

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

Established 1874.

VOL. 32 NO. 38

BIRMINGHAM, ALA., NOVEMBER 30, 1904.

PRICE, \$2.00 PER YEAR

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I would be glad to exchange minutes of 1904 with the clerks or any one of other associations. Send me one of your minutes with your name and address on it and I will receipt for it by sending you one of ours.—J. E. Creel, Clerk Cullman Association, Bangor, Ala.

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RICHMOND PEARSON HOBSON.

American Patriotism.

Since the beginning of history the love of country has been regarded as a high virtue by practically all nations, and has been everywhere a fertile source of inspiration of devotion and self-sacrifice. "My country, right or wrong," has always been the motto throughout the ages, when it was more or less necessary for nations and people to go about killing and destroying in order to live and prosper. Indifference to the welfare of other countries and even gratification at their suffering were natural and inevitable. The conquest of nature by science has ever multiplied a thousandfold the occupation of men, and has found work for all men so that killing is not necessary or even advantageous, but rather helpful co-operation—consequently the altruistic spirit has begun to enter the thought of country, and unnecessary injury, even to an enemy, would hardly be approved now by any civilized nation. It is in America,

where we have no enemy but are the blood relatives of all the great nations, that the altruistic sentiment has been most developed, and the American people look with chagrin and sorrow upon human suffering in any land and would not tolerate the oppression of any people by our government for our own national gain, however great.

Indeed, America would not permit the oppression of the weak by the unjust strong anywhere in the western hemisphere, and the day is approaching when America will exert a widening influence against such oppression in any quarter of the world.

True patriotism in America now is to covet for our country not only happiness at home, but helpfulness abroad.

It is an inspiration to devotion, higher than any known in the past, to strive to have our great union live up to all its matchless opportunities and render a maximum of useful service to all mankind.—Advance.

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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.

Mexican Drawn Work for Sale.
Send stamp for price list and reference for trial box.
Box 411, Brownsville, Texas.

Our Mail-Bag

The paper is such a comfort in lonely hours and so much help to my boy.—Mrs. N. J. Summerfield.

Hoping that the Baptist may continue to prosper and prove a blessing to the denomination.—Mrs. N. E. Goodwin.

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.

THE CONVENTION'S PERIODICALS.

Price List Per Quarter.

The Convention Teacher	40	13
Bible Class Quarterly	4	4
Advanced Quarterly	2	2
Intermediate Quarterly	2	2
Primary Quarterly	1	1
Lesson Leaf	1	1
Primary Leaf	1	1
Child's Gem	1	1
Kind Words (weekly)	12	6
Youth's Kind Words (semi-monthly)	6	6
Baptist Boys and Girls (large 4-page weekly)	8	8
Bible Lesson Pictures	7	7
Picture Lesson Cards	2 1/2	2 1/2
B. Y. P. U. Quarterly, for young people's meetings, in orders of 10, each	4	4

B. Y. P. U. Supplies.
Topic Card, 75 cents per hundred.
How to Organize—with Constitution and By-Laws. Price 10c per dozen.
See B. Y. P. U. Quarterly in list above.

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J. M. FRÖST, Secretary, Nashville, Tenn.

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4. Their value in denominational training.
5. The basis for the Board's business operations.

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"For Sores A. I. M. is worth its weight in gold," J. H. Davis, Beaufort, S. C.
[Blood Poison.] By the use of A. I. M. I was cured in a few weeks. J. F. Wingard, Branchville, S. C.

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A Curious Daily Scene on the Streets of El Paso are the Drovers of Donkeys Laden with Wood.

KEEP YOUR EYE ON EL PASO.
Frank Willis Barnett.

Some while ago we got a circular from the Chamber of Commerce and it says, "Is your eye on El Paso?" If it isn't, it ought to be, and whenever you come this way, stop off and get acquainted.

The traveler from the North, the East or the West, after a weary stretch of five or six hundred miles of barren, sandy waste, comes suddenly upon an oasis in the desert—a substantial city built almost entirely of brick, and with all the outward marks of solid growth and prosperity, is more than apt to accept the city's kind invitation and "stop off and get acquainted."

The population of El Paso in 1880 was less than 800. In 1890 it had grown to more than 10,000. And in 1903 the City Directory contains nearly 11,000 names, which multiplied by 3 (the multiple usually employed being 4 or 4 1-2) gives a population of 30,000.

While El Paso as a modern city is barely twenty years old, its soil felt the fore the Pilgrim Fathers trod the soil of New England.

Some History.

The recorded history of this part of the Rio Grande valley dates from 1598—twenty-two years before the coming of the Mayflower! A band of hardy Spanish adventurers, led by Don Juan de Onate, toiled from Zacatecas, Mexico, across the sandy waste, past the site of the present city of Chihuahua, and on to the Great River of the North—the river that flows down from the snow-clad mountains of Colorado, through New Mexico, and on southeast to the Gulf, a distance of more than 2,000 miles. In April, 1598, Onate and his followers, guided by a Pueblo Indian, forded the great river where now the twin cities of the Rio Grande—El Paso and Juarez—stand linked together by two railways and four international bridges. Onate, with much ceremony, took possession of "New Mexico and all the adjoining provinces," in the name of the Spanish king.

The Railroads Advent.

But it was not until 1881 that a railroad reached El Paso and the prophecy which Baron Von Humboldt made long years ago that "Somewhere on the border of Old Mexico and the United States, a great city will spring up," showed any evidence of becoming true. El Paso is situated at the only point along the whole boundary line between the Gulf of Mexico and the Pacific where the natural conditions permit

the building of a great city. At no other point is the concentration of railways possible, and it is a curious fact. El Paso is distant, in round numbers, 1,200 miles from New Orleans, St. Louis, Kansas City, San Francisco and the City of Mexico. San Antonio, Dallas, Fort Worth, Denver and Los Angeles, the nearest large cities, are from 600 to 800 miles.

Commercial Interests.

El Paso's commercial interests are varied and extensive. Besides the common articles of merchandise handled elsewhere, El Paso handles large shipments in and out of mining and mill machinery, coal, ores, lumber, live stock and grain, vegetables, fruits and other products of the Southwest, and of Mexico and California. The import and export trade between the United States and Mexico through the port of El Paso is enormous, especially the importation of ores from Mexico.

El Paso has water works, sewer system, two telegraph lines, two telephone systems, gas works, electric light and power plant, three national banks and one private bank, twelve miles of electric street railway, four bridges across the Rio Grande, a sixteen-company United States military post on which the government has already expended \$750,000, a large modern hospital, two foundries, two ice plants, several cigar factories, three harness and saddlery factories, carriage and wagon factory, large stock yards.

Smelting Works.

But the thing of greatest note is found in the plant of the El Paso Smelting Works, three miles west of the city. This great plant has recently been almost entirely rebuilt, on a scale that gives it rank among the largest smelting plants in the world. These works employ 1,200 to 1,500 men, and have a pay roll of \$40,000 to \$50,000 per month. More important, however, than this local pay roll to El Paso is the fact that this company pays the shippers of mineral from the surrounding country \$800,000 to \$1,000,000 per month. In view of all this, the El Paso Smelting Works are held to be easily worth \$1,000,000 a month to the city. The ore shippers, almost without exception, make El Paso their business and social headquarters, coming here not only to sell their ores but to buy their supplies, and many of them to invest their money and make themselves homes. A single mine shipped to the El Paso Smelting Works in one year over \$1,000,000 worth of ore from a point over 600 miles from El Paso in the State of Sonora, Mexico. The territory upon which the El Paso Smelting Works draws for its ores includes New Mexico, Arizona, West Texas and the Mexican States of Chihuahua, Sonora, Sinaloa, Durango, Coahuila, and Lower California.

A Fine Climate.

Although El Paso is in about the same latitude (32 degrees north) as Central Louisiana and Southern Alabama, the climate of El Paso is totally different from that of the other two localities named. The elevation of El Paso (3,800 feet), the dryness of the atmosphere and the perpetual breeze

are the chief elements that go to make the climate here, even in midsummer, not merely endurable but delightful. The latter part of June is the most uncomfortable part of the year as to heat, because the heat is not yet tempered by the showers of July and August. July and August constitute what is, by courtesy, termed our "rainy season," although except for occasional heavy showers lasting an hour or two, the visitor from a humid locality would find in the light rains but little to justify the characterization of the season as "rainy."

The warmest part of the day is about 4 o'clock in the afternoon, the coolest time between daybreak and sunrise. Indeed, in midsummer, it is almost worth the morning nap to breathe the sunrise breeze and look out through the clear air of the morning across the level of sand at the mountains thirty or forty miles away, towering high above the plains. It is the evening hour, however, which in summer everybody in El Paso most enjoys. As soon as the sun disappears behind the rugged mountains that mark the western horizon the mercury drops rapidly and it is not long until a fall of 10, 15 or even 20 degrees is registered. Then the resident of El Paso comes forth to ride, walk or lounge in the cool, refreshing air of the early hours of the night. He is dampened by no dews, he is pestered by no mosquitos. An El Paso summer evening is something to be remembered.



A Pack Horse being Cinched for the Trail.

El Paso as a Mission Field.

From a paper prepared for the El Paso Baptist Association by Howard Thompson, D. D., I get the following facts:

"Within fifteen miles of El Paso are four points of considerable interest as mission fields: Juarez on the other bank of the Rio Grande with a population of more than 5,000, the Smelter Settlement some two miles distant with more than 200 population, Ysleta, largely a Mexican village twelve miles below, with nearly 1000 population, four miles northeast of the city.

"The different religious denominations are pretty well represented in the city. The Catholics have two large bodies of members, one for the Americans and the other for the Mexicans. In addition to their two churches they have two parochial schools, one convent and one very large and well equipped general hospital, second to none from St. Louis to San Francisco. They are soon to erect college buildings to cost at least \$100,000. So that you may plainly perceive that if the Baptists of Texas have hitherto failed, or refused, to see the vast importance

of El Paso as a strategic field, the Catholics have made no such blunder.

"The Southern Methodists have a church and a Mexican Mission. The Congregationalists have a Mexican Mission. The Presbyterians have two churches, but no mission. The North Methodists have both a church and a Mexican Mission, and so have the Campbellites or Christians. The Baptists have one white church with missions, one colored and one Mexican Mission.

Our Baptist Mexican Mission.

Now, as to our Baptist Mexican Mission. This was organized in 1892. The Home Mission Board of the Southern Baptist Convention purchased the ground for this work in 1894, which has become very valuable. It is 104 by 120 feet, and is worth at a conservative estimate \$8,000, though it cost only about \$1,800. The chapel is an insignificant adobe building, with a possible seating capacity of seventy-five. The present resident membership is about fifty, twenty-five of whom are active members. All of the other Mexican missions, except the Christian, have better buildings than the Baptists, but none have a lot so well located.

"The Missions in El Paso have so far reached few, if any, Mexicans of influence or property. But it must be said to the everlasting credit of the poor converts of the city, that some of them have displayed to the last degree those qualities of faithfulness, self-sacrifice and brotherly love that lie at the base of all great Christian effort."

In an authoritative article in the current Harper's Weekly, Louis Bell, Ph. D., tells of some remarkable new developments in electrical science which were discussed at the recent International Electrical Congress at St. Louis. Power transmission today is not cut short by the physical limitations of distance, but only by the competition of other power when the cost of lines becomes too great. The fifty-mile limit was passed half a dozen years ago in a plant near Fresno, California; and at present "two great plants are delivering power to the vicinity of San Francisco from stations in the mountains 150 miles away. The farthest regular customers on branch lines are nearly 200 miles from their source of power."

Frederick Robertson said "That men should, within the necessary limits, follow out their own character and refuse to submit themselves to the common mould, is the foremost need of the age in which we live. Far beyond the perils which beset the Church was, he thought, this peril: that men who were set apart to speak the truth, and to live above the world, should prefer ease and worldly honor to conscience, and substitute conventional opinions for eternal truths." Instead of weakening and temporizing and apologizing let our Baptist ministry continue to proclaim its fidelity to our Lord and His truths, even though classed as illiberal and sticklers for non-essentials. Baptism and the Lord's Supper as observed by Baptists are more than "archaic ceremonies."

Correspondence.

SUNDAY SCHOOL METHODS.

Dr. A. P. Montague.

A conversation with a dear brother concerning Sunday school methods recently led me to think that a few suggestions, from an old teacher's viewpoint, would not come amiss, especially to those young in this line of service.

First, if, as a Sunday school teacher, I were limited to four books, I would choose the Bible, a good ecclesiastical history (perhaps Smith's), a general history (secular), and an ancient geography. With these books the bright, enthusiastic teacher can prepare a lesson that will be helpful and delightful to any class.

Suppose the lesson for a certain Sunday be Paul's visit to Athens. Let the teacher read and read again and again until he knows it almost "by heart" the 17th chapter of The Acts; then he should take his general history and prepare himself as thoroughly as possible upon the condition of Athens at that time; he should learn something at least, if he knows nothing of them, concerning the Epicureans, Stoics, and other schools of philosophers. This his general history will give him. Then he should from his geography find out the position of Athens and compare it geographically with Jerusalem, Corinth, Rome, Tarsus, and other cities. The Scripture history will then throw much valuable side light upon the lesson. Again, from his general history, the teacher will learn what was the religion of Greece when Paul visited Athens and what it is today. From this trip of Paul's, as from the journeys of all missionaries of the early Church, let the teacher draw the lesson of the supreme importance of the missionary enterprise. It may be objected that the discussion of all these topics will consume the entire time of the lesson. But the teacher can easily give valuable information in commenting upon the answers of the pupils, provided he has this information at his fingers' ends. Again, he should be ready to answer the questions that may be asked him by inquiring boys and girls.

In the second place, I have never seen any Sunday school helps that give as readily information concerning Bible characters as the old-fashioned catechism. Of course I hold in high esteem the Sunday school quarterlies; but for condensed, clear-cut information, commend me to the old catechetic method.

The teacher might find it helpful to omit the regular lesson now and then, and have several of the pupils prepare short papers upon characters of the Bible. In this way the whole class would learn something, perhaps much, and those who from time to time prepare papers would by the necessity of preparation acquire valuable knowledge. This plan would prompt some to original work in the study of the Bible. Another feature connected with this which would prove helpful would be found in the variety and consequent interest that would come from it. Monotony in all lines of teaching must be avoided.



REV. J. HENRY BUSH AND WIFE, CLAYTON.

A consecrated young couple who are devoting their lives to the Master's work.

Then, most of all, let the controlling thought in every lesson be salvation through the atonement of our Savior. Lead your pupils to the Cross, and let them see Jesus the sinner's friend, the hope of Heaven. No matter what the topic of the lesson, try every Sunday to sow some seed whose harvest shall be Christian experience, Christian character.

Finally, in the general management of the Sunday school there should, as I see it, be very little talk by the Superintendent or by any one else, short prayers, much singing, and all the life, interest, and enthusiasm that mind can give and heart can contribute to the teaching of the lesson. No man believes more than I do in prayer, in the blessed communion between the spirit of man and the Spirit of the Master. No one dreads more the long, rambling, scattering petition, too often a speech, during which children grow weary and get into mischief; young men and young women think of things that have nothing to do with the occasion; and the old and infirm wonder how long it will be before the stiff limb, the rheumatic member, shall be released from the tension of a cramped position. In the Sunday school, in the day school, in the pulpit, in the home, let us have the short earnest, believing prayer, the prayer in which the very soul goes out to God, and may its burden be, "Thy kingdom come; Thy will be done."

In a distant city I attended a Sunday school, that was brought near death's door by the loquacity of the superintendent. That man's heart was cheered if he could get in an introductory address; then "just a word" before the lesson; next an exposition of the lesson; finally, farewell remarks, in which there was a vein of gloom, since it was his last chance for a week. There was something stern and relentless about that brother's determination to make speeches. The wretched Sunday school might well have felt as felt the Roman poet, Horace, who informs us that an old fortune teller made this prophecy concerning him: "Neither dreadful poison, nor an enemy's sword, nor a pain in the side, nor a cough, nor slow-moving gout shall take him off; some day a talker will put an end

to him. Let him, if he be wise, fight shy of the loquacious." If the Sunday school be wise, let it fight shy of the man who talks, talks, talks, and then talks again!

Some of our truest, best men, acting as superintendents, with excellent intentions, are surely, and not slowly, crushing out the lives of their Sunday schools by long talks. The teachers should teach the lesson; the superintendent's business is to organize and direct, not to teach.

"FLOATING BAPTISTS."

Discussing the problem that is raised by the failure of church members to move their membership when they move their place of residence, J. W. Morgan makes the following sensible remarks in the Biblical Recorder:

In almost every community, in our towns and cities especially, there are persons who have their membership in an "old church," or what is just as bad, in an old trunk. In many places the number of such cases is alarmingly great. Approach these persons on the subject of uniting with your church, and usually they will give you one of two answers: "I cannot bear to leave the old church"—which perhaps they have not seen for many years—or, if they have their letters in their possession, they will say, "I am not yet certain that I shall remain here." (I heard of this reply being made by a man who had been a resident of the town for thirty years.) The evils arising from this condition are manifold, but may be summed up as follows:

1. The church that carries the names of absent, and hence useless, members, is injured thereby, as every tree is injured by the dead branches that it retains.

2. The church nearest which these persons are located suffers also, by being deprived of members that rightly belong to it, as well as by the example of indifference which these same people afford to the world.

3. But the greatest loss is sustained by the individuals themselves, who by their isolation from the church, are in a large measure cut off from those agencies that God has ordained for the growth of the spiritual life—work,

worship and discipline.

Now, how are we to remedy these evils? Believing that the key to the solution of the problem is in the hands of the ministry, I make the following suggestions:

1. First, let us realize that as pastors our work is to attach men to our Lord and to his kingdom, rather than to ourselves and to the individual church which we are serving.

2. In the second place, these "floating Baptists" should be helped to realize that while membership in a distant church, or a letter that is withheld, may serve as a furlough from the work and responsibility of church membership, neither will serve as a passport into the celestial city.

3. And last, but most important of all, let every pastor do all that is within his power to have those persons who go away from his church unite with the church nearest which they locate, instead of endeavoring, as some do (be it said to their shame), to keep these names upon their own roll. In order to accomplish this it might be well to avoid, as far as possible, putting church letters into the hands of persons who are likely to keep them in their possession. A transfer of membership is a matter of business between two churches, and why should not a letter of dismissal be sent directly from one church to the other? But at any rate, let us see to it that the letter is asked for and granted. This course is pursued in case of every person who moves away from our church. It works well with us, and if allowed by all churches would, I feel sure, go far toward removing the difficulty to which attention has been called.—Baptist Courier.

FAST FORGING FORWARD.

Idaho is one of the best watered states in America. People are moving there because hot winds and destructive storms are unknown and because its matchless climate generates physical and mental vigor and guarantees good health. Idaho has rapidly grown in popularity during the past five years and settlers in its irrigated valleys have met with more than ordinary success. This fact has induced a large influx of eastern capital in the State with the result that its growth has been rapid. If you have in mind a change for the general improvement of your condition in life, or if you are seeking a climate beneficial to health, Idaho will meet these requirements. The easiest—in fact the only direct route to Idaho points is via the Union Pacific. This road runs two trains daily from Omaha and two trains daily from Chicago and Kansas City to all points in Idaho, Montana and the great Northwest. For full particulars and descriptive information inquire of J. F. Rennselaer, 13 Peachtree St., Atlanta, Ga.

The great work by the Bureau of Fisheries, in preserving our fish from extinction, is shown by the fact that in 1903 that department distributed about one and a half billion eggs, fry and fish. The sowing of 1903 is the harvest of 1904. If it were not for this work, not only would the market price of fish be forbidding, but the fisherman would be deprived of his sport.

BROTHER CRUMPTON'S TRIP NOTES.

The St. Clair is a large body of Baptists. I discovered a new thing under the sun. It is provided in the Constitution that the Moderator shall not be eligible for re-election after his second term and he is to preach a sermon or deliver a speech at the opening of the body. This plan ought to secure a thoughtful, well prepared sermon along lines of usefulness, thought out by the presiding officer. It is supposed he has studied the territory, the churches and the people and has the cause much on his heart.

The new Moderator, young brother Inzer, the son of Brother Whit Inzer of blessed memory, presided well. I predict for him, if he applies himself and doesn't become entangled with business, a career of great usefulness. I said to a brother before the meeting: "I have been attending the St. Clair Association for many years; if there is the least improvement I have not been able to discover it." At this session I believe the tide has changed. The brethren are tired of the old way. I discovered an interest in their meeting I have never seen before. The Association was asked to apportion to the churches \$800 for missions. They resolved to raise \$1500 for benevolence. If a few more wide-awake business men will join LaFayette Cook, they will stand behind the preachers and make something of the Association.

Oh, for more laymen at the front everywhere! Their consecrated business sense is greatly needed.

The meeting was at Moody, one of the best settlements in all that region. It is the rich Cahaba Valley, very near the source of the Cahaba River, from which Birmingham gets its water supply. I spent a night or two under the hospital roof of the big-hearted proprietor of Cook Springs. It is right in the mountains on the Southern Railroad. The waters have a great reputation, deservedly so. We have a church here. Brother Pike, the loved pastor, is a mighty little man but he has a great big heart.

For many years he was indifferent to the claims of missions; but now he is all aflame with missionary zeal and his churches have led in contributing. Pike said: "Brother Crumpton, I just love the farm. I can't keep my hands off work when I am about it." There is the trouble with all our pastors who own farms; they "just can't keep their hands off of work." Their studies are neglected thereby. I know churches who are paying their pastors enough to support them independent of their farms, and the pastors owe it to their churches to give their time to study, but they "just can't keep their hands off of work." To such men the farm is a misfortune—better not have a farm and "become entangled with the things of this life."

I heard more of

Hurtful Heresies

in St. Clair than at any place in all my travels. One or more churches have been torn to pieces. Some of the brethren

seem to realize the gravity of the situation and are waking up to the importance of counteracting the influence of false doctrines which have been preached among them.

The Coosa River

met with Coosa Valley Church, not far from Cropwell. This is a fine farming region and the people are prosperous. The attendance on the Association was very small, due probably to the church being in a remote part of the territory. The splendid people of the community provided bountifully for the expected multitude. It was two days or more with me, for I had the Nettle Rash and the weather was awfully hot.

The Association is in a fine section of the State and it has a strong ministry. It stands fifth in numbers and sixth in contributions in the State. Considering the fine country in which it is located, the great preachers who spent their lives here and the ability of its present ministry, it could easily stand very near the head of the list in contributions. Renfroe, Henderson, Taliaferro, Wilkes, Smythe and others gave the greater part of their lives to the churches in this territory.

The North River,

in Walker county, was ten or twelve miles from Jasper; but by trusting myself to two of the natives and a preacher, who had been some years a resident of the country, I inspected about fifteen miles of as fine road as can be found in the State and then toured the mountain for five miles over a rugged road. An old Spanish proverb is: "Follow a man who knows he knows." In Walker county that won't do.

I asked some of the brethren if there had been any improvement in the North River Association in twenty years. I have been attending it that long. In the character and care of the church houses, in the support of the ministry, in the number of Sunday schools, in their missionary zeal and contributions, I very much question if the great body of the churches have made any advance. The Gospel of Suspicion has been much preached. Religious cranks and adventurers have come in, sowed the seeds of discord and gone their way. The country is rich in minerals and this is bringing to the county a population which will work the ruin of the native population, unless there is an awakening among the people of God. "New conditions call for re-adjustment of our forces;" but the Baptists of Walker are not re-adjusting. The Board is ready to help; but by many it has been cried down.

At the last session I thought I could see signs of awakening, which was encouraging. Pastors Dickinson, McCollum and Davis, at Jasper, Oakman and Carbon Hill, aided by brethren Sartain, Patton, Dobbs and others in the country can work a revolution if they will join hands.

The Cleburne County

met at Edwardsville, the county seat. It was a great pleasure to be in the hospitable home of Judge T. J. Burton once more. He was made moderator. The delegation was very small and the contributions were ditto. This is due, I am sure, to the fact that the Association

is short on preachers. I was informed that there was not a preacher on the ground who lived in the county. They have two or three good men who serve churches from their homes in Georgia. If the churches at Heflin and Edwardsville, two good towns on the railroad, would unite on a vigorous missionary pastor and settle him in their midst, that would go far towards settling the very difficult problem that confronts the Association. Only a wise, enthusiastic leader is needed. The churches need information about our missionary work. If the wise laymen of the Association would have a meeting and formulate plans, a change for the better would speedily come. If matters are left to drift along as in the past there can be no development.

The Calhoun County

stands second in numbers and third in contributions in the State. These figures are a year old. It met with old Harmony Church in Choccolocco valley. What a valley is this! With proper culture it could be made "a regular Kentucky of a place." "Father Scott," as everybody calls him, has been pastor here for many years. He is universally loved by all who know him. This church once had the proud distinction of being the only country church in the State which had

Preaching Every Sunday.

I judge from the looks of the people and their farms, they could have easily continued this; but for years they have been satisfied with half time. It was a great joy to be with the noble people of this Association for a few hours. While a few of their churches do well for missions, it was painfully apparent that many of them did but little; however, there is improvement, as the brethren told me. One pastor said: "Brother Crumpton, I used to fight the Boards, but I did it ignorantly. I knew nothing about them. Brother Hutto set me straight." How much of that ignorant opposition there is!

Then we have the

Indifferents.

How many there are! They are ignorant too. I use the word "ignorant" not in an offensive sense. Very intelligent people may be densely ignorant about some things. One of the greatest ignoramuses I know in Alabama is a distinguished lawyer. He never goes to our Conventions. He knows absolutely nothing about missions and cares less; but his foolish mouth is ready to go off at any time in criticism or cruel censure of the way the mission work is conducted.

What droves of people attended

The Central,

six miles from Alabama City! The weather was intensely hot; but that made no difference with the multitude. Can I ever forget that awfully hot afternoon in the west end of the church when I made my speech to a packed house of eager listeners, sweltering in the heat! The subject was not exhausted but the audience and the speaker were.

The Central is a strong body in point of members, standing fourth in the State. It is composed almost entirely of country churches. It has a number

of strong, young preachers in its ministry and I look for a very decided advance at an early day. My stay of only a few hours gave me no opportunity to talk with the brethren; but I was impressed with the eager interest on the part of the messengers to hear what I had to say.

Though it has been many years since I was last with them, the Alabama Baptist and their pastors have kept them informed and their attention showed they were in full sympathy with the secretary and the cause he represented.

The Tennessee River

Association will never be forgotten by this scribe. Ye critics and fault finders, who think the secretary is not earning his salary, read this: On the last day of September I went to bed at three o'clock in the morning, ate my breakfast at seven and in an hour's time was in a buggy bound for the Association twelve miles away, across the Tennessee. I spoke fifty minutes before dinner, over an hour after dinner and drove back twelve miles to Scottsboro, ending a week of the hottest weather I ever experienced, in which I traveled nearly one thousand miles and visited four Association.

When a fellow is giving his life without reserve to the denomination, he ought to be excused for a little foolish boasting in answer to a few narrow minded anti-missionary critics. But I ought not to have mentioned it. I beg pardon and promise not to do so again.

The Tennessee River Association covers Jackson county. It is a strong body. The county is one of the richest in natural resources. A brother said: "The people of this county are rapidly becoming rich. There are men all through these mountains and valleys who are loaning money." Splendid turnpikes are being built up every valley and over the mountains. The rural delivery here, as everywhere, is inducing the people to subscribe for more papers and the spirit of education is taking possession of the people.

The Baptists are not as well developed along missionary lines as they ought to be, but if I mistake not, the signs of progress are apparent. Brethren Lamb, Starkey, Lee, Howard, Jenkins, Varnell and others are wise leaders among the preachers and they have at their backs numbers of strong laymen. The Executive Committee, in co-operation with the State Board, employed Brother Howard at Paint Rock and Stephenson, two important railroad towns, and he reports as the result of his labors, self-sustaining churches at each point. Brother Lee has done a fine work also at Bridgeport, a long neglected town on the railroad.

If no backward step is taken and the brethren will all pull together, I look to see the Tennessee River the leading Association in North Alabama.

W. B. C.

"There is nothing so unmanageable as a conceited conscience." We wish some of the Holiness brethren would let this saying of Henry Ward Beecher get hold of them. It might help them to be holier.

Convention Echoes

GEORGIA.

Rev. A. Y. Napier, of Montgomery, Ala., but a Georgian by birth, who has been a successful pastor and who is going to China, addressed the Convention.

Dr. C. H. S. Jackson, president of Monroe College, at Forsyth, announced that a south Georgian, whose name he would not give, had last night given him \$5,000 for the college.

The Georgia Baptist Convention decided to raise \$50,000 for foreign missions, \$30,000 for home missions, \$30,000 for state missions, \$12,000 for the orphans' home, \$3,000 for ministerial relief, and \$2,500 for ministerial education.

The report of Dr. Jameson, secretary of the State Mission Board, showed that \$24,100 had been contributed during the year for the work of state missions and this was \$1,000 in excess of the receipts for last year up to this time.

The Georgia Baptist Convention decided on Macon as the next place of meeting. The time of the meeting was changed from Tuesday night to Thursday morning before the third Sunday in November, next year.

Thanksgiving services were held in the First Baptist Church where Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, preached and at St. Luke's Methodist Church, where Dr. L. G. Broughton preached.

W. W. Brooks, of Rome, a well known lawyer, who gave \$5,000 to Shorter College, followed Dr. Willingham. He made an impassioned appeal for laymen with money to make sacrifices in helping with the life sacrifices made by the preachers. He closed by announcing to Dr. Willingham that he would give him \$5,000 for foreign missions. This is the largest gift to foreign missions that has ever been made by a Southern man.

Dr. Willingham said: "Ten years ago he prayed for conversions by the hundred, but now he was praying for them by the thousands as God had run over the hundreds ten years ago. Georgia gave \$14,000 for foreign missions last year; she gave \$40,000 six years ago. There was one Georgia Baptist missionary on the foreign field; today there are fourteen. It won't be long before Georgia has 40 men in the foreign field.

There is a growing sentiment among the delegates that the Convention will have to come to the pay as you go plan and do away with free entertainment. The Convention has grown to such an extent that there are about eight hundred guests to be entertained. It is necessary for a church entertaining the Convention to spend about one

thousand dollars in paying hotel bills in addition to the entertainment provided.—Alex Bealer in Atlanta Journal.

The Convention after the report on Foreign Missions was read, heard from J. W. McCollum, a missionary who has been in Japan for 15 years. He is an eloquent speaker and swept the Convention heart as he told of the needs of Japan, the desire of the people for the Gospel, and the opportunity to Christianize them. He stated that Japan's Field Marshal, Oyama, had a Christian wife. Urin, who won the battle of Chemulpo, is a Christian, and Count Katura, Japan's premier, although not a Christian, is supporting a native Japanese preacher.

Dr. G. A. Nunnally, of Newnan, made a most impressive speech in which he said it was time for the Baptists to take rising ground on this question.

The dispensary he looked upon as a device of the devil to entrap Christian people. Recently the Masons who in their rituals make no pretensions to Christianity, held a session in Macon when they declared that no man working in a dispensary or managing a dispensary should be tolerated among the Masons.

Dr. Nunnally thought this Convention should express its opinion that any connection with a dispensary was enough to subject a member to discipline. He said there was a town in Georgia where a dispensary was opened and on the first Sunday after it was opened there were few people at church. Somebody said the brethren were at home looking after their Saturday purchases at the dispensary and the sisters were looking after the brethren.

Morning's session of the Convention was enlivened by a clarion call from President Northen for Georgia Baptists to turn their backs upon worldly amusements. The Convention had been stirred to a great excitement on the report of the committee on temperance.

When the vote had been taken, President W. J. Northen, of Atlanta, with set face straightened his tall form and said:

"Whatever evil tends to the spread of intemperance in Georgia finds its origin in the home. What is the difference, will you tell me, between the man behind the counter dealing out liquid damnation, as it is called, for pay, and the woman beautifully gowned at the reception given by the Church members standing behind the beautiful bowl handing out in fancy glasses intoxicating beverages without pay?

"What is the difference will you tell me between the men who meet in the back room of a saloon and put out the watchman while they play for silver in the shape of coin and the gaudily gowned women gathered in the drawing room to play for silver moulded into the shape of a cup? In God's name, brethren, let's get our women to dedicate their homes to God."

W. W. Brooks, a consecrated layman of Rome, who gave \$5,000 to Shorter and \$5,000 to Foreign Missions, will be in charge of the work to raise the educational fund. In an enthusiastic speech he said: "The time has come, for laymen to take up the work the preachers had been preaching about. Georgia had an unusual amount of prosperity, especially among the Baptists, and there were many of them who could give large sums to the cause of Christian education. His plan would be to find ten men in Georgia who would give \$5,000 each for Shorter, twenty who would give \$2,500 and fifty who would give \$1,000 each. He believed this work would be contagious and it would result in large gifts coming in to both Mercer and Monroe.

TEXAS.

The contributions to the fund for Buckner's Orphans' Home during the Convention amounted to \$35,000.

\$1500 was pledged for the Seminary at the Texas Convention. Dr. McGlothlen represented the Seminary.

The Texas Baptists are blessed in strong men. There is Carroll the great, Gambrell the wise, Dement the able, Truett the mighty, McDaniel the eloquent, besides many others. They are all a clear-eyed, virile, vigorous, consecrated set of men.—Baptist and Reflector.

The Texas Convention met at Waco, a city of 28,000, noted for its handsome buildings. The sessions were held in the Carroll Hall of Baylor University. The auditorium seats comfortably about 3,000, and several hundred more can be seated by using extra chairs. It has a beautiful platform and a magnificent pipe organ.

There were 2,502 accredited delegates present at the Texas Convention. The report of Dr. Gambrell, the general secretary for missions, in Texas, showed an expenditure of \$200,000 for all missions and Sunday school work, \$80,000 of which was appropriated to missions in the State. All debts paid and nearly \$1,000 left in the treasury.

Dr. B. H. Carroll, dean of the theological faculty of Baylor University, read his annual report. He stated that seventy-four churches located in twelve counties tributary to Waco were served by student preachers, and that during vacation this year twenty-nine ministerial students received into various churches 1,363 were new converts, who received baptism. \$6,000 was raised for the ministerial students' endowment fund.

The following resolution by Dr. B. F. Riley, pastor of the First Baptist Church of Houston, was adopted, and created much favorable comment:

"Whereas, The nonconformists of England are subjected to the most cruel persecution at the hands of the government, and under sanction of the establishment, in compliance with an

infamous measure known as the education act; and,

"Whereas, Baptists are most conspicuous in their opposition to this measure, and consequently great sufferers; and,

"Whereas, A. Baptist pan-congress is to be held in London in July, 1905, which meeting will be in profound sympathy with those who resist the enforcement of said education act by passive resistance; therefore,

"Resolved, 1. That the Baptist General Convention of Texas, representing a constituency of 220,000 members, hereby extends its profound sympathy to the brethren across the seas, whose goods are distrainted and who themselves are imprisoned for conscience sake.

"Resolved, 2. That we condemn, in unqualified terms, the atrocious measure known as the education act.

"Resolved, 3. That we regard such malicious legislation as notoriously anomalous when sanctioned and abetted under the guise of religious indorsement, especially at the threshold of the twentieth century, and in the interest of an establishment which seeks to propagate its principles by the invocation of the magistrate and the dungeon.

"Resolved, 4. That we applaud the conduct of that intrepid champion, Dr. John Clifford, as the leader of the Baptists of England in his passive opposition to the measure.

"Resolved, 5. That we most cordially approve the forthcoming pan-Baptist Congress, and sincerely pray that the presence of a liberty-loving people, as Baptists are and have ever been, may be conducive to the stimulation of the heroic resistance which they are now making.

"Resolved, 6. That a marked copy of the minutes of this Convention, containing this preamble and resolution, be sent each to Dr. John Clifford and the British Weekly, accompanied each by a letter calling attention thereto, and duly signed by the President and Secretaries of this Convention."

VIRGINIA.

The report of the State Board in Virginia showed one hundred and fifteen missionaries (15 more than last year) occupied 341 stations, preached 10,241 sermons, baptized 1,204 persons, organized 54 Sunday schools and 11 churches, were building 18 houses of worship, and completed 6. For church building purposes, they gathered \$17,945.53 on their own fields and \$4,224.24 elsewhere.

It was Dr. Gray's first appearance before our General Association, and he captured them. His glowing enthusiasm, genial humor, wide outlook, and stirring eloquence won the hearts of his hearers completely. He was already very popular and beloved among those who knew him, but his visit and address made for him hosts of new friends and admirers and he will always be cordially welcomed.—Religious Herald.

Woman's Work.

WOMAN'S OPPORTUNITY AT CHRISTMASTIDE.

Annie W. Armstrong.

On every hand are indications that Christmas is coming. Stores are making most attractive displays of dolls and toys which delight the little ones, and of almost every article imaginable adapted to those in every condition of life which may induce the spending of money and the making of gifts for the holiday season. Busy city streets are thronged with people absorbed in the problem "what to buy," while in homes of city and country, others are devoting their time to the making of useful and fancy articles which may give pleasure. The beautiful custom of giving, outgrowth of God's unspeakable gift in the sending of His Son into the world, seems to have sway over all hearts. Yet, in Christmas preparations, how little we see that is in any way suggestive of Christ, how seldom is His name mentioned in connection with the observance of His birth! The thoughtless, worldly throng reaping untold benefits from His coming to earth joins in the feast and frolic utterly un-mindful of Him, and alas! that it should be so, but even in many Christian homes, the commemoration of Christ's coming to earth is not observed as it should be.

As we think of God's reasons for sending His Son into the world, of the great work our Lord and Savior entrusted to His followers and the request of the Foreign Mission Board for a Christmas Offering for China, our "heart's desire and prayer" is that Southern Baptist women may this year set up a high standard in the observance of Christmas.

Ruskin says, in the consideration of how women shall bring about a better practice of the great principle of giving, "Ever since the days of Eden, woman has held almost unbounded power. God holds them accountable for much of the undone work in the world. A woman's taste generally regulates the style of living, the rate of expenditure. How easily she can control or influence or persuade when she chooses! What do you stand for before your husband and children in the matter of giving? Have you been a true steward? Have you sought above every thing else the jewel of Christ's praise!

At this time, these words seem very appropriate, and in quoting them, it is with the hope that they may help some to realize personal responsibility for giving Christ during the coming holiday season, that place which he claims throughout the year—first in the heart—and for setting the example in our homes of making a special offering for the soul saving work of missions, before any other expenditures are planned.

Last year the Christmas Offering amounted to \$10,957, and there was much joy because it was beyond the ten thousand dollar mark to which we had long looked forward. This year, can we not keep in step with the cry "Advance, advance, advance," of the For-

eign Mission Board by the making of twenty-five per cent increase!

God is beckoning us on by great encouragements in connection with the work in China. In the past five years, as many have been added to the Churches as belonged to them in 1899 after thirty-four years of labor. Last year 570 baptisms were reported. In 1869, Dr. Yates wrote: "After twenty-one years of labor I have reached the Chinese heart," but today through long continued patient effort, an enlarged missionary force, and the influence of schools, hospitals, publications and other agencies, it has come to pass the Chinese heart is being reached as never before. Now is the golden opportunity, and how sweet the thought that by honoring Christ with "first-fruits" at the coming holiday season, we may make possible the bringing into the kingdom, many who have not yet heard the Gospel.

MOBILE ASSOCIATION.

My Dear Friend: I attended the 24th session of Mobile Association at Bay Minette Oct. 4th-8th. It proved a session of great pleasure and profit. There were present about 50 delegates. The papers were read and discussions which followed were exceptionally good especially that of Rev. A. G. Mosely, of Evergreen, on "Foreign Missions." I never listened to a finer talk on the subject, and Dr. Cox rose to his feet at the conclusion, expressing his admiration and invited Dr. Mosely to Mobile to deliver the same to his people.

We had a woman's meeting Wednesday at 4 p. m. There were twenty-five present. Mrs. W. J. E. Cox conducted the devotional exercise. There being two Societies represented and neither of them doing any missionary work, I thought it best to present to them the subject of "Missions, their Scope and Needs," emphasizing "Womans' Work" and the wonderful results of their labors, also their aspirations for the coming year. At present they are without a pastor, and the membership of the Ladies' Aid Society numbering thirty is very much scattered. The Sunbeam Society, with a membership of 28, is quite alive under the leadership of a very consecrated member, Mrs. T. A. Booth. Neither of these Societies were in the Union, and I succeeded in getting their consent to join us. At present they are bending their efforts towards building a home for the pastor, but they promised to do something for both Home and Foreign Missions. The Sunbeams subscribed \$5.00 to the Evergreen Orphanage on Wednesday night, when a collection was taken for that object. There is much good material in this Church. All they need is careful, discriminate leading up to the higher plane of systematic appropriation to missions. After all this is a question of education along these lines and I trust the Lord will bless their reading of the literature distributed to His own glory, and for their advancement in His work. This is my second charge as Vice-President, and it weighs heavily though very tenderly on my heart. It seems to me that special prayers should be made for Vice-Presidents.

Their work is so scattered yet so important. Let us pray heartily that none of us shall neglect the gift that is in us, to do His will continually.

Lovingly yours,
Mrs. J. H. Locke.

BUTLER ASSOCIATION.

At an early hour on the morning of Wednesday, Oct. 26, a party of ladies and gentlemen hied themselves away to Butler Springs, 16 miles distant, where the Butler County Association was in session. Arriving there at noon, after being delayed several hours on account of the collapse of the wagonette, we found to our great pleasure that the Greenville delegation would be the guests of Mr. and Mrs. Jones, of the Butler Springs Hotel. A cordial welcome awaited us from our host and hostess, and after hurriedly refreshing ourselves, we hastily climbed the hill where nestles the pretty little new church, a living monument to that noble band of Christian workers. Finding dinner already spread, we lost no time in tasting the good things prepared by those hospitable ladies. If you were not there, no amount of imagination can conjure forth the number of substantial and dainties set before us. What a sumptuous feast it was!

On Thursday afternoon the Womans' Meeting was held, with Mrs. Jefferson Beeland, Vice-President, presiding. It was very gratifying to note that several of the Societies have taken on new life, owing partly to the untiring energy and efforts of the Vice-President, and we have cause to believe that every Society in the county has resolved to attempt greater things for the Master in the future, than ever before.

A very interesting program had been arranged, and with the able assistance of the ladies was charmingly carried through. The program was as follows:

- Opening Song.
- Devotional Service—Mrs. Jones.
- Prayer—Mrs. Taliaferro.
- Welcome Address—Mrs. Lillie Lloyd.
- Response—Miss Eula McMullan.
- Annual Address—Mrs. J. Beeland.
- Paper on Foreign Missions—Mrs. J. H. Reynolds.
- Plea for Home Missions—Mrs. Lillie Lloyd.
- Frontier Missions—Mrs. Edd Barge.
- Womans' Work in Butler County—Mrs. Taliaferro.
- Orphanage—Mrs. Glenn.
- Address—Womans' Work—Dr. W. B. Crumpton.
- Resolution of Thanks—Mrs. R. E. Peagler, Mrs. Will Murphy.
- Benediction.

ONLY BY GRACE.

By Rev. O. C. Peyton.

Baptists are pledged to valiantly contend for the plain teaching of the Word of God that salvation is secured only through grace, through faith and that not of ourselves, it is the gift of

God. We cannot accept no other plan than the one God has himself devised and revealed in his Word. It is salvation wholly through grace. Man's works, so far as possessing any merit with which to purchase salvation, are worthless. We do good works because we are saved, and not in order to be saved. God's free grace devised the plan. His free grace led him to provide the one and the all-sufficient sacrifice for sin in the person of his son. God's grace leads him to give the Holy Spirit to awaken, convert, regenerate and implant saving faith. It is all of grace, through faith, and that the gift of God. No particle of merit is in any one of us.

You are greatly mistaken if you think it is not necessary to proclaim, urge and manfully to insist on this Bible and only plan of being saved. It is not a popular place. It is contrary to the carnal, the unrenewed nature. The unregenerate man wants to save himself or, at least, to help to do it. He flatters himself that morality, benevolence, being a good neighbor, belonging to the church, and what not, will suffice. Baptists must put greater emphasis on the Bible truth that the soul's salvation cannot be purchased by man's doings. Dr. Alexander, the eminent theologian, was wont to say, in dismissing his classes for their work as preachers: "Make much of the blood, young brethren. Make much of the blood." Let us bear ever in mind that as Baptists this basal Bible truth is committed to us. May there be no uncertain sound from any one of our pulpits! Salvation by grace through faith and this is the free gift of God, is the one way we are told to show unto lost men. We are responsible to God and to men for this sacred trust.

Let us sing:

"Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

"'Twas grace that taught my heart to fear
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

"Through many dangers, toils and snares,
I have already come;

'Tis grace has brought me safe thus far,
And grace will lead me home."

—Baptist Courier.

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the Alabama Baptist can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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"The only silent woman ever known, Reclines on Egypt's sultry sands alone; And the Egyptian thinks, 'As he interviews the Sphinx, He'd be happy if his wife were carved of stone.'"

A clergyman's daughter who was a school teacher received the following note from the mother of one of her pupils: "Dear Mis, You writ me about whipping Sammy. I hereby give you permission to beet him up eny time it is necessary to learn his lesens. He is juste like his father—you have to learn him with a club. Pound noledge into him. I wante him to git it, and don't pay no attension to what his father says. I'll handle him."

THE BABY'S WEIGHT.

That an infant ought to be weighed each week—or at least every fourteen days—whatever may be its mode of nourishment, we are told in a report by M. A. Pinard on "The Hygiene of Infancy," printed in the Bulletin of the Academy of Medicine (Paris, March 15.) Says this writer:

"Weighing is the only exact means of verifying whether the growth of the infant is normal. The weight of a child who is well, drinks good milk in sufficient quantity, and digests it well ought not to vary sensibly from the averages given below. By indicating by the letter W the weight of the infant four days after its birth (an infant loses weight the first three days after its birth) * * one may show the following averages:

First month	W—1 lb.	10.5 oz.
Second month	W—3 lbs.	5.5 oz.
Third Month	W—4 lbs.	11.0 oz.
Fifth month	W—6 lbs.	1.0 oz.
Sixth month	W—8 lbs.	8.5 oz.
Seventh month	W—9 lbs.	10.0 oz.
Eighth month	W—10 lbs.	10.0 oz.
Ninth month	W—11 lbs.	8.5 oz.
Tenth month	W—12 lbs.	5.5 oz.
Eleventh month	W—13 lbs.	1.0 oz.
Twelfth month	W—13 lbs.	11.0 oz.

"Hence, if an infant weighs seven pounds four days after its birth, it ought to weigh about twenty pounds at the age of one year. These figures are evidently not at all absolute; but if the infant grows normally, its weight ought not to vary greatly from that indicated above."—Translation made for The Literary Digest.

"IT'S GOD, BUT MOTHERS HELP A LOT."

The words at the head of this article were used by a little boy in quiet, confidential conversation with his mother, on remarking that "it is God who makes people good." "Y-yes," he replied. "I know it's God but mothers help a lot." There is much truth in the childish words. God's work in the lives of boys and girls, the whispers of his grace in their tender susceptible hearts,

come very early and very sweetly and effectively, "but mothers help a lot." Would that mothers all understood how great their influence, and therefore their responsibility is! Would that they all would take the necessary pains to secure their children's perfect confidence, and use that confidence to lead their feet early and safely in the ways of God! We remember hearing once of a mother who went to her minister to ask him how she should begin to train her child for God, "How old is your child?" he inquired. "Three years old," she replied. "Madam," said the minister, earnestly, "you have lost three years already." And he was right. From the beginning, from the very beginning, the wise and thoughtful mother will be training her child for God. Long before consciousness begins habit-forming and the plastic nature may receive its bent toward truth and purity and goodness. And with the first awakening of conscious individuality there should be constant, prayerful, systematic training Godward. How Ruskin speaks of his mother's influence! And how thousands and tens of thousands of other men, less known and noted, have spoken of their mother's influence! The old proverb says truly, "An ounce of mother is worth a pound of clergy." It is indeed. It is indeed.

Would that we could reach the ears and hearts of the motherhood of our country. Would that we could say a word that would more deeply inspire them with the enthusiasm of Christian motherhood! Would that we could lead them to set apart their children for God from their very birth, and then by all the sweet and tender and omnipotent ministries of motherhood bring their children in the nurture and admonition of the Lord! Not "to make a living," not "to go into society," but to be in the kingdom of God, pure, true, honorable, kindly, obedient, Christlike—to live usefully and honorably here, and to go home to God when this brief life is over. To teach children this is the very crown of motherhood. "I know it's God, but mother helps a lot."—The Christian Guardian.

Lucia Ames Mead in the June Pilgrim, in an article on "A Mother's Reading," says:

"What must a mother's purpose be! Of course, to make herself the most inspiring, wise, helpful wife, mother and citizen that she can be. Her reading therefore must all tend directly or indirectly toward that end. She may read on a dozen subjects in one forenoon, but her reading will not be desultory if she selects it according to that purpose. The five minutes with St. John or St. Paul before the day begins may help to give the poise and uplift that will carry her through the fracas in the nursery and the cake is burned. The ten minutes over the cook book and as many more over an article in the health journal may contribute directly to her family's welfare." We would suggest that it would be better to give more time to the Bible than to the cook book.



Dr. DeWitt's Eclectic Cure.

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

For Toothache.

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

Sore Throat.

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

For Chills.

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

Cure for Whiskey.

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

For ordinary diseases, follow the directions.

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

Drinking Water Harmless.

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

See This.

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

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A BISHOP'S VIEW.

Elsewhere we print a portion of an address made by the Rt. Rev. C. Kinloch Nelson, Bishop of Georgia, at the Episcopal Convention at Boston in order that our readers may get some idea of the way in which they are regarded by a Southern Episcopalian leader. Of course it hastens church unity when the bishop of the church which proposes to swallow the sects makes use of such charitable expressions as are found in the extracts taken from his speech! Read closely what he says about the three classes in the South. Baptists should understand just how condescending the Bishop of Georgia was in including them among those who were affronted at an educated ministry. We haven't any bishops for the Rt. Rev. C. Kinloch Nelson of Georgia to measure himself by, but should he stand by our brother W. W. Landrum, a pastor in his own city of Atlanta, we believe he would fall short in culture, scholarship and consecration. The Bishop of Georgia needs to cultivate Christian sympathy and broaden his spiritual vision before he can truly describe religious conditions in the South.

THE A. B. C. OF TEMPERANCE LEGISLATION.

The Anti-Saloon League of Alabama has our hearty sympathy in their great work. If we understand its platform it may be boiled down to something like this: "Stand up and fight." If we stick to that text we will win.

The temperance people of our State have allowed themselves to be run over, bull-dozed, ridiculed and laughed out of court.

We know a politician who not only imagined that all temperance people were cranks, but had heard them talk so much against liquor and then so willingly for saloon candidates, that he had lost respect for them. Upon one occasion the saloons needed him in a certain office and he began his canvass. It seemed to him presumptuous when a temperance man announced his candidacy in opposition and with a naivety that was absolutely charming he declared to this writer that it was "the duty of the temperance man to get off the track for the good of the party." When we suggested that he himself ought to "get off" he was dumbfounded, and when we added that if he did not it would cost his party defeat, he felt as one who hears blasphemy against his most cherished ideal. He had never heard such "sass" before.

The power of the saloon is so enormous we are apt to confess defeat before we start, and so have to meet not only those who fatten on these sores of civilization, but that great crowd which always seek the strong side of

any struggle. The fact is, the saloon power is weaker than we think. We do not understand its strength. It is great and cruel, but for all that, it is wrong, and knows it is wrong, and has at its heart the cowardice of those who know they fight against truth.

So long as the saloons can brow-beat, bull-doze, ridicule and frighten, they will do it, but if the blast of some strong man's bugle could be heard calling the temperance people to battle, there would be consternation in the liquor camp.

And right here let us say that the tactics of temperance people in waiting for the legislature to assemble before beginning their work is a piece of folly of which the dullest saloon keeper could not be guilty. The committee on (in) temperance in the last legislature ought to be a lesson for us. In each county there should be candidates for both senate and house upon whom the lovers of home can depend. It will not do to elect nice, clever men without knowing how they stand before the primaries. Make every man declare himself. Make him do it publicly, for the saloons have as many tricks as they have corks. Know how your candidate stands. If he is non-committal defeat him, for that means he is committed to the bar-keeper. This is at the basis of temperance legislation. It is the a b c of the business.

REACHING THE MASSES.

That was a thoughtful and thought provoking article in a recent issue by Brother Hendricks on methods. He has contracted the habit of thinking and seems unable to break away from it. Supplementing what he said we want to add this thought, viz: the multitudes never were and never will be reached en masse. Churches with overflowing congregations, chairs in the aisle and all meant by that sometimes feel as if they are reaching the people, but they are mistaken. We adopt all manner of methods, some wise and some otherwise, to "attract" the crowds. We run the gamut from froth to philosophy, and sometimes even try the gospel as a drawing card with more or less success. But at best, at the very best, we only reach a part of any given community. It is all right to reach those we reach—but the unreached are there in numbers larger than we think. We improve the music, we elaborate the service, we make things "go through with a snap," we stop at the close of the hour, we visit, we try sometimes to improve the sermon, we have ushers to greet with a smile those coming to our church, and if our houses be full we are satisfied, nay, happy and even jubilant.

But, oh, the crowd is outside yet, and scores are in the town who never do and never will darken the door of any church. No method ever has, or ever will get them to public worship, and for that reason too many of them are given over as hopeless.

The fact is, Christian people must come to realize that our Lord never expected any one or all of His preachers to reach the masses. None of the apostles ever did it. Chrysostom never

did it. Savonarola never did it. Berthold of Regensburg, Wesley, Spurgeon, Beecher, Moody—none of these ever accomplished this impossible task. If all the churches in Birmingham were crowded every Sabbath by steady worshippers there would still be passing heedlessly by—the multitude.

People of God, hear it—only the masses can reach the masses. In the early life of the church each child of God was a "witness." Every saint was a preacher. There are those whom no pastor can reach, no church can touch. The individual Christian meets him in the home, street or shop. There the Christ unit must impress the world unit with the force and vitality of his religion. With or without words—no matter. To touch that Christian is for one to touch Christ. Maybe the sinner scorns church attendance, but he cannot get away from that man who works by him at the desk, or bench, or counter or forge. He must buy from or sell to God's men. He cannot help coming in contact with men and women who are in contact with heaven. If then, in wisdom and love that individual Christian shows Christ to that individual sinner that part of the masses is reached.

Men cannot lightly turn aside from a wholesome personal religion, from a warm heart and a brotherly hand. They can and do turn aside from church doors. It is a heart to heart work. It never has been and never will be a pulpit to pew work.

Mark you, we believe in the power of the preached word. Let it be proclaimed in temple, tent, street, field and lane—anywhere and at any time that men can be induced to listen. Build gymnasium, library, bath and Christian club room. Invent new methods and apply them, but if we are not to reach sinners except as they gather in crowds at some public service they will go to hell in droves and Christianity's program will end in failure.

Must the churches go to God and tell Him they could do nothing with the world because it would not go to hear their pastors preach and choirs sing? Are we commissioned to preach to those who come to us, and to no others? Are we not to "go?" Is it not a physical impossibility for preachers alone to reach "every creature?"

See how we lengthen this editorial, and the great conviction struggling for expression is yet but half way told. The heart of this preacher has almost broken, when beyond the sea of faces uplifted before him on Sabbath days he saw the multitudes of city, town and country pass on their heedless way.

What is to be done? Well, for one thing adopt those methods suggested by the wise bishop at Pratt City, but above all, let those who sit in the pew and those who stand in the pulpit—let all who love God and man—follow the individuals of that throng into the places where they work, or play, or rest, and there let them preach Christ in the thousand ways the weakest saint can preach that blessed Name.

So will the masses be reached. And only so.

FINANCIAL LEGERDEMAIN.

"In telling the Story of Amalgamated," says Thomas W. Lawson, in the first instalment of that article in Everybody's Magazine for July, "I shall describe such parts of the general financial structure as will place my readers in a mental state to comprehend the methods by which the savings they think are safely guarded in the banks, trust and insurance companies, are so manipulated by the votaries of frenzied finance as to be in constant jeopardy. I will show them that while the press, the books, the stump and our halls of statesmanship are full to overflowing with the whys, wherefores and what-nots of tariff, 'currency,' 'silver,' 'gold,' and 'labor,' that while the people imagine they understand the system by which speculation and investments are controlled and worked, and that the causes and effects of his system are at all times get-at-able by them through their bankers and their brokers, there is a tangible, complicated, yet simple trick of financial legerdemain, operated twenty-four hours in each day in the year, and which the press, the books, the politicians and the statesmen never touch upon—a trick by means of which the savings of the people and the public funds of the Government, whether in the national banks, savings banks, trust or insurance companies, are always at the absolute service and mercy of the votaries of frenzied finance."

Owing to the fact that thousands of people now reading "Frenzied Finance" in Everybody's Magazine, did not see the July "foreword," in which Mr. Lawson explains his reasons for writing the articles, the publishers have reprinted in their department, "With the Publishers," in the December issue, the following paragraphs from the July number:

"My motives for writing 'Frenzied Finance' are manifold: I have unwittingly been made the instrument by which thousands upon thousands of investors have been plundered. I wish them to know my position as to the past that they may acquit me of intentional wrong-doing; as to the present that they may know I am using all my powers to right the wrongs that have been committed, and as to the future that they may see how I propose to compel restitution.

"My desire in writing 'Frenzied Finance,' while tinged perhaps with hatred for and revenge against the 'system' as a whole and some of its votaries, is more truly pervaded with a strong conviction that the most effective way to educate the public to realize the evils of which such affairs as the Amalgamated are the direct result, is to expose before them the brutal facts as to the conception, birth, and nursery-breeding of this the foremost of all unsavory offsprings of the 'system.' Thus they may learn that it is within their power to destroy the brood already in existence and render impossible the creation of their like."

We hope that some strong church in Alabama will secure the services of Rev. H. M. Long, who recently resigned at Carrollton.

EDITORIAL PARAGRAPHS.

Someone has said: "Courtesy is the oil in the machinery of social life." A little Christian courtesy among Church members would go far towards building up many of our churches.

Too many preachers spend their time in trying to defend Christianity instead of making it known. Christianity needs no defense but it does need publicity. If you are a Christian, make it known.

Business should not be permitted to dwarf the intellect. Gladstone never gave up his study of Greek and Latin. A. T. Stewart studied the classics to the end of his life. Surprising as it may seem to those who think of Jay Gould only as a hard man of business, he was fond of classical reading. He usually spent his evenings with his children, studying with them their Greek and Latin readers.

"Arbitration has become the fashion." This was the conclusion of Lord Lansdowne's speech at the lord mayor's banquet at the Guildhall in London.

The average age of locomotives mustered out of service in the territory of the German Railroad Union during the past ten years was: Express engines, twenty-five years; passenger engines, thirty-five years, and freight engines, forty years. The term of life of the "iron horse" is but little longer than that of the family steed.

RISHOP NELSON TALKS.

In an address at the Episcopal Convention at Boston Bishop Nelson of Georgia, among other things said:

"Modern conditions develop new difficulties. There are sections of the South where attachment to the Episcopal church involves heroism in kind, sometimes in degrees, equal to any found in foreign missions. I have known a father to threaten banishment from home to a daughter who applied for confirmation. Out of the candidates for a subordinate office the best equipped was turned down deliberately because the bank couldn't afford to take in an Episcopalian for fear of losing business.

"The church in the South has no monopoly of culture, education, refinement or wealth. The temptation of social recognition rarely exists. The prominence of the church presents few inducements to enquirers; but often a ban is pronounced against connection with a body of Christians which are widely confounded with Roman Catholics, and still more frequently regarded as an exotic, and often looked upon as children go to see a group of Dahomians.

"You may readily perceive, then, that without the prestige of our older dioceses, under a policy utterly different from the missionary method in the West, among a people primarily indifferent to and later prejudiced against the church and her institutions, laboring under the charge of worldliness, pride, and indifference to the condition of the masses, the extension of the old church exacts of her missionaries the exercise of wisdom, patience, energy, persistence, forbear-

ance and all the other attributes of loving and devoted service.

Not Confused with Catholics.

"But there is another and brighter side to the picture. The confusion of the church with foreign communions generations ago, especially of the Roman form, the criticisms which regarded churchmen as interlopers, have all, to a large extent, disappeared, almost wholly so in communities of 5,000 and upward.

(Here we beg to insert a report from the associated press):

London, October 5.—Extraordinary scenes were witnessed at Liverpool yesterday in connection with the annual Church of England congress now proceeding there. The lord mayor held a reception at the town hall which was attended by all the leading bishops and clergy of the united kingdom. Then the procession formed up and marched to the cathedral. Large crowds gathered in the streets to whom several low churchmen, including the followers of the late John Kensit and the Wyliffe Preachers, an organization founded by the late Mr. Kensit, had previously distributed anti-ritualistic pamphlets.

As the procession, headed by the civic regalia and the corporation, followed by the bishops and clergy in their robes, on foot, neared the cathedral, the demonstrators commenced to shout "down with Popery!" "Oh, for another Luther!"

When the venerable archbishop of York appeared, his silver cross of office held up before him, the crowd hooted and shrieked "traitor," "it is Popery in the streets," "send them all to Rome." Amidst a storm of hissing and shouting the archbishop passed into the cathedral unmoved by the uproar. A strong force of police was stationed about the building, the authorities fearing more serious trouble.

The Church in the South.

"Here in the east the church has to deal mainly with two classes; in the South there are three classes; first, the cultured and comfortable, who, totally contrary to conditions here and in Maryland and Virginia, are traditional members of one or the other of the modern communions. Few of them have ever seen the church at her best or in her full spiritual power, which fact, combined with an antecedent prejudice against a liturgy, and historic rites and usages, makes approach difficult and the presentation of the true claims of the church appear presumption. Second, to these people an educated ministry is in the first instance an affront, the Prayer Book is gibberish, the orderly customs and dress of the clergy repellent to their unconventional modes of thought and practice. Third, the negroes with whom the way is easier, but wanting (as we have shown missionary effort to be) in local encouragement. They are more amenable to church instruction than either of the other two classes.

But the immense preponderance of a number of sects of most intense propagandism and with efficient racial administration and a secret social bond promoted by innumerable organizations presents a serious bar to progress. The white man's church is not in popular favor. It is not broad

enough either in worship or in morals to meet the popular desire. Its ideals are too high, its standard is not compatible with their possibilities.

Church and Industrial Forces.

"The second class comprises most of the industrial forces of the South, whose religious tendencies are all of the ultraprotestant type. Among these people the church has scarcely made a beginning. Their characteristic traits are general apathy, distrust of all who have the appearance of culture or wealth, pride and self-satisfaction. They are exceedingly difficult to reach. Settlement work is the only method which seems likely to be fraught with any results. We have a little of it, and some thing of the same general kind is done in North Carolina. The attempts to reach them by handsome churches, ornate ritual, do not appear to have been successful.

"They are temporarily affected by some intense excitement whether sensual or mental (I can scarcely demonstrate it spiritual), but the practical and permanent hold upon them of religious opinion is slight, as it is upon children which indeed they are in intellect and spiritual culture. The old and tested force of Christian love, expressing itself in genuine sympathy, sacrifice and continued service, is the only power capable of reaching them. They present a problem which the church in the South is compelled to study carefully and to push vigorously if any considerable number of them is to be won, but very little seems to be accomplished until their minds have undergone some training and their ideals of life raised above animal existence.

Church Work Among Negroes.

"Church work among the negroes, as far as it has gone contains many elements of hopefulness. When the negro becomes a Christian he gains a totally different conception of the meaning of religion from anything in vogue among the racial sects.

"They rise slowly to the standard of morals, but they appreciate the difference of that which they have accepted. I have been told repeatedly by many of their best men that the Episcopal church is the only body which contains and presents the true elements of redemption and elevation of the negro. There is a marked and observable difference in the morals, the manners, the worship of these children of the church and other members of the race. Dignity, modesty, temperance, amenability to authority are the early results of church training and where they are not misled by bad teachers and guides they are tractable and steadfast. Our duty to them includes industrial training in company with definite church instruction, and a fair amount of attention will find a rich reward. I cannot conclude without some indication of the chief causes of our slow progress in the South other than inherited difficulties and obstacles.

HOWARD COLLEGE NOTES.

A reception was given at Howard College to the students Thursday evening by the Glee Club, assisted by the ladies of East Lake. This was the opening reception which will mark the series

of other functions at the college. It is the intention of the literary societies and the Howard Glee Club to give semi-monthly receptions at their respective halls during the rest of the session. Miniature music roll tied with the Glee Club colors, orange and black, were given as souvenirs of the evening. Among those who assisted in receiving were Mrs. Montague, Mrs. A. D. Smith, Miss Wolf, Miss Julia Jones, Miss Lucile Hargrove, Miss Maud Montague, Miss Annie Lou Wood, and Miss Lampkin.

The military officers for this session have recently been appointed as follows: A. L. Smith, major; A. W. Conruts, adjutant; Y. M. Veazey sergeant-major; W. R. Adams, quartermaster-sergeant.

J. W. Morrow, captain Company A; McRobinson first lieutenant Company A; E. C. Payne, second lieutenant Company A; J. N. Howell, third lieutenant Company A; F. B. Greenhill, first sergeant Company A; W. A. Berry second sergeant Company A; L. E. Harris, third sergeant Company A; W. S. Hendrix, fourth sergeant Company A; B. S. Vaughan, fifth sergeant Company A.

N. F. Dozier, captain Company B; F. J. Gordon, first lieutenant Company B; W. T. O'Hara, second lieutenant Company B; W. R. Hall, third lieutenant Company B; J. A. Beal, first sergeant Company B; Cary McCord, second sergeant Company B; J. K. Day, third sergeant Company B; F. D. Laird, fourth sergeant Company B; H. G. Armstead, fifth sergeant Company B.

A. W. Meadows, captain Company C; F. M. Payne, first lieutenant Company C; J. D. Gordon, second lieutenant Company C; H. C. Montague, third lieutenant Company C; S. J. Russell, first sergeant Company C; W. A. Darden, second sergeant Company C; Ed Day, third sergeant Company C; McQueen Morrison, fourth sergeant Company C. F. M. P.

PROGRAM.

Annual lecture course on the Sunday School at the Southern Baptist Theological Seminary, upon the Sunday School Board Foundation. The general public is invited. Lecturer: Rev. A. H. McKinney, D. D., of Philadelphia, Pa.

Monday, December 5th, 8 p. m.—The Pastor as Inspirer of his Bible School Teachers.

Tuesday, December 6th, 8 p. m.—The Pastor Leading his Teachers in Bible Study.

Wednesday, December 7th, 8 p. m.—The Pastor Leading his Teachers in the Study of their Pupils.

Thursday, December 8th, 8 p. m.—The Pastor Leading his Teachers in the Study of Religious Pedagogy.

Friday, December 9th, 8 p. m.—The Pastor Training his Teachers: (1) From the Pulpit; (2) From the Teachers' Meetings; (3) From their Homes; (4) From his Study.

Rev. E. Lee Smith, pastor of Park Avenue Baptist Church, North Birmingham, has tendered his resignation to take effect in the near future.

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Children's Corner.



AN INJUN STORY.

"Tell us a story, grandma, do! Tell us an Injun story, please; Something that happened once to you!" Pleaded the children about her knees.

And grandma smiled as she calmly knit And in a moment her tale began. And this is the fashion, not changed a bit, Her "Injun Story" ran:

"Well, once upon a time when I Was in the kitchen all alone, I chanced to glance outside, and—my! A terrifying sight was shown. For right across the yard there walked A band of Injuns, single file, And toward the kitchen here they stalked In fearsome Injun style!

With waving feathers in their hair, And faces red with paint, And knives and war-clubs—I declare, Enough to make a body faint! And when they neared the kitchen stoop They waved their weapons, and before I could escape, they gave a whoop And rushed in through the kitchen door!

"Let's see—they numbered Mohawk Ted, And Dick, a fierce and dreadful Sioux, And Pequod Will, and Pawnee Fred, And Jane, who was a Kickapoo. And do you wonder that I am Alive, and with you here today! I fed them well with bread and jam; And sent them back to play!" —Edwin L. Sabin, in the Household.

A COUNTRY SOLOMON.

In a small town in one of the central countries of the State lives an elderly German who, of the high esteem in which he is held in the community, has been elected justice of the peace. The old gentleman was recently called upon to decide a most perplexing question.

One of his neighbors is the possessor of a dog, although not actually vicious, delights in running out of the gate and barking savagely at passers-by. This has been a source of great annoyance to the neighbors, especially to one, who vowed to get even with "the pesky critter." Recently this neighbor was returning from a shoot-

ing trip gun in hand. He was set upon by the dog, whereupon he raised his weapon and fired at the brute. His aim was not very good, and the dog ran yelping, minus his caudal appendage.

This owner of the dog had his neighbor before the old justice on a charge of cruelty to animals, and the courtroom was crowded with the partisans of both men. The justice heard the charge, and then the defense that the dog was a dangerous animal and a menace to the neighborhood. The old German thereupon cleared his throat and delivered this dictum:

"Der man—he has been guilty of cruelty to animals." And one side of the court-room applauded the justice of the decision.

"But der tog—he vas a vicious tog." And the other side voiced its approval. "I vill fine der man fife tollars." Another murmur in the court room.

"But I vill gif him anodder shot at der tog." And both sides cheered.—New York Times.

A SHORTHAND LETTER.

A small boy known to the New York Sun was introduced by his teacher to the ditto mark.

Its labor-saving possibilities appealed to him, and he soon found occasion to turn his knowledge to account. While away on a short visit he wrote to his father. The letter ran:

Dear Father:
I hope you are well.
" " mother is "
" " sister " "
" " Dick " "
" " grandmother is well.
" wish you were here.
" " mother was "
" " sister " "
" " Dick " "
" " grandmother was here.
" " you would send me some money.
Your affectionate son,
Tom.

OUR HERO.

Here's a hand to the boy who has courage

Who knows to be right,
Who stands in the way of temptation
Who has a hard battle to fight,
Who stands against self and his comrade
Who has a most powerful foe;
Who tells him if he conquers,
Who tells the boy who says, "No!"
Who has a battle fought daily
Who knows nothing about;
Who has a brave little soldier
Who has strength puts a legion to rout
Who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.
Be steadfast, my boy, when you're
tempted,
To do what you know to be right;
Stand firm by the colors of manhood,
And you will o'ercome in the fight.
"The Right" be your battle-cry ever
In waging the warfare of life;
And God, who knows who are heroes,
Will give you the strength for the
strife.
—Selected.

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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.

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Send visiting cards, your name and catalogue for one cent. L. J. KEYES & CO., Millford, Conn.

Non-Resident Notice.
The State of Alabama, Jefferson County, Probate Court.
On the 10th day of November, 1904, came E. S. Beasley and prays the Court to re-set the petition to sell certain lands for division between joint owners filed by him on the 15th day of September, 1904, and set for hearing on the 25th day of October, 1904, and continued from the 25th day of October, to the 10th day of November, 1904, which said petition avers that Mrs. Allie Burns, one of the joint owners, is a non-resident of the State, residing at Wolf Island, Missouri, and praying that notice of the filing of this application and of the day set for hearing same, be given said non-resident, as provided by law.
It is therefore ordered that the 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.

Smoking. Statistical.

It's a pity cigarette fiends can't smell themselves as others smell them.
—Chicago News.

"Yes," said the editor, "my paper is the organ of the smoking tobacco industry."

"Sort of a pipe organ, eh?" chuckled the Cheerful Idiot.—Philadelphia Bulletin.

How deadly a poison the nicotine of the cigarette is, is thus described by Dr. J. J. Kellogg, of Battle Creek, Michigan, as the result of experiments recently made by him. "A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown, and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does not the poison kill the boy? It does kill him. If not immediately, he will die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as the natural results of chronic nicotine poisoning."

Mark Twain is an advocate of cheap cigars—not for economy's sake, but as a matter of preference. One of his main recommendations of Professor Gelli, the eminent Italian portrait painter, whose picture of Mr. Clemens is now on exhibition at the St. Louis Exposition, is that the artist allowed him to smoke two and four cent cigars while he was posing. "There was no chance to quarrel, anyway," Mr. Clemens recently explained to a friend in his characteristic, slow speech, "for Gelli couldn't talk English or I Italian. Or maybe he didn't know they were two-cent cigars—maybe he didn't know the difference—I dunno."

A paper read at the recent Congress of Otagy held at Bordeaux, France, by M. Delie dealt with the effect of tobacco on the auditory sense, and in it was described the injurious effect on the patient's hearing. There is a direct action, due to tobacco, on the auditory nerve, and the stimulating effect of the nicotine on other nerves is likely to add further complications, so that tobacco should always be used in moderation and especially where trouble with hearing is being experienced, and patients should be warned at an early date. In fact, there are certain conditions of the tissue when all smoking should be forbidden, and especially where the patient is comparatively young.—Harper's Weekly.

Every week 1,250,000 pounds of chicken are sold by New York City markets.

The Russian government will spend \$11,000,000 for immediate improvements on the Trans-Siberian Railway.

According to the Government report there are now 30,118 miles of railway in India. This means a gain of almost a thousand miles in a year.

It costs the United States over a million dollars a year for the ammunition used in naval gun practice alone. Every time one of the big 13-inch guns is fired it costs \$500.

The highest priced real estate in London is near the Bank of England, where it sells for \$375 a square foot, which is at the rate of \$16,000,000 an acre. In some parts of the West End of London real estate is worth nearly half this sum.

The United States Census of 1900 gives the Indian population as 268,760 against 273,607 ten years ago, a decrease of two and a half per cent. Yet we are told that the Indian is here to stay.

The United States Coast and Geodetic Survey, which is now at work in the Philippines, has found that there are in that group 1,700 islands having names and 1,300 unnamed. This makes a total of 3,000 islands in our new possessions in the Orient.

According to the census bureau report, issued recently, at Washington, the United States has a total of 271,169 employes in the executive branches. The average annual salary in the government offices at Washington is given as \$1,072, average age of employes 41, and average period of service ten years.

The American hen, according to the best statistics attainable, laid last year not less than 1,617,317,088 dozen eggs. This would fill 134,776 refrigerator cars which would make a train 1,085 miles long or more than a hundred miles longer than the distance from Chicago to New York. Put end to end the eggs would girdle the earth twenty-eight eggs deep. The value of poultry and eggs is greater than the output of pig iron or bituminous coal.

The first strike in America occurred in 1808 when the sailors struck for higher wages. The tailors were the first craft to organize a union which they did in 1806 and the labor interests, as a separate and distinct party first entered in 1828 in several of our eastern cities under the caption of "The Workingmen's Party." A year later a separate "Workingmen's Ticket" was put into the field in the state campaign in New York, and Ebenezer Ford, one of the candidates, was elected a member of the legislature.

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An absolute protection against loss by fire for Deeds, Stocks, Bonds, Contracts, Notes, Mortgages, Insurance Policies and other valuable papers.



PRICE, \$8.00.
Freight prepaid east of Denver.
Approximate weight 80 lbs. First-class lock, duplicate keys. Inside dimensions, 10 in. long, 6 in. wide, 4 in. deep. Space for holding 40 deeds or insurance policies. Write for catalogue 49 B.
THE VICTOR SAFE & LOCK CO.,
Dept 25, Cincinnati, Ohio.

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 18th 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.



THE PRESIDENT AT HOME.

The day at the White House begins shortly after seven o'clock. At that hour the President is up, and at eight o'clock he and Mrs. Roosevelt and some of the children—frequently with guests, men whose time is as valuable as his own and who begin their days early—are at breakfast. As with any other man engaged in public affairs, the President goes to his work immediately after breakfast, and spends from nine until half past one in his office, returning to the house to lunch. It is rare that he is without guests, except on Sunday, which he always tries to have a strictly family day.

The President regards a horse as a necessity rather than a luxury. A good horse is essential for his comfort, a horse that can gallop over rough country and take a hurdle or a brook when put to it. When at Oyster Bay he knocks about in a small rowboat, and he has all of Mr. Gladstone's fondness for cutting down trees. He is really passionately devoted to hunting, but to enjoy hunting he must rough it; he has no patience with those effeminate hunters who go out into the woods with a cook and half a dozen servants, who carry with them their wine and their whiskey, which the President never touches, and who bring civilization into the forest. A horse, a companion, an open fire, a rocking-chair, and a book are the modest requirements to satisfy the President's demands.

The following editorial from the Birmingham News ought to be widely read:

President Roosevelt's address before a Holy Name Society, an organization of which the cardinal principle is purity of thought and speech, was a strong and earnest plea for decency. Mr. Roosevelt always shows to advantage when he drops political discussion and enters the domain of morals.

There is no more foolish, weak and reprehensible habit than foulness of tongue. There is nothing which so surely stamps the offender as lacking in gentility. There is nothing more eloquent of dearth of ideas or more conclusive of paucity of vocabulary. There is no thought which a man ought to have that cannot be expressed in decent language. There is no passion which man should feel which cannot find vent in respectable terms.

There is no vice so soul-destroying and character-uprooting as this. But if the youth is to be made cleaner mouthed, age must be cleaner mouthed too. Teaching must be by example as well as by precept.

It is to be hoped that the President's

speech will be echoed and re-echoed over the land and the man with a foul tongue and vile jokes which are usually the epitome of nasty imbecility will be shunned like the plague.

The American people should be clean tongued and clean hearted. It is the greatest of all countries in material progress. It should also be the pioneer in moral development.



Emerson went to school in Concord, for a time, through the kindness of a kinsman, Dr. Ezra Ripley, before actually residing there, this being in 1814, when his mother was left a widow and extremely poor. At the time, at the age of eleven, he used to be set on a sugar barrel in the grocery store, whence he could entertain his first Concord audiences with recitations of poetry.—Campbell's "Glenara," or lines from Milton. At a later period,—twelve years after, when he left college,—he stored the balance of the half-shire town of Cambridge by opening, with his mother and brothers, a school there in Dr. Hedge's house, on what was called the Old Common, but is now Winthrop Square. Here, on the day of Webster's address at Bunker Hill, he gave all his boys a holiday to hear it, and, to his great disappointment, not one of them went. For this reason, or for some other one, he closed the school and never taught afterwards, except from the public platform. He would gladly have accepted a position as teacher of rhetoric at Harvard, but the invitation never came. He was not considered a man of marked ability as compared with his two brothers who died in their youth. His young wife also died early, his health was poor, and, though he had some success as a preacher, all ended in his going to Concord to reside, and in making it his home thereafter.—Success.

THOMAS W. LAWSON.

That Everybody's Magazine really has the biggest "scoop" of the era in Thos. W. Lawson's "Story of Amalgamated" is abundantly shown by the first installment of the series proper which is in the August number. The foreword was portentous with promise of startling disclosures. The initial chapters introduce the secret organization of Standard Oil and its actual master, who is a person almost unknown to the public. It is a wonderful picture Mr. Lawson gives of the huge business machine which has its headquarters at 26 Broadway, N. Y., and he paints, for the first time in his real colors, the man he declares to be the greatest business genius of the period, Henry H.



Thomas W. Lawson.

Rogers. Then, with brutal directness, he describes how in dividing the profits of the Amalgamated deal the biggest financiers in Wall Street were tricked and deceived like the veriest crowd of tyros. It is the most sensational instance of the double cross in modern times.

The unusual power and vividness of Mr. Lawson's writing would attract attention to subject-matter less important than the tremendous financial tragedy he has set out to give to the world. And it is impossible not to be impressed by the earnestness of the man in depicting the methods of the great monopoly. His disclosures can hardly fail to create a sensation which, as the other installments appear, will be full of menace to the flagrant juggling with money and honor which apparently goes on in financial centres.

Amalgamated Copper meant a loss to investors of more than \$100,000,000. It also meant more than thirty suicides. It also meant the worse than beastly metamorphosis of more than twenty men from reputable citizens to prison convicts.

Yet many of the high financiers who operated this juggernaut which wrought this destruction were leading—

"Social lives which, measured by the most rigid yardstick of mental and moral rectitude, were as near perfect as it is possible for human lives to be. As husbands, fathers, brothers, sons, friends, they were ideal, cleanly of body and of mind, with heads filled with sentiments and hearts with sympathies; their personal lives were like their homes and gardens, filled only with the brightest things of this world, the singing, humming, sweet smelling things which so strongly speak to us of the other world we are yet to know."

It is men of this kind, so superior both in intellectual grace and in personal purity to many of their radical adversaries of unsettled opinions and of unsettled lives, who "under the spell of the brutal code of modern dollar making are converted into beasts of prey."

Personal responsibility, of course, remains. The "system" of high finance cannot exculpate the commercial brigand at the bar of an injured and outraged society any more than the "system" of slums and tenements can exculpate the common burglar. But the twentieth century is not content with abusing the burglar or even with punishing him. It tries to get at the serpent's egg from which he had his birth. The warfare against ignorance and equalor is recognized by everyone now as the real remedy for burglary, while imprisonment is only an anodyne.

Mr. Lawson promises before he ends his series of articles to let his readers see how "the savings of the people and the public funds of the government, whether in the national banks, saving banks, trust or insurance companies, are always at the absolute service and mercy of the votaries of frenzied finance."

J. HENRY BUSH.

Born in Russell county, Ala., April 5, 1873, of Baptist parentage. Born again August, 1888, baptized and welcomed into full fellowship of the church at Hatcheehubbee, Ala., Sept. 13, 1888. One of the charter members entering into constitution of Hiram Baptist Church August 6, 1893, and was licensed to preach by this church in 1894 and was ordained to full work of the ministry January, 1901. J. W. Howard and F. W. Williams being the ministers present and participating. Brother Bush was led to abandon secular pursuits by an overwhelming sense of duty strengthened by some tracts sent him by Brother Crumpton, particularly some of Bro. Crumpton's own tracts. Was married in February, 1895 to Miss M. B. Screws, Rev. J. W. Hamner, then pastor at Seale, performing the ceremony.

During years 1901-3 pastoral work principally in Harris Association. In January, 1904, removed to Clayton and has pastoral care of Bethlehem, Pleasant Plains and Ramah in Eufaula Association and Three Notch in Centennial.

Intensely missionary. Each of these churches are among the regulars. They contribute cheerfully, lovingly and willingly.

The following story is told: "A colored man complained that another negro owed him two dollars and refused to pay. The creditor had dunned to no purpose. Finally he went to a lawyer. 'What reason does he give for refusing to pay you?' asked the lawyer. 'Why boss,' said the colored man, 'he said he done owed me dat money for so long dat de interest had et it all up and he didn't owe me a cent.'" A good many subscribers to a religious paper seem to feel that way—judging by expressions which we see in other papers. Of course none of our subscribers would feel or act that way.—Baptist and Reflector.



Fat Party—Do you serve lobsters here?
Walter—Yes, What do you want.

Solid Silver Novelties.

We buy direct—save you all intermediate profits. Sterling Silver goods are "dressy" and in good taste. We have elaborate as well as plainer styles. Ladies Fan and long watch chains, Bon Bon Boxes, Picture Lockets, Card Cases, Pin Trays, Cologne Bottle—above at \$1.50. Match Boxes \$1.50; Manicure Pieces, Knives, Pencils, 50c., 75c., \$1. Big variety, elegant designs and moderate price.



BROTHER CRUMPTON AMONG THE GEORGIANS.

I spent a day and night among the Georgia Baptists at Columbus. I never go to this beautiful city without thinking of the closing scenes in my career as a soldier. Here the long three years of service for the Confederacy ended. Some day I will write of it.

"The Georgi militi eatin' Goober Peas" was the last line of a chorus I used to sing when a soldier. Georgians have gotten beyond that now. It happened to be Thanksgiving day and I was treated to turkey every day. Two masterly Thanksgiving sermons were preached by Broughton and Mullins.

The Convention

was a great body. Governor Northen was the President. Willingham told me I would miss a rare occasion if I left before the close of the afternoon service; but could not remain longer than the close of McCollum's speech. It was fine and see by the morning papers that Brother Brooks of Rome, led off with a \$5,000 gift for foreign missions. I heard the brother speak on the Shorter College endowment. He is a layman. He went among the citizens of Rome to raise \$30,000 endowment for Shorter and got more than \$50,000. I learned that he gave one tenth of that sum. He it was, who said, "The Baptists of this State are determined to be ruled no longer by their money." The talk of big endowments made my old Alabama head dizzy. It is not all talk either, they are doing it.

"Oh, for wise and rich men in Alabama to lead us to great endowments!" That was running through my mind all the time.

State Missions.

Jamison is a great Secretary and his people are standing with him. Evangelism and "Our Schools" were the themes on the State Mission night.

The Convention is becoming so large it is difficult to get an invitation for its entertainment. The woman's meeting swells the number to such an extent they are talking of dividing. This, it seems to me, would be unfortunate, and I doubt if it would lessen the number in attendance. The women ought to be encouraged to go to these gatherings.

"One dozen laymen are here from my church," John Purser said to me.

Among them was Capt. Howard, the well-known and highly esteemed conductor on the Western Railroad. Think of that, ye busy laymen of Alabama. I don't blame Purser for being proud of it.

How tenderly the President asked the brethren to sacrifice their love of the social pleasures for the good of the Convention! Some of the smokers gave little heed, but it was beautiful to see how many yielded to the tender appeal of their loved President and remained in the house. The pastor, W. H. Smith, "Our Duck," says: "To entertain this Convention is just as easy." A Convention of Christian gentlemen and ladies is always easy to entertain. Broughton told of

The Tabernacle Sanatorium.

What a blessing to live in days like these! Somebody complained that in the olden times the neighbors came to wait on the sick, but now we might have the trained nurse. I thank the Lord for the sanatorium and the trained nurse. I see the day coming, when our large, rich churches, as a part of their work, will embark in sanatorium business. What an opportunity is offered to Christian women to do telling work for Christ in an institution like that! After it is established it need not be a great expense. I see that the Texas Baptists are soon to have one. Think of a Baptist sanatorium in Montgomery and another in Birmingham! Some day it will be. Why let the Catholics alone embark in this kind of work!

I cannot write more of the Convention. I was profited by the visit. Many Alabamians were there. Right nobly are our Alabama boys, Smith and Hurley, holding the fort at Columbus.

W. B. C.

CONVENTION ECHOES.

The following recommendations were made by the State Board in Virginia:

1. That the Board be instructed to make \$30,000 the basis of their work for the current year.
2. That the corps of evangelists be continued and that, if possible, the number be increased.
3. That an effort be made to establish a permanent fund to be known as the "Church Building Fund," from which the Board shall help mission churches to erect houses of worship, either by donation or loan.

Brother Crumpton says: "The Trip Notes now appearing are more properly afterthoughts of associations attended weeks ago. I was with the First Church, Anniston. About \$200 yet unpaid on the subscription made at the Convention is badly needed. The church has a thousand dollar note now due. Brethren, I exhort you to relieve this deserving people of further embarrassment on your account."

Rev. D. L. James after a year spent in Florida in religious work has returned to North Birmingham. We welcome him back to Alabama.

Rev. W. L. Henson, pastor of Shades Valley Baptist Church, received two by letter on Sunday.

Do You Propose to Work for Others Always?

If not, what preparation are you making to get into business for yourself? Are you accumulating a savings account? It is a rare thing that any man gets into business for himself without some capital to invest. If you have not already done so, open a savings account with us and let us help you. Write for information how to bank by mail.

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We propose celebrating our Fiftieth Anniversary Feb. 1st, 1905, by giving our friends and customers unparalleled opportunity to buy Diamonds, Watches, Jewelry of all kinds; Solid Sterling Silver and the best plated ware made. Write at once for Special Cut prices on all goods in our 1904 Catalogue No. 15. We challenge competition on goods of equal merit. Order catalogue at once, if you have not received it, as we have only a limited number left over. So far as we are informed, we are the only house that sells solid sterling silver spoons and forks strictly by weight; of the very best made. Satisfactory reference given when desired. Address

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Notice of Final Settlement.

The State of Alabama, Jefferson County, 22nd day of November, 1904
Estate of Z. R. Day, Deceased.

This day came Hattie M. Day, executrix of the estate of Z. R. Day, deceased, and filed her account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 28th day of December, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper

S. E. GREENE, Judge of Probate.

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The Western Ry of Alabama.

SCHEDULE EFFECTIVE SEPT. 2, 1904.

	M	W	F
Lv. Selma.....	4 00pm	8 00am
Ar. Montgomery.....	5 30pm	9 10am
Lv. Montgomery.....	6 30pm	1 00pm	1 10pm
Ar. Opelika.....	8 00pm	2 40pm	3 20pm
Lv. Opelika.....	8 30pm	3 10pm	3 40pm
Ar. Atlanta.....	11 40pm	7 40pm	11 40am
	87	88	89
Ar. Selma.....	11 30pm	10 30am
Lv. Montgomery.....	8 30pm	8 30am
Ar. Montgomery.....	9 30pm	10 30am	1 00pm
Lv. Opelika.....	7 40pm	8 30am	4 30pm
Ar. Opelika.....	7 30pm	8 30am	4 20pm
Lv. Atlanta.....	6 30pm	8 30am	3 30pm

Trains M and W have Pullman Vestibule Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains W and M have Pullman Vestibule Sleepers between New York and New Orleans, with dining car service.

O. S. Tyler, G. A. Montgomery, Ala.; D. F. O'Rourke, C. A. Selma, Ala.; J. F. Mills, Jr., G. P. A., Atlanta, Ga.; E. H. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, President and General Manager, Atlanta, Ga.

Preachers' Corner.

Acts 20:28, and 1 Peter 5:2-4, establish the relation between the church and pastor, and make clear the duty of the latter. 1 Cor. 9:7-14, and Heb. 13:7, make clear the duties and responsibilities of the Church.

A pastor has often spoiled a good sermon by after talk to his congregation. The sermon should be the main feature of the meeting, and should be left fresh in the hearts and minds of the hearers. All sorts of announcements or pleasantries or long hymns have a tendency to neutralize the effect of the sermon.—North Carolina Baptist.

The West Texas Baptist is authority for this: "Rev. J. C. Hiden was to preach to a city church and Rev. J. William Jones was in the pulpit with him. The fashionable quartette choir was rendering an operatic selection just before the sermon. Hiden turned to Jones and said: 'Pray for me, John William—I've got to preach in spite of that thing!'"

We have an intense dislike for all ministerial foppery. Shovel hats, collars open at the back, waistcoats that look as though they had been drawn on like a straight-jacket, coats of "clerical" cut, and all suchlike flummery, are unworthy of men engaged in the solemn service of proclaiming the Gospel of the Son of God. They put the office before the man, and dignify neither. Ministers should stand before the world as men, depending for recognition and authority, not on clothes, but on character. We confess ourselves unable to conceive the mental condition that will induce a man deliberately to procure a suit of "clerical" clothes. Imagine Paul fussing over the cut of a straight-jacket vest or a collarless, many-buttoned coat!—Ex.

NOT WHAT HE WAS LOOKING FOR.

Rev. M. B. M. is a Primitive Baptist preacher in Illinois. Having occasion some time since to pay a first visit to a country parishioner, the prospective host, in order that Mr. M. should not pass the place, stationed his young son at the front gate to await the minister's arrival. When he arrived, driving a pair of horses, his coming provoked no salutation on the part of the boy, and it was only upon inquiry that the visitor ascertained that he had reached his destination; whereupon the boy apologized by saying: "I didn't know you, 'cause you had two horses. Pop told me you was a one-horse minister."

ARE THE LAYMEN SHIRKING?

When the preachers in the primitive churches were over-burdened with the material or temporal interests of the society, they said, "This will not do. We can be in better business than this. Let the laymen take hold and do this work, and we will give ourselves to prayer and to the ministry of the word." But, nowadays, if there is

money to be raised for any object pertaining to church matters, the preacher must raise it. In many cases he is simply the financial agent of the church. He must raise the money to build the church and then to lift the mortgage. He builds parsonages and horse-sheds and runs lectures and shows to pay his own salary. And the people love to have it so. And then the question is raised and discussed in the press and in the preachers' meetings, Why has the pulpit lost its grip on the unsaved? Why is the spiritual life of the Church at such a low ebb?—Buffalo Christian Uplook.

LIONIZING MEN.

Very few men make good lions. An enterprising public is forever taking up some one and converting him into a hero and spoiling him by covering him with garlands and crowns. Just as the work of making this kind of beasts seems to be reaching success, something is found to be lacking which makes the whole enterprise a sad failure. Nevertheless the excitable, effusive, unwise public keeps on the futile attempt. Unfortunately a good man is generally selected on whom to try to experiment, and the result is the more painful because it spoils a good man and makes a very degenerate type of lion. Extensive flattery, excessive praise and fulsome compliments turn the head that heeds them. It is bad in this respect when all men speak well of you, especially if they do a large amount of speaking. Very few of us could walk a narrow plank while howling constantly to right and left in recognition of the flowers thrown by demonstrative friends. Preachers are not exempt from this peril. In fact, there are causes which make their position doubly dangerous. Their well-meaning brethren forget that they are fallible and weak. What is meant for kindness to them is nothing less than cruelty because of the peril to which it subjects them. They themselves live somewhat apart from the crowd in which a man's frailties are constantly brought to his own attention. Their surroundings do not force them to keep watch over themselves. Few sights are sadder than that of a genuine honored Christian man surrendering his stalwart manhood before the sickly sentimental adulations of misguided brethren and sisters. Innocently intending to do him honor they betray him into pride, maybe into dishonor. It is not prudent to give names, but in our own denomination there are several illustrations of what we are saying. Men who once stood high because they deserved it have brought discredit upon themselves because they were not strong enough to remember their own weaknesses. Let him that thinks he stands very high take heed lest he fall very far.—Central Baptist.

PERFECT PEACE.

After a month of torment, is the boon which comes to a poor sufferer from Tetter, Ring Worm or other severe itching skin diseases, after the use of a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists. Only 50 cents a box at druggists, or by mail postpaid from the manufacturer, J. T. Shuptrine, Savannah Ga.

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing. If you wish a box containing a month's treatment, send \$1.00 and it will be forwarded, postage paid. Address, Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga.

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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 names at once so we will have time to complete the sale.

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

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Sunday Schools.

Rev. L. E. Peters, in his "Hand-book on Sunday School Work," suggests:

1. Study all around the lesson.
2. Study all through the lesson.
3. Study all about the lesson.

Every Sunday school should have a corps of substitute teachers. Absolute faithfulness cannot always secure the presence of every teacher, and provision for necessary absence should be made.—J. W. Axtell.

"In our Sunday school today
We have met to sing and pray;
And to learn how we may live
So a good account to give.
Father, come and meet us here,
Fill our hearts with love and cheer;
May we live this whole week through,
Asking, 'What would Jesus do?'"

SUNDAY SCHOOL WORKERS WANTED.

- To be courageous like Joshua.
- To be self-reliant like Nehemiah.
- To be obedient like Abraham.
- To be persevering like Jacob.
- To be decisive like Moses.
- To be administrative like Solomon.
- To be above reproach like Daniel.
- To be long-suffering like Paul.
- To be self-disciplined like David.
- To be prayerful like Elijah.
- To be masters of passion like Joseph.
- To be bold like Peter.—Ex.

A NEW METHOD FOR REVIEW SUNDAY.

It was Review Sunday. There was one class that was all aglow, one teacher who found the time short. She had found a new idea, and introduced it. The class was a class of juniors, thirty of them, ages from ten to twelve. The method was that of the spelling-class contest. There were four of the class who had a perfect record for the quarter. Their names were put on pieces of paper, and shuffled together. Two of them were drawn, and these acted as captains of sides. They chose by turns until the whole class was divided,—fifteen on each side. The teacher had a list of eighty-five questions prepared, and proceeded to ask each side alternately. When one failed, he quitted the ranks. The excitement was eager and intense. The review was a grand success, and at the close the class clamored for the same method next time.

How simple, after all, is such a method, and yet how refreshing! No hint of weariness appeared on the teacher's face as she told of the enthusiastic time they had. When there is a will, the way is generally lurking in ambush. Let us "beat about the bush" in this case.—The Rev. E. Wesley Halpenny, General Secretary State Sunday school Association of Indiana.

Temperance.

AS A GENERAL RULE.

When a farm is getting seedy and the place is running down,
When the fields are bare and weedy and the paint is turning brown,
'Tisn't hard the cause to tell, oh, for as sure as you are born
It's the work of just one fellow, and his name is Barleycorn.

When a store is losing custom and the goods are getting stale,
When the owners never dust 'em, but just tell a doleful tale
And about the hard times bellow, they will realize some morn
That they've hired a worthless fellow, one whose name is Barleycorn.

When a man gets frayed and rusty and no longer cares to work,
When his clothes are soiled and musty and he's satisfied to shirk,
When he claims the world is yellow and his life is all forlorn,
He is traveling with a fellow who is known as Barleycorn.
—Courier Journal.

Lord Roberts, who is one of the very highest authorities on the subject, has this to say about the modern man in the ranks, as compared with the private soldier of former days: "The period of the drunken, dissolute, and improvident soldier is past. It can never come back. The modern soldier is steady, self-respecting, painstaking, and clean-minded. He takes trouble with himself. He is anxious to get on. He is provident and ambitious. The change in the private soldier of late years is extraordinary; and, mark you, far from having lost any of the dash and spirit of his more dissolute predecessors, he is a keener and more efficient fighting man, and just as brave."

HOLDING THE KEYS.

There is grim tragedy in the difference between the way men and the Devil see things. Man thinks he can safely make a beginning at any kind of sin, and then stop before harm is done. That suits the Devil exactly, for he knows that if the beginning is made, no man lives who can stop of his own strength. To man, the beginnings are harmless; to the Devil, the beginnings are sure pledge of the end. The reformed drunkard who is now superintendent of the Old Jerry McAuley Mission in New York says tersely: "It is not the last drink that ruins a man, but the first." The Devil knows that; most men do not. The cutting edge of a wedge is very small, but it is only necessary to give it entrance,—it's an easy matter to drive it through. The beginnings are the keys of your life. Don't give them up.—Sunday School Times.

Money in the Country.

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

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

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In regard to our remodeling we want to say that when all's completed we will have the grandest piano home in the South—and we ought to have. This is the world's largest Piano-manufacturers.

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J. E. Shelby, Mgr. **Birmingham, Ala.**

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 breeds 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.

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