

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

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## NOTES AND COMMENTS.

The Russian bear, he galloped thro'  
Some fishermen a-trawling;  
The British lion stalked into view,  
And the bear today is crawling.

Rev. R. R. Brasher has moved to Vincent, Ala.

Rev. J. T. Richey has moved from Florence to Young, Tenn.

Rev. S. L. Waldrop now gets his mail at Adamsville, R. F. D. No. 1.

Rev. W. A. McCain has moved from Mobile to Bayou La Batre.

Rev. H. R. Schramm reports having had a glorious trip to St. Louis.

Rev. Geo. H. Carr now gets his mail at Ft. Payne, R. F. D. No. 7.

Rev. J. M. Kalin has moved from Brookwood to 357 Congress St., Mobile.

Rev. Wallace Wear filled both hours at Compton Hill Sunday. House crowded at both services. The Sabbath school in the afternoon was especially large.

Dr. John Watson was annual preacher this year before the Scottish Christian Social Union. Prof. George Adam Smith was appointed preacher for next year.

Rev. C. S. Ellis writes from Lancaster, Ky., "Please send me the 'old reliable' Alabama Baptist to the above address instead of Louisville, Ky. Came here June 2nd to take charge of the Baptist Church at this place."

Rev. N. Baker, of Chapman, writes that the Butler County Association held a most harmonious session, and that the spirit of missions got hold of the people. He hopes to do the work of a colporter and promises to try and put the Alabama Baptist in every nook and corner of Butler county.

Wm. L. Teague and Miss Josie Preston, of Deposit, came to the city this morning, secured a license and were quietly married by Rev. H. E. Rice at his home at two o'clock this afternoon. Immediately after the ceremony the bride and groom returned to Deposit, where they will make their home for the present.—Huntsville Evening News.

Rev. J. S. Dill of Bowling Green, Ky., lately assisted Rev. J. S. Snyder in a revival at Trenton, Ky., resulting in eleven accessions, nine by baptism. It was a great revival for the church.—Baptist and Reflector.

Union Springs:—I resigned my charge here yesterday with a view to accepting a call to the First Baptist Church at Brunswick, Ga. The great needs of that rapidly growing field and the earnest solicitations of the Church moved me to take this step. My resignation will take effect January 1st, 1905. I will leave this pleasant work with many regrets, but a profound sense of duty takes me yonder.—A. J. Moncrief.



REV. W. G. CURRY, D. D., NEW DECATUR.  
One of Alabama's Most Beloved Preachers.

## DR. DICKINSON HAS HIS SAY.

When you bought the Alabama Baptist you will remember I told you that it would take five years at least to put it upon a barc basis of paying expenses. My reason for this was : (1) The Baptists of this State have been raised up in the belief that they ought to receive religious service at the hands of their servants at less than that service costs. They believe it to be a sin to pay a quid pro quo for religious service and grace consists in beating their servants out of all they will stand. They do not believe in paying the cost of a first-class paper, or first-class preaching, or first-class teaching. They are sound on their theology but a little slack on their ethics. But I do believe our people are going to grow into that estate where they will be willing to pay the freight on their religious service, and you are doing much to hasten that happy day.

Then they will pay the first-class price for a first-class paper.

2. Our people want a paper which will print their second-class contributions and yet keep itself full of first-class matter. We do not like it if you do not print what we write and then we discount your paper if you do. How are you going to get out a first-class paper from second-class contributions. The people must be educated to the point of contributing better stuff if we want a better paper. It will not do to go outside of your constituency for the mass of your matter or the paper will cease to cultivate its own field. So the brethren must improve themselves as literary contributors if the paper is to improve. And it seems to me that they are making good progress along this line. You have done in three years what I thought barely possible in five. Accept my congratulations and command my service in any way that I may be of service.

A. J. Dickinson.

## A Word to Our Readers.

Believing that the Alabama Baptist ought to go into every Baptist family in Alabama we beg our readers to get some friend to write their name and postoffice on the coupon below.

(CUT THIS OUT.)

Please send me the Alabama Baptist for 1 year and I will forward the \$2.00 by January 1st.

Name \_\_\_\_\_

P. O. \_\_\_\_\_

Mail to FRANK WILLIS BARNETT,  
Box 927, Birmingham, Ala.

## NOTES AND COMMENTS.

"While it is all over now,  
I would merely like to know  
If you don't remember how  
I foretold this months ago?"

We have received a copy of the Georgia Baptist, a monthly published at Vidalea, Ga., by Rev. E. C. J. Dickens, formerly editor of the Baptist Observer.

During the three years Rev. Frank Willis Barnett has been editor of the Alabama Baptist the subscription has grown fifty per cent. May his tribe increase.—Baptist and Reflector.

The Temple Church, Los Angeles, of which Rev. Robert J. Burdette is pastor, has rented a pavilion for six hundred dollars a month in which to hold service.—Central Baptist.

An Italian rag picker who killed his brother in Italy and served thirteen years in prison came to this country soon after his release, and shortly after arriving killed another Italian in a quarrel over five cents. While trying to escape he shot three other Italians.

We regret to learn that Rev. A. J. Moncrief has resigned the care of the Baptist Church at Union Springs to accept a call to the First Baptist Church at Brunswick, Ga. Brother Moncrief is a close scholar, a pleasing writer, and an eloquent preacher and his return to Georgia will be a distinct loss to our work in Alabama.

Sir Charles Hardinge, the British Ambassador, submitted to Foreign Minister Lamsdorff three additional articles of the Anglo-Russian convention agreement, the first providing for legal Assessors for the contracting parties, the second for a division of the expenses of the commission and the third that the decision of the majority of the commission shall be binding.

The Baptist Argus says that President E. Y. Mullins is in Boston delivering a series of addresses before the Massachusetts Sunday School Convention. His classes in Systematic Theology are being taught by Pastor A. C. Cree, of Twenty-second and Walnut Street Church.—Baptist Courier. Think of that. Fifteen years ago a worker in a rock quarry. Now in the great chair of Theology—still hammering rocks!—Biblical Recorder.

Montgomery: I have just returned from helping Rev. A. B. Metcalf in a meeting at Georgiana, preaching from Monday until Friday night. Ten additions were made by experience and baptism. The Church was much revived and will do a greater work in the future. The pastor is doing a good work there and the Church deeply appreciates it, for I heard straight talk about a "pounding" and a "raise in salary," which Brother Metcalf richly deserves. May the Lord continue to bless them.—J. W. O'Hara.



## SAN ANTONIO.

Frank Willis Barnett.



The Clock Tower.

Many years before the American colonies declared their independence, San Antonio, the oldest European settlement in Texas, was founded, for its history dates back to 1714 when the Spanish built Fort San Fernando on the right bank of the San Pedro, but San Antonio was not incorporated as a city until 1873. Since then a quaint and sleepy place has been transformed into a great busy, beautiful, prosperous city.

There are three principal quarters; the city proper, with three large plazas; Chihuahua, occupied by Mexicans who live in low wooden and stone houses; and Alamo, the German quarter, situated on higher ground and containing many handsome buildings. San Antonio is the headquarters of the U. S. Military department of Texas, and Camp Sam Houston occupying an eligible site of 162 acres overlooking the city, with extensive buildings of stone, its wide sweep of perfectly level parade-ground, and the high and graceful clock tower which rises from the quadrangular plaza, make it an interesting place for the visitor.

I strolled idly about the city, charmed by its architecture, its modern bustle and life, the intense cleanliness of the city, which in part is due to the white stone and creamy brick so generally used in its buildings, and in part to its excellent sanitary care. The San Antonio River, a deep, narrow stream, whose water is a wonderful turquoise-blue, winds in and out all through the city, spanned by fifteen or sixteen bridges; the perfect climate, the profusion of sulphur springs upon the borders of the city, the historical interest attaching to its old fortresses, cathedrals, convents and ruins of the Spanish regime, have conspired with the incessant enterprise of its people to make San Antonio one of the most cosmopolitan, as it is one of the most beautiful, of American cities of its size.



The Alamo.

## "Remember the Alamo."

But my stop over at San Antonio was not to see its modern side but to harken back to strenuous times when a few brave-hearted Texans numbering about 150 were withstanding Santa Anna with his 4,000 Mexicans. And so with head uncovered I stood before the Alamo, for "If deeds of daring sanctify the soil that witnesses them that should be to every American one of the sacred places of the land." Many have told the story of what took place within its walls, but none better or more truly than John Rafferty who says:

In 1718 the Spanish monks in San Antonio built the Alamo, destined to be an everlasting monument to the matchless heroism of the American Texan, the birthplace of his liberty, the tomb of medieval tyranny on this continent, the altar-stone of a sacrifice and a retribution without a parallel in all the songs and stories of the bold deeds of men. Beginning with the church and monastery of the Alamo, the priests built a rosary of missions extending southward at intervals of a few miles linked by rude ditches which led upon their farms and vineyards the waters of San Pedro creek and San Antonio river. They are standing yet, these stained and crumbling mission churches. Scarred and shattered, with the moss and mould of nearly two centuries upon them, looted to the bat, the lizard and the owl, they loom now at the very threshold of bustling American cities, in the midst of teeming gardens and farms.

## The Mexican Rule.

Then came Mexican rule, and the adjoining States of Coahuila and Texas were ruled by Mexican governors still about 1820, when the inroads of American colonists from the United States began to incur the hostile attention of the authorities at Saltillo. The revolution of 1835 is reasonably traced to the arrival of Stephen F. Austin with a large following of American families in 1823, but at all events, in 1836, a year after the beginning of desultory hostilities with Mexico, Texas made its declaration of independence, and with General Santa Anna and a large army of Mexicans already overrunning the border, boldly summoned her scattered sons—not more than three thousand fighting men all told—and stood alone, without a word of encouragement, without an alien sword to help them, without even an assurance that the great republic of the United States knew that its adventurous kinsmen, a mere brigade of hunters, horsemen, scouts and pioneers, were fighting for liberty against the embattled armies of Mexico.

## General Santa Anna.

On February 23, a few days before the declaration of Texas independence, General Santa Anna, with an army of more than six thousand Mexicans, including artillery, cavalry and infantry, invested San Antonio and demanded the surrender of the town and its defenders. Col. W. B. Travis, James Bowie, David Crockett (the Davy who went ahead when he was sure he was right), J. B. Bonham and J. Washing-

ton, with 183 others of the same unconquerable race and strain, then hoisted the flag of Texas upon the white parapet of the Alamo and swore together that they would fight Santa Anna there till Gen. Sam Houston had marshaled his army, or until the last man of the little garrison was down.

## A Band of Heroes.

In all history there is no record of a feat at arms that quite compares with this. The romancers and the poets have not imagined nor portrayed a situation or a denouement so grimly desperate, so hopelessly gallant, so unselfishly brave. Few in numbers, short of ammunition, quickly cut off from food and water by the swarms of Mexican soldiery, with no applauding army of their fellows to look on or to rescue them, with no hope of reward or praise, no chance to see the fruits of their heroism; inspired only by their love for Texas, sure only that it was their duty to gain time for their scattered compatriots, they went into the barricaded Alamo to die. For eleven days and nights the army of Santa Anna surged and skirmished, bombarded, enflamed, rushed and died about the windowless walls of this tabernacle of courage. From the roof, behind the low, stone breastwork of the projecting walls, came always the intermittent, deadly, but diminishing fire of the Texas riflemen. Sorties, ambushes, sudden rushes under cover of the darkness, proffers of mercy, promises of reward, flags of truce and attacks en masse, were equally futile in shaking the determination or abating the superhuman vigilance of that small garrison. Day by day the heaps of dead and dying Mexicans littered the ground and poisoned the atmosphere about the Alamo, till more than two thousand had died before the fort.

Within, the hungry, famished, sleepless heroes diminished day by day. Some died of the fever or from their wounds, some never returned from their silent watches on the roof, some perished repelling the Mexicans who scaled the walls, some fell before the incessant hail of bullets that swept against the fortress day and night, but nobody spoke of surrender or escape! At last, when ammunition, food and water were gone and the last lingering hope of rescue was removed, Colonel Travis, summoning his few men about him in the earthen-floored room which is the main apartment of the Alamo, drew with his sword upon the ground a line, and bade those who still preferred death over surrender to cross it.

## Only One Man Hesitated.

A man named Rose who had proved his courage beyond all reasonable doubt preferred to live, and said so. There were no recriminations, no looks of surprise, no harsh words from others. One laughed and said: "Oh, come on, Rose. You've got to die some day, and you might as well die with us!" Bowie, gallant Bowie, wounded, sick and unable to stand, was carried across that fateful line upon his cot. Rose was aided to escape during the night. In the morning the Mexicans knew that the Texans had exhausted their ammunition, and before 7 o'clock two thous-



The Cathedral.

and of them with fixed bayonets assailed the walls with ladders. From the roof the Americans fought them until they had piled the ground with dead; overborne by the sheer weight of numbers, they backed, fighting now with knives and pistols, boards wrenched from the dismantled altars and clubbed rifles, down into the dim, pewless church where the wounded, weak but undismayed, lay feebly cheering on their comrades. Inch by inch the battle waged into the southwest corner of the bloody sanctuary, where, in a dark, baptismal vault, two women and their children, the families of two Texans, gave zest to the last forlorn defense. Here Bowie died, transfixed by a dozen bayonets, and just outside the low-vaulted entrance near the main door of the Alamo, bold Crockett fell upon a heap of slain. And so perished Travis and Bonham and Washington, and all the heroes of the Alamo—perished manfully, even gaily, that Texas might be free.

It is a simple tale, all told in a few paragraphs, but the spirit of its actors lives in Texas yet. Within two months Gen. Sam Houston and his little army, crying "Remember the Alamo," annihilated the army of Santa Anna on the field of San Jacinto and baptized the infant republic with the holy chrism of heroic blood.

## The Battle of Flowers.

On the 21st of April of every year on the plaza in front of the Alamo in San Antonio, the beauty and chivalry of the great southwest pelt one another with flowers and confetti in an odd and fanciful Battle of Flowers that commemorates the grim tragedy of the Alamo and the fierce victory of San Jacinto, which won Texas her independence.

For several days the carnival spirit is rampant, civic parades, labor parades, merchants' parades follow fast and furious.

Bands play on the plazas and one hears the tinkle of banjo and guitar, singing and laughter, the perennial melody of youth and love.

Among the rest, giving subtly a spirit of abandon to the festival, are the Mexicans. They are enthusiastic and hilarious.



Prize Winners.



Correspondence.

LITTLE JEAN.

I am here among the roses,  
Little Jean,  
Crimson roses drooping sadly  
Mid the green  
Of their leaves, that seem to say:  
"Twas an evil, ill-starred day  
When the angels stole away  
Little Jean."

I am waiting for your coming,  
Little Jean,  
Can't you steal away from Heaven's  
Fields of green?  
Lay aside your crown of light,  
In your little robe of white  
Flutter back to earth tonight,  
Little Jean!

O, I think that you will meet me,  
Little Jean,  
Even though the shadows of death now  
Intervene,  
That you'll stay my bitter fate  
As I stand and sadly wait  
Mid the roses at the gate,  
Little Jean.

And my empty arms are waiting,  
Little Jean,  
Though nought but gloomy shadows  
Slip between,—  
Empty arms that fondly pressed  
To my gladly pulsing breast  
Your bright head in peaceful rest,  
Little Jean.

O I see you still in fancy,  
Little Jean,  
Waiting 'mid the nodding roses  
All unseen,  
In your little gown of white,  
With your bonny blue eyes bright,  
Watching for me here at night,  
Little Jean.

It was thus the angels found you,  
Little Jean,  
Like some fairy in the moonlight's  
Sil'ry sheen.  
Though I know that you are gone,  
Safe from sin and sorrow flown,  
Still my hungry heart makes moan,  
Little Jean!

—Leila Mae Wilson.

Opelika, Ala.

"PASTORAL VISITING."

So many articles upon this subject appear in our religious papers, and some of the writers lay such great stress upon the importance of this work, one is apt to conclude that it is the most important part of the minister's duty. Such a conclusion, in our opinion, would be a sad mistake, hence this article.

The paramount duty of the preacher is to preach the gospel. Whatever in any way detracts from this work is not his duty. In order to preach the gospel with attractive power the preacher must apply himself most diligently to intellectual and spiritual preparation. This preparation for the pulpit should have right of way in the week's routine of duties and nothing can take its place of usefulness. He who fails here will fail utterly, for the preacher's throne is the pulpit and nowhere else can he

exert the same power. Congregations cannot be held by sociability, and he who spends most of his time going from house to house may win a name for sociability, but he will not draw people to the preaching service.

Systematic study is hard work; thinking is arduous labor. It is much easier to visit and engage in social or religious converse. If we can only persuade ourselves that this is the most important duty it is easy to disparage the more difficult one. But he who neglects the harder duty will soon lose grip upon the people and find himself without hearers.

It must be granted, of course, that a certain amount of visiting is necessary. Not only is it needful to the people, but it aids the preacher to preach intelligently and helpfully. It is essential for the pastor to keep in close enough touch with the people to know their temporal and spiritual needs. His ministrations in the home where there is suffering or sorrow are of great importance, for these are not only duties of his office, but they are strategic circumstances. But an occasional visit to all, for mutual encouragement and sympathy, with careful attention to the troubled or afflicted is the compass of pastoral duty.

There is nothing to forbid a preacher's making social visits if he is so disposed, and can do so without detriment to his pulpit preparation, but this is not a part of his duty. Nor is there any good reason why the preacher should not have his special friends and enjoy more frequent intercourse with these, just as other men do, so long as he does not make his partiality offensive to others.

In the New Testament design it was never intended that the bishop should look after the petty details of the church. Deacons were appointed for this work, and I doubt not that they originally performed most of the duties that we are pleased to call pastoral. The office was instituted in order that the apostles might "give themselves continually to prayer and to the ministry of the word." If it was not reason that those early preachers should "leave the word of God to serve tables" neither is it reason today that the preacher should leave the weightier matters of his ministry to perform a thousand trifling services that should be laid upon the deacons. Much of the visiting that is called "pastoral" ought to be done by the deacons, and they and the preacher and the church would be better off if it were.

There are many preachers who are expert financiers and masters of details but they are nearly always weak in the pulpit for the reason that their skill at organization has been acquired at the expense of pulpit power. How often do we hear it said of some man, "He is a good pastor but a poor preacher."

It is possible to cultivate pulpit power. It is said of one of the greatest orators in this country today that he possessed very little native talent as an orator but had acquired his power by hard work and training. The question arises, is it more important to cultivate power in preaching the gospel or to win

a reputation for being a good pastor by becoming a gad-about and pack-horse for the congregation. If some of the "good-pastors-but-poor-preachers" who spend so much time going around patting the grown folks on the back and chucking the children under the chin would spend more time in honest toil in their studies they might have more power in the pulpit and larger congregations to preach to when they go there.

We would not disparage the duty of pastoral visiting when properly defined but place the emphasis where it belongs. The preacher's chief work is to "preach the word," and to this he should devote his best energies, greatest powers and constant labors.

A. J. Moncrief.

PAPER READ BEFORE THE BIRMINGHAM PASTORS' UNION.

J. A. Hendricks.

"To what extent do modern conditions justify change in methods of church work?"

I am embarrassed by the largeness of the subject under consideration. That embarrassment is increased by the presence of several indefinite terms in the subject.

What are we to understand by "Modern Conditions?" Conditions that now exist? If so, where? Conditions now existing are not the same everywhere—not the same in Russia and Japan; nor in England and Mexico, for example. Nor are they the same in all parts of the same country. So you see what a variety of discussion the definition of "Modern Conditions" would provoke.

Again, "Methods of Work" is quite an indefinite term. Each denomination has its own peculiar methods of work. So to be definite in discussion, we must agree upon whose methods, and when in vogue, whether now, in the middle ages, or in apostolic times.

Then again, what work of the church? Its charities? Its Sunday school work? Likely we ought to change our methods here, in the light of present conditions. Its educational work? If Dr. Harper is correct in his bold assertion that our theological seminaries have not solved one problem of church work, possibly the times would justify a change in our methods just here. It would be profitable, likely, and is certainly inviting for us to discuss thoroughly the whole question of Christian education.

Its methods of foreign missionary work? We do not claim perfection here. Could we have better methods, if so, what? Or do you mean all these lines of church work? If so our discussion will be well nigh interminable.

Speaking broadly, and after the manner of the subject, indefinitely, I would say that in so far as the methods in themselves considered of any of the church's work, are inadequate to meet the demands of "Modern Conditions" they ought to be changed—if so be that we can change for the better.

But specializing—since along any of these lines there is a broad field for discussion, as I must choose my limit of discussion. In the South, what changes in our methods of evangelistic work are justifiable by "Modern Con-

ditions?"

Now this is but a small slice out of the large and fruitful question proposed by the committee.

I choose the limitation, "In the South," because here are our chief interests. I take the limitation of "Evangelism," because that is the first and great business of the church.

In this great work of the church are our methods the best and most effective that we can possibly have? If not, to what extent do modern conditions justify change?

Back of and underlying any change that may be made in methods of evangelism, are three changes in the forces of evangelism that "Modern Conditions" imperiously demand. And these three things are demanded now, because every age demands them.

1. First, a more zealous, fervently Holy Ghost ministry. I speak with the utmost regard for my brethren at whose feet I am willing to sit; but I speak what I feel to be my own need and what I fear I see to be the need of us all.

Peter said, "We have preached the gospel unto you with the Holy Ghost sent down from heaven"—and Paul said of himself, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And it was of Paul and his co-laborers that it was said, "These that have turned the world up-side-down have come hither also."

To Thessalonians he said, "Our gospel came not unto you in word only but also in power and in the Holy Ghost."

The writer of Hebrews speaks of God bearing witness to their preaching, "both with signs and wonders and diverse miracles and gifts of the Holy Ghost."

Now, antedating this sort of preaching is much praying. A praying ministry is a Holy Ghost ministry. They go hand in hand, I think—if I have not misread my book, and experience has not deceived me. A few times I have known what it was to pray, and a few times felt what it is to preach in the Holy Ghost sent down from heaven. But ought these rare and gracious experiences to be the exceptions with us and may they not be the general life of the preacher? "The promise is unto you," etc. Acts 2:39.

2. The sacred demand of the age is a church with an apostolic idea of its mission. I am not far wrong, if at all, when I say that I do not know one single church that has an adequate idea of its mission here below. Each church is to be a Holy Ghost center where saved people when gathered together will receive strength and spiritual quickening to go out quietly to win directly or indirectly, the lost; and where sinners when they come will feel the power of God and will seek his mercy. To this end every church, every member of every church, is to look and pray and labor.

3. With these two things, the times demand a third: A different message; or rather the same message with a different coloring. It is my opinion that

(Continued on page 7)



THE ALABAMA BAPTIST

Woman's Work.

Second Quarterly Report of Treasurer of Central Committee.

**ANTIOCH ASSOCIATION.**  
St. Stephens, L. A. S., for. mis., 2.00; home mis. 2.00; State mis. 2.00; Min. Ed. 1.00; church aid 2.25; Healing Springs, for. mis. 5.00; Isney, L. A. S., for. mis., 2.45.....\$ 16 70

**BETHEL ASSOCIATION.**  
Safford Sunbeams, S. S. Board, 10.00; Rembert L. A. S., for. mis., 7.35; Rembert L. A. S., home mis., 4.00; Rembert L. A. S., church aid 52.80.....\$ 74 85

**BUTLER COUNTY ASSOCIATION.**  
Georgiana, L. A. S., Miss Kelly, 2.00; Sunbeams, Miss Kelly, 5.25; Sunbeams, orphanage, 7.25.....\$ 14 50

**BIGSBEE ASSOCIATION.**  
Livingston, W. M. S., Miss Kelly, 5.00; Livingston, W. M. S., Para Chapel, 2.50; Sumpertville, W. M. S., Miss Kelly, 1.00; New Prospect, W. M. S., Miss Kelly, 2.35; New Prospect, W. M. S., home mis., 2.25; Demopolis, W. M. S., Miss Kelly, 3.75; Cuba, W. M. S., Min. Ed., 5.00; York, W. M. S., Orphanage, 9.50; York W. M. S., church aid, 10.00; Mt. Herman, W. M. S., Miss Kelly, 1.00.....\$ 42 45

**CLARK COUNTY.**  
Thomasville, W. M. S., Miss Kelly, 1.00; home mis., 1.00; state mis., 1.00; church aid, 186.35; Sunbeams Miss Kelly, 6.00.....\$ 195 35

**CENTRAL ASSOCIATION.**  
Alexander City, L. A. S., Howard, 10.00; Talladega Springs, L. A. S., church aid, 12.00; Talladega Springs, Sunbeams, Miss Kelly, 8.00; Mt. Olive, L. A. S., Min. Ed., 2.50; Magee's Road, L. A. S., church aid, 8.00; Rockford, L. A. S., for. mis., 10.00; Rockford, L. A. S., Min. Ed., 2.50; Eclectic, L. A. S., Orphanage, 5.00; Eclectic, L. A. S., church aid, 18.00; Hackneyville, L. A. S., for. mis., 2.05; Providence, L. A. S., for. mis., 1.25.....\$ 79 40

**COVINGTON COUNTY ASSOCIATION.**  
Red Level, W. M. S., Min. Ed., 2.50; Red Level, W. M. S., church aid, 34.20; Andalusia, W. M. S., State missions, 31.85; Andalusia, W. M. S., Orphanage, 19.90; Florala, W. M. S., State missions, 10.25; Florala, W. M. S., Orphanage, 9.00; Florala, Sunbeams, Miss Kelly, 1.00.....\$ 107 60

**CALHOUN ASSOCIATION.**  
Anniston, Parker M., W. M. S., Para Chapel 5.00; Anniston, Parker M., W. M. S., church aid, 10.00; Anniston, Parker M., B. Y. P. U., for. mis., 9.00; Anniston, Parker M., Miss Jewell's Para Chapel, 2.00; Anniston, Parker M., Kings Sons, Para Chapel, 1.00; Anniston, Parker M., Kings Sons, church aid, .75; Jacksonville, L. W. C., State missions, 3.65; Jacksonville, Y. L. S., State missions, 5.00; Jacksonville, Y. L. S., for. mis., 5.00; Jacksonville, Sunbeams, Orphanage, 3.00; Oxford, L. A. S., church aid, .40; Oxford, L. A. S., Orphanage, 19.00; Oxford, Sunbeams, S. S. Board, 2.25; Riverside, L. A. S., State missions, 5.00; Chocologoco, L. A. S., Miss Kelly, 5.00.....\$ 76 18

**CULLMAN ASSOCIATION.**  
Cullman, L. A. S., home missions, 2.80.....\$ 2 80

**BIRMINGHAM ASSOCIATION.**  
First ch. W. B. U., Miss Hartwell 31.25; ch. extension 20.00; ch. aid 25.00; Miss Pettus 10.00; benevolence 1.25. South Side, L. C., Miss Hartwell 25.00; Miss Pettus 10.00; state mis. 1.00; Sunbeams chapel in tote 3.50; Sunbeams station A Miss Kelly 1.00; Sunday school, S. S. Board 12.00; Avondale, L. A. S., Miss Hartwell 6.25; min. education 10.00; Howard College 7.00; ch. aid 50c; A. V. P. expense 1.00; East Lake, L. A. S., Miss Pettus 5.00; Sunbeams, Miss Hartwell 10.00; Pastor's Aid, Miss Hartwell 3.15; ch. aid 28.50; Howard College 3.30; home mis. box 105.50; Woodlawn, L. A. S., Miss Hartwell 15.00; min. ed., 5.00; orphans 10.00; East Birmingham, L. A. S., for. mis., 2.00; benev-

olence 6.85; ch. aid 35c; Howard College 2.50; North Birmingham, L. A. S., Miss Pettus 8.00; Miss Hartwell 34c; for. mis., 6.50; benevolence 17.00; ch. aid 40.00; Park Ave., for. mis., 2.00; ch. aid 10.85; Sunbeams, Miss Kelly 2.26; state Mis., 10.00; B. Y. P. U., ch. aid 186.10; West End, W. M. S., Para chapel 2.00; A. V. P. expense 1.25; ch. aid 175.35; Ensley, L. A. S., ch. aid 25.00; Pratt City, L. A. S., Miss Hartwell 12.50; state mis., 23.65; Sunbeams, Miss Kelly 3.00; Pine Grove, L. A. S., Miss Kelly 5.00; Prospect, L. A. S., home mis., 5.00; Salem, L. A. S., home mis., 1.25; Miss Hartwell 1.25; Shade's Valley, L. A. S., Miss Hartwell 5.00; Sunbeams, Miss Hartwell 5.00; Blossburg, L. A. S., ch. aid 6.00; min. ed., 1.00; Bessemer, Junior Union, home mis., 1.00; for. mis. 1 00; ch. aid 23.50.....\$ 942 40

**CAHABA ASSOCIATION.**  
Marion Junction, W. M. S., for. mis., 2.80; Greensboro, Sunbeams, for. mis., 2.75; Japan 2.75.....\$ 7 78

**CONECUH ASSOCIATION.**  
Evergreen, W. M. S., Miss Kelly 9.00.....\$ 9 00

**COLBERT CO. ASSOCIATION.**  
Tuscumbia, L. A. S., home mis., 20.00; orphanage 5.00; Macedonia, L. A. S., orphanage 5.00; Russellville, L. A. S., Para chapel 10.00; ch. aid 200.00; Sheffield, L. A. S., home mis., 2.00; state mis., 5.50; orphanage 15.00; ch. aid 15.00.....\$ 277 50

**CENTENNIAL ASSOCIATION.**  
James, Working Circle, home mis. box 75.76; S. S. Board 1.40; ch. aid 5.00.....\$ 82 07

**ETOWAH ASSOCIATION.**  
Gadsden, W. M. S., Miss Kelly, 15.00; Howard College, 10.00; home missions, 10.50; church aid, 32.20; Orphanage, 12.00; Attalla, W. M. S., Miss Kelly, 10.00; Para Chapel, 5.00; home missions, 6.50; State missions, 8.35.....\$ 109 55

**EAST LIBERTY ASSOCIATION.**  
Cusseta, W. M. S., State missions, 9.06; church aid, 12.50; Dadeville, W. M. S., Miss Kelly, 8.00; Para Chapel, 5.00; LaFayette, W. M. S., home missions, 8.54; State missions, 8.54; Langdale, W. M. S., Orphanage, 10.50.....\$ 62 14

**EUFAULA ASSOCIATION.**  
Eufaula, W. M. S., home missions, 10.00; L. A. S., church aid, 237.50; Clayton, W. M. S., foreign missions, 4.65; home missions, 16.20; State missions, 4.20; Sunbeams, State missions, 3.60; Louisville, W. M. S., foreign missions, 2.00; home missions 4.25; Orphanage, 11.00; Mt. Andrew, W. M. S., home missions, 3.30; State missions, 5.35; church aid, 4.10.....\$ 306 65

**FLORENCE ASSOCIATION.**  
Florence, L. A. S., foreign missions, 7.45; State missions, 6.00; church aid, 175.40; Sunbeams, foreign missions, 2.40; East Florence, L. A. S., foreign, home and State, 2.70; church aid, 13.40; Sunbeams, State missions, .30; church aid, 1.00; Waterloo, L. A. S., church aid 60.00; Union Grove, L. A. S., church aid, 6.00.....\$ 274 65

**HARRIS ASSOCIATION.**  
Owichee, W. M. S., foreign missions, 31.00; State missions, 6.00; Sunbeams, Orphanage, 6.65; Phoenix City, Sunbeams, ch. aid, 2.85; Hurtsboro, W. M. S., church aid, 20.00; Seale W. M. S., Howard College, 5.00; Seale, W. M. S., Judson, 5.00; West Seale, W. M. S., church aid, 37.00; Girard, W. M. S., foreign missions, 10.00.....\$ 122 50

**MOBILE ASSOCIATION.**  
Mobile, Palmetto Street, W. M. S., State missions, 10.85; Citronelle, W. M. S., church aid, 33.60; Whistler, L. A. S., foreign missions, 3.00; Whistler, L. A. S., Howard College, 3.75; Vinegar Bend, L. A. S., church aid, 11.80; Bayou Le Batre, L. A. S., church aid, 267.30.....\$ 330 30

**MUSCLE SHOALS ASSOCIATION.**  
New Decatur, W. M. S., Orphanage, 5.00; church aid, 24.00; Moulton Sunbeams, foreign missions, 1.50; home missions, 1.50.....\$ 32 00

**NEWTON ASSOCIATION.**  
Newton Sunbeams, foreign missions, 4.20;

State missions, 3.05; church aid, 10.00; Orphanage, 4.20.....\$ 21 45

**MONTGOMERY ASSOCIATION.**  
Montgomery, First Church, W. M. S., home mis. box 232.90; L. W. C., state mis., 15.00; Clayton street, W. M. S., for. mis., 8.70; home mis., 2.77; state mis., 2.75; Adam street, L. A. S., ch. aid 5.40; Willing Workers, state mis., 1.65; Ft. Deposit, W. M. S., Tichenor Memorial 10.75; Miss Pettus 2.00; Sunbeams, ch. aid 10.00; Wetumpka, W. M. S., home missions 2.50; foreign missions 2.50; church aid 27.70; Lowndesboro, W. M. S., foreign missions 5.00; Prattville, W. M. S., Para chapel 5.00; Sunbeams, orphanage 5.00; Brewer Memorial, Howard College 5.00; church aid 12.50.....\$ 357 12

**NORTH RIVER ASSOCIATION.**  
Gamble Mines, L. A. S., Miss Kelly 4.80; Sunbeams Miss Kelly 1.00.....\$ 5 80

**PINE BARRON ASSOCIATION.**  
Fannan, W. M. S., home missions 5.00.....\$ 5 00

**SHELBY ASSOCIATION.**  
Columbiana, W. M. S., Miss Kelly 1.75; Para chapel 2.00; Sunbeams, Yates College 3.00.....\$ 6 75

**RANDOLPH CO. ASSOCIATION.**  
Reanoke, L. A. S., foreign missions 10.06; home missions 10.00; state missions 85.80; church aid 87.00; orphanage 53.60; Heward College 10.00.....\$ 206 40

**SELMA ASSOCIATION.**  
Selma, Second church, W. M. S., home mission box 50.00; Sister Spring, W. M. S., home missions 4.50; church aid 3.15; orphanage 1.30; Town Creek, W. M. S., ministerial education 5.15; Grove Hill, Sunbeams, Miss Kelly 2.50; S. S. Board 10.00; church aid 2.50; orphanage 10.00.....\$ 89 10

**TROY ASSOCIATION.**  
Troy, W. M. S., foreign missions 5.00; home missions 5.00.....\$ 10 00

**TUSKALOOSA ASSOCIATION.**  
Tuskaloosa, L. A. S., foreign missions 4.20; home missions 4.20.....\$ 8 40

**TUSKEGEE ASSOCIATION.**  
Tuskegee, W. M. S., Miss Kelly 12.15; Tichenor Memorial 8.90; L. A. S., church aid 10.00; orphanage 7.95; Opelika, Willing Workers, orphanage 6.50.....\$ 46 50

**TENNESSEE RIVER ASSOCIATION.**  
Scottsboro, W. M. S., home missions 1.50.....\$ 1 50

**YELLOW CREEK ASSOCIATION.**  
Sulligent, W. M. S., orphanage 3.00; Sunbeams, Yates College 2.10.....\$ 5 10

Nicholsville, Sunbeams S. S. Board 17.25; collection at convention for Miss Pettus 15.00.....\$ 32 25

Total amount.....\$3959 94

**AMOUNTS CONTRIBUTED BY LADIES' SOCIETIES.**

Foreign Missions.....	\$ 384 54
Home Missions.....	185 86
Home Mission Boxes.....	464 07
Tichenor Memorial.....	19 66
State Missions.....	208 65
Orphanage.....	190 85
Howard College.....	56 55
Judson Institute.....	5 00
Ministerial Education.....	34 65
Church Extension.....	20 00
Gift to Miss Pettus.....	50 00
Benevolence.....	24 90
Church Aid.....	1945 60
Associational Vice President.....	2 25
Total.....	\$3518 57

**AMOUNT CONTRIBUTED BY BANDS.**

Foreign Missions.....	\$ 85 19
Home Missions.....	7 50
State Missions.....	16 95
Orphanage.....	41 60
Sunday School Board.....	53 08
Church Aid.....	237 10
Total.....	\$ 441 87

Grand total.....\$3959 94

Respectfully submitted,  
Mrs. Geo. M. Monrow,  
Birmingham, Ala., 1904.



**BROTHER CRUMPTON'S TRIP NOTES.**

It has been so long since I left off the Trip-Notes I have almost forgotten "where I was at." I thought I would make brief mentions of

**Impressions of the Associations**  
I have attended. I am now at Luverne, Nov. 2nd, waiting for the meeting of the Crenshaw County Association, and the beautiful, beautiful rain is falling. God be praised that it has come at last!

One Association in July, six in August, twenty-three in September, forty-two in October and five in November is the Associational list published in the Alabama Baptist. Besides these, there were several whose minutes had not been received hence the time of meeting could not be given. If I attend the two more I have on my list, I will have attended since July 15th thirty-two Associations and traveled eight thousand miles. Counting the side appointments during my travels, I doubt not, I will have traveled ten thousand miles, spoken to fifteen thousand people and met two hundred and fifty preachers. "What will the harvest be" of all this seed sowing? God only knows; but if the words were spoken out of an honest, unselfish heart they will not be lost. God has been good to me during all the campaign—only once was I complaining for a few days. No blessing that comes to me I enjoy more than the love of my brethren. Wherever I have gone I have been received with wide open homes and hearts. "The sons of peace," of whom the Saviour spoke when he sent his disciples forth, are everywhere in Alabama. They received his servant for "His name's sake" and they will never lose their reward.

I believe I did not mention in my last notes the old

**Pine Barren Association.**

It met in August in one of the best communities in Wilcox county. Bro. D. P. Lee, late of Montgomery, was the pastor. He and J. L. Thompson are greatly enjoying their new homes among these glorious people.

Looking out into the forest, beyond the long tables, I saw an ideal spot for out-door preaching. But just as I was beginning, in my heart, to make out a case against the brethren for neglecting a great opportunity, the rain began to fall and such a rain! Of course this greatly marred the pleasure of the meeting.

This is the county where I first saw the light and along these roads I traveled, when a boy, with my father. I met some friends of the long ago; but most of those whom I knew when a boy have crossed over the river.

McWilliams is the name of a thriving little town on the L. and N. extension, between Selma and Pensacola. It was here I preached in a neat building, erected by the Baptists of the place, led by Brother W. N. Huckabee. After the sermon, a church was organized, which gives promise of great usefulness. Hard by this place is the McWilliams plantation, once owned by Rev. Miles McWilliams. He it was who baptized me fifty years ago at Pine Apple. The children and grandchildren of the

old, pioneer preacher are hereabouts; but they are not all Baptists.

In leaving, Brother Stewart, who owns "Wilcox Springs," kindly carried me by his home at Schusters and allowed me to drink freely of the health giving waters. I doubt not these springs will become famous as soon as their virtues are known. I was distressed to see in the papers, after my visit, that the splendid building of this enterprising brether had been burned.

It was a long, lonely drive from Vincent to

**The Shelby Association.**

The meeting was in a new house, which had been erected by hard work and great sacrifice on the part of the people. Brother Long "wheeled" us off the introductory sermon and I wheeled away after partaking of a bountiful dinner and using up the time kindly given me by the brethren in a mission talk.

An incident here was of much interest to me. I have talked much of it since. The Association resolved itself into a sort of committee of the whole and allowed one messenger from each church five minutes to speak of affairs in his church. One young man said about this: "Brethren, we have been sending to the Association about \$10 a year. Our pastor introduced the envelope system this year and we have sent forty dollars." I was repeating this incident at another Association, and the pastor happened to be present. After I was through, he arose and said: "Brother Secretary, the envelopes were introduced in that church in February and the young brother was reporting results until September. I feel sure the end of the twelve months will bring their gifts up to seventy-five dollars." W. J. D. Upshaw was the preacher. Amos Acker was the young man who made the report and Bethel was the name of the church. This was a country church, having preaching only once a month.

A visit like this to the Shelby is very unsatisfactory to all concerned. In so short a time I could learn but little about the body; but it was the best I could do. Next morning I breakfasted at

**Tuscaloosa**

and gave a day and night to the Association across the Warrior at Northport. I think they say there are forty-seven churches in the county.

Eventually they will all unite with the County Association.

Brother P. M. Jones has done a great work as an evangelist in their bounds. A tent was secured and pitched at different central points in the Association and meetings held. Every Association of any strength ought to have a tent before the next summer and for three or four months keep it moving.

Twelve miles from Attalla

**The Etowah**

met in a fine section. The corn in these valleys is simply wonderful. I don't believe I have ever seen larger ears. The Second Church of Gadsden, a vigorous, new church, was admitted into the Association. The First Church contributed a large colony of their

members to go into the new organization and helped them liberally on their building.

The multitudes of new people moving into this section, drawn higher by the new industries puts upon this Association a fearful responsibility. Unless some more aggressive work is done than they have ever dreamed of, the Christian people thereabouts will in a little while find themselves hopelessly swamped.

**The Colbert**

in the extreme Northwestern part of the State, met at Cherokee. On a hill, "beautiful for situation," is the Baptist church. The little Baptist band has been helped in the support of Bro. C. O. Winters, who has done some excellent work. Unfortunately he took the Texas fever and has gone West.

The Colbert is quite an active body. They have been using a tent to good advantage. For many long days the Baptists have taken second place in a number of counties along the Tennessee River. They have a move on them now and if no backward step is taken, this pen may write of wonderful strides in the next few years.

I grew

**Reminiscent**

on the trip west of Tusculumbia. I was carried back forty years ago. I was one of the unfortunates, who participated in Hood's illfated march on Nashville. I was among the first to be wounded in front of the Tennessee capital, yet the wound did not interfere with my locomotion at all. On the retreat without gun or baggage it was not hard for many of the wounded to get far in advance of the army.

The morning of December 24th was cold and frosty. After a very short breakfast, we "struck the grit" and at sun-up began wading Shoal Creek—it seemed to me the swiftest and widest stream I ever saw. In our wet clothes we waited all day on the banks of the Tennessee river at Bainbridge, just above Florence. Just before night we were carried over in Pontoon boats. The supper—we missed our dinner—for three of us that night was one ear of corn, which we purchased from a darkey for a dollar. Next morning we walked, on very empty stomachs, to Barton Station, twelve miles away, the terminus of the railroad running from Corinth. A few troops were there. They were in constant expectation of an attack by the enemy from the gunboats on the river. The depot was fortified with corn sacks. Wounded, though we were we were welcomed, supplied with rations, guns and ammunition. Three men cooked and dispatched nine men's rations that day. What a Christmas dinner was that! When the rations gave out, we began to parch corn and kept our jaws moving until night.

**Improvident Soldiers**

That we were, with our stomachs full, we thought not of the future. We boarded the train—all flat cars—for Corinth next day, leaving behind us probably fifty thousand bushels of corn and rations enough for a brigade, without a grain of corn or a mouthful to eat. Five miles away the train ran off

the track and we were told it would be at least twenty-four hours before we could leave. This was at Cherokee. In the early dawn of December 27th, my companions and I left the town afoot, on our way to Corinth. Here am I, after the lapse of forty years on the same spot. What changes have come since then!

It was a long run, but I reached Wetumpka, where

**The Montgomery**

Was in session, for the second day of their meeting. Pastor Elliott had made a speech to his people, something like this: "I want my people to attend the sessions of the Association. I had rather a delegate would go away complaining that you did not give them enough to eat, than for them to say you did not attend the meetings." That was a brave sensible speech. I think they gave heed to the admonition of the pastor, and put in very good time.

Pity that a larger delegation cannot be had from the churches at these black belt Associations. Those who attend are made of good stuff, and it is a great pleasure to speak to them; but they are usually in a big hurry, especially those from the city. I don't know why, unless it is for the reason given by the nurse of a city lady when she refused to go with her to the country: "Kase dey aint got no lectic lights out dar." W. B. C.

Thanksgiving Day was established in the United States by the Pilgrims at Plymouth, in 1621. It became a recognized holiday in New England, replacing Christmas, as the great family festival, and has been gradually adopted in other parts of the country. Congress recommended days of thanksgiving annually during the Revolution, and Washington in 1789, after the adoption of the Constitution.

**What Will Cure  
A Bad Catarrh**

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment.

SENDS IT FREE TO ANY ONE WITHOUT EXPECTING PAYMENT.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Dr. Blosser Company, 352 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.



## Field Notes.

From Bro. Huckabee.—Editor Alabama Baptist: I thought that many of your readers would be glad to hear from this part of the State, especially from my work in South Alabama. The first thing I desire is

### A Retrospection.

As I glance back over the past year's work I am grateful to God for giving me strength to do the work I have done. Paul uses the expression: "In journeying often." I can apply the same to myself, and in addition, can say I have been constantly at labor during the year that is nearing its close. This has been a year of the most unremitting toil I have passed through in the twenty-five years' pastorate in Alabama. But God has graciously blessed my work. Bro. J. L. Thompson, one of my old chums in college, assisted me in my meeting at Repton and Brother Cox of Mobile, was with me at Monroeville. Noble fellows they are. I shall not attempt to give the number of miles traveled and sermons preached; but simply state that there has been added to my churches by baptism about twenty-five. We have built a nice large church at McWilliams this year, which makes the fifteenth one either built or repaired under my ministry. Bro. W. B. Crumpton aided me in constituting a church in the new building on the third Sunday in August. The church began with nineteen members. One has been added by baptism and now the church numbers twenty-six. The name of the church is McWilliams Baptist Church. A good brother said to me some time since, here is the preacher that preaches to more people than any other pastor in the State. This put me to thinking. I suppose the statement is correct. If so how great the responsibility! The more I think of the needs of this world, the more do the thoughts of a Saviour thrill my heart. As I now stand on the closing scenes of the year 1904, and look back over its days, weeks and months of ardent labor and toil, the question comes, have I magnified Christ in this work? The Supreme Judge and Ruler of this world knows whether I have or whether I have not. As I write this morning, the pattering rain drops are falling against my window pane, the first in about two months, which betokens the good will of our Father in heaven. And this leads me to

### A Prospection.

I may be regarded by some, who do not know this country, as a wild crank. But I venture the prediction that in a few years Monroe, Escambia and Baldwin counties are going to be the England of Alabama in point of population. The tide of emigration is in this direction. What tracts of level pine lands are here! And what crops these people are making. When a few years ago it was known that land was selling in Forest Home for \$50 per acre, it came with astonishment to those who knew nothing of the value of that country. And now when men hear of land in South Monroe county selling for very

near the same they sit and wonder. The time is not far ahead when some of this land will command \$75 and \$100 per acre. Men are refusing now to take \$25 and \$30 per acre. But what about the religious condition of this country? We can make it what it ought to be. There is a large element of Primitive Baptists and some Free Wills here. I am convinced that if the proper steps were pursued that the Free Wills in this section could be induced to affiliate with us. We have in this section some noble men and women. Loyal and true. I believe that the State Board of missions is in its own light and doing harm to the cause of missions in neglecting this rapidly developing county. I am doing all I know to do at Excel to get the little church there in a house of their own. They worship in a school house.

At Monroeville, the county seat, we have a good strong church. With the new court house recently built and other improvements going on in the town, a new church building is going to be demanded in a very short while. I see but one thing in the way of the religious progress of this county. The lawless and vile element of this section are doing all they can against the moral uplift of this people. There are some other things I thought of writing, but this is too long already. May God awaken the fathers and mothers of this county to see the moral degradation of their sons and daughters.

W. N. Huckabee.

### Pine Apple.

Brooksville, Ala.—The union meeting of the Warrior River Baptist Association met with New Prospect Baptist Church, October 28. The introductory sermon was preached by Bro. S. M. Leathers from John 6:6. At the afternoon session the following temporary officers were elected: Rev. S. R. Burson, Moderator; W. A. Chance, Secretary. Letters were then received and the following messengers were enrolled: New Hope, W. A. Chance and W. H. Mitchell; New Prospect, J. H. Wilson, William Harris, Steve Anderson, R. A. Alison and S. M. Leathers; Mt. Pleasant, J. W. Greene; Brooksville, Clark Morris and A. J. Jones; Pine Grove, W. J. Crumbly.

Morning Session Oct. 29.—On motion the temporary officers were made permanent. The following queries were then read and discussed: "If a person applies for membership, holding a letter, and this person was baptized by a man who has been dropped from the Association, but still holds his credentials from the Missionary Baptist, what should be done with the applicant? Who is responsible for the error? J. W. Greene was appointed to open the discussion. On motion the following resolution was adopted: Be it resolved, we as Baptists do not receive baptism administered by any one dropped from the Association. Preaching by Rev. J. W. Crumbly. A. J. Jones was elected secretary protem at the afternoon session. S. A. Alison, J. W. Greene and Rev. S. M. Seathers were appointed to prepare questions for discussion, and presented and discussed: "What

is the purpose of a Union Meeting?" "How long shall a church hold a member in good standing after he has absented himself from the church?"

Sunday Morning, Oct. 30.—The discussion was on Sabbath school. The meeting was opened by prayer by Rev. S. R. Burson. The following resolution was adopted: Be it resolved that each church strive harder in the future to keep up a Sabbath school than they have in the past. The Union then adjourned to meet at Mt. Pleasant Baptist Church on Friday before the fifth Sunday in January, 1905.—Rev. S. R. Burson, Mod.; A. J. Jones, Sec. protem.

Sheffield.—The present and the outlook of the convention city of 1905 can be said, by one who reflects over an interesting and happy experience as former pastor of the church to which the Baptists of Alabama are invited next July, to be great.

Much was said in Anniston of west and northwest Alabama's need. I have seen and heard. Therefore I earnestly urge others to know what is being done in that great country, or in that part of the Lord's vineyard. Hear now, and later go to see.

It was an honor to the former pastor to be invited to preach the sermon of the first anniversary service in the new church, Sunday, October 30th. It was a happy time to meet old friends and speak again to them for the Lord. Every hand shake did me good, for there was expressed the welcome. It was a real pleasure too to be with the present pastor. He is a friend who deserves to be appreciated. The co-operation of this under-Shepherd and his flock will surely be blessed.

At first it seemed impossible to build the church there, but when it was believed to be the Lord's will, the work was begun and in less than a year, the congregation moved from the dear old 22x40 frame building to the new brick and stone house, which is large enough to accommodate a good attendance at the State Convention. Many improvements have been made on the house since Brother George became pastor and there are other marks of progress in the church.

If any should be called on to help remove a debt incurred by the cost of necessities there, help and at the Convention next July when those, who worked and sacrificed for a home to worship God in, meet you, you will rejoice.—E. M. Stewart.

Sylacauga.—Our Sylacauga church has a good subscription and we are now seeking a contractor to build our new house of worship. Our usual services are going forward with occasionally some new members added.

The Sunday school and Ladies' Aid Society work both deserve special mention for their zeal and growing interest. Twice within less than three months our church has been called to sorrow over the death of two of our best young lady members. Miss Kate Boons died in August and Miss Imogene Gross died in October, both of fever. We miss them both in all our church and community life, for they were exemplary in their bearing.

Fayetteville church has recently added the Ladies Aid Society interest, which has a good beginning. The Sunday school there will give ten dollars to the Christian education fund for Howard College.

Our Shelby work goes on in the usual order. The pastor has enjoyed the year's work there among the faithful few whose hearts and hands are in the progress of the Lord's kingdom.

It was the writer's privilege on the fifth Sunday, last month, to be in the presbytery composed of Bros. A. S. Smith of Alexander City, L. H. Hastie of Talladega Springs, and C. C. Heard of Rockford, pastor of Mt. Olive Church, with the writer in the ordination of Bro. Robt. Carlisle to the full work of the gospel ministry.

Brother Carlisle will probably live at Goodwater and serve as pastor, Corinth near Goodwater, Macedonia, Popular Springs and Union Springs all in Central Association. He begins his pastorate with the prayers and kind regards of many friends that his ministry may be for the full growth of his churches and the salvation of many of the lost. His grandfather was a pioneer Anti-Missionary Baptist preacher, but the grandson has caught the spirit of preaching the gospel to "every creature" "into all the world." Thus may it be with each of God's children.—C. J. Bentley.

Wanted—Two copies each of the minutes of the Muscle Shoals Association for the years 1891, 1892, 1893 and 1896. I want these minutes to make out a full file, in order to have them bound, according to a resolution of the Associations. The copies I had on hand were destroyed by fire when my house was burned. Anyone having a copy of the minutes of the years mentioned will confer favor by sending them to me immediately at Trinity, Ala.—Jos. Shackelford.

Mobile Items.—Bro. H. H. Shell, who served the Palmetto Street Church as pastor for thirteen years, has closed his pastorate here and gone to Lake Charles, La. On Sunday night, October 30th, a farewell service was given to Brother Shell at the Palmetto Street Church. The St. Francis Street Church and the Dauphin Way Church both dispensed with their evening service and took part in the farewell service to Brother Shell. Several short addresses were made. Brother James Munro, who has been engaged to supply the Palmetto Street Church until a pastor is secured, made a short address and was followed by Brother McCain in behalf of the Mobile Association. Bro. W. M. Hartin, pastor of the Dauphin Way Church, represented that church and the writer presided and represented the St. Francis Street Church in a short address. Brother Young spoke for the Palmetto Street Church and Brother Shell responded with some well chosen words. It was a sorrowful occasion. No man has ever lived in Mobile who had a stronger hold on his people and the community in general than H. H. Shell. Personally I have sustained a great loss in his removal.



We worked together in Mobile and in our association for five years most harmoniously. Who will succeed him as pastor of the Palmetto Street Church is a question that church is now considering.

On the thirty-first day of October I closed my fifth year as pastor of the St. Francis Street Church. During this time there were 396 additions to the church, 179 of them by baptism. We gave to foreign, home and State missions \$12,103.74 and to all purposes \$47,323.68. Our contributions to missions have doubled in the five years, beginning with \$1,639.40 the first year and increasing to \$3,292.67 last year. There has been an increase in the contributions of the church to missions every year. W. J. E. Cox.

Mobile Nov. 8, 1904.

An afternoon with Mrs. J. W. Cox.—We sometimes hear the expression from young thoughtless persons who have not learned the art of true living, "Get all out of life you can as you go along."

Mrs. Cox's motto would be "put as much into life as you can while you have opportunity" so by continuously giving expression in word and deed to the noble impulses of her soul she is day by day unfolding into the likeness of Him who said "I seek not mine own will, but the will of Him that sent me."

A recent manifestation of her magnanimous spirit was, on Tuesday afternoon last, to throw open the doors of her charming home to bring together in social relation the members of the Woman's Missionary Society. A delightful program was arranged, a prominent feature of which was to give opportunity to each one present to tell of some noble woman or women who had influenced her life. Many responses were made.

Mrs. Lovejoy, mother of Mrs. Cox, gave a brief history of two women of her home city, New Orleans, Sophie Wright and Margaret, the friend of the orphan, whose lives emphasize to what great proportions small beginnings can grow when God is backing them.

After the close of the program the doors of the dining room were thrown open and an elegant lunch was served by our hostess assisted by Miss Laura Gulley. All were made to realize that the social side of all departments of church work is an important function, and one too often neglected in the churches of our smaller towns and villages.

Pastor Resigns.—Through the resignation of the pastor, Rev. H. M. Long, of Carrollton, this field loses one of its most earnest and consecrated preachers. Since his call he has faithfully served Carrollton, Pickensville, and the Garden churches and it is universally regretted that he is to give up his work here. He is, by far, the ablest preacher these churches have had in years and under his care the church has flourished as a green bay tree. Truly the Lord has great work for Bro. Long to do elsewhere.

By a vote of the members the Pickensville Church has requested Brother

Long to serve as pastor as long as he is in reach of the church, which he has agreed to do. In giving up Brother Long as pastor the church loses a faithful leader and one whose place is hard to fill. May the blessings of the Lord encompass him round about and may His guiding Spirit lead him in paths of pleasantness and peace.—Jas. P. Doater.

Kimberl.—Sunday, October 30 closed an eight days' protracted service at the Bellview Baptist Church, which seems to be the most successful meeting ever held at this place. Nineteen additions by baptism, four by letter and one came under the watch care of the church, and several others professed hope in Christ. Services were held twice each day, and every service was a good one. The best of feeling and the power of the Holy Spirit prevailed throughout the entire time. And every one who attended regularly seemed to get a share of the blessings which the Lord so lavishly poured out on each occasion. Pastor Long seems to be the right man in the right place. We thank God for Jesus our Saviour and for Long our pastor.—J. W. Russell.

#### OVER IN THE EAST.

I do not mean "The Far East." We are at peace over here. How sad it is to be at war! During the year some changes have occurred. Brother Bentley left us and settled at Sylacauga, leaving Cassita, Lanett and Bethlehem pastorless, but Brother Barrett has taken his place and appears to be a vigorous young man, and we hope may prove to be equal to Brother Bentley. Unless LaFayette is pastorless all of the churches of the Liberty Association have pastors; the churches of the Liberty (East) Association believe in long pastorates and do not change pastors often. Brother Pugh left LaFayette and accepted the care of the Auburn Church, much to the regret of all of us. Brother Pugh is a fine man and a strong preacher; quite strong and safe.

The late session of the Liberty Association was a pleasant and profitable one. Contributions above average. Bro. J. L. Gregory was chosen Moderator and he is an agreeable and efficient presiding officer. Bro. W. O. Bledsoe is the ever continuing Clerk, and is competent to be secretary of any Baptist Convention in the United States.

Brother Barrett, who took charge of Brother Bentley's field, made his debut at the Liberty, and was welcomed. Did not attend the Tuskegee, but heard well of it. Brother Williams is over in his place at Opelika Church, and is much esteemed by his brethren. We regret that Brother Wallace has removed from Opelika to Columbus, Ga. Brother Wallace is a very earnest and successful pastor, and his churches were slow to part with him. Did not attend the Carey, but hear that they had a good session. Brother Stodghill remains at Lineville, and remains as active as usual, and that means very active.

The Carey is becoming stronger year by year. The Randolph County Asso-

ciation met this year with the Roanoke Church. They are making progress, and it may be that in the future it will be one of the strong Associations of the State. The timber and mineral wealth of the county may attract much attention and invite many new comers and large capital. The Roanoke Pastor, T. S. Hubert, is proving himself to be a fine pastor. As a pulpit orator he deserves to rank with the very best in the State. I hope that he may remain at Roanoke for many years and accomplish great things for the Master. His wife and family are quite as amiable as he is. See?

I regard our country over here as being in good condition generally. God be thanked. The Alabama Baptist is coming more and more into favor. We thank God and the editor, His servant, for its improvement and success.

Jno. P. Shaffer.

#### CORRESPONDENCE.

(Continued from page 3)

our present ministry is a soft ministry as touching its message. The one message that our times and conditions here demand, that needs to be rung out with John-the-Baptist clearness, with the startling boldness of Elijah, and the epigrammatic pungency of Jonah, is repentance. Men need to know, this age needs to know that sin is a fearful thing—that they ought to repent it, that God wants them to repent and demands it of them, and that if they do not repent hell awaits them. Preach it out clearly, solemnly, compassionately, tearfully, and men will be saved in large numbers as in other days.

Now, these three things will surely and inerrantly find for us right methods. As to methods of evangelism, we have practically but one, here in the South, and those who are not reached in that way are left to themselves. That method is to build the best houses we can afford, ask the people to come to them and be saved. There are occasional exceptions to this method, and for them we are grateful. There are a few tent meetings, some prison work here and there, Salvation Army endeavors in a few of the larger cities—but these are not a generally recognized part of our work. Just here I think modern conditions will justify a change. We should now have two methods,—or one with a two-fold application.

1. First, we should follow our present line of work. We have houses: let us ask the people to come to them, hear the gospel and be saved. And more, let us build others yet to ask them to; for, many like it that way and will come and be saved, that would hear the gospel in no other way, possibly. To this we are wedded, and I do not wish a divorce.

2. But our method must also lead us out of our churches to where the people are, that the vast throngs out there may hear the gospel and be saved. I say "Modern Conditions" will justify this; for, for some reasons a large part of our population never go to our churches. Not only will modern conditions justify this, but ancient high example will also.

In fact our "Modern Conditions" are remarkably similar to ancient Palestinian conditions. There was an Urban population, as ours is fast becoming. The scenes of Christ's activities, and Paul's mainly, were sites of great industrial activities, as with us. Now Christ and his apostles had two well defined methods of evangelism. One was carried on in and through the synagogues and other established places of worship—many went there to worship who did not feel right anywhere else. In that way many were reached. But far more never visited those places at all. Jesus went to them. By the lake, in the fields, on the waysides, at the pools—anywhere, he preached to them.

Likewise Paul preached by the river, in his own hired house; in jails, on the streets, at the market, in judgment halls—anywhere he could find the people. And he honored the established places and ways, too.

So I think our times demand this double process of us. Street preaching, tent meetings, at pleasure resorts, in the theatres, in the parks, and every where, as in our churches, and as well as in our churches.

A word in conclusion, apologetic. This is not an unsympathetic criticism of our times and work. This is in my judgment the best age of the world, and never were God's people more nobly set for great and blessed things. And moreover in many sections of the South and in various ways, I see the coming of what I plead in this paper. I simply say, as I see it, the times justify this change in our methods of evangelism. Likely the times justify some changes in our methods of other church work. Let those who think so speak.

#### LITERARY NEWS.

Books are not wiser than men, the true books are not easier to find than the true men, the bad books or the vulgar books are not less obtrusive and not less ubiquitous than the bad or vulgar everywhere; the art of right reading is as long and difficult to learn as the art of right living.—Frederic Harrison.

Mr. Howells coins at least one new word in his capital novel "The Son of Royal Langbrith," which was completed in the August number of the North American Review. He describes some of the young people in the New England village as standing about in "slanging groups." The word seems expressive and necessary, now that Mr. Howells has brought it into being.

Nine successful novels recently published in the United States had a total sale of over 1,600,000 copies. Since the average weight of each book sold was probably twenty ounces, a little calculation will prove that these 1,600,000 books contained approximately 2,000,000 pounds of paper. A manufacturer of paper asserts that the average spruce tree yields a little less than half a cord of wood, which is equivalent to about 500 pounds of paper. In other words, these nine novels swept away 4,000 trees, and they form but a small part of the fiction so eagerly read by the American public.—Chicago News.



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## OVERWORKED TRAIN CREWS.

Edward A. Moseley, an expert in railroading, who is the Secretary of the Interstate Commerce Commission, in speaking of the increasing number of fatal railroad accidents in the United States, says:

It is undeniable that many of the accidents which occur are largely contributed to, if not directly caused by, the long hours of duty to which trainmen are subjected. Could we trace the events to their first cause, we should doubtless find that many of those cases of misreading, overlooking, or forgetting orders are due to the fact that wits are dulled and senses benumbed by lack of rest.

An engineer of long experience told us that he quit a certain road in the South because they kept him out so long at times that he would nod while his hand was on the throttle. Secretary Moseley says:

"There is no well-organized system of relieving crews on the road after they have been on continuous duty for an excessive number of hours. It is a common practice, when crews ask for rest in the middle of a trip, to run them into a side-track out on the road and let them sleep on the train before completing the trip. The sort of rest that men get while lying down in a cramped position on an engine, while fully clothed, is not satisfying, and cases are reported in our bulletins where men have pulled right out of a side-track in the face of an opposing train, after such a period of rest, under the impression that the train had gone. Furthermore, the construction that is likely to be placed on these rest rules of railroad companies is obvious from a quotation of the rule in force on one of the most prominent roads in the country, as follows: "When train or yard men have been over ten hours on continuous duty, they will, after arrival at the terminus, be entitled to eight hours' rest without prejudice, except when necessary to avoid delay to live stock and perishable freight." It will be noted that the period of rest is allowed only after arrival at the terminus, and then only when it will not delay the movement of live stock or perishable freight."

A Chicago paper in speaking of the Glenwood accident, where the train crew had been out for over 25 hours, said: "The officials of the company might as well fill their engineers and firemen with whiskey or drug them with opium as to send them out for fifteen and seventeen hours of continuous work expecting them to keep their heads, apply intelligently the general rules of the road, and give exact obedience to all orders."

The increasing number of fatal railroad accidents in the United States, es-

pecially during the past year, shows grave faults in our American system of running trains and evidences the pressing need of reforms in railroad management. Not only the traveling public, but the American people as a whole, is vitally concerned in all reasonable efforts to reduce the fearful waste of life in both the freight and passenger service.

## HANDLEY'S REPORT ON STATE MISSIONS.

The report on State missions presented to the Randolph Association by Hon. W. A. Handley, and published in our last week's issue is a notable document. It has never entered the minds of our great majority that our needs are ever increasing, that our opportunities are daily multiplying, and that under God, our strength is equal to both. Brother Handley is right. We need and can give to the work in Alabama \$50,000.00 every year. And his is not the wild statement of an enthusiastic dreamer, but the deliberate judgment of a business head as cool and level as can be found in Alabama.

The State Board meets on the 29th, and the urgent appeals that will certainly be made to it, will be enough to sickén the hearts of men who have only a few thousand dollars to appropriate. Applicants will be there whose souls will be so burdened with the work on their hearts that their feelings will be hurt when the Board must deny their petition. Will we ever rise to the full measure of our duty and strength?

## IMPORTANT PASTORATES VACANT.

The whole State is interested in the action of several important churches in securing men for their empty pulpits. Woodlawn, Greensboro, Eutaw, Livingston, Decatur, Demopolis, Southside, (Montgomery) and Palmetto Street (Mobile), are, or soon will be vacant. These are all places around which large interests that they act wisely and promptly in securing men for their pulpits. Most of these churches are weak financially, but all of them have among their members discreet and faithful people on whose hearts the work rests and they may be depended upon to do their utmost to secure men who will not only be acceptable locally, but who will add strength and power to the State Convention.

The whole State is interested in every local bishop, and every church should feel its obligation to the wider work. It is for this reason that our eyes are turned upon the churches mentioned and our prayers ascend on their behalf. We cherish the hope that there will be no lack of unity, liberality and breadth of view on the part of these congregations in selecting their pastors.

By the way, we need to import some new men, for even if these churches call Alabama preachers, the places they leave will need others.

Oh, this incessant call for more men and men equipped for difficult service! Our Board of Ministerial Education ought to bestir itself in grappling with this problem.

## THE TRUTH MAKES US GROW.

Baptists are told now and then that if they would only discard their "narrow, selfish ideals" about restricted communion they would "sweep the country." "The only objection I have to the Baptists is their views of the Lord's Supper," is a frequent speech on the lips of many uninformed people. First of all they do not know what the Baptists believe about this great ordinance, and then they do not know that the strictest churches are those that usually grow fastest. The Free Will Baptists rejected the supposedly monstrous doctrine of election and the narrow idea of strict communion and yet they have made, but little progress in the world. On the other hand the Regular Baptists holding on to both of these unpopular doctrines have over and over again doubled their number and are today growing so rapidly that it is a most serious problem for them to keep up with the conditions created by their progress.

In another direction this same fact appears. We are told by men of the world that the discipline of the church is too rigid—"blue laws and fanaticism should be abandoned. Let a man do as he pleases and he will come into the church."

Here again the facts are the other way. The Episcopal Church, for instance, has no objection to some forms of worldliness but rather encourages them as a means of attracting certain classes of people to their denomination, but its growth has been and is very slow. On the other hand those people who have insisted that church membership must differentiate one from the world, who have held up the highest ideals and observed the strictest law of morals—such people are the ones growing most rapidly.

The fact is when a man thinks of the church if he thinks seriously, he does not seek a platform whose various planks may be made to suit him, but he wants to know the truth as it is in God's word. If that is popular it is well. If it is unpopular it is still all right. He is controlled by convictions that master him, and not by opinions that please.

Likewise the average man wants his church to mean something in his daily life. He may not stop to analyze his feelings, but none the less he does feel that if his religious life is to leave him as worldly as the non-Christian there is no use in being religious at all. There must be something in it to command his respect and appeal to his conscience. "Letting down the bars" may be wisdom in politics, but the church will find it a very poor policy.

## AN ALABAMA EXILE RETURNS.

At least we hope he will, for at the writing of these lines it is not known whether J. H. Longier will accept the call to Ensley or not. It did our soul good when we heard the Ensley saints had extended a call to the ex-bishop of Jasper, with whom we have had the joy of working in double harness in days gone by.

It possibly may have been in the power of Ensley to find as good looking a

man nearer home, but they would have to travel far to find a choicer spirit, a more loyal friend, a more effective worker. Come on Bishop. We want you and need you.

## PARTISAN PAPERS AND PUBLIC MEN.

We have no quarrel with a man simply because he is a partisan. Though not contemplated by the framers of our constitution, parties are probably necessary to our form of government, and will doubtless exist as long as our nation endures.

But it is one thing to be a loyal man with an intelligent conception of the virtues as well as the vices of one's opponents, and it is quite another to brand all who differ from us as scoundrels and thieves banded together to rob the country and destroy its life.

A partisan press has given the masses of America the most one sided view of our public men.

Both sides—or rather all sides have sinned in this. We recall how McKinley was painted in blackest colors by the Democratic press. He was pictured as the tool of Hanna, the servant of monopoly, the corrupt beneficiary of boot-

When he died the same papers showed him in his true colors as a patriotic citizen and a simple Christian gentleman. The same was true of Mr. Hanna. So are Democratic statesmen treated by Republican editors.

Thinking people have come to set very little store by these caricatures and onesided estimates, but there are very many who see only the one side and taking that for the truth are greatly damaged by these false notions.

There is a matter involved here, aside from all politics, and the effect of such a course upon law and order that is of immense consequence. The public needs and must have a means of communication with the world. It ought to be able to rely upon the trustworthiness of the press, but the fact is people are losing confidence in the veracity of the average partisan paper.

## JONAH SWALLOWED THE WHALE.

When Mr. Alexander Campbell led off a number of excellent people into a sect by themselves with the cry of "Union," he simply divided the body of Christians once more and added another denomination to the already lengthened list.

This division has been in part atoned for lately by the union of his followers with the Free Will Baptists, so that so far as he is concerned with the split, the number of sects are the same as if he had not created division while preaching union.

But herein is a rather remarkable thing. The Free Wills have never been able to make much headway. After many decades they were still very weak when by this union they find their ranks increased ten fold by the annexation of Mr. Campbell's followers.

It is far cry between what Mr. Campbell and his early disciples taught and that which is held now by that aggressive and growing body who have just



united with the Free Will Baptists.

The old Roman Catholic doctrine of Baptismal Regeneration formed the center of Mr. Campbell's creed, whose creed was that we should have no creed.

We once lived where he worked most faithfully and where his doctrines flourish most vigorously. There were those there who could recall the time when a man professing faith and repentance would be taken at once to the creek and immersed lest he die and go to hell for lack of baptism while waiting for the ordinance.

But the old Baptist doctrine of "the Bible and the Bible alone" was also adopted by Mr. Campbell, and this, together with the logic of the situation, has driven his followers far from his original ground. For instance like Baptists they insisted that immersion is essential to baptism—then like Catholics they insisted that baptism is essential to salvation.

The only logical conclusion to be drawn from this as to all sprinkled Christians is that hell is their portion. We have seen only a few who would frankly say this and, of course, the great majority of the rank and file repudiate the thought and have so far drifted as that they now are practically Free Will Baptists, who have great cause for rejoicing at such a large increase of those who accept their teachings.

The Free Will adopt the name of the Christian church. The Christian church adopts the Free Will doctrine. Each may congratulate itself, and especially may the world be congratulated in that less and less will they preach the old and dangerous error of Catholicism which would make a spiritual blessing depend upon an outward ceremony.

This is the right sort of union, the only kind possible, that which comes by growth to similarity of belief. Both parties, of course feel that "the other one has come around to our view," but that is of no consequence. So the union is real, it matters little who does the "coming." In this case the greater came to the less—Jonah swallowed the whale and is feeling quite well.

**DANGERS OF PUBLIC LIFE.**

We read the following in "Significant Autobiographies" in Everybody's Magazine:

"To sum it all up, I received \$20,000 in salary, \$4,800 for clerk hire, \$400 for mileage, and \$500 for stationery, or \$25,700. I am now referred to in the newspapers as the Hon. Blank, ex-member of Congress. I lost the greater part of my law practice, but I can get that back and some more with it, for my reputation in the district has been increased, as a whole, by my service at Washington. Financially, I am several thousand dollars worse off than I was before I was elected. I can get that back, too. The feature that bothers most is that both my wife and myself, after our experience at Washington, are dissatisfied with the humdrum life in our country town. We had things and saw things at Washington that are beyond our reach here. It is hard to settle down."

The glare and glitter of public life

truly unfit a man for home life either in the city or the country, and every public man pays dearly for the privilege of representing the people, and yet there will always be a good crop of candidates, and no public office will go begging as long as Americans continue to love the political game.

**EDITORIAL PARAGRAPHS.**

We extend to Prof. O. O. Cox, of College Park, Ga., our sympathy on account of the loss of his personal effects by fire.

Rev. J. H. Longcrier, now of Louisville, has been called to the Baptist Church at Enaley. Brother Longcrier is greatly beloved in Alabama.

We are glad to learn that Brother Bruce Benton, editor of the Baptist Chronicle, who has been quite ill for nearly a month, is able to be at his desk again.

Brother Crumpton sent some notes too late to get in this issue suggesting that after November State missions ought to have the right of way in order to be able to pay all the missionaries by Christmas day.

We received a check for \$2.00 from a dear young lady who stated that "while borrowing thought the paper good, but better since I possess one." We hope others will be encouraged to become subscribers.

Sir Wilfrid Laurier, the liberal Premier of Canada, won an overwhelming victory in the recent elections. The liberals gained 75 members in parliament, and the conservatives have been dealt a blow from which they will be slow to recover.

Rev. H. H. Shell, who leaves the Palmetto Street Baptist Church to go to Lake Charles, La., will be greatly missed in Alabama, where he has a host of friends. The brethren at Mobile gave him a farewell service.

"Out West," a magazine of the Old Pacific and the New, edited by Charles F. Lummis, has a motto worthy to be adopted by all the editors of our religious papers. Here it is: "To love what is true; to hate shams; to fear nothing without; and to think a little."

In the Catechism in use in the elementary Catholic schools and officially approved by the Bishop of Madrid, among the five commandments of the church are the exhortations not to consult a Jewish or Protestant (heretical) physician or to be in the service of any Jew.

The Union of German Jews, which was established at the beginning of the year as the representative body of German Judaism, has handed in to the Minister of Public Worship a petition regarding the new Educational Law, demanding a position of equality for the Jewish religion in all denominational schools.

Rev. W. M. Blackwelder, who recently resigned pastoral care of Woodlawn Baptist Church, has moved to Livingston and will take charge of the Livingston and Eutaw churches.

Brother Blackwelder's going will be a personal loss to every minister in the Birmingham District. The Lord bless him in his new field!

**Children's Corner.**

**THE SECRET OF SUCCESS**

"What is the secret of Success?" asked the Sphinx.  
 "Push," said the Button.  
 "Never be led," said the Pencil.  
 "Take pains," said the Window.  
 "Always keep cool," said the Ice.  
 "Be up to date," said the Calendar.  
 "Never lose your head," said the Barrel.  
 "Make light of everything," said the Fire.  
 "Do a driving business," said the Hammer.  
 "Aspire to greater things," said the Nutmeg.  
 "Be sharp in your dealings," said the Knife.  
 "Find a good thing and stick to it," said the Glue.  
 "Do the work you are suited for," said the Chimney.—Selected.

**EIGHT LESSONS FROM THE BEE.**

1. The bee teaches us to be industrious. No bee ever shirks his work.
2. He teaches us to be loyal and obedient. Bees obey and love the queen who rules them.
3. They teach us to be fond of our homes. No bee leaves his home except for a time, if he can help it.
4. They teach us to be clean. Nothing can be cleaner than the home of the bee.
5. They show much sympathy or kind fellow-feeling for each other in distress, and will never leave a friend in trouble without trying to help him.
6. They are very early risers.
7. They delight in fresh air.
8. They are very peaceful, and seldom quarrel or fight among themselves.—Exchange.

**DILLY DALLY.**

Dilly Dally was almost seven years old. See if you can guess why he came to have such a funny name!  
 "O, Dilly Dally! Where are you, dear? Run quickly with this pail to the grocer's and get this full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."  
 The molasses was for molasses candy. His mother had just remembered that it was his birthday.  
 Dilly took it, and ran out of the door. He was always quick enough at starting. His trouble came afterward. In the hedge by the garden gate he spied a yellow-breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.  
 "O, I must hurry!" he said and started again; but this time Mr. Toad hopped out in a friendly way to make him linger.  
 It was almost dark when he came in sight of home.  
 "O, Dilly Dally," said his mother, "where have you been all this time? It was your party; and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake and give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!  
 "O, Dilly Dally," said his mother, sorrowfully, "why don't you earn a better name?"

Dilly Dally says he is going to. How do you suppose he is going to do it—Sunbeam.

**YELLOW CREEK ASSOCIATION.**

The last Association for this season in this section was held a few days ago when the Yellow Creek met at Bethel, Marion county, and held what we think was, in many respects, the best session in her long history. We met this year one month later than we had been meeting in former years, and for this reason we had three gloomy, rainy days just before the time of meeting. As many of the messengers had to come forty and fifty miles, and that horse back, quite a number failed to make the trip. Notwithstanding this fact out of twenty-eight churches twenty were represented, either by letter and messengers or by letter and money. The other eight will be written to by the Clerk, and we hope the other letters, money for minutes, etc., will be received, so we can have a complete minute. A very impressive and helpful prayer service was held before the introductory sermon was preached, by Bro. W. A. Green. Earnest prayer was made for the presence and guidance of the Holy Spirit. Bro. Green preached on the office work of the Spirit, and emphasized His work of conviction, regeneration, and guiding into all truth. If all were guided by Him and guided less by sentiment, parents, or by some other person, there would not be so many sects, but all would be one in doctrine and church polity, etc. This thought was clearly made and dwelt upon.

I failed to say in the beginning that the session lasted from Nov. 5th to 7th. After the service we adjourned for dinner. On reassembling the letters were called for and read. Then we organized permanently for the session's work by re-electing Bro. W. A. Green Moderator, and Bro. Leon Young, Clerk. Brother Green makes us a fair and impartial presiding officer. He seems to carry on the business of the body in such a way as to give the utmost satisfaction to all who are present. The committees were all appointed to report on the subjects of Missions, Orphan's Home, Ministerial Education, Sunday Schools, besides several committees of minor importance. Sunday, the morning was bright and the day was inspiring. At 9:00 a. m. the report on Sunday Schools was read and well discussed. Bro. J. P. McCleskey made the report and led in the discussion, making a helpful speech. By the way, less than ten years ago, I am told, there was not a Sunday school in this Association, and he and some one else was appointed to try to arouse our people on the subject and organize as many Sunday schools as possible. A few were organized, and now we have some ten or eleven with a prospect of more during the coming year. At 11:00 a. m. your scribe tried to preach to a large audience out under the trees, on the sub-

(Continued on page 12)



# HAIR GROWTH



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## New Books

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—Pope.

"Books are a guide in youth and an entertainment for age. They support us under solitude and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and passions, and lay our disappointments asleep."—Collier.

### IRVING BACHELLER TO WINTER ABROAD.

Irving Bacheller's novel "Vergilius" has just made its appearance in an English edition, having been published in London on October 13 by Harper and Brothers. Mr. Bacheller is now at his home in South Beach, Connecticut. He and Mrs. Bacheller will spend the winter in Italy, where he will devote himself to some important literary work which he now has in hand. It is his intention to select permanent headquarters, and thence make pilgrimages to various parts of the country.

### PELOUBET'S SELECT NOTES.

A commentary on the International Sunday School Lessons for 1905. By Rev. F. N. Peloubet, D.D. Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago.

When a book reaches a sale of more than one hundred thousand copies, it is thought remarkable, but Peloubet's annual volumes on the International Sunday School Lessons have reached a sale of more than one million copies. Most books enjoy favor for a few years, and then pass out of sight; but Dr. Peloubet's annual has held its ground, with constantly growing popularity, for thirty-one years.

Every year sees some improvement. This year the new department of Inductive Studies for each lesson has been introduced. Placed at the forefront of the treatment each week, it leads the teacher to go direct to the Bible, and learn first from its pages what can be learned about the lesson, before turning to the commentary.

Another feature is the help given to graded schools. For each week suggestions are made, showing how the lesson may be adapted to the Senior, Intermediate, and Junior Departments, and how best taught in each.

### DO YOU KNOW HOW TO ATTRACT AND HOLD AN AUDIENCE?

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If you have the "gift" of oratory this book will enable you to perfect it. If you are an indifferent speaker, you can become a finished one by accepting this book's guidance. If you are a beginner, but ambitious withal, this book will serve you as a guide-post to success, and by a path escaping the many embarrassments which discourage the novice.

The title of the book is, "How to Attract and Hold an Audience." Price \$1.00, postpaid. Hinds and Noble, Publishers, New York City.

### ELEMENTARY WOODWORKING.

By Edwin W. Foster, Instructor in Shopwork and Drawing in the Manual Training High School, Brooklyn, New York City. 12mo., cloth, illustrated, List price, 75 cents; mailing price, 80 cents.

This book is especially designed to meet modern conditions. It is to be placed in the hands of the student to reinforce the oral instruction and demonstration in the higher grammar grades and in the first years of the high school. The work is divided into two parts.

The book is profusely illustrated with pictures and diagrams showing the proper use of tools and the action of the various parts.

Ginn and Company, Publishers, Boston.

### HOW TO USE THE VOICE IN READING AND SPEAKING.

A text book of elocution for colleges, high schools, and for self-instruction, by Ed. Amherst Ott, published by Hinds and Noble, New York City, for \$1.25. It is intended to explain vocal phenomena and teach students how to build up a voice that will meet the demands of the platform. The demand for good readers is becoming more and more clamorous every day. If we wish to read well, we must first learn how. If you want instruction we advise the use of Prof. Ott's book.

### THE BIBLE IN PICTURES.

We have just received from the Hertel, Jenkins and Company, Manufacturing Publishers of Atlanta, Chicago, and Toronto, "Bible Symbols or The Bible in Pictures," designed and arranged to stimulate a greater interest in the study of the Bible, by both young and old. The choicest passages of God's Word put in the fascinating garb of pictures by the celebrated Frank Beard and others. The text prepared and arranged by Martha Van Marter, author of "The Primary Teacher." It would be a nice Christmas present for any one.

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For Over Sixty Years

Mrs. Winton's COUGHING SYRUP has been used for children's coughs. It soothes the child, softens the gums, allays all pain, cures whooping cough, and is the best remedy for diarrhoea. 25 cents a bottle.



**THE LITTLE LAD'S ANSWER.**

Our little lad came in one day  
With dusty shoes and tired feet;  
His play-time had been hard and long  
Out in the summer's noontide heat;  
"I'm glad I'm home!" he cried, and hung

His torn straw hat up in the hall,  
While in a corner by the door  
He put his bat and ball.  
"I wonder why," his auntie said,  
"This little lad comes always here,  
When there are many other homes  
As nice as this and quite as near."  
He stood a moment deep in thought,  
Then, with the love-light in his eye,  
He pointed where his mother sat,  
And said, "She lives here, that is why!"

—Exchange.

**DO AMERICAN WIVES WORK TOO HARD!**

The accepted ideal of the chivalrous American man and the ultra gay and free American woman receives something of a blow in the North American Review for September, in an article on "The Educated American Drudge." Miss Elizabeth Banks holds up to view a picture of the hard-working American wife, who graduates from college only to marry a man whose income condemns her to the family washtub and kitchen. Miss Banks avers that nowhere else in the world can be seen such women, stopping at their menial tasks to instruct little sons and daughters in Wagnerian music and Julius Caesar, and presenting to the world an attitude of dignity. Miss Banks attributes these conditions to over-education of American women and under-education of the men.

**DON'T MARRY TO REFORM A MAN.**

Judge Foster, of the court of general sessions in New York, deserves commendation for having put the stamp of legal condemnation upon the miserable delusion that a woman can reform a man by simply marrying him. The occasion arose where a suspension of sentence was asked for a young man arraigned before him for sentence on the charge of larceny, the plea being based on the ground that the prisoner was engaged to an "estimable young lady" who would marry him at once if he were set free. Judge Foster refused to suspend the sentence, and sent the man to the penitentiary for six months. He had investigated the fellow's record, he said, and found it bad. He added that he hoped that during this period the young woman would investigate the prisoner's history herself, and take back her promise to marry him. It is too

much to hope that the wretched old fallacy will suffer very much from this legal pronouncement, but if it saves even one woman from yoking herself for life to a brute and a criminal it will be a cause for gratitude.—Lealie's Weekly.

**TRAINING THE CHILD.**

Maude Murray Miller in The Pilgrim for November.

Unfortunately we too often see mothers who are unwilling to take upon themselves the care of children, and yet they will spend time and affection upon a dog. We do not underrate the attractiveness of a nice house dog, but we do protest against the mother giving it attentions which rightfully belong to the child.

In some families the mother's influence is greater over the son, in others, greater over the daughter. But it is oftener the case that she is more in touch with the daughter. She is more at home, and therefore the association is closer. The sex of the child has much to do with the methods of government. In "The Sesame and the Lilies," Ruskin says:

"You may chisel a boy into any shape, as you would a rock, or hammer him into it, if he is of a better kind, as you would a piece of bronze; but you cannot hammer a girl into anything. She grows as a flower does, she will wither without sun; she will decay in her sheath as a narcissus will if you do not give her air enough; she may fall and defile her head in the dust, if you leave her without help at some moments of her life, but you cannot fetter her."

We do not agree with Ruskin in this latter statement. It is only reasonable to suppose that the girl requires as much training as the boy. Her sex does not exempt her, and if she is permitted to follow her own inclinations, she will naturally be lacking in many things which contribute to the making of a fine character. She must be taught obedience and self-control as painstakingly as if she were a boy.

Prompt obedience is one trait of vital importance in the girl or boy. The mother should not exact blind obedience simply because she demands it. A very young child may be reasoned with, and shown the cause for wishing a certain thing done. It is only justice to the child's intelligence and prerogatives. If the mother can show a reason for wishing obedience in any particular case, the child in acquiescing, gains one lesson in self-control, and discrimination between two propositions.

This leads up to the training of the child in self-reliance. It must learn by experience. The mother may advise, but when he is old enough to under-

stand cause and effect, he must decide some points for himself. While the mother must demand obedience in many cases where the child's health or morals are involved, she may safely leave him to decide some points of minor importance. It is the only way to develop self-reliance.

He should be advised, and told the effect of a certain course whether it be on anticipated pleasure or the spending of his allowance; if he decides the other way, permit him to follow his inclination, and he will find out his mistake. He will not be liable to make it again soon.

**"DARLING LITTLE MOTHER."**

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled, and no more letters came addressed to "My Darling Boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not written very long, and I spotted its pages with tear drops.

It closed with "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I said, "My darling little mother." When I always began the letter with "My darling little mother," I did not think so much about it then; but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonesome for the childhood days when her boy was little, and climbed up into her lap and stroked her cheek; and when she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that come with manhood's years that had taken some of boyhood's warm, affectionate expressions away.

"Darling little mother." I am so glad I always wrote this way, and so often called her this sweet name.

I remember once, in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder, and stroked my hair, and I heard her say in a whisper, "My darling boy," and when I looked up there were tears in her eyes. They were happy tears of memory. To mother we were only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did after she is gone.—Willis Brown, in Ram's Horn.



## A DAUGHTER OF '76.

By M. B. Wharton, D.D.

Mrs. Mary B. Thornton passed her 76th birthday on Saturday last. It was a great day in Eufaula. Friends gathered around her with flowers, gifts, and congratulations in the morning, and a reception was tendered her by her daughter, Mrs. C. A. Locke, in the afternoon. She is a great woman, and worthy of her place among the highest and noblest of the land. We write of great men while they live, why not of great women as well? The Bible gives a glowing history of the woman of Shunem, a great woman, and such is the subject of this sketch. John devotes an entire epistle to "the Elect Lady," and such is the woman of whom I write. She may well be styled, and no one acquainted with her would question her right to the distinction "the Elect Lady of Alabama."

Her history will interest people in several States, especially in two, Georgia and Alabama. She was born in Monticello, Ga., seventy-six years ago. Her father, Gen. Ruben C. Shorter, attracted by the rich lands on the Che-walla, the Chattahoochee, and the Cow-kees moved, Jacob like, with his family of twelve children to Eufaula, when the place was a mere village. Since then the history of the Shorters has almost been the history of Eufaula. General Shorter possessed great wealth and gave his children the finest advantages then obtainable, and some if not all of them rose to great distinction. One, John Gill Shorter, was war Governor of Alabama and one of the best and purest men that ever lived. His only daughter married B. L. Willingham, of Macon, Ga. Hon. E. S. Shorter, another son of Gov. Shorter was a distinguished member of the old congress. His son, Eli S. Shorter, Jr., was one of the most brilliant orators in Alabama. He married the daughter of Col. H. J. Lamar, of Georgia. Hon. C. C. Shorter, another son of Hon. E. S. Shorter, was the accomplished speaker of the House of Representatives of Alabama.

Hon. Henry R. Shorter, another son of the General, was President of the Railway Commission, and easily the first citizen of Alabama when he died. His daughter, Alice, is the wife of the present Governor, Wm. D. Jelks, while his son, H. R. Shorter, is a high State House official at Montgomery. Ruben Shorter was also distinguished. His widow married General Lomax of Confederate fame, who was his brother-in-law, having first married Sophie, Mr. Shorter's sister. The daughters of General Shorter were equally distinguished with the sons. One married Mr. McKleroy, the father of that peerless lawyer and citizen, Hon. John M. McKle-roy of Anniston, deceased, who was almost elected Governor and deemed by all worthy of the position. Another married Mr. Kolb, and his son, Reuben F. Kolb, was almost, if not quite elected Governor twice, but was never so declared. Another, Laura, married Mr. T. M. Cowles, and his son, John M., is the husband of the daughter of Mr. W.

P. Pattilo, of Atlanta. Another daughter, Sarah, married Mr. Hunter, whose daughter was the wife of Hon. John D. Roquemore, State Senator, and prominent candidate for United States Senator when he died. And last and greatest in many respects Mary B., married Dr. W. H. Thornton, one of the most distinguished and lovable physicians in Alabama or the South, and she still lingers, the only member of the renowned family to which she belongs, which emigrated from Georgia to Alabama as stated above. She lost her husband many years ago but her life has been blessed by four noble daughters. First, Laura, who married Hon. G. L. Comer, one of the ablest lawyers in Alabama, was president of the Baptist State Convention, whose daughter married F. W. Jennings, a leading merchant. Second, Anna, who married Geo. Estes of Birmingham, Ala., who has two children in the Philippines, one a gallant officer and the other the wife of a gallant officer. Third, Sallie who married Hon. E. A. Graham of Montgomery, recently deceased, one of the first lawyers of the State, and General Counsel for the Central Railroad at the time of his death, whose daughter is the wife of Rev. E. L. Hill, pastor of the Presbyterian Church at Eufaula. Fourth, Retta, who married C. A. Locke of Eufaula, a leading merchant of the Bluff City.

Mrs. Thornton has been for over fifty years one of the most conspicuous figures in Eufaula society and while distinguished for great beauty of form and refinement of manners for nothing so much as her devotion to the church of our Lord Jesus Christ or of the poor and needy. She has been and is still a pillar of strength to the First Baptist Church of which she has been a lifelong member, being President of the Ladies' Aid Society and teacher of a large Bible class, and there is no enumerating or estimating here the good work she has done. She was been a subscriber to the Alabama Baptist since the paper started.

The following poem was read at her birthday celebration this month:

TO MRS. MARY B. THORNTON ON  
HER 76TH BIRTHDAY, 1904.

By M. B. Wharton, D. D., Pastor.

How pleasant tis for friends today,  
To mingle and to mix,  
Who come their homage true to pay  
To a Daughter of seventy-six.

She still retains her beauty rare,  
Like some fine work of art,  
Though frosts of winter tinge her hair,  
Spring reigns within her heart.

Her kindness long we all have shared,  
We know her gentle worth,  
And pray that she may long be spared,  
To bless us on the earth.

And when she leaves this nether sphere,  
Her happy home will be,  
Where angel bands will hover near,  
And loved ones she shall see.

Grandchildren, children, pastor, friends,  
Stand by her side today,  
And from each heart the prayer  
ascends,  
She may be blessed alway.

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If you are thinking of placing an instrument in your home and find it inconvenient to call, write to us and let us have one of our salesmen call on you and explain the many reasons why we can afford to sell you a better piano for less money than any other house in the South.

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**B**ESIDES the intrinsic money value of the waists they have an intrinsic style value that enhances them wonderfully. But we never charge for the style; it is the "to boot" that always goes with a Saks bargain. These are of woollens—meant for blustery winter wear. Nun's Veiling, Mohair, Sicilian and Etamine. There's a grace and charm woven in every weave and the hard finish bristly threads spell "service" and "service." The styles are beautiful. Simple tailor effects that express an inexpressible "something"—What is it? It can be seen, almost felt, but it can be expressed no more than a great ardent love.

Descriptions that do not describe—

**4.95** Of Nun's Veiling, White, Blue and Black. Stock collar with attached bow. Full shoulders—full front—rather Gibsenesque. Front covered with pleats.

**2.95** Of Mohair—Verily, the fabric might easily be called "Mowear". Hard, tough threads and a lustrous glass surface that dust glances from. These are in Solid Whites, Royals and Champagnes with embroidered silk dots in contrasting colors. Stock collar, tabbed. Sleeves are large—large enough to "laugh in."

**7.95** Of Nun's Veiling—the style is elaborate—but well within the realm of good taste. Brown, Champagne, Blue, Navy, Cream, White and Black. High collar, 8 tabs embroidered in dots and decorated with buttons. The yoke is "set off" with a crowd of minute tucks. Front is decorated with crosses of silk bands, which in turn are embroidered in dots and tacked with buttons.

**4.95** Of Mohair—Blue, Brown and Black. Stock collar with an attractive double tab. Pleats at front bound in silk bands. Silk buttons at front and at cuffs.

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CURES ALL HEADACHES.  
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but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is sold by druggists everywhere.

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Out this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address **DR. E. E. WOODWARD,** 802 Main St., Little Rock, Ark

**Non-Resident Notice.**

The State of Alabama, Jefferson County, Probate Court.  
On the 10th day of November, 1904, came E. S. Beasley and prays the Court to re-set the petition to sell certain lands for division between joint owners filed by him on the 15th day of September, 1904, and set for hearing on the 25th day of October, 1904, and continued from the 25th day of October, to the 10th day of November, 1904, which said petition avers that Mrs. Allie Burns, one of the joint owners, is a non-resident of the State, residing at Wolf Island, Missouri, and praying that notice of the filing of this application and of the day set for hearing same, be given said non-resident, as provided by law.  
It is therefore ordered that the 9th day of December, 1904, be set as a day for hearing said application, and the testimony to be submitted in support of the same. It is further ordered that notice of the filing of said application and of the day set for hearing the same be given by publication, once a week for three successive weeks, in the Alabama Baptist, a newspaper published in this county. **J. P. STILES,** Judge of Probate.

**Yellow River Association.**

(Continued from page 9)

ject of the "Good Shepherd." Bro. A. N. Reeves, of Winfield, gave us a strong and stirring missionary sermon at 12. Following this sermon an offering of over ten dollars was taken for State Missions.

Monday morning was frosty and crisp, but many of us rode four or five miles and reached the church by 8:00 a. . . and was ready for a busy day's work, for all the reports had to be read and discussed in full or part, so we could adjourn that evening. Tuesday, you know, was election day. The report on the Orphan's Home came first. This report was well discussed and a cash collection given, which amounted to over seven dollars. Some three years ago no report of the Home was made in this body. We gave last year, including the above cash amount, about fifty dollars for the Home. Then came the report on the great question of Missions, Associational and all. Very little was done along the line of Associational Missions last year, only a few points were preached at in the destitution, so only about forty or fifty dollars was reported in cash and vouchers for this work. A committee of five was appointed, centrally located, to look after this work and employ missionaries during the year, and doubtless more will be done during the coming year. There is a good deal of destitution within our bounds. Some places have never had any preaching by Missionary Baptist preachers. The entire subject of missions was well discussed, and some of the laymen, especially one, said that we pastors need to preach missions and giving to our people until they are burned into our very hearts! Many, through the years, have touched rather gently on these subjects because of the fact our people were not inclined to hear, and thus objected. But now since there seems not only to be a willingness to hear, but some are asking for it, our Moderator informed them all to look out but in due proportion. When all the letters are in, I feel safe in saying that we gave for all mission purposes some \$200, and including all benevolent objects, \$250 or \$275. You may think this is not much, but when you compare this with the amounts of former years you will see that it is an excellent gain, and that it also indicates a steady growth along all the lines of our denominational work.

All the rest of the reports were made in the evening, and could only be briefly discussed. Next year the Association will meet with my Shiloh Church, seven miles southeast of Sulligent. We changed the hour of meeting from 11:00 to 10:00 a. m. Instead of appointing all committees after we have organized, six standing committees have been appointed, who are to have their reports ready when the next session convenes. We hope to organize at 10 a. m., have the introductory sermon at 11 a. m., and begin the discussion of the various reports in the evening, thus saving one-half day and adding that to the discussions.  
The Spirit was with us in power at every session, and we all returned to

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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.

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our respective fields of labor feeling that a better and brighter day had dawned for our Master's cause in our midst, and that we can still be brethren and love and pray for each other, while differing on some minor points. Praise the Lord that the day is on us when the brother with his "sting" is being frowned down, instead of being encouraged. **J. E. Barnes.**

**Eaten by Microbes.**

This expression exactly describes the condition of the skin when attacked by many forms of skin diseases. It is a horrid idea, but perfectly true. To eradicate these disease germs and restore a healthy skin use Tetterine, an infallible cure for tetter, ringworm, itch and all forms of skin diseases. 50 cents per box all druggists or by mail from **J. T. Shuptrine, Mfr., Savannah, Ga.**

Send visiting cards, your name and catalogue for 50c post. **I. J. KEYES & CO.,** Millard, Conn.



## Preachers' Corner.

### MY SIMPLE DUTY.

I am glad to think  
I am not bound to make the world go  
round;  
But only to discover and to do  
With cheerful heart the work that God  
appoints.

—Jean Ingelow.

### HER IDEA OF IT.

Small Angelica's family were moving away from their native town. The night before they were to leave, Angelica was heard to conclude her customary bed-time prayer as follows "...and now good-bye, God, for tomorrow we're going to move to Chicago.—Harper's Weekly.

### THE MAN IN THE MOON SAW.

By Henry Sheets.

Dishonest people in church.  
Baptist Churches almost dead.  
Pastors who failed to attend their union meetings regularly.  
Preachers trying to explain away immersion from the Bible.  
Church members who sell their fruit and grain to the distiller.  
Baptist preachers who are more earnest in teaching baptism than missions.  
Baptists who patronize the ball-room and gambling table.  
Members in our churches who pay more for tobacco and snuff than they do to the Lord.  
Churches that had almost wholly given up the discipline of unworthy members.  
Christians trying to get to heaven outside the path of duty.  
Members whose chief characteristic was, doing little but complain.—Biblical Recorder.

### THE REGULARS' MISSION.

When Captain Persching, U. S. A., on duty in the Philippines, was sent to reconcile the native Datto to our ways of thinking, he was cautioned about the chief's aversion to Christians. In the eyes of the Filipinos there are only two religions in the world—Mohammedanism and Christianity, his people representing the former and the Catholicism of the Spaniards the latter. On arriving at the Datto's bamboo palace he found all the chiefs assembled, with a native band, so he proceeded with his escort of rugged American regulars to where the chief sat. One of the first questions the native asked was:

"Are you a Christian?"

The suddenness of the attack might have disconcerted the diplomatic captain, but he was equal to the occasion, and quickly answered:

"No, your Highness, we are Baptists."

"It is well," was the reply.

They then proceeded to business.—Lippincott's Magazine.

"Our pastor is a good man, but he seems to be afraid to press missions lest he won't get his salary." And it will not be long till the salary will fail him. The people who are led to ignore the command to give the gospel to all people will not long support their pastor. The pastors who are pressing missions and taking collections are the pastors who are being best supported.—Baptist Messenger.

When a church is on a hunt for a pastor it is traveling one of the most difficult parts of its militant pilgrimage. Churches are not all on one level, preachers are not all of equal ability. The adjustment of the right man for the right place is the problem. The right man must not be one who can please a few members only, but who can take his place near the middle of the line, or all up and down the line in the gradation of those whom he is to serve. This he can not well do unless he is possessed of universal sympathies and broad gifts. Though he can preach like a cyclone he will be a failure if that is all he can do. In speaking of churches on the lookout for a pastor, Dr. Ian MacLaren says, "They can be carried away by a wind bag with two sermons full of apocryphal anecdotes and conventional arguments." A candidate for a pulpit ought to be looked upon in a spirit of sympathy and kindness, but it is far safer to be governed by the general character of the man and by his past record than to render a decision upon a trial sermon.—Central Baptist.

### PASTORAL VISITING.

It is said of Mr. Spurgeon that he remarked to a friend that the most effective sermons he preached to his immense congregation were those suggested and inspired by conversations he had with members of his flock and others upon whom he called in his pastoral round. He found books of great use, but the hearts of his people gave him better material for sermon making. He asserted that no man could preach successfully who failed to learn by conversations from his people their doubts and temptations; their joys and their sorrows. A writer has well said: "There is only one way to appear interested in people and that is to be interested in them." To very many, pastoral visiting is the veriest drudgery, but none dare to ignore the obligations or fail to do the duty, it matters not how much distaste he has for it. It will not do for a minister to say, "I was called to preach and not to visit." Certainly, every minister took upon him the vow to visit from house to house, to shepherd the flock of God over which he is made an overseer. The time spent in making a call should not be of such duration as to exact too much of the person to whom the visit is made, either in time or conversation, but should be enough to impress the mind with the importance of the call, and create a desire for future visitation. The frequency must be determined by circumstances.—Ex.

## 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

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Cut out the coupon below and forward to us with 50 cents, stamps or silver, to pay express charges and cost of wrapping and we will send you a one dollar bottle.

Please Read the Convincing Letters Below.

Black Haw Medicine Co., Dayton, Tenn. Flint, Tex., Aug. 18, 1904.  
Gentlemen:—My wife used one bottle of your Black Haw Compound and it has been worth its weight in gold. Yours truly, G. A. BOOTH.

Black Haw Medicine Co., Dayton, Tenn. McKelvia Tenn., July 2, 1904.  
Gentlemen:—I cannot speak too highly of your Black Haw Compound. I think it is the best medicine women can use. Yours truly, MRS. EMMA CARTER.

Black Haw Medicine Co., Dayton, Tenn. Del Rio, Tenn., Aug. 5, 1904.  
Gentlemen:—I have used one bottle of your Bailey's Black Haw Compound and part of another. It has done me more good than all the other medicines I have taken. I am past forty years of age and during my monthly period the flow lasted from eight to ten days and was so excessive I was rendered helpless, and they gave me up to die. I thank you for your wonderful medicine.  
Yours very truly, MRS. HANNAH BULLINGTON

Black Haw Medicine Co.,

Box 115, DAYTON, TENN.

Gentlemen:—I have never used your Black Haw Compound, but will give it a trial, and if benefited will recommend it to my friends. Enclosed find 50 cents to pay express charges.

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Cut and made to your measure by skilled tailor. Good quality Melton cloth; black, blue, brown or gray; trimmed with stitched straps of same cloth over hips and down front panel.

Order now; giving belt measure and front length or send for samples. You be the judge; if not satisfactory, return it.

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10 day coach tickets, sold every day in the week except Fridays and Saturdays \$12.05  
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Mobile, Ala., and return \$5.55. Account Alabama United Confederate Veterans tickets will be sold to Mobile and return November 14th and 15th, limited November 18th.  
Home-seekers Tickets to the West and Northwest at rate of one fare plus \$2.00 for the round trip will be sold the first and third Tuesdays in each month, limited 21 days.  
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**Prayer Meeting. Sunday Schools.**

There is a tendency among some of our wealthier churches to do away almost entirely with the church prayer meeting, and substitute a Bible study of some kind, with one or two prayers from the deacons, shutting off everybody else.

Brethren, let us have more prayer in the prayer meetings; let all take part, the learned and the unlearned, and surely we shall see the churches revived and God glorified and sinners saved. Let us have good, warm, live prayer meetings, not spiritual refrigerators.

A great deal depends upon the leader. Good leaders are born, not made. It is a gift to be able to bring an assembly of Christians into harmonious company of devout worshippers, so that there will be spontaneous, apt, earnest spiritual prayers and words of encouragement from all over the room.

Somewhat back the following subject was discussed by some of our leading Baptists: "What Change, if Any, is Demanded in the Prayer Meeting?"

Dr. Curtis Lee Laws, of Baltimore, Md., said the history of the prayer meeting proves that it ought to be, and that it may be, the mightiest factor in developing the spiritual life of the church and in making Christianity winsome and attractive to the world. But it is equally true that the present day prayer meeting is the least respected of all church services in the estimation of the world, and the least prized by the average members of the churches.

Rev. Herbert E. Wise, of Norwich, Conn., said the tendency of meetings was away from prayer. He favored a change of designation from "prayer meeting" to "prayer and conference meeting." This would give a wider range to the character of the service.

Rev. Dr. Wayland Hoyt said there was need of a change from routine, and the rescue of the prayer meeting to a reversion to the primitive instance of this service, as given in the Book of Acts. It should be saved from dullness and deadness.

Rev. W. G. Fennell, of Newark, said: "A change is needed in the attitude of the leaders of prayer meeting. Let us drop our fussiness. We need more time in the meetings for meditation, to consecrate the silent moments. Let us hail the moments of pause."

Dr. Kerr Boyce Tupper said four things were needed: Less monotony, more variety, less people taking part, more active participation by intelligent people; a well thought out plan by the pastor leading to all these things."

Norman Fox deprecated the suppression of freedom of expression at meetings. He told of the meetings of the people's Institute at the Cooper Institute, New York, attended by 1600 or 1700 men, and where all sorts of questions were asked of the leader.

Two good ears. Illustrations are gathered more readily through that organ than the printed page. The pigeonholes in the head should be systematically and continuously filled through these little doors opening thereto.—J. R. Pepper.

A little tot sat by her mother's side in Sunday school, a few Sundays ago, while the school was singing one of the modern tunes with a suggestion of ragtime in its movement. Presently she touched her mother's arm and said: "Oh, mother, it is just like the merry-go-round, isn't it?" The moral is obvious, but we fear that little attention will be paid to it. When will our people learn that if our children are taught these triding and clog-dance tunes in the Sunday school they will lose all relish for the simple and reverent music which is the best expression of godly praise!—Religious Herald.

A good Superintendent should be a specialist and an enthusiast. Not of the kind that turns a crank with one hand and gestures wildly with the other, but in the best sense of the term. His zeal should have an intensity of purpose that will amount to a perpetual internal shout. Only specialists arrive at the finest results.

Loyalty to his family. Suppose his father or mother has written an excellent guide book. He acknowledges its excellence, and is sure the author understands the territory of which he is writing. But along comes a stranger of whom he has scarcely heard, with a book, a little cheaper in money but dear in fact. Don't know surely that the writer has been over the route himself and capable of guiding, but then it does not cost so many dollars and cents. Be loyal, brother, if it does cost.—J. R. Pepper.

**THE NEW MODERN SUNDAY SCHOOL.**

The modern Sunday school was in its origin outside of the church, and the churches in many instances, and for a long time assumed a hostile attitude toward this unauthorized and unofficial teaching. Later the churches tolerated the Sunday school, but scarcely more. Now the churches have accepted the Sunday school as one of their own services. The indications are that the church of the future will give the Sunday school a much larger place than it now occupies, recognizing it as one of its most powerful agencies.

One brother puts it this way:  
What is the best way to vote against a saloon? Stay away from it.  
What is the best way to vote against a dance? Stay away from it.  
What is the best way to vote against a card party? Stay away from it.  
What is the best way to vote against the Sunday school? Stay away from it.

Some people who pretend to be for the Sunday school vote against it every week in a very emphatic way.—Baptist Advance.

**LADIES** Interested in easily raising church money would do well to write the PETER NEAT-RICHARDSON Co., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.



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Try the Xanthine Dyspepsia Tablets, and you will find them superior to anything you have ever used. Price 6 cents per box. We pay charges on all orders addressed to

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"Just as good" is never so satisfactory as the original Henry Clay Brand. Pure Winter Wheat. Export mill. Full weight—its Henry Clay. Made only at

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**ON TO THE GOLDEN GATE IN COMFORT ALL THE WAY LET ANY ONE GAIN SAY;**

**BURN OIL TO KEEP YOU CLEAN UNHEALTHY SMOKE REMINDS YOU NO MORE NOR CINDERS IN YOUR EYES. GALORE, EXHAUST YOUR PATIENCE AND PLEASE YOUR MIEN REMEMBER THE SOUTHERN PACIFIC TO ALL POINTS, LOUISIANA, TEXAS, MEXICO AND CALIFORNIA.**

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**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 spirituous 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.

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Your paper is a welcome visitor to my home.—J. L. Stough.

Your paper is growing better each issue, and I can't afford to be without it.—J. W. Moon.

May you continue to improve the paper and prosper is my earnest wish.—J. P. Hampton.

Your good paper is highly appreciated in our home. We could not do without it.—C. J. Herndon.

I aim to do my best to get the three new cash subscribers as soon as I can.—D. F. Wood.

Count on me when you need me in any way to further the interest of the paper.—J. A. Hendricks.

Yours with best wishes and many thanks for the good paper you are getting out.—John D. Wilkes.

I enjoy reading the paper very much. May God bless the good work is my humble prayer.—Z. G. Nettles.

Hoping you great success. Can't do without the paper. May God bless you in your great work.—J. C. Boyd.

I am specially interested in the Alabama Baptist and shall try to get my people to read same.—Wallace Wear.

We are lost without the Baptist. You are doing what you started to do. God bless you and the paper.—W. A. McCain.

I am so glad to see the paper improving so fast, and will make a canvass for it soon as I want to get more readers for it in North Alabama.—Geo. H. Carr.

I will do what I can to increase the circulation of our paper, but my health is so poor that I rarely get away from

home. Hoping you will reach the 10,000 mark, I remain—Jno. B. Appleton.

I will do the best I can for your painstaking, self-sacrificing efforts to give our people a good paper are realized by, Yours for the Master, C. O. Lloyd.

Allow me to congratulate you on the last issue of the Alabama Baptist. It is full of good things, and will compare favorably with any of our papers. I trust the list of subscribers may still be greatly increased.—Thos. M. Callaway

I am truly delighted that you have reached the 9,000 mark. I am ready to help you reach the 10,000 mark. Your paper grows better and better. The Lord bless you and yours and your paper. I remember you in our home devotion in prayer.—Henry R. Schramm.

When I told you what a hard job that was before you at the start, I meant it. Now I am glad that you have outlived all the troubled waters, and about to sail on Southern seas. I want to tell you that you need not be ashamed of the Alabama Baptist now.—John P. Shaffer.

We want the paper to continue to make its weekly visits to our home, and think it should be in every Baptist home in Alabama, for as the brethren are better educated as to what the denomination is doing, the more liberal they will be in their offerings for missions, ministerial education, orphans home and every other good thing we contribute to. May the Lord bless you in your work, and our prayer is that you may have the additional thousand you spoke of in your last issue before the first of January.—G. G. Lawrence.

**HAVE YOU ANY ADVICE**

In regard to the selection of a piano? Tell us about it. Remember besides being the manufacturers of the well known Forbes Piano, we are also sole state agents for a dozen of the best standard makes. By our enormous sales and being manufacturers, we are in a position to give you better prices and better terms than any other house.

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**MORTGAGE SALE.**


Default having been made in the payment of the debt secured by mortgage, executed by Anna Wilkinson to A. Leo Oberderfer on the 13th day of May, 1903, which mortgage is recorded in Volume 335 on page 168 of the Records of Mortgages, in the office of the Probate Judge of Jefferson County, Alabama, which mortgage together with the debt secured thereby was, on the 2nd day of November, 1904, duly transferred and assigned to W. T. Hill, the said W. T. Hill, as assignee and transferee of said mortgage and debt, will on the 3rd day of December, 1904, sell at public auction under the powers of sale in said mortgage during the legal hours of sale, to the highest bidder for cash, in front of the Court House door, in Birmingham, Jefferson County, Alabama, the following described real estate, to-wit:

Lot number Twenty-four in Block number Five, in Rosedale Park, Hamilton survey, lying in South-east quarter (S. E. ¼) of North-west quarter (N. W. ¼) of Section seven, Township eighteen, Range two, West. Said lot fronting fifty (50) feet, six (6) inches, on South side of Walnut street and extending back of uniform width one hundred and sixty (160) feet, more or less, according to the map and survey of Rosedale Park, together with all improvements thereon, situated in Jefferson County, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, together with the costs and fees for foreclosing same.

W. T. Hill,

Transferee and assignee of said mortgage.



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