where the meetings conflicted with Western Conventions that needed me more, and visited every mission of the Board on the Island of Cuba. In this way a general and particular knowledge of the work has been secured. A sense of tremendous importance has grown upon me as I have learned more about it. No just conception of its vastness and significance can come to one who views it through local glasses. The situations in Texas, Indian Territory, Oklahoma, Arkansas and Louisiana cannot be fully appreciated by brethren who live on the Atlantic slope. Nor can the brethren away from the mountain country realize the peril and promise of that mountain school work, according as we delay or hasten to take it up with seriousness and vigor. The cities, too, like St. Louis, Baltimore, New Orleans, Galveston, Joplin, with their teeming multitudes have steadily pierced my soul with their cries for help. Our Board is keenly alive to these many calls and have assumed the aggressive on all lines of their work.

The appropriations are fully fifty per cent above those of last year. The splendid advance of 23 per cent in contributions last year above any preceding year, while the enemies of the Board were doing their uttermost to ruin our work, was a signal manifestation of the Lord's approval and an unmistakable call to larger endeavor, while the blessings of God upon the laborers in the harvest field were such as to make jubilant the hearts of the harvesters.

The heartiness with which a year ago I was welcomed to my work has, if possible, been surpassed by the steadfast and cordial support given me during the year by the great brotherhood of our people. God bless each and all of them. God prosper them and cause His face to shine upon them. The burdens and anxieties of my office have been many, but the favor of God upon the work has made my yoke easy and my burden light. The future is bright and hopeful. clouds will intervene but the sun shines in the heavens. A work so imbedded in the hearts of our people, so fundamental to their existence as a great, aggressive power, so blessed of God, will more and more receive their united and enthusiastic support.

Beloved brethren, give us your contributions, pray for the work and the workers, pray for me, pray for the Lord of the harvest to send more laborers into His harvest, and pray for the coming of His Kingdom in the largest measure upon our beloved Southland and the whole world.—B. D. Gray, in Home field.



**BLAKESLEE**  
**GASOLINE ENGINES**  
 ARE BEST FOR Cotton Ginning  
 "I can only speak of the engine bought of you last fall in the highest terms. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn to use and believe it to be only a question of time when they will take the place of steam engines."  
 Rev. J. W. BURTON, L. E. of the M. E. Church, South.  
 Send for catalogue X, stating power requirements.  
**White-Blakeslee Mfg. Co.**  
 Birmingham, Ala.

**D. B. LUSTER,**  
 Now is the time to Buy Your Fall Shoes.



A rare chance to dress your feet for a small amount of money. I also make by special order all styles of fine shoes to order. I keep leather and findings. My repair department best in city.  
 D. B. LUSTER,  
 Phone 1727. 217 North 19th St.

**AGENTS WANTED.**

NEW HOLIDAY BOOKS, NEW RED LETTER BIBLES, AND TESTIMENTS, FAMILY BIBLES, Teach'r's Bibles and Standard Subscriptions Books. Highest commissions to Agents. Credit given. Address D. E. Luther Publishing Co., Atlanta, Ga.

**Allen's Best Cough Medicine Lung Balsam**  
Safe, Sure, Prompt

**\$1.50**

will buy a pair

**Dixie Girl**  
Women's Shoes



Made by Dixie Girls

BEST SHOE ON EARTH FOR PRICE

Hard to find a dealer without them. If so, write us, and we will tell you where to find them.

**Geo. D. Witt Shoe Co.**  
Makers  
LYNCHBURG, VA.

**EXCELSIOR STEAM LAUNDRY.**

**GEO. A. BLINN & SON, Prop's.**  
The Old Reliable Firm.

Our Patrons are  
Our Best Advertisers.  
Once a Customer,  
Always a Customer.

Give us a Trial.

1807 2nd Avenue, Birmingham, Ala.

1855 Catalogue No. 15- 1903-4

Best We Ever Issued.



Prices the cheapest quality the best. Every article exactly as represented. Diamonds, Watches, Jewelry, Spectacles, Silverware, Ac. By permission we refer to the management of this paper. If desired, will furnish the names of satisfied customers in any Southern State. Write for Catalogue and enclose five cents in stamps to cover postage. We also issue a special Catalogue of Medals and Badges for Schools and Societies. Address THE F. D. JOHNSON JEWELRY COMPANY, No. 1 Maiden Lane, New York

Special Catalogue of Medals and Badges for Schools and Societies. Address THE F. D. JOHNSON JEWELRY COMPANY, No. 1 Maiden Lane, New York

**THE Keeley Cure**  
A SAFE, SURE AND PERMANENT CURE FOR ALCOHOL, OPIUM AND ALL DRUG HABITS. TOBACCO USING AND NEURASTHENIA. Details of treatment and testimonials on application to KEELEY INSTITUTE, GREENSBORO, N. C.

**BELLS**

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

**Field Notes.**

The Fifth Sunday meeting of the Alabama Association will meet with Panola Church October 28th to 30th. Introductory services by Bro. Geo. Vickery. First subject, Can I be assured of Salvation?—C. C. Loyd, J. B. Wilson, J. M. Carter. 2nd, Explanation of Luke 23:31—G. H. McQuinn, W. O. Killough, Hope Stringer. 3rd, "And upon this rock I will build my Church." What is the rock? Matt. 16:18.—T. J. Thrower, T. E. Morgan, Elbert Harrison. 4th, Hiring Ministers by the year. Is it Scriptural?—Geo. Vickery, E. M. Andress, J. M. Dickerson. 5th, What is the first thing to do in becoming a Christian?—Walter Sharp, J. M. Frymurer, Tobe Wells. 6th, Why do Christians have so much trouble in the world?—J. C. Fonville, W. H. Dean, C. H. Morgan. 7th, Must I make restitution?—J. W. Holloway, D. S. Hurst, T. L. S. Grace, W. P. McQueen, Committee.

Enterprise.—Several things I have to say, and the Alabama Baptist is the best paper in which to say them. First, the Pea River Association will convene with Calvary Church in Coffee county on November the 5th. The church is five miles from Enterprise on the railroad towards Elba. Friends coming to the Association from the East will stop at Enterprise for conveyance. The second thing of interest is the three lectures from Brother Sam Carroll, of Troy. Probably eight hundred people were present at the night lecture. Many came to hear him because of the man, who numbers his friends by the thousands—many others because of the land about which he was to speak, and yet many others through curiosity, desiring to know if the Jordan was deep enough to baptize a man in, or if the traditional place where the Eunuch was or was not baptized had not disappeared entirely. Some people are so anxious to prove sprinkling as a Church ordinance they would be glad to argue the Jordan dry and the pools of Jerusalem out of existence. Brother Carroll had been much misrepresented by men who did not know the difference between tradition and history, or tradition and Scripture. His lectures are full of interest and instruction. He speaks as a business man to his fellows. Enterprise still grows.—R. M. Hunter.

The Fifth Sunday meeting will be held with the Church at Farill Oct. 29th and 30th. Introductory sermon, Saturday, 11 a. m., by Elder H. T. Leath. Sermon Sunday, 11 a. m., by Elder J. N. Welch; subject, "Baptism." The following subjects will be discussed: "Sunday Schools," by J. W. Leath, Wm. Hicks and T. B. Miller. "Temperance," by Elders Gardner, Burgess and J. A. C. Sims. All are cordially invited.

G. M. Adams, Church Clerk.  
Farill, Ala.

Cuba and York.—We have just closed successful meetings at Cuba and York. I was assisted at both places by Rev. A. E. Burns, of Blocton, Ala. Brother Burns is a true yoke-fellow,

and preached the Gospel with simplicity and power to the delight of all the people. I have been in three meetings besides my own since July 20th, and have been made glad continually by the numbers of strong young men and women who have put on Christ in Baptism. We are encouraged by what the Lord has done for us in the past, and now press on to the things that are before. The paper grows in strength and in favor with the people. God bless you.—Fraternally, I. N. Langston.

Searles.—I have just closed a meeting of seven days at Friendship Church, two miles from Searles. The Lord greatly blessed the meeting, and I led 12 happy converts to the water yesterday morning, to follow Jesus in baptism. We had a total addition of 21 members, 12 by baptism, 8 by letter and one by restoration. I was alone in the meeting save the presence of the Lord, and the prayers of the brethren, and an occasional brother in the ministry who would drop in for a service or two. This Church called me a month ago, and have agreed to take the fourth Saturday and Sunday afternoon at two o'clock, so I can make one trip answer them and Searles both on the fourth Sunday while I am in school. I think I have never seen a Church wake up so fast as this Church. In the last thirty days they have raised \$50.00 to ceil their house, paid \$11.00 to the Lord during the meeting for the Gospel, and have set apart next fourth Sunday as Mission Day, and every member promised to "lay by them in store as the Lord blesses them," for that day. They had only about twenty-five active members before the meeting. I fear that we neglect these weak Churches sometimes, but I am determined from this forward to always be ready to preach to them whenever they want me. Searles is going on up, and if the Lord continues to bless us the next five months as he has the last five, we will have one of the strongest Churches in the mineral district. We have gained more than 100 members in the last five months. I am giving them half my time, and they are wide awake on all the subjects that ought to interest Baptists. I began a tent meeting last night at Central City. I hope to organize a Church there at the close of the meeting. I hope to be in school regularly after this week. I have moved back to East Lake and will be ready for business after this week.—A. E. Page.

Huntsville.—Last Sunday we had quite an enjoyable day at Dallas Avenue Church. Children's Day was observed. While the children had very little practice, they recited their pieces well. To Mrs. W. H. McKenzie the credit is due for their success. The Mission boxes were not in their possession as long as usual, yet they did well, and had \$27.40 in them. Rev. W. M. Murray, of the First Church, is assisting in a meeting at Ryland.—Sincerely, W. E. Pettus.

Mr. and Mrs. Thomas Pearre Graves request the honor of your presence at the marriage of their daughter, Martha, to Mr. Robert Carlos Adams on the afternoon of Wednesday, the twenty-sixth of October, at four o'clock. At home, Eufaula, Ala.

**Dr. DeWitt's Eclectic Cure.**

To those who have Dr. DeWitt's Eclectic cure, the directions are as follows:

**For Toothache.**

—Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.

**Sore Throat.**

Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

**For Chills.**

Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

**Cure for Whiskey.**

Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions. For Nervous Debility, take one teaspoonful in from one fourth to one-half glass of sweetened water. Dose for children in proportion.

**Drinking Water Harmless.**

If you are going to the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

**See This.**

Sumter, S. C., July 29th, 1897. Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried. Mrs. Rody Williams.

A cure for Asiatic Cholera, and for all Stomach and Bowel derangements. A Marvelous Relief and sovereign cure for Muscular Rheumatism, many pains and facial neuralgia.

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

Price, 25, 50 and \$1 per bottle.

**THE W. J. PARKER CO.,**

Sole Mfg. and Prop.,  
No 7 S. Howard Street, BALTIMORE, Md., U.S.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE

**Southland Belle Shoes**

FAMOUS BECAUSE MERITORIOUS. THE BEST IN AMERICA FOR \$1.50. TAKE NO SUBSTITUTE. IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

**CRADDOCK-TERRY CO.**  
LEADING SHOE MANUFACTURERS OF THE SOUTH.  
LYNCHBURG, VA.

**21,245 UNIQUE**

21,245 Sunday School Superintendents and workers were asked by us to name the most practical songs used by them. The result is the most UNIQUE and INCOMPARABLY the finest collection of songs for Sunday-Schools and praise service ever issued.

**THE VOICE OF PRAISE** beautifully bound in full cloth (Vellum de Luxe), \$25 a hundred; 32c singly by mail. Send for free descriptive pamphlet, or for complete returnable sample. We pay the postage.

**Hall Mack Co.,** 1018-20 Arch St. Phila. 150 Fifth Ave., N. Y.

## CONCERNING A BROKEN HEART.

One broken heart more or less doesn't count for much one way or the other in the busy rush of life! Perhaps it would be as well to say nothing at all about it; and yet —

Well, it happened on this wise: It was about 3 o'clock on a recent afternoon; I had flung myself down for a brief season of repose and rest, when my ears were pierced by one of the most piteous and touching cries I ever heard; "Oh, Papa! Papa!" wailed the childish voice, and as I hurried toward the scene I met my little boy of five in convulsions of grief rushing toward me with streaming eyes and outstretched hands! It was needless to harrow his feelings by asking the cause; his kitties—one of them was dead and the other dying! It had been an open secret with the family for several hours that our pets were doomed—a case of poisoning thought we—yet, we older ones had not taken it much to heart; but for him it meant far more—a temple in ruins; a world—his own little world—in ashes; and blinded by tears that would not stay he fled as if pursued by a spectre.

An angel of mercy in the person of his little sister bent over and with loving touch sought to soothe away his grief. "Would his kitties ever live again?" Poor little heart! Who taught thee to voice this query which has been wrung from the soul at every approach of death since the hour when a man of lowly mien and with features stamped, on a back-ground of Deathless Love, with sympathy for the broken hearted, whispered the sweet words, "thy brother shall rise again."

It was his own little plan to bury his dead in the forenoon of the following day; and ere long the twilight shadows came and little eye-lids heavy and red with recent weeping were sealed up for the night; and then it was that, sure enough, his kitties lived again; and was ever reality more real and vivid than the dream of this little dreamer. On the bed beside him, as so often of yore, he saw his pets nestling and purring close to him, and could almost put his hands upon their silken sides—"only he didn't." Again, he was down in the kitchen and saw 'little yellow one' pounce upon a mouse and 'little black one' tried to take it away from him; "but he couldn't do it." Again, he was gathering the beautiful, purple scuppernongs, and 'little black one' reached down through the leaves and "made like he was going to scratch him;" and again he played out the end of a cord and drew it slowly back toward himself and watched the pair as with tiger-like bound they sprang upon it and in mimic death struggle they clutched and growled and rolled over on the floor. He laughed aloud and the sleep-angel flew away.

It was day and his little sister was dressed and calling him to "come on and let's bury the kitties."

And so it came about that under the old apple tree where so many of the sweetest moments of his life had been spent, some of the saddest ones were likewise passed.

A pair of stronger hands wielded the grubbing hoe with telling effect on

the hard ground beneath the tree; and a pair of older eyes watched through a suspicious mist this miniature man holding close to his heart the object of his love, though covered with a thousand black ants—just waiting the while "till the grave got deep enough."

And toward this spot—the Mecca of the childhood of our home—little feet are daily tending and little hands are ever leaving floral wreaths above two little mounds.

He was a philosopher who discovered that a child would "catch the trick of grief and sigh away its playthings;" but He was God who said, "in Heaven their angels do always behold the face of my Father which is in heaven." B. Davie.

## THE NATIONAL BAPTIST (NEGRO) CONVENTION AND CO-OPERATION.

The constant press of work has hitherto prevented my sending this note of information to the brethren. It was my privilege to attend the recent session of the National Baptist Convention at Austin, Texas. It was in every way a great meeting, and will contribute largely to the furtherance of the Gospel among its constituency and those it desires to reach with the Gospel.

The question coming before the Convention that was of most moment and concern to our people, as also to the negroes themselves, was the question of co-operation between the National Convention and the Southern Baptist Convention. It could not be hoped that in so large a body there be perfect unanimity on so important a matter. There had been considerable discussion in advance of the meeting and the brethren went to the Convention with differing views, not that there was any lack of disposition upon the part of any member of the Convention to co-operate with the Southern Baptist Convention, for every member desired this co-operation, but all desired that the plan should be the wisest and best possible for all concerned, and that some had been led to think that the proposed plan involved possibly some lack of regard for other white Baptist bodies of which the negroes had been the beneficiaries, or perhaps looked to reducing the freedom or impairing the autonomy of their body. The whole matter was fully discussed in the best of spirit, and a conclusion was reached which seemed highly satisfactory to every member of the Convention from Boston to San Antonio.

The Convention heartily endorsed the plans of co-operation as agreed upon between the Home Board of that body and the Home Board of the Southern Baptist Convention for the present and instructed its Home Board to press the work forward, but appointed a commission to consider the plans in all of their possible bearings and to report back to the Convention a year hence, at which time the Convention will take final action.

This was well and natural; have we not set the example? Have we not our commission? Why should they not have theirs? This puts the whole matter in the best shape possible; we are

in a position to give the plan a fair and honest trial, and if it works well, continue it, or, if not, discontinue it.

Owing to an unavoidable delay I did not reach the Convention until after the above discussion was had and action taken, so the conclusion was reached by the brethren themselves, without any sort of personal influence from any quarter. This action may be taken as a fair example of the wisdom and business ability of the Convention, and of its genuine good will towards the white brethren of the South.

Let all who love the Lord and pray for the coming of His Kingdom in all the earth do more for Home Missions this year than ever before.

Arthur J. Barton, Field Sec.  
Little Rock, Ark., Oct. 11, 1904.

## EASONVILLE.

I have just finished a series of meetings at my little Church at this place. I had no help at all but the Church, who are all good, solid workers, with no drones. I have been preaching about thirty years, but this was the ideal meeting of my life. Received ten by baptism and one by letter. This Church has not got a member with a child arrived at the age of accountability that is not converted and belongs to the Church, and only three or four sinners left in the neighborhood outside the Church, and they were raised either by Hardshell or Campbellite parents. But this state of things is not to be wondered at when I tell you we are leading the fight in St. Clair county at this little Church for a larger mission fund and a wider spread of the Gospel in the Redeemer's Kingdom. And Bro. W. B. Crumpton is telling it around that St. Clair County Association is leading Alabama in the line of progress in raising mission funds, as they by unanimous vote of the body in session raised their contributions for next year three times over what the Convention asked them to do. Glory to God in the highest. C. J. Pike.

## A NEW CHURCH ORGANIZED.

At the close of a tent meeting held by Bro. O. A. Bamber under the direction of Bro. S. O. Y. Ray, the missionary of the Birmingham Baptist Association, on Avenue F. and 27th street in the city of Birmingham on Monday night, Oct. 10th, a vigorous new Church was organized with a membership of about 75. The presbytery consisted of Brethren S. O. Y. Ray, O. A. Bamber, L. M. Bradley, J. F. Gable and G. B. F. Stovall. L. M. Bradley was chosen Moderator and G. B. F. Stovall Clerk. The charge was delivered by J. F. Gable. Bro. O. A. Bamber was chosen pastor and J. S. McElrath Clerk. A committee was appointed to provide a temporary meeting place. The new organization which, within a week, with names already given in, will number one hundred members, starts out with very flattering prospects.

G. B. F. Stovall.  
Birmingham, Ala.

Dr. Clifford, the famous "Passive Register," has completed forty-six years as pastor of the Praed street Chapel, London.—Baptist Observer.

## A Mild Treatment for Cancer.

There is suffering and horrible death in this country from cancer, but thanks to human skill and perseverance, there is a remedy for it. After twenty-five years of patient labor and experiment, the celebrated Cancer Specialist, the Dr. D. M. Bye Co., of Indianapolis, Ind., have originated and perfected a combination of soothing balmy oils, which act specifically on the diseased tissue. They have cured many hundreds and have the endorsement of highest medical authorities as well as ministers of the gospel who have been cured. The doctors are always pleased to answer inquiry about the remedy, and will send free books and papers on application in person or by letter. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas. (This is the office of the original.)

**DOLL'S**  
FACTORY TO POCKET  
WATCHES, DIAMONDS, JEWELRY

FACTORY PRICE \$4.75 RETAIL FOR \$15.00



GOOD FOR ONE DOLLAR OFF  
IF SIGNED WITH YOUR NAME!

Name.....

Address.....

That will make the net cost \$3.75 just this once—for this Gun Metal full jeweled watch—gold hands. It shows the phases of the moon, the days, the months, etc., and is one of DOLL'S choicest offers. Other good things in new catalogue No. 8. Lots of information, illustrations and "Factory to Pocket" prices. Worth sending a stamp to get it.

**W. F. Doll Mfg. Co.,**

Dept. A 17 175 Broadway, Upstairs.  
Near Cortlandt, Tel. 544—Cort. 1-1-106.  
Reference, The Great 1 Bldg., N. Y. C.

## YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Co., Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palm-Tona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

## Mortgage Sale.

By virtue of the power of sale contained in a certain mortgage executed by Julius S. Williams and his wife Georgia Williams to David Wheeler, recorded in Vol. 349, Record of Deeds page 23, in the office of the Probate Court of Jefferson County, State of Alabama, I, David Wheeler, the undersigned mortgagee will sell at auction on the 12th day of November, 1904, to the highest bidder, for cash, in front of the court house door, Birmingham, Jefferson County, Ala., the following described real estate, situated in Jefferson County, Alabama: Lot No. Seven (7), in Block No. One (1) of the Pleasant Valley Land and Manufacturing Company, as now surveyed and laid out, situated in the N. E. 1/4 of the S. E. 1/4 of Section 19, Township 18, Range 3 west, said lot fronting 50 feet on First Avenue and running back 120 feet to an alley, and conveyed to Julius Williams by J. H. Riley and wife Carrie. Said sale made to satisfy the note secured by said mortgage, default having been made in the payment of said note.

David Wheeler,  
Mortgagee.  
Per John F. Knight,  
Attorney.

**THE LONE STAR STATE.**

Frank Willis Barnett.

Richard A Haste, a Northern man who was commissioned to investigate the resources of Texas and report the facts from the view-point of a Northerner, confessed that the whole truth regarding such an Empire as Texas could not be told between the covers of a booklet. The half has not been told—it cannot be told, because it is not known. The great State is in its infancy with the long day of its future all before it.

He truly says: "In exploiting a country it is the usual practice to dress the good looking facts in their Sunday clothes and parade them before the world. The ugly facts—those dirty faces—those which have no "glad rags" and which do not keep step with the procession—are shut in the closet and never allowed to come into the "best room" when there is company."

"Paint Me as I Am."

"Paint me as I am," said Cromwell. The great Lord Protector could afford to be honest with posterity. Texas can afford to be honest with the world. I have attempted, therefore, to paint the State as it is—as it appears to me. There may be a wart here and a wrinkle there—but what of it!

But in trying to paint Texas as it is, I know my friends will think I am "stretching my blanket," when the truth is no canvass is large enough to furnish a background for the work, for Texas is a big State.

Many of us have heard Dr. Gambrell at the Southern Baptist or State Conventions try to give some idea of the size of Texas, but even he, with his great imagination and wonderful descriptive powers and magnificent oratory, failed to make us really grasp its immensity, for it is hard to realize it when it is put down in black and white before our eyes.

**Size of Texas.**

The length of Texas from north to south is half the whole length of the United States in the same direction. Its width is more than one-half of the width of the Southern border of this nation between the Atlantic and the Pacific Oceans. Across the State from Texarkana to El Paso is as far as from Chicago to New York, and from Texline to Brownsville is as far as from Chicago to New Orleans. Its average width, east and west, is eight hundred miles; its average length is more than seven hundred and fifty. It has over eleven thousand miles of railroads and more navigable rivers than any other five States combined. It has four hundred miles of coast line and deep-water harbors where the fleets of the world may ride together at safe anchorage.

**A Great Empire.**

Texas is the great keystone that supports the central arch of the United States. For four hundred miles it spans the Gulf of Mexico, and for eight hundred miles rests against the Rio Grande. It embraces an area of 265,290 square miles. Everybody knows that Texas is a big State—the largest in the Union—but few have taken the pains to realize its actual size. It is

only by comparison that we get the relative importance of things. Compared with European territory, Texas is more than twice the size of England, Ireland, Scotland and Wales; a fourth larger than the German empire, and equal in area to France, Holland, Belgium, Switzerland and Denmark. Compared with other States of the Union, it is larger than Georgia, Florida, Alabama, Mississippi and Louisiana combined. Michigan, Indiana, Illinois, Wisconsin and Iowa could be dropped within her territory and still leave unoccupied space to make several States of the New England type. It is larger than the whole of New England, with New York, New Jersey, Delaware, Maryland, West Virginia, Pennsylvania and Ohio added. Some of its counties are bigger than whole Eastern States.

**Will Support Eighty Millions.**

If Texas had two-thirds as many people to the square mile as still prosper in Massachusetts, the State would be now supporting a population of something near eighty millions in round numbers, which is about the present population of the United States. For there are in Texas 262,290 square miles of land; in round numbers nearly 168,000,000 of acres. But now its population is just a fraction over three millions, and so there are fifty-six acres for every man, woman and child now in Texas, or an average of less than twelve persons to every square mile in the State, showing that there is room enough for a fellow to turn around in without elbowing his neighbor.

**HOWARD COLLEGE PLEDGES.**

For the Alabama Baptist: It is for Howard College a matter of great, I may truthfully say EXTREME importance, that the money pledged at our last State Convention be paid before Christmas, if possible in November. It will probably be as easy for churches and individuals to redeem their pledges in November as it would be in June next; and it will mean SO MUCH to the College, if we can get this money within two months.

There are certain things that I regard of great moment, which I wish to ask our trustees to do for our Institution: my recommendations and the action of the Board will depend upon the payment of the money in question. Therefore, again and with deep earnestness I request our brethren to see to it that the sums pledged are paid in November. We have had a good opening; we must prove ourselves worthy of the success granted us.

And once again I beg pastors and laymen who made no promises at the Convention to help us in this work. If your Church can give but five dollars, brother, see that the five dollars be given. If you can give but one dollar, Brother Baptist, give one dollar, and give it now or in November, I entreat you.

Yours for Christian Education,  
A. P. Montague.

**CHURCH MONEY**  
For Bazaars and Fairs, we have a money-raising proposition that never fails. We get the advertising, you get the money. Address: Easley Dress Peter-Neat-Richardson Co. RAISED Wholesale Drugs, Louisville, Ky.

**That "Nimble Dollar"**

Which has such a slick way of slipping through your fingers will, if deposited here, be harnessed together with thousands of others and be put to work for you. A savings account here is a better investment than United States bonds, because, while equally safe it pays a better per cent—and can always be drawn out when necessity requires it. Bank by mail. Write us for instructions.

**Citizens Savings Bank & Trust Co.**  
2003 First Avenue, Birmingham, Ala.

H. H. MAYBERRY, President, J. B. COBBS, Treasurer,  
E. F. ROSEN, Vice-President, C. G. DAVIDSON, Sec'y.

"The strength of a bank is its individual loans."

**BUNCO**

Patent Applied For. THE GREAT GAME Copyright, 1904.

At once takes command of the brain and gives a new pleasure one can't shake off. Bunco unmistakably outdoes everything in the game line and means a pronounced sensation in your community. It's fairly alive with endless new situations and amusing combinations. Easy to learn and keenly interesting to both the young and the old. Anybody can play it—successfully played at progressive parties, as well as individual tables. 115 Cards.

None of the objections of playing cards. Pure social fun.

Your dealer sells Bunco for 50 cents, or order direct from us, 50 cents, postage paid.

Makers of Bird Center Etiquette. A card game from original drawings by John T. McOutbeon. All dealers, or 50 cents, prepaid.

HOME GAME CO., 92 Dearborn Street, CHICAGO

**Women's Tailored Suits.**

Business flourishes! We think we are getting the "biggest half" of the ready-made trade.

We state these facts not in a bragging way, but in order to convince you that it is safe for you to repose confidence in a store that is selling and satisfying so many other women.

Make comparisons, however, and look around; that is the quickest, simplest method of finding out.

We advise and insist on such a course, because it is the easiest way for you to discover superiority of the Saks Tailored Suits.

Prices are lowest styles are prettiest—and here are instances to prove.

Of Tan Covert—close form fitting coat, collarless, straight front neck and front muchly stitched, seams at back are welted—instep skirt, tailored plainly, welted seams. The value is \$12.50. The price is **9.95**.

Of Cassimere—a simple pepper and salt effect, in black and white, blue and white and brown and white. One of the hard finished and weaves that wear splendidly; tourist coat, double-breasted, long wide lapels, collar and cuffs of black broad-cloth; patch pockets and belt at back simple skirt, straight hips and flaring below knees. The value, by comparison, is \$20.00. Our price **16.75**.

This one is of Cheviot—another of the heavy roughish man weaves. Black—beautifully black. The cloth is one that workmen delight in—because it lends itself easy and with grace to tailor-made effects. Double-breasted coat, collarless, silk braid at neck and down front. Large sleeves—big enough to "laugh in," turn back cuff bound in silk braid. Hip length, tight fitting flack, flap pocket. Skirt has braid ornaments at hips and wide full pleats all the way down. A conservative estimate of the value is \$20.00. Our price **16.75**.

Of Arambo Venetian—an old friend in a new guise. This suit is strictly tailor-made—almost severely so. Long "swagger" tourist coat with the usual belt and gat ered pleats at the back. Starched down collar trimmed in cord, small buttons and stitched taffeta. Straps begin at shoulders and extend down the front. Silk covered buttons. Turn back cuffs trimmed in braids and buttons. Skirt has straps and wide kilts at the bottom. Coat lined with Taffeta. Brown, blue and black. Price **37.50**.

**LOUIS SAKS, Birmingham, Ala.**



## Our Mail-Bag

May God bless both you and the Alabama Baptist.—A. B. Metcalf.

Your paper improves all the time. Success to you.—S. Winsor.

With best wishes for the dear old paper.—Mrs. D. Z. Wooley.

I do not know how to get along without my Baptist paper.—Paul Keeton.

May God ever bless you and your ever improving paper.—J. H. Wallace.

God bless you and the paper in winning souls for Christ.—D. M. Merritt.

Your are giving us a good paper now. God bless you.—Fraternally A. J. Preston.

I am more and more pleased with our paper in your hands.—I. N. Langston.

The Alabama Baptist is getting nearer my heart every day.—J. L. McKenney.

The Baptist is a fine paper and I am sure you are doing much good.—Mrs. Susie Mabry.

I can't do without it. It is good news every week to me. God bless you and the Baptist.—W. C. Jones.

You are giving us a good paper. The paper can be presented to the people now on its merits.—J. D. Ray.

I am surely enjoying "our paper," for I claim it and rejoice at its rapid improvement.—H. R. Schramm.

May the Lord bless you in the great work in which you are engaged.—I am yours.—C. C. Heard.

Repeated congratulations on the improvements in the Baptist are in order.—Fraternally yours, A. F. Dix.

Thank you for your fine Convention reports. To read them made an absentee feel sorry that he was not there.—J. M. Kalin.

May God bless your noble effort you are making for the uplift of your fellow man, in giving us such a paper.—Respectfully, Mrs. E. P. Morris.

I pray God to bless you in your noble work of making the Alabama Baptist a better paper than it has ever been.—Yours in Christ,—John E. Barnard.

I like your paper and it has helped me so much these lonely Sundays when I could not get out to Church.—Mrs. Wm. Powell.

You are giving us a capital paper now. While it is all good, we so much enjoy reading over the stars. God bless you.—Faithfully, A. E. Burns.

Your paper is on the constant rise. I congratulate you, and am at your service if I can be of any use to you.—Fraternally and cordially yours, H. W. Williams.

I always anticipate Thursday with much joy, as it always brings my dear Alabama Baptist, and I trust it may continue while I live. It comes next to my Bible in my appreciation. May God bless you abundantly for your grand work, the great blessing of your paper.—Yours truly, Mrs. E. P. Morris.

I believe the Baptist is a better paper and is giving more general satisfaction than I have ever known of it in all my acquaintance with it. May it continue to grow!—C. S. Johnson.

### A LITTLE LESSON.

I was so discontented!—  
So weary of the strife  
And never-ending failures  
That marked my lonely life;  
I tried to be light-hearted—  
To do my part and wait;  
The waiting time was bitter,  
And recompense was late.

The things I craved and waited  
Were still beyond my reach—  
They flitted by like phantoms,  
Though oft I did beseech  
With empty hands outreaching,  
And eager, jealous eye,  
My hungry heart half-fainting—  
And yet they drifted by!

Life seemed so sadly empty—  
So hollow, vain, untrue!  
But still the rose was blooming  
And skies were bright and blue.  
I put aside my grieving  
And said that life was good,  
Then down a winding pathway  
I sought the leafy wood.

I knew a pretty lakelet  
The mountains hid between,  
And turned my restless footsteps  
Down to its willows green.  
There, standing in its waters,  
With wide, blue, wistful eyes,  
A little child was striving  
To reach a longed-for prize.

A great white water-lily  
Upon its leaf of green  
Had caught his baby fancy,  
But stretching wide between  
The dimpled hand and blossom  
The waves lay still and deep;  
In vain he watched the lily—  
'Twas just beyond his reach.

And when he saw the pleasure  
That he must needs forego,  
I saw the red lips quiver  
And blue eyes overflow.  
"Oh, baby, naughty baby,  
Why do you grieving stand  
For things beyond your keeping!  
Give me your little hand"

And I will guide you safely."  
Reluctantly he came,  
His baby heart still longing  
For what he could not claim.  
As tenderly were guided  
The small feet back to me,  
I heard a low, sweet whisper:  
"Tis thus I do for thee,

"The things that tempt and lure thee,  
That cause such wild unrest,  
Are baubles fraught with danger;  
I give thee what is best."  
And then in shame I murmured,  
"O Father, take my hand,  
For, like this grieving baby,  
I cannot understand!"  
Opelika, Ala. Leila Mae Wilson.

## Money in the Country.

Country people who have money cannot keep it in a place so unsafe as their own houses. It is liable to burn up and is a temptation to robbers.

The safest place is in some sound and conservative bank of large capital like the

### BIRMINGHAM TRUST AND SAVINGS COMPANY.

You can have an account by mail. Send us the we send you the pass book received, and pay you interest.

Capital, - - \$500,000  
Surplus, - - 150,000

### BIRMINGHAM REAL ESTATE.

THE BEST AND SAFEST INVESTMENT IN THE SOUTH. We have for sale property paying good interest while the growth of the city enhances its value.

- \$6250—A well located corner, close in, improved, with tenement houses, producing \$12.00 per year. Improvements in good repair and all occupied. A 19 per cent investment.
- \$3250—Tenement houses producing \$480 per year. A 15 per cent investment.
- \$2600—A large corner lot which could be improved so as to pay owner 22 per cent. If interested let us convince you.
- \$2500—A cottage in good neighborhood, near Fifth avenue north, only 7 blocks to business part of city, and two blocks from public school.
- \$3500—A modern cottage near Eleventh Ave. south and convenient to two car lines.
- \$3500—A modern cottage on North Highlands, terms very easy.
- \$3500—A new 8-room house, beautifully located on North Highlands; only \$500 cash; balance \$30.00 per month. This is a good savings bank.
- \$16,000—A beautiful residence near Five Points.
- \$8000—A Second Ave. business corner, good future.
- \$13,500—A three story brick in business center.
- \$47,500—Large three-story brick, paying 10 per cent.
- \$10,000—A business lot near Jefferson theater.
- \$150 to \$300—Choice lots on new Ensley car line; terms, monthly payments without interest.

### JEMISON REAL ESTATE & INSURANCE COMPANY,

223-4-5-6 First National Bank Bldg. Birmingham, Ala.  
Real Estate and all kinds of Insurance.

### DO YOU SUFFER

Painful Menstruation, Suppressed Menstruation, Flooding, Leucorrhoea or Whites?

Or any other female trouble? If you do you need Black Haw Compound and you need it now. If it does not relieve you, it costs you nothing. The longer you postpone taking Black Haw Compound the more severe becomes your suffering. Ask your nearest druggist for it, if he doesn't keep it ask him to get it for you, if he refuses, write us. Price \$1.00.

BLACK HAW MEDICINE COMPANY, P. O. Box 115, Dayton, Tenn.

### WORTH ITS WEIGHT IN GOLD.

Black Haw Medicine Co.,  
Dayton, Tenn.  
Gentlemen—My wife has used one bottle of your Black Haw Compound and it has been worth its weight in gold. Yours truly,  
G. A. Booth.

## New Arrivals.

In our warerooms we have to show you something new and pleasing in the modern piano market's art—a beautiful

### KRELL-FRENCH PIANO.

They are noted for sympathetic singing tones, very soft, round and full, yet with volume plenty. Low prices and terms to suit you.

### E. E. FORBES PIANO CO.,

1909 Third Avenue, Birmingham, Ala.

Four Stores—Birmingham, Mobile, Montgomery, Anniston.

We Rent Pianos.

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

Rev. J. W. Vesey, of Florence, President.  
 Rev. J. M. Shelburne, of East Lake, First Vice President.  
 M. B. Neece, of Huntsville, Second Vice President.  
 Rev. John F. Gable, of Floralla, Third Vice President.  
 H. B. Wood, of East Lake, Secretary and Treasurer.

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

To the Editor of "The Alabama Baptist": In April, 1903, the Baptist Young People's Union of Alabama, in session at East Lake, promised to raise \$1,000 for the dormitory of Howard College. Of this sum the college has received \$136.06, nearly half of which was given by the East Lake Baptist Church, the remainder being contributed by the unions of the Parker Memorial Church of Anniston, the St. Francis St. Church of Mobile, the First Church of Huntsville, the Pleasant Ridge Church near Bessemer, the Avondale Church, the Athens Church, and the Alexander City Church, and \$5 by Bro. J. C. Williams.

In April of this year the State B. Y. P. U. reaffirmed this pledge, and promised to raise \$500 this year.

As it is known to some of the brethren, an excellent and prominent brother, wise and large-hearted, has undertaken to pay the debt resting on Ken-free Hall and, with the aid of other generous brethren, he will do this soon.

How glad he would be to receive at an early day the \$500 pledged for this year by the State B. Y. P. U.; and an average of less than \$5.00 from the Unions of Alabama, would bring this amount. Will not our young people speedily redeem the pledge made at their annual meeting and thus help us pay the debt in question?

Oct. 9, 1904. A. P. Montague.

One of the three study courses of the B. Y. P. U. is called the "Bible Reader's Course." The purpose of the course is to furnish an outline for systematic Bible study to enrich intellect and the spiritual life. The plan for the Bible reader's course for the coming season is to have, each day, parallel readings; one from the Old and one from the New Testament. The arrangement is by Dr. Ira M. Price of Chicago. The plan contemplates reading the New Testament through in one year and the Old Testament through in four. The Christian Culture Course cannot be learned without a Bible in the hand of the student. Every line in the Bible reader's course and the sacred literature course is an index pointing to God's word. The conquest missionary course is the outgrowth of Bible study and obedience to his teachings.

At the Mississippi State Convention it was decided to unite the B. Y. P. U. and the general committee on Mississippi College and ministerial education under the name "Christian Education." The Sunday school and B. Y. P. U. committees were also merged into one.

Mr. B. D. Hurd, who made the largest contribution at Detroit, says that

when he sees that there is a need, he begins to pray—not to ask God to send somebody in California to do it—but to inquire as to what B. D. Hurd has to do with meeting the need.

**HALBERT.**—Died at her home in East Birmingham, Ala., Thursday morning, September 15, 1904, Miss Hattie Sue Halbert, age 16 years.

When the angel of death visited the home of Mr. and Mrs. Halbert, East Birmingham, Ala., and took away their lovely daughter, Hattie Sue, it cast a gloom over our community and saddened every heart.

Hattie Sue was born at Bibbville, Ala., June 11, 1883. Some few years later her parents moved to Starkville, Miss. and later removed to East Birmingham, Ala. At the age of 12 she gave her heart to God and united with the Baptist Church of Starkville, Miss. and has lived a consecrated life, always striving to do something for her Master. At the time of her death she was leader of the Sunbeam Band at East Birmingham, and it is with sad hearts the little band give up their beloved leader. She was devoted to this work, and every little heart had learned to love her because of her sweet and gentle ways.

As a daughter and sister she was affectionate and tender, always trying to make home cheerful and happy, and she was loved by all who knew her. She leaves a father and mother, three sisters and a brother to mourn her loss, and to whom her loss is irreparable. But we with them mourn, not as we mourn for these who die without hope, for she left every evidence that she was prepared to meet her Saviour and to join the loved ones who have gone before. One night during her illness she sang that sweet old hymn "There Is a Gate That Stands Ajar," and she told her mother that the gate was standing ajar for her.

The Sunday school and community extend their heartfelt sympathy to the bereaved family.

As a cloud of the sunset slow melting in heaven,  
 As a star that is lost when the daylight is given,  
 As a glad dream of slumber, which awakens in bliss,  
 She hath passed to the world of the holy from this.

Miss Carrie Hayes,  
 Mrs. J. P. Ford,  
 Miss Euna Gilbert,  
 Committee.

**XANTHINE HAIR RESTORATIVE.**

Everybody that is anybody is now using

**XANTHINE**

You don't know what first-class hair is until you have tried it. It seconds nature. Not a dye. The same for any color hair, but absolutely NEVER FAILS to restore ORIGINAL color to gray hair. Stops itching almost instantly; prevents dandruff; puts the hair in elegant condition every way. Circulars gladly sent showing highest testimonials. Price \$1 a bottle. Express prepaid on orders sent direct to us. Address XANTHINE Co., Richmond, Va.

**WE WILL PRINT YOUR MINUTES**

We have the oldest, largest and most complete plant in the state and make a specialty of printing Booklets, Constitutions and By-Laws and for Fraternal and Religious Associations.

**WE DO PRINTING RIGHT**

**ROBERTS & SON**

**JOB PRINTERS, BOOKMAKERS, LITHOGRAPHERS, STATIONERS**

We Engrave Visiting Cards and Wedding Invitations

1810-1812 3rd Ave., Birmingham, Ala.

**HICKS' CAPUDINE**  
 CURES ALL HEADACHES.  
 IT'S LIQUID.  
 The perfect remedy for Colds, Indigestion, Periodic Pains, Brain Fags, etc. Prevents Train Nausea and Sick Headache. Braces the nerves. It's Harmless. Trial bottle 10c.

**SECOND-HAND TYPEWRITERS.**

We are overstocked on second-hand Typewriters we took in exchange for the Ball Bearing Densmore, and will sacrifice them in order to convert them into cash.

Densmores.....	\$25 to \$75	Smith-Premiers.....	\$35 to \$65
Remingtons.....	25 " 70	Manhattans.....	25 " 50
Yosts.....	25 " 60	Barlocks.....	25 " 35
Blickensderfers.....	15 " 35	Olivers.....	25 " 65
Underwoods.....	25 " 65	Williams.....	15 " 70
Franklins.....	25 " 40	Fay-Sho.....	25 " 70
New Century.....	25 " 60	Chicagos.....	15 " 30
Crandall.....	15 " 30	American.....	5 " 10
Odell.....	5 " 10		

All machines are in condition for immediate use, fitted with new ribbon and guaranteed.

**W. H. OWENS TYPEWRITER CO., Southern Dealers,**  
 The Ball-Bearing Densmore.

2105 Second Avenue,

Birmingham, Ala.

**GLORIOUS PRAISE.**

**BEST SONG BOOK FOR ALL SERVICES.**

I am DELIGHTED with "Glorious Praise" It is THE book for our schools and prayer meetings. I didn't write you on receipt of the book, but I did better. I got the Wood awa church to get it. Have made a number of speeches before our Associations, Pastors' Union, etc., for it, and about it. You can count on every church in this valley getting it when they get a new book. I'll press it into this State in many places. We have long needed the book. With many wishes for your continued success, I am, most truly,  
 Yours fraternally,  
 A. O. DAVIDSON.

Sample Copy 35c. Dozen \$3 60 net, prepaid. 100 \$25 net prepaid.

**BAPTIST BOOK CONCERN, Inc.**

642 4th Avenue, Louisville, Ky.

**65 VALUABLE PREMIUMS WITH CHEEK & NEAL'S PORIO RICO COFFEE**

Makes a good cup of Coffee. The best and strongest popular priced package Coffee sold. You not only get good Coffee, but your choice of 65 Valuable Premiums is given for the signature found on each package. Put up by **CHEEK & NEAL COFFEE CO., Nashville, Tenn.** Save the Signatures. See large Premium List in every package.

**PARKER'S HAIR BALSAM**  
 Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Falls to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c and \$1.00 at Druggists.

Pollock Stephens Institute and College of Music—Birmingham, Ala.

Select Boarding and Day School for girls and young ladies. Specialists in all branches of study. Catalogue and full information cheerfully furnished on application.

**Dropsy** CURED Gives Quick Relief.  
 Removes all swelling in 2 to 30 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box 6 Atlanta, Ga.

**WORLD'S FAIR RATES.**

Less than half rates to St. Louis and return, via Mobile and Ohio Railroad, will be in effect Sundays to Thursdays, inclusive, or five days of each week, up to November 30th. For full information inquire of M. and O. R. R. Agents

**NASHVILLE PRODUCE CO., Nashville, Tenn.**

Wholesale Field Seeds, Eggs, Country Produce, Fruits, Vegetables, Feed, etc. Write for price list corrected daily. We buy your produce and sell you ours.

California and Northwest. From Sept. 15 to Oct. 15, 1904.

Cheap One-Way and Round-Trip tickets on various dates to Texas, Oklahoma, New Mexico and Indian Territory.

Through tickets from all points. Write me. J. VAN RENSSLAER, Gen. Agt., Southern Pacific and Union Pacific Railroad Companies, 13 Peachtree St., Atlanta, Ga. G. W. ELY, T. P. A., R. O. BEAN, T. P. A.

**ROYALTY PAID ON SONG POEMS**

and Musical Compositions. We arrange and popularize.

**PIONEER P B CO,**  
 625 Baltimore Building, Chicago, Ill.

**For Over Sixty Years**

Mrs. Winklow's COUGH SYRUP has been used for children teaching. It cures the child, soothes the gums, allays all pain, & restores the child to the best remedy for diarrhoea. 25 cents a bottle.

## MOBILE ASSOCIATION.

The twenty-fourth annual session of the Mobile Association met with the Bay Minette church beginning Tuesday evening, October 4. The annual sermon was preached that evening by Brother J. R. Curry, of Citronelle from Phil. 4:13. "I can do all things through Christ which strengtheneth me." The sermon was well received by the large audience present.

There are twenty-four churches in this association and all but two were represented either by letter or messenger. The attendance from the churches in general was very good, perhaps better than for some years.

The letters from the churches showed that considerable progress had been made during the past year. The total number of additions reported was 515, 281 of them being by baptism. The net increase in the membership of the churches reporting was 319. The net increase last year was 135. The association has a membership of something over twenty-five hundred.

Contributions to missions for the past year were as follows: Foreign missions, \$1,658.20; Home missions, \$1,027.18. State missions, \$1,363.63; total to missions, \$4,049.01. Of the Churches reporting to the Association three reported nothing to Foreign missions; four reported nothing to Home missions, and only one reported nothing to State missions.

Brother J. D. Wilkes, who is missionary in Baldwin county, made a splendid impression on the Association with his report. He is doing a very fine work in that county, and the time is not far off when we must give him assistance. Another man is needed in that county now. Baldwin and Mobile counties are both filling up rapidly with a good class of citizens and the Baptists must be ready to receive them. The harvest is truly great, but the laborers are few.

A good impression was made by the meeting of the Association and the brethren all seem hopeful of the work for the present year. May the Lord give to all our Associations a glorious year. Let us begin now to pray and labor for great success along all lines.

W. J. E. Cox.

## HOWARD ENDOWMENT.

The committee on the endowment of Howard College is not resting on its oars but is doing some quiet, earnest work. We have no definite report to make to the brethren as yet except to say that we have met with much encouragement and received some contributions. We are hoping to be able in the not distant future to say something to the brethren that will gladden their hearts, but for the present we are on a still hunt.

I think it ought to be generally known that every dollar given to this endowment fund will be sacredly used for a permanent endowment and for no other purpose. The charter of the college will not permit its use for any other purpose, so that a dollar given to the fund is invested and only the interest used.

I shall be glad to communicate with any brother who may be interested in

this matter. I shall be glad to send blank notes to any brother who desires a set for himself or for some one else. There are five notes in each set payable in equal annual installments. It is desired that the first note be made payable as soon as possible.

W. J. E. Cox.

## SOME THINGS ABOUT DISTRICT ASSOCIATIONS.

I was present last month at the meeting of the Clark County Association, and greatly enjoyed being with the brethren of that body. It is a large organization and the letters from the Churches indicated that the Lord had greatly blessed them during the past year.

A statement was made by a pastor in the Association that surprised me very much. It was that a majority of the Associations in the State of Alabama had dispensed with the reading of letters, and that Brother Crumpton was doing all he could to encourage the rest of the Associations to do the same thing. Brother Crumpton informs me that both these statements are incorrect. He has urged the brethren to appoint two efficient members of the body to read the letters that it might be done well and rapidly, but he did not advise them to dispense with the reading of the letters. What are our Associations for if not to receive reports of the progress of the Churches for the year. But some say the statistics are printed in the minutes, so are the reports of our denominational enterprises, and why not publish them without reading them. In fact why not just have a committee of brethren get together and arrange all these things,

and have no Association at all, but just give to the brethren a printed statement of their proceedings.

I do not understand just how a district Association can organize without the reading of the letters. The letters, which are reports from the Churches, are the things that bring and bind us together. We give too little attention to the condition of our churches at our Associational meetings, and dispensing with the reading of letters seems to me to be ignoring them altogether. I believe that each Association should have all the letters read, and that there should be a committee appointed on "digest of letters," and that this report should be fully discussed. I think the writing of long epistles by some Churches is unnecessary, as the statistical tables give all needed information.

Some of our Associational clerks might learn something from Dr. Lansing Burrows about getting out minutes. It requires months for some of them to get their minutes printed, and often the printing and binding is poorly done. I think the custom of paying clerks of District Associations ought to be done away with. Surely there is some brother in each Association who is willing to do this work for the Master's sake without compensation. I have known brethren who attended their Association as long as they were elected clerk with compensation, but as soon as some one else was elected or their pay stopped, they no longer had any interest in the work of the body. They attended for the loaves and fishes. The Mobile Association used to pay its clerk, but that money now goes into the mission fund.

Some clerks are careless in preserv-

ing files of the minutes of the Association for the body. I have been trying for several years to get together a file of the minutes of the Mobile Association in order to have them bound for the Association, but have not succeeded. Every Association ought to have a complete file of its minutes. When they have not, clerks are responsible.

W. J. E. Cox.

Mobile, Ala., Oct. 13, 1904.

## BENEATH VIRGINIA SKIES.

A new novel, "Beneath Virginia Skies," by Miss Georgia Tillman Snead of Lynchburg, Va., will be published this week by Scott-Thaw Co., New York City. A love story of much charm and pathos is interwoven with thrilling descriptions of religious persecutions during the middle of the eighteenth century, when dissenters, particularly Baptists, succeeded in establishing religious freedom.

A prominent Northern editor says the subject is likely to awaken a great deal of interest. A well known critic says the story has strong elements, freshness of plot, and an unusual development of strength of character of hero.

The book is beautifully illustrated with photographs from life, the hero and heroine being represented by two of Lynchburg's handsomest young society people.

## A Happy Druggist.

Mr. W. R. Fountain of North Carolina says, "I have been selling Tetterine for years, and it comes near giving satisfaction than any remedy I have ever sold." Cures all forms of skin diseases. If your druggist hasn't it send 50 cents for one box to J. T. Shuptrine, Savannah, Ga.

# Sales May Come and Sales May Go

But a more successful sale than this you'll never know. It had to be a success. We started out with that intention, and put prices down to a point that we knew would prove effective. We never do things by halves. We don't have to. We are the largest piano manufacturers in the world and are offering you OUR OWN products—Catch the idea?

## We Move Soon to 1816 2nd

and before doing so will sell every instrument in the house—we musn't have a single one in our way when we remodel our new home. In addition to offering you especially close prices we allow the most liberal terms—in fact, we will rent you a piano for \$4.00 a month and allow privilege of purchase.

**The World's  
Greatest  
Piano  
Manufacturers**

# THE CABLE CO.

**2008 1st Ave.  
J. E. Shelby,  
Manager**