

Thanksgiving.

THANKS FOR SORROWS AND JOYS.

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

We thank thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be;
For hopes that our future will call us to thee.
Let all our eternity form, through thy love,
One Thanksgiving Day in the mansions above.

—Will Carleton.

THE LIGHT OF HIS GOODNESS.

Thanksgiving is of great profit. It truly honors God. He demands this revenue from his children, and will not remit it. It is the noblest part of holy worship; likewise the most ancient. So says W. F. McMurry. It is easier to imagine Adam in the garden engaged in praise than in supplication. So from that time to this, good men have recognized their dependence upon God, have rendered to him in return for his goodness the best they had—the gratitude of honest hearts. And this service of praise always brings a blessing to the worshipper. It fixes attention upon the good in life—holding before us its privileges, its opportunities, and its mercies. It chases away all thought of trouble and sorrow, and in the light of his goodness our murmurings are checked and the heart is lifted out of itself into heaven. A congregation charged with the spirit of thanksgiving attracts heaven "as like to it." Make the church full of praise and it will be full of God.—Herald and Presbyterian.

THREE CHARACTERISTICS OF PURITANISM.

Puritanism was distinguished for its prevailing religious instinct. What had been nicknamed austerity, and even asceticism, by superficial observers was in fact the realized presence of God. Morley said, "Puritanism came from the deeps," and from the deeps men cried unto God. One incident might be taken to illustrate the point. The fortunes for the army were low in the troubled days of 1648, and the officers

of the army wanted to hold a meeting of inquiry into the cause of misfortune. What kind of a meeting did they hold? A day's prayer meeting in Windsor. And, as Cromwell said, this was very sane; it was the sanity of men to whom every spot was hallowed ground, and every act of life an act of worship. But, oh! what a gap separates those of the present day from that spirit! Their fortunes in the army had been somewhat low. They appointed a royal commission. I wonder if it ever occurred to any of the officers of his majesty's army to hold a day's prayer meeting to inquire into the cause of misfortune. I know that it takes a great deal of faith to believe that even a day's prayer meeting could reform the war office, but still my point is that they never dreamt of such refuge. The refuge of the Puritans was the immediate presence of the King of kings. I plead with young people to cultivate that religious sense. People are becoming materialistic in their way of thinking. The country is living in a state of panic into which no country could fall that realized the Lord of Hosts was with them. We have been building war-ships at an amazing rate; we have been elaborating splendid army schemes, on paper, and we have been seriously discussing conscription. It is time to cry "Halt!" and re-form our ranks. The president of the British association lately pointed out that instead of looking upon its material resources as its chief resources, the country should look upon its mental resources as such, and said that its greatest asset was its mental power. I venture to go a step further, and to suggest that a nation's greatest asset is not simply its mental resources, but its moral steadiness. Which are the three greatest commercial nations of the present time? Great Britain, the United States of America, and Germany.—Rev. J. E. Roberts.

A THANKSGIVING MEDITATION.

In these days when the thought of a nation is being turned to a consideration of the cause of a national thanksgiving it is well to keep in remembrance our personal blessings and to cultivate a true spirit of gratitude. A time like this should, especially, produce in us a sense of appreciation such as too often is vague, and should lead us to make an appeal, as did Wordsworth:

Preserve, O Lord, within our hearts
The memory of thy favor,
That else insensibly departs
And loses its sweet savor.

One cannot read the Psalms of David without realizing in them his growing sense of thankfulness. The latter ones are filled with expressions of praise. Four times do these words occur in Psalm 107: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" while in Psalm 118 the exhortation to give thanks is found in the opening refrain, "his mercy endureth forever," and the twenty-six verses of Psalm 126 put the ground of Israel's national preservation and strength in the mercy of Jehovah. The expressive repetition is "for his mercy endureth

forever." If this is not enough, let us read Psalms 148 and 150.

Israel had no greater cause for gratitude than have we. We claim to be a greater nation, more advanced in all that makes a nation great, and yet we cannot say that we surpass it in our sense of gratitude. We do well to contemplate our material gain as a nation and as individuals, in the favorable conditions which surround us, yet we need to remember, and the need becomes urgent upon us under the recognized commercial spirit of the day, that material gain is a secondary cause of national or individual prosperity. Modern industrial enterprise may fill our granaries to overflowing with wheat, but God must be the originating cause of every loaf of bread. We may plow and sow, but God must give the sunshine and rain or our fields will be barren.—Selected.

MARTHA AND THANKSGIVING.

There will be many a Thanksgiving sermon preached this year, as usual, to congregations composed mostly of women, and how many of the women will sit under the "droppings of the sanctuary" with their minds divided between the preacher and the turkey which they left in the oven at home! The chances, too, are largely in favor of the turkey's receiving the "lion's share" of the thoughts of these worrying Marthas. There are to be so many guests and one did not have half time enough to dust the parlor or to prepare the salad. If one's dinner proves a failure—yes, yes, of course the good minister is right and we have many more blessings than have the poor soldiers in the Orient—but if the celery is wilted and the cook should burn the vegetables, or if the ices should not be frozen well, how dreadfully mortifying it would be! Your friends Mrs. So-and-So and Colonel So-and-So are accustomed to such elegance in their own home and—

"Praise God from whom all blessings flow
Praise Him, all creatures here below."

The Thanksgiving services being over, these Marthas will greet each other in the church aisles with smiling but somewhat blustered faces, and then hasten back to endure the ordeal of their Thanksgiving feasts, until the final hour of the function is over, and then, may we not hope, will come some snatches of gratitude that things were not worse than they proved to be! How much real thanksgiving is there in such a day!

Oh, the habit, the pernicious habit, of Marthas in all ages, of magnifying the difficulties and trials of their everyday lives! If they could only get a true perspective of things, in place of the distortion which makes the petty cares of cookery and other trifles of domestic routine loom up so close to their eyes as to shut out the universe and fill their hearts with forebodings of evil! It is as if a child should hold his eyes so close to a marble that it hid the landscape and then should shudder lest the gigantic marble might roll over and crush him.

Let Martha take her mass of future

calamities and imagine them all to have really happened three or four years ago. The turkey was burned to a cinder and the dinner was all spoiled four years ago, so that all you had to offer to Colonel So-and-So was bread and butter—and the Colonel took it as a huge joke and kept the table in a roar of laughter over his stories of camp life or prison fare, when such bread and butter as you gave him would have seemed like manna. Or your spoiled dinner developed the true measure of your guests' friendship and you found them so stiff and insincere that you have not cared to spend much time with them since then, preferring those who love your society for yourselves rather than their stomachs' sake.

The worries of the housewife are by no means confined to Thanksgiving Day, but their unreasonableness perhaps is more apparent on that occasion by contrast with the essential purpose of the day.

It is trite to say that instead of harassing ourselves with the things which might happen and would be vexatious, if they did happen, or of fretting because of things we lack, we might better be appreciative of the blessings we possess. Such philosophy may be all well enough for a philosopher, but who ever knew Martha to be a philosopher?

The Twentieth Century Martha has a gas range, flowing hot water, steam heat, electric bells, telephones, automobiles and the markets at her command, which would have eased the toil of the original Martha more than Mary could have done in a life of assiduous helping; yet we venture to say that the Martha who was so gently reproved by Jesus for fretting, was not a whit more out of touch with her blessings and her opportunities than are millions of Marthas who are going to fret, Thanksgiving Day, over the feast, or who are today worrying over cares which are unworthy of their serious solicitude.

What the modern woman—especially the American—needs most of all, is not a new fall bonnet, but a new perspective of things in general, so that she may learn the true proportions and more truly judge the difference between mountains and mole-hills.

Let the coming Thanksgiving bring into the lives and hearts of our readers this perspective, this simplicity and trust, this contentment with one's lot, and though "man never is but always to be blest," there will be many, many women who will thus get ahead of man in that respect.—Home Magazine.

THE YEAR'S EXPERIENCES.

We should be thankful for a multitude of things. Some have to be thankful for exceeding prosperous enterprises during the year, some that their affairs have withstood the embarrassing financial depressions, some for the fortunate change of position, some for health and strength vouchsafed themselves and loved ones, some for the bare necessities of life, some for deliverance from enemies and a happy issue out of troubles, trials, perplexities, some that they and their friends have been brought to a knowledge of the Savior's Gospel and have learned to love him and acknowledge him before

the world; and everybody should be thankful that the cause of Christ and humanity has made several tremendous strides during the present year. Many will ask, out of an almost broken heart, out of a spirit crushed by poverty and adversity: "What have I to be thankful for? Only trouble has waited upon me through the whole year; at times I have scarcely had even bread for myself and family, and yet I have prayed for help and done my level best to make our lot better."

Friends, hard as your lot may have been, it might have been worse. If you would take the trouble to inquire into the misfortunes of thousands of others, you would find that their lot has been even harder still. Poor as you may have been, tried though as by fire, perplexed beyond what you thought yourself capable of bearing, yet God has spared you through it all, and from behind the darkest cloud he has been watching you, placing upon you just so much and no more, that all the dross might be purged away, but the pure gold left unscathed. Thank him, then, even for your afflictions, and while in the act of thanking maybe the chastening hand will be lifted, for a broken heart and a contrite spirit are what the Lord requires. When humility in its lowliest form has taken the place of resentment and complaint, then there is no more need of the crucible, for only the pure gold remains.—The Temple Magazine.

THANKSGIVING.

By Margaret E. Sangster, in Forward.

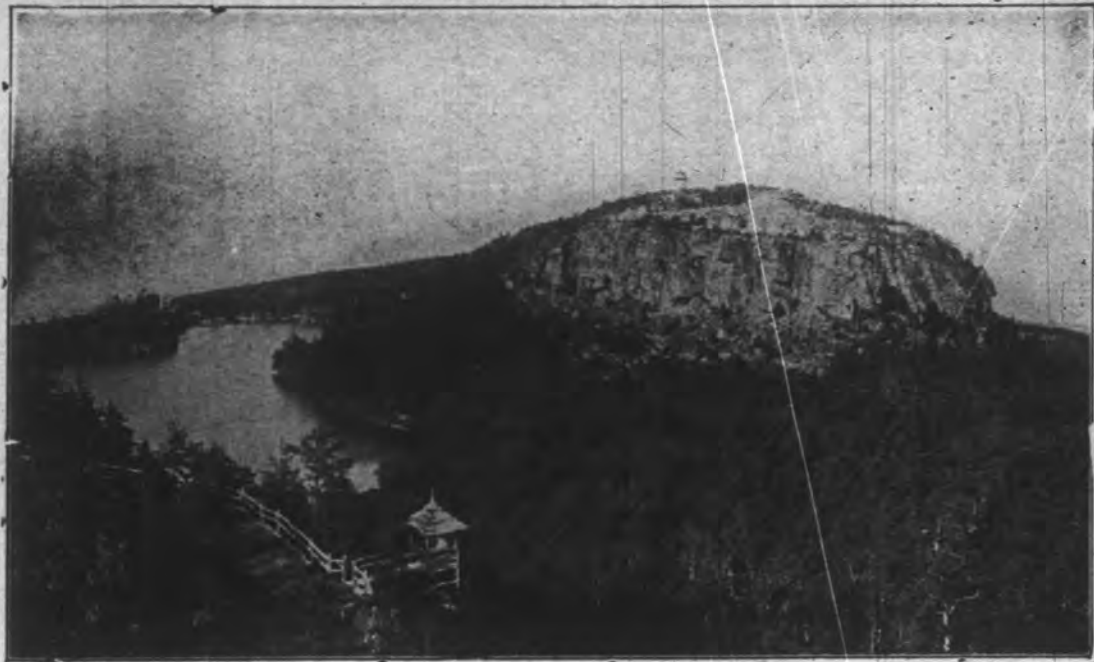
For the beautiful world we live in,
For the homes that are so dear,
The wealth of golden harvests
Ingathered far and near,
For the loyal hearts that love us,
For the love we give our own,
We lift, Lord God Almighty,
Our praises to thy throne.

For greetings full of gladness,
The meetings of the kin,
For old and young together
The homestead's gate within,
For grace that is more abundant
The more the need may be;—
Oh, Lord, our heavenly Father,
We lift our thanks to thee.

For true words bravely spoken,
For the coward impulse checked,
For the good we have attempted,
For the evil purpose wrecked,
For what of heaven within us
Has glorified our clay,
Oh, Captain of Salvation,
We give thee thanks to-day.

For the task that tried our mettle,
For the chance of work to do,
For courage to go onward,
If skies were gray or blue,
For the dear ones ever near us
Who make our work but play,
God of our fathers hear us,
We give thee praise this day.

And aye for faith and freedom,
For our banner of the stars,
For our country and her heroes,
For wounds and manful scars,
For the present day we live in
And the wondrous things we see,
Our hallelujah chorus
Ascends, our God, to thee.



SCENE AT LAKE MOHONK.

THE CONFERENCE AT LAKE MOHONK.

Suggestions for the Improvement of the Conditions of the Indian—What We Should Do in Our Island Dependencies.

The feature of the twenty-second annual Lake Mohonk Indian Conference, which closed October 21, was the extension of its scope to include the Philippines, Hawaii, and Porto Rico, although the main emphasis was still placed on the work for the Indian. The chairman of the conference, Mr. Charles J. Bonaparte, of Baltimore, said in his opening address: "The American nation owes to its Indian wards, first of all, and beyond all else—justice; and justice is what they have least frequently and least readily obtained. We have been, in a sense, profusely generous to them: if the public money expended, and in great part wasted (indeed, too often worse than wasted), avowedly for their benefit were now invested for their use, the mere income would render what are left of them the richest community in the world. We have poured out to them oceans of emotional sympathy, partly humanitarian, partly artistic; common sense and a fair regard for their own

welfare, as well as for ours, have been more than once in grave danger of drowning under floods of sentiment. But the one thing it has always been and is now hard to get for them is simple justice."

General E. Whittlesey, of the board of Indian commissioners, read a report showing that the enrollment in the Indian schools in the past year was 29,478, and that the average attendance was 25,104. The increase had been in the boarding-schools; the day-schools had shown a slight falling off. A statement made by the commissioner of Indian affairs, Mr. W. A. Jones, showed that the problem of self-support is being solved. The amount of rations issued to the Indians is being decreased and the recipients are now only the individuals in actual need, the old and the helpless. "All over the country today the Indian may be seen working in the fields, or on the roads, or in the ditches, or building dams, or at other things. The ration system has gone and with it the blanket."

In the discussion of the problems arising in the Philippines Mr. F. W. Atkinson, former superintendent of public instruction in the islands, spoke in praise of the work of the civil commission. Mr. L. W. Pepperman, of the bureau of insular affairs, called attention to the extent to which the Filipinos participate in the government of the islands. In the civil service of the general government there are about 1,500 Americans and 2,500 Filipinos; in the provincial and municipal governments there are about 100 Americans and over 15,000 Filipinos; in the educational department 1,000 American teachers and 3,500 Filipinos. Dr. Samuel McCune Lindsay, the first American commissioner of education in Porto Rico, suggested a loan by congressional action of ten or fifteen million dollars, the interest of which should be applied to educational purposes. At the present time, although the island government appropriates 27 per cent. of its entire revenue for ed-

ucation, only 70,000 children out of 370,000 are provided with proper school facilities. The great need of Hawaii, according to the Rev. D. P. Birnie, is the importation of Chinese laborers to form the basis of a stable working class. The native race is rapidly disappearing and the importation of Negroes has complicated politics without clarifying the industrial situation or increasing the wealth of the islands.

The final platform adopted by the conference covering the various subjects discussed recommended: The taking of initial steps by congress looking to the closing up of the Indian bureau as soon as it may be done safely and the ultimate transfer of its functions to the several states and territories; adequate provision in the meantime for all necessary increase in the number of day-schools for whites and Indians together; that non-reservation and Indian boarding-schools should not be enlarged nor increased in number; that in the case of the Philippines provision be made by congress for the unrestricted entry of their products to our market; and that in Porto Rico where but one child in five now receives educational advantages, funds should be provided by our government to secure adequate school privileges to all children of school age.

The Examiner says: "The influence of this annual gathering, and the work done between times by its indefatigable representatives, have been great and far-reaching. The legislation in behalf of the Indians has been largely shaped by its agency."



ALBERT K. SMILEY,
Founder of the Conference.



Correspondence.

TO THE TREASURERS OF ASSOCIATIONS AND CHURCHES.

If you have money in hand for missions will you not kindly forward it at once so that I may report it when the Board meets on the 29th!

W. B. Crumpton.

WHERE ARE THE PREACHERS?

I doubt if we have ever had so many pulpits vacant in Alabama as at present. I cannot see what is to become of us. The case is distressing. We have some good strong men in the State who could fill some of these places; but two things prevent. Many of the vacant churches are too hard to please. If the preacher is a little older than then want; if his style is not exactly up to their idea; if his voice is a little harsh; if he is not good looking; if his trial sermon was too long; if, if, if, etc. Before they are done with it some of the Lord's people will know something they do not now understand.

Another trouble is: The meager salaries offered for the work demanded. Preachers are not seeking to be rich, but they do want a decent support. Many of them do all the entertaining of ministers for the church; they are compelled to make trips at their own expense; many of the churches never dream of paying their expenses to the conventions which they are expected to attend; they must buy books; the members would be ashamed of them and their wives if they did not dress pretty well. All this expense must come out of a small salary. More men are "living of the gospel" than ever before.

There is a growing desire on the part of the ministry to give themselves wholly to the work. This they cannot do unless the churches provides liberal things for them in the way of support.

I send a list of places now pastorless. I am sure I do not name them all.

Palmetto Street, Mobile, Whistler, Bay Minett, Ozark, Abbeville, Elba, Clayton, West End, Montgomery; Fort Deposit, Lafayette, Demopolis, Woodlawn, Fayette, Russellville, East Florence, Decatur, Cherokee, Leighton, Greensboro, Newburn, Southside, Montgomery and Union Springs will be vacant by January 1st, and by that time others will be added to the list of vacant fields.

W. B. C.

From Dr. Campbell.—Dear Brother Barnett: Would it not be well to let your readers know that I am not the man mentioned in your issue second inst., under the initials "A. B. C." as desiring correspondence through you with pastors and churches with a view to employment as an evangelist? There are at least a few among your readers who might be led by those initials to suppose I am the person spoken of, whereas his identity is wholly unknown to me.

You surely have great cause for gratification in the increased excellence and enlarged circulation of the Baptist. So have the Baptists of the State, since no one instrument can contribute more

effectively to the unity and development of the churches. May each day add to your prosperity and usefulness.

This has been with me a year of exceptional activity in the ministry. The place where I am now at work and from which this note is written claims a population of six thousand and is still growing quite rapidly. The railroads that enter its limits are the Albany and Northern, the Atlantic and Birmingham, the Georgia Southern and Florida and the Seaboard Air Line. The daily arrivals and departures of passenger trains number thirty-two. The place has all the conveniences of a twentieth century city except a street railway and that feature is freely discussed as an achievement to be accomplished before much longer. The Baptist church is a strong and united body. The only officer that is elected permanently is the pastor, all the others being chosen annually. Mrs. Campbell and I enjoy fine health.—A. B. Campbell, Cordele, Ga.

"STRENGTHEN THY STAKES."

By W. W. Lee.

In these latter days we have begun to lay emphasis on foreign missions and God has wonderfully blessed our pitiful efforts. The prophet in Isaiah 54:2 says: "Lengthen thy cords and strengthen thy stakes." The two exhortations in the text are complementary. Either is useless without the other. There is no use to lengthen the cords without strengthening the stakes as the stakes will not bear the storm. Neither is there need to strengthen the stakes unless the cords are lengthened for as they are the stakes are strong enough. But if we are going to enlarge the place of our tent both are necessary. Let me now emphasize the vital necessity of strengthening the stakes. To do this we must take the waste places, as they are strong holds of sin and rallying points for the enemy and in every way sources of weakness. There are many such places in Alabama. In a single county some good men in looking over the field found twelve communities where there ought to be Baptist churches and there were not. Nearly half of these were considerable villages, several having nearly a thousand inhabitants. In many other parts of the State like conditions are seen by our State Board. Especially are there many towns in which the Baptists are so weak they cannot stand alone and must have help a while longer. In a single association that just a year ago seemed to wake up to its duty as to its immediate needs six new churches were organized and three of these by the help of the State Board. These places we expect henceforth to be sources of strength to our Lord's cause instead of being breeding places for moral disease and pestilence. How much stronger we would be if all the waste places were taken for God. Instead of \$22,000 for foreign missions we would be ashamed of five times that amount. Yea, let us hear the voice of God: "Enlarge the place at thy tent, and let them stretch the curtains of thy habitation; spare not: lengthen thy cords, and strengthen thy stakes."

Field Notes.

Dedication Services.—On the fifth Sabbath in October a large concourse of people representing eight or nine communities assembled at Leroy, Washington County, the occasion being the dedication of a new Baptist meeting-house and the organization of a Baptist Church. The house is one of the most beautiful in the State; and, by 11:00 a. m. it was filled to overflowing. Elder S. A. Adams, who had kindly planned and superintended the building without charge, preached the dedicatory sermon, after which the writer stated the cost of the house and furniture as \$1,500, and that \$250 was yet unprovided for; and, within fifteen minutes said amount was raised in full. Elder J. M. Roden, under whose wise leadership while recently pastor at St. Stephens both the building and organization was put on foot, then offered the dedicatory prayer. Next came adjournment for the noon hour, and a bountiful dinner spread, which bespoke the hospitality and ability of the Leroy community. At 2:00 p. m. the congregation reassembled, and a duly appointed council, composed of Elders J. M. Roden, S. A. Adams and the writer, and brethren representing Frankville, St. Stephens, Bassell's Creek, and Jackson Baptist Churches was duly organized by appointing the writer Moderator and C. J. Coate Secretary, and 13 brethren and sisters were duly organized into a Church, to be known as the Leroy Missionary Baptist Church. The new Church then received seven under their watch-care, extended a call to the writer to be their pastor, and fixed the second Sabbath in each month and Saturday preceding as their regular meeting days. Leroy is in a fine farming section which is fast being settled, and which is destined soon to be one of the best communities in South Alabama, and Leroy Baptist Church starts out with a bright future. After an absence of seven years I recently returned to old Alabama, and am now pastor at Frankville one-half time, St. Stephens one-fourth time, and Leroy one-fourth time. I trust my coming to this field is of the Lord and that He will use me for His glory. Frankville is just beginning the erection of a to be beautiful meeting house.—J. H. Riffe, St. Stephens, Ala.

I must tell you something about our meeting at Georgiana. On the fifth Sabbath in October we commenced a series of meetings which lasted until the following Friday night, and resulted in much good. Brother O'Hara, of the Clayton Street Church, Montgomery, came down Monday morning and did the preaching through the week. Brother O'Hara is one of the most earnest preachers in my knowledge. His sermons were plain, practical and forceful, and he depends upon the Holy Spirit for guidance. My people, as well as their pastor fell very much in love with him. Notwithstanding the rain, which came almost every day, we had a great meeting. The Church was greatly revived and eleven precious

boys added to our Church as a result of the meeting. This closed a four years' pastorate for me at Georgiana, and I believe that I can truthfully say that ours is one of the best little churches in the State. On last Friday night, Nov. 11th, at about 7 o'clock, the pastor and his family found themselves in the midst of a pounding. We welcomed a great number of our members into our home. They brought with them a wagon loaded with all kinds of eatables and other nice things. We were rejoiced; and more because of the spirit which prompted the pounding, than the pounding itself; notwithstanding the pounding was great in value to us, and appreciated because of its actual worth in dollars and cents. Its estimated value was about \$50.00. But I think if a pastor stays four years at a place and they still appreciate him enough to pound him like this, it is something to be appreciated. Then they seemed to be glad to do it.—A. B. Metcalf.

From Brother Bentley.—Soon I am to be located at Wilsonville, one of the thriftiest little towns on the Southern road. Our business men there are enterprising and up-to-date. The Baptists of Wilsonville have an eye to progress, and the coming year they will doubtless be entitled to representation in the Southern Baptist Convention. They gave more per capita last year for missions than any other church in the Coosa River Association. We hope to continue to be the banner missionary band. Harpersville, the "old reliable," one who never fails, always willing to try, is standing grandly by the cause. She occasionally loses a strong member financially and feels keenly the loss, but she rallies and fills up the breach. Only recently we lost the possibly oldest member of the Church, anyway he has been one of the most faithful and one who is greatly beloved by everyone. I speak of Bro. T. J. Martin who, with his excellent wife, moved to Falkville. May God abundantly bless them and keep them. Bethesda, familiarly known as "Four Mile," is an old church situated in one of the finest farming countries in Alabama. Her membership is composed of well-to-do farmers, and while they are somewhat undeveloped in the cause of missions, they are full of zeal and you will very likely hear good things from them in the future. There are great crowds who gather there and they will soon enlarge their house of worship or build a new one. The Lord has been gracious to us and we are expecting great things of Him. The good saints at Vincent have called Rev. C. J. Bentley as their very wise and safe shepherd. Don't know what he will finally decide as to accepting them. Hope he will. Wish all my people would take the Alabama Baptist. I am going to ask them. Do you care?—O. P. Bentley.

LOW RATES TO FLORIDA

For the South Florida Fair and Mid-Winter Exposition to be held at Tampa, Fla., November 14-26th, low round trip rates will be in effect via Mobile and Ohio Railroad from stations South of Ohio River. Apply to any M. and O. Agent for particulars.



TENNYSON READING HIS GREAT ODE.

The first time I ever went to Farrington, when we had gone up into his den in the top of the house, late at night, for a smoke, he said, genially, as I curled myself up contentedly in one of the deep, luxurious chairs, "Well, have you everything you want now?"

"No," I replied. "I want to hear you read some of your poems. Mrs. Browning says that 'poets are ever ill at reading their own verses,' and I want to see if it is so."

"What shall I read to you?" he asked.

"The ode on the death of the Duke of Wellington."

He read it, and read it superbly.

It is a picture I can never forget—the softened gloom of the room, the walls of which were lined with books; the tall wax candles on the reading-table; the old poet holding the book close, very close, to his face, the light making a sort of gloriole above the massive vatic brows of his finely molded head; his deep voice rolling out the sonorous music, like some mighty organ; and then, when he came to the lines,

For this is England's greatest son,
He that gain'd a hundred fights,
Nor ever lost an English gun,

his grand old face shone out, almost transfigured by his English pride in England's glory, his voice vibrant with the passion of his noble threnody, while, in the pauses, one might hear, as fit accompaniment, the long Atlantic surges breaking in solemn thunder on the beetling crags hard by his island home.—The Century.

WINTER IN COLORADO.

Your own physician will tell you that the dry mountain air of Colorado as an elixir of life stands pre-eminent. Always rigorous and stimulating, the crisp atmosphere of Colorado is at its best in the winter. To accommodate winter tourists to the Rockies, the Union Pacific has put in effect from Chicago a round trip rate of \$47.20, and from St. Louis a round trip rate of \$39.20, with proportionate reductions from all points within its immediate territory. Tickets on sale every day until May 1st, 1905, with return limit June 1st, 1905. Be sure your ticket reads over the Union Pacific, the popular route to Colorado. For full information inquire of agent.

THE UNDOMESTIC HARVARD MAN.

Confidence in the veracity of figures is very much impaired nowadays, and when we are told that "statistics prove," we read the statistics and reserve our own judgment. But statistics indicate, if they do not prove, and often they amuse even when they fail to convince. The class secretaries of the class of 1876 in Harvard and in Princeton lately exchanged reports which each had made up for the twenty-fifth anniversary of graduation. Comparison of these reports show some very interesting differences. The Princeton class had 157 members, of whom 123 married and had 370 children. The Harvard class had 208 members, of whom 136 married, and have had 393 children. That is to say, seventy-eight per cent. of the Princeton men married, and only sixty-seven per cent. of the Harvard men. Harvard graduates of twenty-five years ago seem to have been less readily domesticated than their Princeton coevals, or possibly they were less successful in making a living, or less ready to settle down on such a living as they could make. At any rate, comparison of these two groups of statistics leaves the advantage with Princeton.—Harper's Weekly



You all know your mother, and what a good mother she has ever been to all of you. She has been my greatest blessing, and I can declare that in my whole life I have never heard her utter one word I would rather had been unsaid. She has never failed in kindest sympathy towards me, and has borne with the utmost patience my frequent complaints of ill-health or discomfort. I do not believe she has ever missed an opportunity of doing a kind action to any one near her. I marvel at my good fortune that she, so infinitely my superior in every single moral quality, consented to be my wife. She has been my wise adviser and cheerful comforter through life, which without her would have been during a very long period a miserable one from ill-health. She has earned the love of every soul near her.—Darwin's tribute to his wife in "Moore Letters of Charles Darwin."

"The First Church, of Albany, is to have a new house of worship. Capt. John A. Davis has made a gift of \$10,000 for a new building to be called the Davis Memorial. The church has accepted the proposition from him, and has agreed to add not less than \$5,000 to his gift. That means a \$15,000 church for Albany. Both Brother Davis and the church, with its pastor, W. L. Richards, are to be congratulated."—Christian Index.

A man who was deeply in debt said, "Things are as bad as they'll get So I'll worry no more— Let the rest walk the flore; I'll pay when I can, but not yetb." —Baltimore American.



LAFCADIO HEARN.

"I am not an American by birth, but a Greek. My father was an army physician,—Charles Brush Hearn, surgeon-major in the 76th British Infantry. My father passed most of his life in India; but married in the Ionian Islands,—his regiment being stationed there during the English protectorate. My mother was a native of Cherigo;— I was born in Santa Maura, in 1850. I was educated partly in Ireland, partly in England, partly in France, and soon forgot my mother's language. After my father's death in India, and a business-failure at home which swept away the fortune of relatives on whom my future depended, I came to the United States alone, at nineteen years of age. A good old English printer, named Henry Watkin, of Cincinnati, taught me the rudiments of his craft, and my first practical lessons in earning a living. After holding various situations as proof-reader, as subordinate mailing-clerk in a printing office, as a writer for weekly newspapers, I began my apprenticeship in journalism on the Enquirer, then controlled by Mr. John A. Cockerill, afterwards editor New York World. Subsequently Mr. Murat Halstead employed me for several years on the Commercial, as reporter, and occasionally as travelling correspondent. I went South for the first time on a vacation-journey; but I left sleet and gloom to sail into the warmth and perfume of a Louisiana autumn-day,—into a blaze of violet and gold. The sharp contrast affected me as it has many another; I resolved never to go back North, and I had no reason to regret the decision."—From a biographical letter in Harper's Weekly.

(Mr. Hearn's recent death caused sorrow throughout the world.)

At a business meeting of the Baptist Church Sunday last, the Pastor, Rev. H. M. Long, tendered his resignation to take effect with the close of the year. The Rev. Mr. Long leaves this work of his own accord; he has been here for some time and has labored well and faithful in his work, and has the good will and respect of all. None has ought to say against him. He is a fearless and tireless worker and condemns sin in high as well as low places. He loves man but not wickedness. He is yet undecided as to where he will go. Wherever his lot is cast, he has the best wishes of the Alabamian.—West Alabamian, Carrollton, Ala.

RETIRING FUNDS FOR THE CLERGY.

Mention has recently been made of the inadequacy of the retiring funds of various churches that are so far advanced as to have such funds. Some of the denominations make no provision for the needs of elderly or disabled clergymen, except as special grants may be made at the annual conventions, and they are so infrequent and uncertain that the proposed beneficiary must suffer many apprehensions as to the success of the venture in his behalf, before he actually "touches the money." Dr. Wrigley, of Grace Church on the Heights, speaking for the charities of the Episcopal Church, says that they do not exceed \$30 a year for each superannuated clergyman. That is not enough to keep the recipient out of the poorhouse.

To be sure, it is supposed that a minister in receipt of a fair salary will set aside a little of it against the inevitable rainy day, and most ministers do this; but considering that the average clergyman receives a salary somewhat less than that of a clerk in a dry goods store, his possible savings are an inconsiderable figure, especially when he has a family, as in the Protestant denominations he is commonly supposed to have, the clergyman's wife being in the truest sense his helper and an important factor in the social progress and stability of the church.

Although he receives less than a mechanic's wage, the minister is expected to dress well, to keep open house for visiting brethren of the cloth, to entertain his deacons and other officers occasionally, to pay his own expenses at funerals and other functions, to live in a respectable part of the city, and he is not to get a name for closeness in money affairs, no matter how poor he may be. Add the occasional backwardness of his congregation in raising the sum needed for his salary and the financial troubles in which his church is almost certain to be involved, and it will be seen that the active clergyman has some difficulty in making both ends meet. There is, then, little hope for the minister after he has passed three score.

Being an unworldly man, unshoobled in business uses and living largely for others, he is even more helpless in his age than a man of affairs would be; hence, he is largely dependent on the good will of his people. Considering the immense sums that are paid for the evangelization of the heathen, who often take to it most unkindly, and never ask it, one must believe that the churchgoers could spare a trifle more for the care of their spiritual leaders than they do. There are homes and funds for the maintenance of not a few who are less worthy, so why not for the clergy?—Brooklyn Eagle.

Bro. A. E. Burns, the bishop of Blocton, dropped in on us en route to Ashville and Coal City, and on his return got a list of the subscribers at these places and promised to try and put the paper into the homes of the people.

Woman's Work.

AMONG OUR WOMEN AND CHILDREN IN THEIR ASSOCIATIONAL MEETINGS.

(Concluded.)

Mrs. T. A. Hamilton
Harris Association.

One of the pleasantest anticipations became a charming realization when we found ourselves under the wing of Mrs. J. T. Nuckolls, Vice-president of the Harris Association, and at the home of Rev. and Mrs. Hugh Wallace of Phoenix City. The view of the twin cities, Girard and Phoenix City, with Columbus so near that they seem almost one, present a vista to the eye, that is beautiful and restful. Our meeting was held in the parsonage near the church, and was so informal and earnest that we felt "it was good to be there." It is worth traveling a long way to hear of the enthusiastic work of the young people in Bro. Wallace's church. Under the guidance of Miss Kate White they are going to join our W. M. U. and allow others to profit by their example of "going about and doing good" to the needy nearest to them even as the Master himself did. In the First Church there is a fine little band of Sunbeams, lead by Miss Tillie Rutledge, who are shining with a steady light. Mrs. Hugh Wallace has the Ladies' Society in hand, and though, like many a young minister's wife, her hands are full of domestic cares, she is a helpmate for her husband in church work, as well. Sisters, let us magnify the office of a good woman in the home and in the church—who can estimate her worth!

Passing hurriedly through the historic and aristocratic city of Columbus, lying upon the banks of the Chattahoochee, longing the while to see some of its beauty, we turned our face toward Comer.

where the Eufaula Association was to meet. In good company we passed the five miles that lay between the railroad and the church, and reached the Association in time to hear the "Gospel of good cheer" from Rev. N. B. Williams, who commands our admiration and respect as one who, hearing the command of his Lord "went forth" to distant China bearing the precious seed, and acted as our substitute on the Foreign field. In the school house near by we held a fine meeting, though we sadly missed Mrs. Meadows, the Association Vice-President, who was detained at home on account of sickness in her family. May the shadows speedily flee away that darken her horizon so she may be returned to the work she so much loves, and in which she has proved so faithful. A number of churches were represented, and the ladies and young people of the local church went into organization, which was gratifying. It is a source of delight that so many young ladies' Societies are being formed all over the State, and they have been at work some time, too, only the Central Committee had not found them out, they were so modest! But this scribe loves nothing better than to

come upon such a rich mine of usefulness in a Church, than the young folks doing systematic work, and am hunting all over the State for just such finds. In the last week four have come to light—at Phenix City, at Roanoke, at Cuba and near Oxford. How bright the future of our woman's work.

It is something of a jump from the banks of the Chattahoochee to the banks of the Tennessee, but within two days after leaving the Eufaula Association we found ourselves at

Boaz.

en route for the Marshall Association, under the care of Mrs. Dr. Gillespie. It seems as though a busy woman is always called upon to be more busy still, and our sweet, young Vice-President of the Marshall, teaching school and burdened with the household cares, also, now finds it impossible to attend her Association's meetings. For this we are very sorry, as it affords such a good opportunity to become acquainted with the ladies from the several churches, and of finding out their needs and aspirations. Again the school house "hard by the synagogue" was laid under tribute, and we held a large meeting there. May good come of the broadcast sowing of the seed of truth. As a result already apparent, a Sunbeam Band has been organized at Boaz under the leadership of Miss Eddie Gillespie. Mrs. Lee Miller has organized a large number of the young ladies of the Church, and their work was very noticeable in the ceiling of their house in time for the Association. They will hereafter have a hand in helping our dear Miss Kelly in her work in China. Mrs. Gillespie and Mrs. Miller met with us at Anniston and their churches are reaping the benefit of the inspiration they caught at the State Convention. Would that more of your women would gather with their sisters at their Annual meetings. The Associational year rounds up for this scribe at the Randolph Association, which met at

Roanoke.

the place we long have sought. Nor was any disappointment experienced when a gracious Providence placed us within the hospitable gates of Dr. B. O. Driver, and we found ourselves face to face with the dear little hostess, who had been sending us such charming letters and who was untiring in her attentions during our stay with her. To say she is the daughter of our good and great Dr. Shaffer, commends her to us all, but she stands well on her own merits, too. We believe also that the graces and gifts of Christianity are oftener found exemplified in the children of God's own than in those who know him not in the forgiveness of their sins, and who have not for generations enjoyed the comforts of the indwelling Spirit. Again we say, who can estimate the gain of having a Christian ancestry! Never was an Association more enjoyed, and never was our women's and children's meetings more enthusiastic. It was all in touch and tone with the very completest and prettiest church building it has been our good fortune to worship in for many a day. The

saints at Roanoke have builded well, and every part of the work seems to be alive. The ladies under Mrs. B. O. Driver are alive and alert, the young ladies under Mrs. B. G. Sanders leadership are enthusiastic, and since the Association a Sunbeam Band has been organized. It is under the wing of the Ladies Society, and that means the nursing will be warmed and fed. It was only by comforting ourselves with the promise of returning to stay a longer time and to visit around in the Association with our hostess, that we could leave the dear good family and the many warm friends at Roanoke.

It had long been our desire to go to Auburn, and as our sunbeams there sent a special invitation through their leader, Mrs. M. E. Bell, it was thought this was a good opportunity of realizing a coveted pleasure. Auburn is a strategic point in our denominational work, as a college town ever is—and we rejoice that in the place of their former pastor, a good Providence has sent another, who may carry on the important work in the college and in the church.

It was a privilege to meet the faithful sunbeam leader and to be in her home, and the greeting from the Sunbeam Band and from the ladies, who came to meet us both at the home and in the church, was genial and genuine. What an honor has been placed on the church and Auburn in having their beloved pastor to stand for them upon a foreign field. This must needs be the greatest inspiration to his former parishioners to enlarged work for the Master. His deepest conviction seems to have been that "Christianity is nothing except it be evangelistic and missionary."

INTOLERANCE.

Robert Colley Granberry, Newton Center, Mass

We are very proud of the age in which we live. We are ever ready to sing its praises as intrinsically the greatest age since the formation of the world. We are pleased when we contemplate our encyclopaedias of learning, and the universal eagerness for erudition, pure and simple. We are constrained to exclaim in unison, "surely we are the people."

One of the marks of the age of which we are very proud is the spirit of intolerance. The conspicuous "glory" of our day is our much prized freedom of thought. In this, we say, we surely have no parallel. Socrates, because he taught the Athenian youth differently from the recognized state-religion, was compelled to drink of the hemlock. Huss and Savonarola gave their bodies to be burned at the stake for their cherished ideals—but no such is perpetrated today! So we glory in our freedom of thought and life.

This undoubtedly is true, and we are all glad of it. No one of any sanity desires the days of historic intolerance to come as a thick cloud over our fair land. There is, however, a certain subtle danger which lurks in this emancipation which we pronounce so dear to our hearts. Intolerance, in its high and best sense, we need. This spirit of tolerance is today so prevalent in our teaching and thinking that we are apt

to give it full sway—such is wholly in keeping with the age, and in doing this we commit a fatal mistake. Intolerance we must have in some things. It is intolerance that adds backbone and sinew to life; and as a people we need it.

Especially is this true in Christian doctrine and practice. It is essential that we staunchly maintain certain fundamentals in our belief; and when ideas are advanced which are directly contrary to those upon which our life's faith is grounded, we should then and there be intolerant. Of course this refers to the fundamentals in belief. The snare today of the individual Christian, as well as of the Christian church, is this spirit of toleration of which we so proudly boast. Do we stand for a deep truth, for a primary, basal truth? Then all who would teach its antipode are striking at our very life's foundation. Would we have our very life's blood sapped from us? Then let us cultivate this "broad" spirit of toleration, and ere long we shall surely find that we are mere excuses, pretending to stand for that which in reality has no place in our life.

We are told that Jesus Christ was not divine, and upon this belief some churches have been organized. Should we not be intolerant of such a statement? How can one who is a Christian regard such in any other manner than a direct contradiction of his essential belief. Was Paul intolerant when he wrote that if any man preach a gospel to you contravening what you received, let him be anathema? Was John intolerant when he wrote that he that hath the Son hath life; he that hath not the Son of God hath not life? In a true and vital religion, intolerance is an essential; and we must not be frightened from believing so by the charge of not being "up to the times," or of not being "broad." Some broadness so broad that there is in evidence only broadness. It is a mistake to assume that all this "tolerance" is the result of learning. It is not. It is just as often the result of superficial thinking, or of the blind following the blind.

Let us not be afraid of being styled intolerant. Let us be intolerant in a proper spirit; and never let us be tolerant, in any spirit, of that which we know is adverse or directly contradictory to our essential belief.

AGES OF JAPANESE GENERALS.

- Marquis Yamagata (field marshal), sixty-six years.
- Marquis Oyama (field marshal), sixty-two.
- Viscount Sakuma, fifty-nine.
- Baron Kuroki (first army), sixty.
- Baron Oku (second army), fifty-eight.
- Baron Yamaguchi (fifth division), fifty-eight.
- Baron Okazawa (Emperor's aide-de-camp), sixty.
- Baron Nogi (at the front), fifty-five.
- Baron Nishi (second division), fifty-eight.
- Baron Kodama (chief of staff), fifty-two.
- Prince Fushimi (first division), forty-six.—Japanese Weekly Mail.

THE ALABAMA BAPTIST

TO THE FRIENDS OF HOWARD COLLEGE:

More than half of November has gone, and many of those who made at Anniston pledges for our College have not redeemed these pledges. Brother Crumpton and others have urged that our people make November the College month; and I add my earnest petition to their suggestion. It is of extreme importance to Howard College that the sums promised be paid before February 1905; and it would be most helpful if all the money could be sent in by Dec. 31, 1904.

The needs of Howard College are so many and so great, that I wish I could tell every Baptist in Alabama, face to face, just what the situation is and plead with him to help, and help now. We have a good, hard-working faculty, who are giving their time, energy, thought, their all, to the College; we have a student body unexcelled in conduct and devotion to duty; we are sending out every year men worthy to rank with the best; but we need money, and we need it beyond all description, for development and improvement. Some of our urgent needs are:

1. The repairing and re-furnishing of the four small dormitories. It would cause our people to blush with shame to see the condition of some of the rooms in these buildings. Brethren, for the sake of our boys, for conscience' sake, in the name of proper Baptist pride, let us make these homes habitable.

2. A library. We cannot expect our students to equip themselves as thoroughly as we wish until we give them books, in which they may pursue researches and investigations, in which they may obtain information for the preparation of essays and compositions. Of course they have some books now; but they need, the College needs, hundreds and hundreds of books, if we are to keep in touch with the progress of our time.

3. Equipment for our chemical and physical laboratories. When Dr. Wallace Buttrick, of the General Education Board was here, it pained Col. Hogan and me to show him our scientific apparatus. Brethren who have money, \$500.00 would go far to help us in securing this equipment.

4. Decent chairs and tables for our professors in their recitation rooms, and more seats and better seats for our boys, both in class rooms and in the dining hall.

5. Some equipment for our gymnasium. That department needs today \$300.00 and needs it badly.

6. The lighting by electricity of our main building and all the dormitories, and the consequent freedom from danger and inconvenience incurred by the use of kerosene lamps.

Fellow Baptists of Alabama, IF WE MEAN BUSINESS, if we really want Howard College to be an unqualified success, let us give what we have promised, let us give it now, and let us give \$2,000 more than was pledged at Anniston.

There are other and greater needs than those which I have named; and, when you have paid what you promised, and something more, I hope to tell you frankly what I wish to ask our trustees to do next May.

Alabama is a great and rich State; there are many hundreds of Baptists in its bounds who have money to spare, who can give to Howard College large sums. To you, my well-to-do brethren, let me say, you believe in the preaching of the Gospel at home and abroad; you want well educated teachers for your local schools; you desire educated Christian citizens in our commonwealth. Well, every dollar that you give to Howard College helps to train men who are to preach the Gospel of the Kingdom, men who are to teach your boys and girls, men who are to be among the leaders in the affairs of Alabama. You believe in missions; then give to the College that gave McCollum to the missionary enterprise, and that is today training others who will go to the foreign field. You believe in theological training; then help Howard College, that sent Sampey to the Seminary at Louisville, and helped him to stand there the peer of any man in his profession. In short, you believe in thoughtful, developed, strong, pure men; then aid, and aid generously, the College that, in proportion to the number of its students throughout the years, has sent forth as many men of that class and calibre as any other institution in our land.

Study the roster of Alumni in our catalogue, and if you find that I am wrong in the above statement, close up your heart and shut your bank-book. If I am right—and I am making for our College no vain boast—give to your College, and give as men who believe in those forces that make a people great and strong and pure.

Yours in earnest,
A. P. Montague.

KANSAS CITY AND THE CONVENTION.

I have pleasant recollections of my Alabama brethren and of the kindness of the Alabama Baptist. Thinking that possibly they might just now be interested in Kansas City, I have decided to write a few items. Almost fabulous things are written in the secular press about Kansas City which would nearly stagger belief, most of which is no doubt true, as the facts of every day occurrence attest. The statements I make are taken from the official guide which is prepared every month, and should be up-to-date, or as nearly so as one can keep up with the growth of Kansas City.

Kansas City is now one of the great commercial centers, holding first place in some products, second place in others, and a prominent place in many. Grain, packing houses, mules, cattle and the manufacture of implements are the largest industries and trades. While it is a great commercial center, there are also other features that are likely to attract our friends, and commend our city to their favor. The approaches

to Kansas City are ample. Two hundred and six passenger trains arrive and depart from our depots every day through the whole year. There are several more now during the World's Fair. The distance to Kansas City from the different points in our territory is not great when the train service is considered. We are just eight hours from St. Louis, twenty-six hours from Atlanta, twelve hours from Memphis, thirty-five hours from Richmond and thirty-six hours from Baltimore and Washington.

There is not likely to be any trouble about hotel accommodations. There are sixty-one hotels registered in our official guide for November, and two new ones are being built since the last guide book went to print. Besides these there are many boarding houses where nice rooms may be secured and many restaurants where meals may be had.

Public buildings that may interest visitors like the post office, court house, jail, office buildings, etc., are sixty-five in number. To these you may add thirty-five hospitals, twelve libraries, twenty-one banks, and five daily papers.

The religious interests of Kansas City are represented by one hundred and thirteen churches, seventeen Baptist on the Missouri side and four on the Kansas side of the line, exclusive of the colored churches and mission stations; twelve Christian churches (and one colored); three Evangelical, (two German and one English); eight Congregational, six Episcopal, five Jewish, seven Lutheran, eleven Methodist Episcopal, twelve M. E. South, fourteen Presbyterian, fourteen Roman Catholic, three Scientist, one Unitarian, one Universalist.

The street car service and the paved drives surpass those of most cities. Leaving any given point you will be transferred to any line or cross line, and your transfer will be honored for passage as long as you continue to go from the point from which you started. The drives, besides the asphalt streets, are several in number and miles in extent, passing twenty-two parks located in different parts of the city. The street car service runs an observation car called "Seeing Kansas City" which makes two trips every day over all the car lines, leaving the center of the city at 10 a.m. and at 1:30 p.m.; 50 cents a trip.

Bring your overcoat, rubbers and umbrella. It is often cold here in May, and sometimes it rains, and when it rains in May, it rains. We shall be happy to see you all, and we will try to help you find comfortable lodgings. Our list of hotels and boarding houses will be given out before very long.

May the brethren and sisters pray that their Convention in this vast city will bring a blessing from the Lord. All our churches need the quickening which we earnestly hope the meeting will bring. God bless all who come, make their visit to our fair country and magic city a pleasant memory.

All blessings upon the Alabama Baptist and its energetic, fine looking, young editor. (I judge from the picture.)

Very truly and fraternally,
F. C. McConnell.



Rev. J. Cal. Littrell.

Rev. J. Cal. Littrell, one of the most prominent Ministers of the Cumberland-Presbyterian Church and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from Catarrh for twelve years and it developed into the worst form, impairing my eyesight and injuring my hearing; my bronchial tubes and one lung were also greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

If you suffer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and he will send you, by mail a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment will be forwarded, postage paid, for one dollar.

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PROF. LEOTZAKOS.

This gentleman was a professor in the great university at Athens, Greece. What his exact position was we are unable to say, not having met him ourselves, but that he is a man of wide culture and of intimate acquaintance with his native language and history is evidenced by his lectures given at the University and the Central College during a recent visit to Tuscaloosa.

In speaking to President Giles he volunteered the remark that Baptists were undoubtedly correct in their manner of baptism. He said the Greek word baptizein meant just what Baptists contend for it and that it could mean nothing else. We turn the Professor over to Brother Sturdivant.

THE LAST WORD! NO SIREE!

Did you have an idea that we had said the last word about that low down, invisible baptistry? Gentle reader, you were never more mistaken. We are just getting "warmed up." You have heard of the new pastor who preached every Sunday for six months on repentance! Well, for a time the folks liked it much, but later grew weary, and then sufficiently bored to finally remonstrate with their Bishop. "Why do you complain at me?" he asked. "None of you have repented of your sins, and I see no reason for changing my subject until you have changed your way."

Now we happen to know of several new churches who will heed us in building their baptistries, but there are scores of others with pools under the floor that are said to be places of baptism. If these churches have brought forth fruits meet for repentance, we have not heard of it. Some of them have made no little complaint at "the scandalous disorder when last we baptized" and have thrown not a few verbal bricks at the offenders.

But the church itself is in a glass house. The fault lies at its own doors. It carefully provides for confusion at its baptisms and then complains when it comes. The irreverent public is without excuse, but chiefly the sin lies with the church that keeps its baptistry out of sight. It's a case of mote in one eye and beam in the other. First pluck out the beam!

PRESIDENT ROOSEVELT.

We are convinced that most Southern people have a sad misconception of the character and purposes of President Roosevelt. During the last campaign the two great parties drew so close together in their principles that the main issue between them was the personality of the President. It was not so much a matter of what should

be done in Washington as who should do it.

As a natural result, our people were regaled by statements touching the president that could not bear the calm scrutiny of an unexcited public.

The fact is the overwhelming majority of American people believe him to be honest, capable and just. We believe he is making a sad mistake in his treatment of the negro problem, a mistake that in the end will work mischief, but his motives are good. We have been told that his negro policy was simply to catch the colored vote in pivotal states and having accomplished his purpose will now change his course. This, we believe, will not be the case. It is precisely from his honesty of purpose that the danger to both races in the South arises. He has meant and does mean what he says, and we may expect such action on his part as will force his colleagues to put in operation the pledges of his platform.

The friendly relations between the races will be strained no little as the discussion goes on, and the coolest thought of our wisest men will be much needed. As Christian people we must first of all see that the negro is accorded justice in all things—this must be, regardless of all conditions and of all men. It is fundamental. Then with souls possessed in patience we must present the case of the South in facts, figures and reason. Such as would settle intricate problems by the use of dynamite at dinner parties, having helped to swell the majority of those opposed to Southern opinion, can be of little service in bringing that majority to see Southern conditions in their true light. If the politicians would only leave the negro alone, if he were not made an issue or used as a tool, he would, by the help of his white neighbors, work out his own salvation to the credit of himself and the relief of the country. But since this cannot be, since the laws of natural growth cannot be allowed place or time, let all men of wisdom and justice seek to promote friendship between the races, and to the froth and foam of agitators let them oppose the calm reason of enlightened citizenship—the simple strength of truth.

We need not fear Roosevelt's enmity. The President of the nation would be foolish to cherish ill will against any section. He wants to be the friend of all. We have only to fear his misconception of Southern conditions. We believe he misunderstands the South and that the South misunderstands him. Herein lies the danger. It is real but not hopeless.

SIN, AN UNWILLING AGENT FOR GOOD.

Whence sin? It is the question of the ages, and the last man who asked it is no nearer the answer than the first. We may as well let that riddle go and take up arms in a dead earnest fight to get rid of evil. In the midst of that conflict, sad and tragic as it is, we may be cheered to know that even sin is included in the "all things" which Paul declares work together for our good.

No thanks to the devil, but glory to God whose mighty arm wins for us the blessing from the curse. Sin nailed our Lord to the cross and so came our ransom from sin. Sin's awful cruelty scattered the early disciples, and thus they became missionaries proclaiming everywhere the gospel of Christ. Sin drove our fathers out from home, across a dangerous sea to a still more dangerous land, but they founded there this great nation, the home of the oppressed and the bulwark of freedom.

And did you ever consider the important part played by sin in the life of the saints? The most exalted thing God ever made is what we know as Christian character, and but for sin such a thing would never have been. In every department of life men attain great strength by struggling with difficulties, weights, trials, problems, and it is sin (no thanks to it) that furnishes such for the development of the soul.

Sin robs us of joy here, but it cannot help adding to our joy in heaven, for the battle scarred veteran, the redeemed sinner, the weary pilgrim can sing a "new song," sweeter by far than the music from angelic hearts who have never tasted the bitterness of guilt.

But sin hid from us God. Oh, all inclusive calamity! Yes, yes, but soul of mine, hast thou not often said that the thing shining brightest in the Father is His mercy? And so often as thou hast approached the throne hast thou not begged that the King might remember, not what thou hast done or tried to do, but mercy, mercy, mercy, only mercy? Whence came the knowledge of mercy? If there had been no sinners receiving pardon could the world have ever known that the King possessed this attribute of perfection? Could Krishna Pal have ever sung "Eternal Truth and Mercy Shine in Him"? Sin hid God, but has it not revealed Him in some of His most blessed characters?

Once more, no thanks to sin, but blessing, and glory and honor to the King who makes "all things," even this terrible thing, work in harness with other things for the good of His people. So does He make the contrary wind that would drive us from the harbor, bear us safely Home.

CARING FOR THE OLD.

The following paragraph in Harper's ought to make us kinder and gentler to those whom we love that are growing old and seem to be set in their ways:

"One thing is very hard for us to realize, and that is that old people, though so childlike in many ways—in innocence, in loveliness, often, too, in eager interest in the activities going on about them—are not at all childlike in one important particular: they are not teachable. Nor is it their fault, but the fault of old age itself, of that hardening of the tissues of the brain and nerve which constitutes old age. The spirit dwelling within may be gently meek and full of humility and wisdom; but the organism no longer nimbly responds. A sort of slow pet-

rification is going on, and although in noble natures this process results in preserving thoughts and feelings of fernlike delicacy in imperishable beauty, yet it does not lend itself to the reception of new impressions. The central growth may go on, and new ideas which harmonize with the old may be received into the organism, but surface things, such as daily habits, set beyond alteration.

AN AMERICAN UTTERANCE.

In these days of trusts, subsidies, and special privileges, it is refreshing to hear the President of the Postal Telegraph Company, in defining his policy to his employees, say:

"We ask no favors; we seek no subsidies; we require and expect no more than those equal privileges, which make the heritage of American citizens, to perform the work which constitutes our contribution to civilization. Andrew Jackson once said that the most desirable and praiseworthy citizen he ever knew was a man who got rich minding his own business. That, gentlemen, is our policy. We may not get rich, but whatever results may accrue—and I am happy to say that they are so far satisfactory—we can and should and will, if you please, mind our own business; pursuing the even tenor of our way and missing no opportunity to get all of the legitimate business that the earth and seas can afford."

EDITORIAL PARAGRAPHS.

It ought not to be hard for a saved man to testify at prayermeeting about his wonderful salvation.

A skyrocket preacher may arrive on a new field with a great halo about his head, but he will leave in a cloud of gloom.

Those who teach "salvation by character" must go outside of the New Testament for their authority. This modern theory is doing much hurt. Let our preachers teach that salvation is not an evolution.

Men do not go to church to hear the latest thing in science, sociology, literature, art, music, or pedagogy, but the good news of salvation that Jesus Christ died for sinners.

The collection of coins exhibited at the World's Fair includes about 50,000 pieces representing every coinage since 700 B. C., and yet we find them scarce around our sanctum.

It is a great deal braver to try to do something to better conditions, than to lounge around and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden-bearers.

Dr. A. E. Dickinson who has entered upon his fortieth year as editor of the Religious Herald easily makes him the dean of the Baptist editorial fraternity in the South. His life and work ought to be an inspiration to we younger men who sit in the easy chair. We wait for our congratulations and pray that he may live to have an editorial jubilee.

Editorial Notes.

In England according to the latest figures, only one passenger out of 48,000,000 is killed on the railroads while in the United States one out of 3,964,000 is killed. In the former country one out of 1,540,000 may expect to be injured and in the latter, one out of 147,000.

Rev. R. H. Watkins has been called to the Baptist Tabernacle by the new church recently organized on the North Highlands. Brother Watkins is one of our vigorous young men and his coming will add strength to our work in the Birmingham District.

Father have you ever spoken to your son about his salvation? Mother have you ever asked your daughter to give herself to Christ? Parental responsibility is no light thing. Time is passing. Soon they will go out from under the home roof to live in the great world. Try to get them to take Christ with them.

A total strength of 68,946 enlisted men and 3,871 officers is what Gen. F. C. Ainsworth gives for the army, in his report issued. Of the 27,000 men recruited last year, 13 per cent. were foreign-born. It was unusually difficult to get good men to enlist, owing to the greater inducements in civil life.

There are about a dozen bugs in the United States that attack and damage crops which, it is estimated, would be worth \$350,000,000 a year if allowed to mature. Chief among these are the chinch-bug, Hessian fly, grasshopper, boll-weevil and boll-worm. The chinch-bug destroys \$100,000,000 worth, the grasshopper \$90,000,000, the Hessian fly \$50,000,000 and the boll-weevil and boll-worm together \$26,000,000.

The editor of the Mississippi Baptist says: "On the night of the 10th inst., some one entered the Mississippi Baptist office, and in some way entered the cash drawer getting \$25 or \$30 in cash. Some checks and money orders were in the drawer, but they were left there. Every cent of money in the cash drawer was taken out except a few coppers."

We offer our sympathy, but are amazed to know that any Baptist paper kept so much money over night. It couldn't have happened in Alabama.

We call special attention to Dr. Montague's stirring appeal published in this issue. It has been well said that an intelligent Baptist becomes, generally speaking, an aggressive Baptist. That is one reason why we need to organize, equip and maintain Baptist schools. We need an educated, enlightened, enthusiastic body of preachers and lay members to spread our principles. Each year these schools turn out a lot of trained enthusiastic workers for the Baptist cause. The record of the ministerial students of Howard College ought to enthuse and arouse our people to come up to the help of the president and the faculty and put the institution on a safe financial footing.

Sunday Schools.

A good Superintendent should have two good feet, like the two hands on a good clock. When it is ninety minutes after eight they should point to 9:30 o'clock exactly, and not to ninety-five minutes past eight.

Two good eyes, or at least double as many eyes as mouths. Good order is gained much more quickly through the eye than the throat.

A gentleman once asked a Sunday school what was meant by the word repentance.

A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the prompt answer.

A little girl on a back seat also raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "that it's being sorry enough to quit."

Probably that is just where many people fail. They seem to be sorry enough at the time, but they are not sorry enough to quit.—Sabbath Visitor.

THE BOOK NEAREST YOU.

In his spicy volume, "Sunday School Success," Mr. Wells aptly inquires: "What book is nearest you while you study your lesson? Teachers may be classified, finally, by their answers to that question. Is it the commentary, the atlas, the Bible dictionary, the concordance, the question book, or the Bible? If the commentary, your comments will fall fruitless to the ground. If the atlas, your class will wander nowhither. If the Bible dictionary, your diction will have no issue in deed. If the concordance, your classes will know little from you of that concord which passes understanding. If the question book, the value of all your study is at least questionable. No: let me emphasize this statement: Not a single lesson help should be touched until everything possible to be learned about the lesson from the Bible directly has been learned."

TEMPERANCE SUNDAY.

One summer afternoon in 1846, Abraham Lincoln made a speech at the "South Fork School House," sixteen miles from Springfield, Illinois. He urged total abstinence, and invited the people to sign a pledge which he had written and signed himself. That pledge has been discovered and revived, and is used in the gospel temperance department of the Anti-Saloon League. More than 200,000 have signed it since the Lincoln Legion was launched at Oberlin on October 21st, 1903. It is suggested that on the World's Temperance Sunday, November 27th, Abraham Lincoln's pledge be presented at your church service or Sunday School or Young People's Society, or better still, in all of them. Write at once, with stamp, for free sample of "Lincoln's Pledge," to Rev. Howard H. Russell, 110 East 125th Street, New York City.

Baptist Editors.

Within an hour's ride by trolley fifty thousand members of Baptist churches could reach the City Hall of Philadelphia. Counting out from this host the ten thousand colored Baptists, and allowing another ten thousand as residing beyond the city limits, there remain about thirty thousand Baptists on whose hearts may be appropriately laid the Baptist share in the evangelization of our city.—Baptist Commonwealth.

We find this curious announcement in one of the New York dailies: "For the benefit of the Sick Poor a reception, euchre party and dance has been arranged under the patronage of prominent women to be given Friday evening, January 29, at the Hotel Savoy." We suppose the "prizes"—euphemistic for stakes—gambled for will go to swell the receipts of this religious organization. It is a queer way to "do alms."—Examiner.

A century ago, it is said, there were 20,000 Episcopalians in South Carolina and only 2,000 Baptists, but now there are 102,000 Baptists and only 6,000 Episcopalians. Is it that the Episcopalians in that old land have gone to bloom in the dry and blasted, and the Baptists, because "planted by the rivers of water" have brought all their blossoms to maturity? "It is the Lord's doings and marvelous in our eyes."—The Baptist.

Mr. Robert T. Paine, who has been a prominent Democrat in Massachusetts, and was the Democratic candidate for governor at a late election, has announced his intention to vote for President Roosevelt in the coming election because he invited a negro to dine with him in the White House. Otherwise he approves of Parker, but social equality of the negroes and whites is what he considers of greatest importance, and as he knows Judge Parker would not introduce social equality into the White House, Mr. Paine leaves the Democratic party.—Western Recorder.

J. B. Gambrell, in Baptist Standard: "Papers are agencies for the distribution of information, and for indoctrinating, encouraging and helping the people. They are the most powerful agencies known to the world for quickly reaching great multitudes. They may be used for good or for evil. The same machine that will sow wheat may sow tares. It matters much what kind of men control these powerful agencies in our denomination."

The scholarly looking man with the big eye-glasses had been invited to address the Sunday school, and was making a few remarks concerning the lesson. "I see the word 'fine' occurs here," he said. "Will somebody give me a definition of 'fine'?" Nobody answered. "It is very easy," he proceeded encouragingly. "The ordinary signification of the word is longitudinal extension, but here it denotes a predetermined boundary. I am sure, my young friends, that you can remember that."

College Tips.

"So you think you'd like to have your son enter our college. Is he fitted for it, do you think?"

"Sure; he reads, writes and speaks seven languages. He's great on geometry, psychology, history, algebra, trigonometry."

"Excuse me for interrupting; but these things are so irrelevant. Can he play football, sprint, or pitch a curve?"—Houston Post.

WHAT COLLEGE DOES FOR THE AMERICAN BOY.

In the enriching of one's life a father sending his son to college may give a special value to the word friendship. For it is a word significant in the college language. I have known a wise father to say, "I will send my boy to college even for the sake of the friendships he will make!" College friendships! What a world of love, of associations, and of associates they open! They are wrought into literature as well as into life. The greatest poem of the last century commemorates a college friendship. There are no friends so natural, so genuine, so warm, so true, so satisfying, as those formed in college. In life's failures, college friends are the ones who still love us. In life's triumphs, their congratulations give the most contentment. The father may, indeed, well think of the friends whom he will give to his son by opening to him the college doors.

But the father will also learn that through the college he is able to fit his son not only for self-knowledge and a knowledge of life, but also for the richest service to the community. His son will become a better citizen by reason of his academic residence. I do not fail to recognize that the impression prevails that the so-called higher education may so lift the man above the uneducated that he is unwilling to try to be of common public service. Neither do I fail to recognize the fact that education refines the taste as well as informs the judgment. I am painfully aware that examples can be found of graduates who seem to glory in their remoteness and aloofness from common interests. But notwithstanding all such conditions and examples, the fact remains that a college education usually not only prepares a man to be of better service to the people, but also inspires him with a wish to be of better service. The education opens his eyes to opportunities to which he would otherwise have been blind. It gives to him breadth and depth of sympathy with the community, as well as increases his power of meeting the demands which it justly makes. It not only gives him a richer manhood, it creates in him a finer citizenship.—From "Sending a Son to College," by Charles F. Thwing, in the American Monthly Review of Reviews for June.

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A FEW BRETHERN HEARD FROM IN THE NEW YEAR.

Returning from the last association and glancing through my mail, I see some very encouraging letters.

Forest Home sends a contribution, Brother Reynolds adds: "I guess this is the first from Butler County Association in the new associational year." He writes for pledge cards and envelopes. Bro. Jesse Holliday writes: "All my churches take monthly collections, using the envelope system. Before we began at Langdale, we gave for all purposes about twenty dollars, this year we gave seventy dollars. Put us down among the regulars."

Brother Mims writes from Sterling: "Our pastor, Bro. T. E. Pinegar, supplied us with envelopes and we took our first collection. We were greatly surprised at the result. We will take collections every month."

Arnold Smith writes for pledge cards and envelopes. I. N. Langston makes the same request. Both of these brethren take collections monthly. J. A. McCreery of Augustine, Perry county, does the same thing. The ever faithful J. G. Lowry sends a good contribution from Pine Hill and says: "This church will give \$120 to missions another year and I hope to collect one-twelfth of it each month."

I haven't time to give more.

The Yates College, Shanghai, China. Not many of the brethren are sending money for this object. Maybe they are sending direct to Richmond. I was so much in hopes we would get it out of the way of the regular mission collections. After November we must press for all it is worth.

State Missions.

We are far behind with some of the missionaries. I want to make them all glad by paying them every cent we owe before Christmas. Will the brethren help me?

The Last Two

Associations were in Coffee and Geneva counties. My, what a country they have down there! It is rapidly filling up. It is emphatically a white man's country. I can't see for the life of me why the people who are turning over the rocks year after year in the poor hill country don't go to South Alabama. The climate is splendid. Up to this writing there has been no killing frost. Health is as good as anywhere. Land is climbing in value. The Baptists are the only slow thing in that country. Some of them—a few of the preachers—are waking up. "Send us some live preachers brother. We don't want any more of the sleepy sort." More than once that was said to me. W. B. C.

THE INDIVIDUAL COMMUNION CUP.

From various sources questions have come to me concerning the individual communion cup. "How do you like it?" "What is the manner of using it?" "Do you find any difficulties in the way of using it?" These and similar questions have been asked. We have been using the individual cup in the South Side Baptist Church for several months and I can speak from experience. We are pleased with it. It is simple and

very satisfactory. So far as I can see there are no difficulties about it. It does not offend the feelings of the most conservative, and on the other hand it gratifies those who regard the single cup as unsanitary. There is no hint to ritualism about it, it doesn't suggest even remotely the I-am-holier-than-thou idea. The manner of observing it is very simple. The little cups come in a wooden holder—ours is something like a large plate, each holder having places for thirty-six cups. The cups are filled beforehand and placed in the holders and these are then put on the table just as we now put on the pitcher and before the service begins. When the Supper is observed the holders containing the cups are passed just as we now pass the single cup, and each one takes a cup as it is passed. Then a little rack is placed on the back of the seat in which the cup is deposited after it has been used. These are gathered up after the worshippers are gone out. This is all there is about it. With us each one holds his cup until all are supplied, and then all drink together. So likewise of the bread. But that is an individual preference. Each one may drink as soon as the cup is taken if he so prefers, and so of the bread.

In this method of observing the Supper the sweet design "in remembrance of me" is not hindered in any way, and its great symbolism is maintained.

A. C. Davidson,

South Side Baptist Church, Birmingham, Ala.

THINK AND THANK.

Think and thank. And when we stop to think, how much occasion we all have for thanksgiving. We have read of a father who one winter's night was walking along, hurrying toward home, with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting—"Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O, dear," she said, "I had no idea there were so many!" Just so, fellow Christian, have you never said within your soul: "Now, Master, I am going to count thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all.—Selected.

THE BIBLE.

The Bible is a book of thanksgiving. The religion it teaches is a religion of thanksgiving. The psalms of David and his companion singers resound with notes of praise. It may be said, indeed, that the spirit of thanksgiving differentiates the religion of the Bible from all other religions. Both Old and New Testament are saturated by it. So should be the soul of every Christian, for "praise is becoming to the upright."

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Non-Resident. Notices.

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 19th 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.

Children's Corner.



RAYMOND'S THANKSGIVING DINNER.

Poor Raymond Weaver, who broke his leg by falling from a hay-rick while working out on a farm, was one of the boys remembered by the Children's Club of Craftshore. May and Kitty were appointed to carry to him a basket of apples.

"Now you won't have to worry about my dinner," Ray called to his mother, as the girls gave him the gifts.

"Oh, this won't take the place of a dinner, will it?" queried May, with a tone of anxiety.

"Mother was worrying," explained Raymond in a weak voice, "for fear I should have to go without a dinner; but I just whispered to God to send me something, and this is the answer."

"Rather a poor dinner," laughed Kitty.

"It's poorer when there's none at all," said the boy.

"You don't mean that you've had to go without a dinner," said May.

"Yes. You know mother has so many mouths to feed that I can better go without a meal, now and then than the others, for I have nothing to do but to lie still and wait."

"It's too bad," said May, "and I shall see that you have something to eat every day till you can walk again."

"We'll find work enough for our Club," remarked May, as they were coming out of the lane where Raymond's home stood.

"Yes, and we must take turns carrying something every day," said her companion. "But we'd better all go tomorrow, since that is Thanksgiving."

So on the morrow the children again made their way to Raymond's, taking a basket filled with dainties their mothers had provided.

That night, as Ray was bidding his mother good-night, he said: "This has been such a nice day with so many nice things, and I wish that, I too, could do something."

Then his mother asked softly: "Have you ever thought of giving yourself to God, and asking Jesus to be your Saviour, to take you from all sin and make you like a new creature?"

"I have thought of it many times," faltered the boy.

"Then why not just give yourself to God and make a happy Thanksgiving time for the angels? For they rejoice when one comes to God."

"I will," replied Raymond.

Then the mother prayed and Raymond prayed; and how glad Raymond was for what he had done.

I wonder if other children who read this story will not give themselves to God.—Herald and Presbyterian.

THANKSGIVING AT GRAND-MOTHER'S.

There's a smell of cooking all over the house;

Hurrah for the pudding and pies,
Arranged on the shelves where not even a mouse

Need meddle with Grandma's supplies!

Keen glances steal in at the half-open door,

Sly feet cross the threshold to see
Grapes, apples, and nuts—such a tempting display—

I think that with me you'll agree,
Very much of the pleasure Thanksgiving brings

Is to smell, and to taste, and to see;
Nor can you deny that on Thanksgiving Day

Grandmother holds court in a right royal way.

—Helen M. Richardson.

THANKSGIVING.

Thanksgiving—that's a word most dear—

November brings it every year.

It's odorous and full of spice
From turkey, pies and all that's nice.

The children love to go away
To grandma's house to spend the day.

They love to go to church and raise
Their voices in a song of praise.

And, afterward, each girl and boy
The feast of goodies will enjoy.

Then they play games, have lots of fun
Till night, and then—Thanksgiving's done. —Ex.

THE GOOD TURKEY COCK.

By Sophia Antoinette Walker.

There once was a turkey that lived in a park,

There never was a turkey that had such a lark!

He always was fed upon grass of the greenest,

And corn of the yellowest, sweetest and cleanest.

He preened every feather that shone in his tail,

And lived like a prince, till one day he turned pale,

And that beautiful turkey cock fell in his track

When he heard of a message from Mrs. Van Vlack.

"Oh, gobble-te-gobble!" he cried in alarm;

"Oh, what is the mischief and where is the harm?"

But the man said, so soothing, "You don't understand;

You're going to be served with the fat of the land,

And charming young children will crack your wishbone,

And all will declare you are the best ever grown!"

Then "Bobble-te-gobble," the wise turkey said.

"I'll turn up my toes and be glad I am dead!"

—Ex.

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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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LEARN SHORTHAND—Principles 5¢; Fractious-suggestions, 2,000 most frequent words with stenotype 3c. Alphabet-Sample Lesson, free; Write Wm. A. Marr, Sta. M., Chicago.

GINSENG.

Persons desiring Ginseng Seed will do well to communicate with
JOHN W. ELDRIDGE,
Belvidere, Ill.

FANCY Fowl, Birds, Pet Animals, Gold Fish and Poultry Supplies. Sole agent for Prairie State Incubators and brooders. Common Pigeons and live Squirrels bought for cash at all times. Large illustrated catalogue mailed free to those mentioning this paper. Edward Schmid, 712 Twelfth Street, N. W., Washington, D. C.

A Wonderful Ruffler.



that attaches to any machine Slips on regular sewing foot. Do better work, save time, labor and money by using the Little Wonder Ruffler. Durable and practical. Thousands used. Sent prepaid for 50 cents.

Our COMMON SENSE TUCKER

fits any machine and is different and better than any like device. No springs, simple, last a lifetime. Price \$1.00.

Special Limited Offer.

\$1.50 for \$1.25. Both Tucker and Ruffler sent prepaid upon receipt of \$1.25. Money back if not satisfied. Agents—write for profitable proposition. Big demand.

Sewing Machine Attachment Works,

78 Ball Blk, Muncie, Ind.



BEST BY TEST AT YOUR GROCER,
10c. and 25c

ROSE TOBACCO CURE.

A guaranteed cure for tobacco habit in all forms. Has been on the market twenty years. Will cure any man or woman in United States. Price \$1.00 per box. Order of ROSE DRUG CO., Wattle Building, Birmingham, Ala.

The Only Genuine



PURE WINTER WHEAT FLOUR.

When your dealer says his flour is as good as Henry Clay. It is safer to ask for the

HENRY CLAY Brand. Then you are sure to be pleased. "Just as good" is never so satisfactory as the original Henry Clay Brand. Pure Winter Wheat. Expert milling. Full weight—its Henry Clay. Made only by

Lexington Roller Mills.

A PARADOX.

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 pleasant mien

Remember the SOUTHERN PACIFIC to all points

LOUISIANA, TEXAS, MEXICO AND CALIFORNIA Special rates to Louisiana, Texas, New Mexico and Arizona in November and December.

Information cheerfully given. J. F. VAN RENSSLAER, General Agent, 18 Peachtree St., Atlanta, Ga.

LOW RATES TO CUBA.

Ask Jno. M. Beall, G. P. A., Mobile and Ohio Railroad, St. Louis, for particulars as to new steamship service and low rates to Havana.

FRESH NEWS ON MOVING TRAINS.

The Union Pacific railroad company, in response to a genuine demand, has decided to issue a bulletin news service for the benefit of its passengers. It will be posted twice a day in typewritten form in the buffet car so that the passengers may always be kept in close touch with the progress of events. Through wireless telegraph the same result has been reached on the ocean steamers.

It goes to show the universal hunger for news, the nearness of the people of the world to each other and the extreme interest which each one feels not only in the doing of his neighbor, but the larger movements of the government. It is that very instinct that is bringing the whole world into closer relations, that is bringing about an era of better feeling and that will ultimately tend to lessen misunderstandings which are so often based upon false or inadequate information.

It is somewhat remarkable that it has been left for a western road to introduce this innovation. There is little doubt that it will fill "a long-felt want" and that the plan will be eagerly copied by other railroads which are bidding for public favor and doing everything possible to increase the comfort of those who patronize them.—Journal, Portland, Ore.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of the Alabama Baptist a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by all druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, LeRoy, N. Y.

Alfred Parsons, A. R. A., the landscape painter, is here from London on a brief visit to this country in the service of the British Commission to the St. Louis Exhibition. Mr. Parsons is more generally known here by his exquisite illustrations for Harper's, and for the pictures he has made for sundry Harper books, notably "Notes in Japan," which he wrote as well as illustrated. Mr. Parsons began life in a singularly in-artistic manner as clerk in the Savings Banks Department of the post office, but he remained there barely two years, devoting himself thenceforth to his art. In his "Notes in Japan" he has made remarkably beautiful studies of the mountains, groves, temples, flowers, and quaint people.

Thousands of Children

Suffer untold agonies from ring worm, ground itch, eezema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuptrine, Savannah, Ga.

Confessions of a Wife

Would make the startling announcement that she would prefer to have her house fitted with new pieces in furniture as her Christmas present, than anything else you could suggest. No wonder! If you only stop to think. She spends all hours, her day, even her life in the home. Why not make it attractive and as a home should be? Start with a comfortable rocker—a beauty in Golden Oak, quartered, polished and strong. Was \$5.00, special to you, \$3.50 each.

Ben M. Jacobs & Bros.,

Birmingham, Ala.



We will hold purchased for Christmas delivery.

Only 15c for Initialled All-Linen Handkerchiefs.

Christmas in the air. We feel it already—we breathe it. What is it, anyhow, this genius or spirit of Christmas that broods about us annually, making the old world so genial and kindly? By the way have you prepared your gift list? Time to bethink yourself and get about the holiday shopping. Handkerchiefs, of course, are the principal gifts from women to women—so handy, you know.

Dear old Santa came along the other day and spilled a cornucopia full of crisp, dainty linen Handkerchiefs on our counter. He almost gave them to us, which is the reason why we can sell them so cheaply.

15c Narrow, one-eighth inch hems; embroidered corners; all initials from A to Z and plenty of each. Of sheer linen cambric; warranted all pure flax. Worth 20c; tomorrow at 15c.

At 25c Of Irish linen; narrow, medium and wide hems. Sheer cambric, plain styles, or embroidered, scalloped and lace corners and borders.

At 25c Initialled corners—letters worked in old German styles. Pure Irish linen.

At 35c or 3 for \$1—Plain edges or embroidered edges; with or without the initial. A splendid value.

For Men—Of cotton cambric, initialled corners; wide, medium or narrow hems—15c.

For Men—Pure linen; plain; very large—25c.

LOUIS SAKS, Birmingham.

Send Us Your Mail Orders.

SECOND-HAND TYPEWRITERS.

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

Densmores	\$25 to \$75	Smith-Premiers	\$35 to \$65
Remingtons	25 " 70	Manhattans	25 " 50
Yosts	25 " 60	Barlocks	25 " 35
Blickensderfers	15 " 35	Olivers	25 " 65
Underwoods	25 " 65	Williams	15 " 70
Franklins	25 " 40	Fay-Sho	25 " 70
New Century	25 " 80	Chicagos	15 " 30
Crandall	15 " 30	American	5 " 10
Odell	5 " 10		

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

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

2145 Second Avenue

Birmingham, Ala.



We are proud of our line of gold and silver baby gifts—the best line we have ever known—more styles to select from, and the prices are lower than ever.

Two solid gold baby pins; \$1.25; set ring, \$1.00; solid silver rattle \$1.25; spoon \$1.00; cup \$4.50.

CRUTH & SON,
JEWELERS
No. 15 AVE. DEXTER
MONTGOMERY, Ala.

Squab-Breeding Industry.

Squabs are raised ready for the market in no time; no feeding or care, old ones do feeding always in demand. An industry for men, women or boys, requires little space; big money to be made on the rear of your home lot; we furnish you with our imported Belgium HOMER SQUAB-BREEDERS at a close cost. Write us for prices and particulars.

East Lake Squab Co., East Lake, Ala.

2.98



FOR THIS SKIRT \$5.00

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

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

LON CAMPBELL & CO., LOUISVILLE, KY.
DEPT. A. B.

GOVERNMENT POSITIONS

25,566 Appointments were made to Civil Service positions during the year ending June 30, 1904. Excellent opportunities for young people. Thousands of those whom we have prepared BY MAIL for the examinations have been appointed. Our Civil Service Catalogue contains letters from hundreds of persons in the Government service who state that they owe their positions to our course of training; also contains questions recently used by the Government. These are sent free on request.

COLUMBIAN CORRESPONDENCE COLLEGE,
223-25 Pa. Ave. S. E. Washington, D. C.

L N Louisville & Nashville RAILROAD

Is the Best Route to the St. Louis Worlds Fair.

15 days to St. Louis and return.... \$17.80
30 days to St. Louis and return.... 20.80
Season Ticket (limited December 15)..... 24.85
10 day coach tickets, sold every day in the week except Fridays and Saturdays... \$12.05
All round trip tickets, except 10 day tickets are good to go or return via Mammoth Cave.
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.
Homeseekers 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.
For information and rates to any part of the country, North, South, East and West, call on or write to
P. SID JONES, D. P. A.,
Both Phones 825. Birmingham, Ala.

HELP WANTED Men and women in each State to travel, distribute samples, advertise and carry on our business. Salary \$15 per week, \$3 per day for expenses.
KUHLMAN CO., Dept. C. S., Atlas Block, Chicago.

There will be union services at the First Methodist Church on Thursday morning at 11 o'clock. Sermon by Dr. J. W. Stagg. Presentation of offering to Mercy Home by Rabbi M. Newfield. Music will be furnished by choir of First Methodist Church. Congregations of First Baptist Church, First Presbyterian Church, Central Presbyterian Church, Cumberland Presbyterian Church, First Christian Church, Temple Emanuel and First Methodist Churches will unite in the services. Offerings for orphanage may be sent to the First Methodist Church at any time during Thanksgiving Day. This will be the first Thanksgiving Day union service in the history of Birmingham.—News.

Dr. J. B. Gambrell, in his speech on State Missions before the recent Baptist State Convention of Texas, in speaking to the pastors, says: "O, brethren, some of you are the nicest men I ever saw. You ought to be shut up in glass cases to look at. You are so nice you would not bother anybody. You are just going-around taking care of feelings, and some stingy old deacons have got their feelings spread out all around them until you can hardly get in speaking distance of them without getting on their feelings. * * *

A pastor that is slipping around and trying to smooth down all the hair in the right way to keep the cat from scratching, ought to get out. Now, we have lots of pastors like that. Of course they are not here, but you tell them what I said."

I want to congratulate you on the great improvement in the paper. I am delighted to know that the people are appreciating your herculean efforts in giving us such a paper as we need. The expressions in each issue of the paper show that the people are beginning to rally to you, and I think you can count on such support as your efforts richly deserve.—G. G. Miles.

Says a rural editor: "Owing to the overcrowded condition of our columns a number of births and deaths are unavoidably postponed this week."—The Pathfinder.

DOLL'S
FACTORY TO POCKET
GUARANTEED DIAMONDS

RETAIL PRICE \$22.00
OUR FACTORY PRICE \$9.75
GOOD FOR FIFTY CENTS OFF IF SIGNED WITH YOUR NAME!

Name.....
Address.....

That will make the price \$9.25 just ONCE for this genuine solitaire diamond 14K solid gold ring—Tiffany setting. Worth \$24.00 anywhere. A beautiful Christmas present—Sent postpaid and guaranteed on receipt of price. Send for catalogue A. I. full of Christmas presents at half price or less—"Factory to Pocket"

W. F. DOLL MFG. CO.,
175 Broadway, New York.
References: American Exchange National Bank, New York.

Where One Man Gets Rich

Through hazardous speculation a hundred get poor. Where one man stays poor through the slow methods of saving and thrift, a hundred get rich. It's easy to bank by mail. A request on a postal card will bring our free booklet on saving.

Citizens Savings Bank & Trust Co.

2003 First Avenue, Birmingham, Ala.

H. H. MAYBERRY, President, | J. B. COBBS, Treasurer,
E. F. RODEN, Vice-President. | C. G. DAVISSON, Sec'y.
"The strength of a bank is its individual loans."

We Can Furnish You With the Safest Investments for Your Money.

BIRMINGHAM REAL ESTATE

is becoming more valuable ever day—thousands of dollars have been made and the future of Birmingham property is even brighter than has been in the past. Call on or write us for a list of good investments, also remember we write all kinds of insurance, including

Fire, Life, Accident, Liability, Tornado, etc.

JEMISON REAL ESTATE & INSURANCE COMPANY,
223-4-5-6 First National Bank Bldg.

Robt. Jemison, Jr., Pres. Hugh Morrow, V.-P. H. G. Seibels, Sec.
P. A. Holley, Treas.

REFERENCES—The banks of Birmingham.

A SOLID GOLD WATCH GIVEN AWAY!

Every person in the South can easily own a solid gold watch without trouble or labor.

Our object is to show our appreciation in a substantial way of the kind words and deeds, spoken and done by our friends and also to make new friends and incidentally increase our business.

The plan is to secure the names if possible of prospective purchasers of a piano or names of persons who want to exchange an organ for a new one.

We offer you a solid gold watch, ladies or gentlemen size for any one name you send us that makes a purchase of a piano and pay \$25 on account or more before December 20th, 1904. Send us the amount at once so we will have time to complete the sale.

For names of organ purchasers we also give a premium. Write for particulars.

E. E. FORBES PIANO COMPANY,

FOUR STORES—Birmingham, Mobile, Montgomery, Anniston.

WANTED AT ONCE
One Hundred Good Traveling Men.

Address
BLACK HAW MEDICINE CO.,
DAYTON, TENNESSEE.

Preachers' Corner.

THE OLD MINISTER'S RESIGNATION.

With young life's fulness swiftly coursing through his blood,
Full forty years ago, among us first he stood.
He preached with finish and with power, the Holy Word,
Till those who listened, to their deepest depths were stirred.
He came from clime where blue Ohio's waters sped,
To sunny land, where flowers their subtle incense shed;
And here he lived, not only to his church endeared,
But by the sects and different classes deep revered.
Within his pulpit not alone shone forth his power—
'Twas in the home he comforted in sorrow's hour.
His was a zeal that neither flag nor respite knew—
He led the church with wisdom given to but few.
At last came the decision of his judgment clear,
'Twas best that he should leave the charge which held him dear.
Then came the day on which he'd meant to bid farewell
To active service in the church he'd served so well.
Ah! what a day with strangeness and with sorrow set,
Yet heavenly triumph in the dispensation met!
His willing, helpful hands folded upon his breast,
The tender husband, father, pastor—lay at rest.
A vast throng honored him—mid those who looked good-bye,
Were tearful, tottering age, and childhood's wondering eye.
The words, "I am the resurrection and the life,"
He'd speak no more who's passed from earthly pain and strife;
No more his marriage blessing would he sweetly shed,
No more his sacred hand he laid upon their children's head.
Not by the force of finite earthly will's design,
At beckoning of his Master's hand did he resign.
Angels were present—and the Heavenly King bent down
And placed upon his servant's head the starry crown.
A rounded life, no more by earthly cares enthralled,
To higher service sweet and sudden was he called.
Ours is the loss, the vacancy, the parting pain—
The lessons of his noble life with us remain.
As fragrance lingers when the perfect flower is dead,
So shall the sweetness of his blessed life be shed.
And, as he lay beneath the flowery cross and crown,

We felt God's soldier grand had laid his armor down.

Herald and: Presbyterian.

THE PREACHER AND HIS MESSAGE.

By Rev. E. A. Woods, D. D.

When John the Baptist was asked who he was, he replied "I am a voice." So each prophet of old was a voice, by which the word of the Lord was uttered. Every true preacher must receive his message as a communication from God, and the great purpose of his life must be to deliver that message clearly, fully, tenderly, and uncorrupted. It is the man who has been alone with God, who has looked into the open heavens, who has heard the divine Word, and has caught gleams of things unspeakable—it is he who has a message to deliver.

Why should men listen to the preacher? Why should they heed his message concerning the great questions of life, unless the Word of the Lord has come to him, and his teachings are introduced by a "Thus saith the Lord"? From a genuine knowledge of God he must be able to declare what his eyes have seen and his hands have handled of the Word of life. That word which has passed through the alembic of the preacher's experience, and has become a real transaction between himself and God, will always be powerful.

Every preacher's creed should be like Peter's, of which the Master said, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." A Christian's real creed is a statement of what God has revealed to him. The personal element is an important part of every creed. Saul's armor did not fit David. Our creeds enlarge as our revelations broaden and our experiences deepen. The creed forms of the early centuries are like the "arrested growths" of the naturalists. They are like earth-works of defense from which the soldiers of Christ have advanced or retreated as God's unfolding revelations have demanded. The end of theology is not yet reached. Obituary is not yet in order. The word of the Lord came again and again to the prophets of old, and it yet comes to his chosen messengers. The Holy Spirit still and continually inspires men to speak the things of God. There is a Testament newer than the New Testament, for God has not ceased to reveal himself to men and to speak through them. A completed revelation must include all God's words to men and his manifestation of himself to them.

"Slowly the Bible of the race is writ,

Beside on paper leaves and leaves of stone;

Each age, each kindred adds a verse to it,

Text of despair or hope, of joy or moan.

While swings the sea, while mists the mountain's shroud,

While thunder's surges burst on cliffs of cloud,

Still at the prophet's feet the nations sit."

No man who makes the Lord Jesus the mere frontispiece of his ministry can be a true preacher. It is one thing to know about the Lord; it is quite another thing to know the Lord. The preacher of Christ must have in clear vision the outlines of that divine Person, and look into that wonderful face until its lineaments are distinct; he must observe the acts of that life until every sphere of human conduct is illuminated and he thus learns what men's lives should be today. Christ must be his Alpha and Omega, his constant theme, his ideal, his inspiration and his exceeding great reward. He who thus speaks from personal experience possesses an authority which is able to convince and master.

Somerville, N. J.

DIDN'T EXPECT, DIDN'T GET.

One of Spurgeon's students said to him, "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work." "Why," said Spurgeon, "what is the reason you have come to that conclusion?" "Well, I have been working in such a place for such and such a time, and I don't seem to have accomplished much." "Why, man alive! You didn't expect that every time you preached a sermon somebody would be converted, did you?" "No, of course I didn't expect that." "Well, you don't get it, then." Many people never get far in bettering their characters because they say, "Of course, I should like to be less selfish, more energetic, more prompt, but it is so hard to change one's habit, and I really think I have become set in my ways. I'll try though." They might just as well not try. Their belief kills all success in character-forming.—Success.

GOLDENROD.

This flower is fuller of the sun

Than any our pale North can show;
It has the heart of August won,
And scatters wide the warmth and glow

Kindled at summer's midnight blaze.

Where gentians of September bloom,
Along October's leaf-strewn ways,
And through November's path of gloom.

Herald of autumn's reign, it sets

Gay bonfires blazing round the field;
Rich autumn pays in gold his debts
For tenancy that summer yields,
Beauty's slow harvest now comes on;
And promise with fulfilment won;
The heart's vast hopes does but begin,
Filled with ripe seeds of sweetness gone.

Because its myriad glimmering plumes

Like a great army's stir and wave;
Because its gold in billows blooms,

The poor man's barren walks to lave;
Because its sun-shaped blossoms show

How souls receive the light of God,
And unto earth give back that glow—

I thank him for the goldenrod.
—Lucy Larcom.

Missionary Notes.

"Can we, whose souls are lighted
By wisdom from on high—
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

Last year Alabama gave for State Missions, \$12,920; Home Missions, \$9,826; Foreign Missions, \$16,916.60; total with other things, \$45,511. They appropriated for next year, State, \$16,000; Home, \$16,000; Foreign, \$22,000.

The largest party ever sent out by our Southern Baptist Convention Board is the joyous band of seventeen missionaries, speeding away from home and loved ones, welcoming loneliness and danger, and, if need be, persecution, for the sake of Him whom not having seen, we love! How I have learned to love the sweet communion and fellowship of these sixteen noble men and women! What a joy to be accounted worthy to go with them to carry the glad message of salvation!—An outward bound missionary's letter in the Religious Herald.

Bro. R. T. Bryan wrote September 18th from Yokohama, Japan, which point he had reached on his way to China: "Praise the Lord for His goodness to me and mine! Smooth sea all the way except yesterday, and that came on so gradually that it did not make any of us sick. Praise the Lord again for healing wife of her rheumatism and daughter Lula of her typhoid fever. It was not a severe case, but tenacious. She has had no fever for several days, and came to the table yesterday. The ship doctor managed the case well. 'Bless the Lord, O my soul.' Pray for me."

Gaston Bonet-Maury, a well-known French professor, says that "the most certain agent of civilization is the missionary." The prejudices which sometimes obtain against foreign missions, he declares, are due to ignorance of what they have really accomplished. Then he begins with the thirteenth century, and makes out an amazing and impressive list of what missions have done for the world, from Greenland to the South Seas. He might have gone further back still, and shown how the Anglo-Saxons, for example, were but half-savage when Christianity sought them out, and transformed their civilization and their destinies, and how England and America owe all, in this way, to early foreign mission work.—Exchange.

A line in Dr. Curry's excellent article in last week's paper was left out and made the closing paragraph read queerly. It should have been, "If these non-affiliating Baptists could realize as did the early Christians at Corinth that they belong, first to God and then to the brethren, they would seek fellowship with the church of the town in which they reside, however limited their stay might be."

B. Y. P. U.

We have a live Union at East Birmingham, well attended and good interest manifested by the members generally. They believe in B.(ack) Y.(our) P.(astor) U.(p.)

Joe W. Vesey.

East Birmingham: On the second Sunday in October we organized our B. Y. P. U. and elected officers as follows: Rev. J. W. Vesey, President; Mr. Conrad Gilbert, Vice-President; Miss Mary Lee Clements, Recording Secretary; Miss Fay Claytor, Corresponding Secretary; Miss Carrie Hayes, Organist. Brother Vesey is President of the B. Y. P. U. of the State, and we feel highly honored in having him as President of our local Union; and with such an earnest, consecrated man for our leader, we know that our Union will be a success and will prove beneficial to our community. Brother Vesey is now pastor of our Church, and it is with glad hearts that we welcome him and Mrs. Vesey in our midst. Our B. Y. P. U. gave a box supper at the home of Mr. and Mrs. D. B. Gaines on Tuesday evening, October 25th. There was quite a number of young people present, and the supper was a success both socially and financially.

Miss Fay Claytor, Cor. Sec.

WHY HAVE A B. Y. P. U.!

Ten Reasons:

1. Because it grows out of a necessity realized by leaders of the Church of God. It is not simply by Young People for Young People; it is the leaders in a church doing what needs to be done for the Young People.
2. Because it is educational. The need is for equipped workers. Its Christian Culture Courses furnish knowledge of the Bible and Baptist doctrines, besides a wide and accurate view of mission fields and the missionaries.
3. Because it is spiritual. The whole aim of the Christian Culture Courses, their conception and conviction, is to keep to the spiritual. Every line is an index finger pointing to the Bible. It aims to form the habit of daily Bible study.
4. Because it is a troublesome matter. Children give trouble to the parent, but what parent would give up the child because it is some trouble? Training is never an easy matter. It takes wisdom, patience, common sense, and genuine religion. But it pays. It will be a sorry day for a church when it has no Young People's problem to worry over.
5. Because it is social. Young people are so constituted as to need this, and they will have it. That pastor and Church is wise that direct this feature to the good of the Church.
6. Because it keeps young people from drifting. Why do young Church members drift? Frequently, because the Church offers them nothing of activity or interest; provides nothing to counteract worldly temptations. The world bids for them and gets them.

The B. Y. P. U. bids, and offers them attractions that satisfy and hold.

7. Because young people are the only material out of which old people are made. Note the signs of the times. Young people do not have to wait 40 years to be heard from. They can bring things to pass now.

8. Because it goes down deep enough to get the Juniors. There is one thing better than saving a soul; saving a soul plus a life of service! We build for eternity when we gain a child's heart and life for God. The conversion of a child means more than that of a reprobate.

9. It is practical. It works! It does what the Church needs done—equips members for service. Is it a rival of the Church? No more than the head is of the eyes. It is the Church doing Church work of the highest type.

10. The result is efficiency! The curse of the Church is inefficiency; weak Christians can't do anything for the Lord. The Lord's soldiers, but unable to handle a gun! The Lord's cavalry, but unable to ride a horse! The Lord's hallelujah chorus, but unable to raise a tune!—Baptist.

GOOD FLOUR.

One of the most important elements of good housekeeping is the selection of a good flour. Many flours are made to sell. Some are made to give satisfaction; and with the purpose of building up a reputation. Henry Clay Flour, made by the Lexington, Ky. Roller Mills, is milled to sustain a reputation already made. This is the most stringent test of all. Mills may turn out good flour occasionally. But it takes constant vigilance in the selection of the best wheat and in the milling and packing, in order to sustain a reputation for uniformly perfect flour. The Henry Clay Flour is preferred widely among the best homes and by the best housekeepers and cooks, for its uniform excellence. The Lexington Roller Mills makes it their first thought to justify this preference by unfailingly uniform perfection in their product. The brand Henry Clay is a guarantee of satisfaction.

SAYINGS OF MRS. WIGGS.

- "I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."
- "I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to git yourself another right quick before yer sperrits has a chance to fall."
- "The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut."
- "Don't you go and git sorry fer yer-self. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'stid of yer-self. Ain't you proud you ain't got a harelip? Why, that one thing is enough to keep me from ever gettin' sorry for myself."

Money in the Country.

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

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

BIRMINGHAM TRUST AND SAVINGS COMPANY.

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

Capital, - - - \$500,000
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Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham, in Chancery.

Virgil Pearson Complainant vs Arthie Pearson, Defendant.

In this cause it being made to appear to the Judge of this Court in term time by the affidavit of J. M. Russell, Solicitor for Complainant, that the Defendant, Arthie Pearson is a non-resident of the State of Alabama, particular place of residence being unknown and further, that, in the belief of said affiant, the Defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her the said Arthie Pearson to answer, plead or demur to the Bill of Complaint in this cause by the 19th day of December, 1904, or after thirty days therefrom a Decree Pro Confesso may be taken against her.

This 17th day of November 1904.
Chas. A. Senn,
Judge of the City Court of B'ham.

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I am talking up for our paper, which I think is really fine, and hope to send you a club soon. Besides Baptist news the general information is good. Please send sample copies to me.—Mrs. M. E. Bell.

I consider the Alabama Baptist in some respects the very best of our religious papers. One reason I like it so much is because it shows a spirit of

love and not a spirit of bitterness and criticism.—Nora Ingle.

I have been a reader of the Alabama Baptist for twelve years, and I don't think I could do without it. I think it has improved greatly in the last two years. I like to call the paper by its old name.—Mrs. R. Johnson.

I hail with joy the coming of the dear old paper each week. I always enjoy reading it, and when it is possible I place my paper in the hands of some one who does not read it regularly, hoping that it may become as interesting to that one as it has to me. May God bless you in your work. You are publishing the best paper in the South.—Miss Mary Polglaze.

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