

Send the Paper to a Friend for a New Year's Present.

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## NOTES AND COMMENTS.

Rev. O. P. Bentley now receives mail at Wilsonville.

Rev. W. A. Tharp gets his mail at Wood's Bluff.

Rev. A. Culpepper receives his mail at Lamar.

Rev. W. J. D. Upshaw now gets his mail at Fort Deposit.

Rev. A. T. Sims has moved from Georgiana to Plateau, a suburb of Mobile.

Rev. W. L. Peace, for the past five years business manager of the Word and Way, and who recently died with pneumonia, was greatly beloved by his associates.

Rev. Fred D. Hall, of Wilmington, N. C., reports that he has received 101 members into the First Church since October.

The Opelika Post's Christmas edition was edited and managed by the ladies of the Kindergarten Association. We congratulate them on getting out such an attractive issue.

Recently the apostle of sunshine and preacher of hope and happiness, J. L. Gross the pastor of Selma's beautiful First Baptist Church, was with me at a series of protracted services at Montgomery's Southside Church. He is a delightful companion and a noble and gifted preacher of the word of God. Saints heard him with joy and sinners were made to rejoice over the good news proclaimed, and Southside had a very gracious revival.—A. T. Napier.

Henry L. Morehouse, corresponding secretary of the Home Mission Society of New York, seems to be serenely happy. He never married. He might have been happier if—if he had married. Here is a stanza of his lovely song:

"I sing a song at seventy years,  
O'erflowing with thanksgiving;  
My soul its Ebenezer rears,  
For the life is worth the living.  
A joyful heart, my fellow men,  
Beats on at three-score years and ten."  
—Word and Way.

Rev. W. W. Howard has returned from South Alabama. He has accepted a call to the pastorate of the Baptist church at Nicholville in Marengo county. He will leave for his new field of labor some time in January. He will probably sell his residence here. Mr. Howard goes to a rich section and will have charge of two churches. There is a handsome and modern church building there and the members propose to erect a nice parsonage for the new pastor. In Brother Howard the Baptists down there will have a good preacher and an energetic pastor.—Scottsboro Citizen.



The Memorial Church, Leland Stanford Junior University.

## NOTES AND COMMENTS.

China's dowager empress does not propose to rely upon posterity for a monument. The tomb she is now building for herself will cost \$4,000,000.

John D. Rockefeller, Jr., has 250 Sunday school scholars in his Bible class in the Fifth Avenue Baptist Church of New York. The teacher has sailed with his family to Europe for a three months' vacation.

Rev. W. W. Boyd, D. D., has resigned the pastorate of the Second Baptist Church, St. Louis, Mo., closing his service on Sunday, 4th inst., the day on which his resignation was cited.

The Baptist Young Peoples' Union gave a delightful social entertainment at the First Church Friday night, 1904 among those taking part on the program were: Misses Vivian Jones, Neida Humphrey, Clara Jones, Nona Allen; Messrs J. H. Pride and F. DeWitt Ware.

Bro. G. L. Yates preached to a full house Sunday, December 14, at 11 o'clock on the subject of "The Second Coming." Text, Rev. 1:7, "Behold He cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of Him. Even so. Amen!" Evening subject—"The Lord Always Before Me." Text, Psalm 16:8, "I have set the Lord always before me; because he is at my right hand I shall not be moved."—Elyod.

On Sunday, December 11th, Rev. A. E. Emfinger, was ordained to the full work of the ministry by Rev. Jno. W. Stewart and the writer, acting as a presbytery, called by the First Baptist Church of Wetumpka.—W. J. Elliott.

F. C. McConnell of Calvary Church, Kansas City, Mo., says: "Improvement in our work is manifest in the different departments of the church. The financial part of the work is in good condition. The neighborhood is improving. Congregation is gaining some. Baptisms ought to be more frequent."

Blanks on which to make application for Southern Clergy Permits for the year 1905 may be obtained from agents of the Companies. Each application is to be filled in and signed in ink and forwarded by applicant by U. S. Mail or Express, accompanied by remittance of one dollar to defray expenses incident to investigation, etc., direct to Joseph Richardson, Chairman Southeastern Clergy Bureau, Room 729 Equitable Building, Atlanta, Ga. Remittance to be made by Cashier's draft, postal or express order. Postage stamps and individual checks will not be honored.



The Alabama Baptist gets better and better. God bless you.—A. B. Metcalf. Wishing you a merry Thanksgiving day and joy in office and round your fire-side with your wife and family (if you are so fortunate as to have such a gift of God). As ever a co-worker for the Master—W. M. Hall.

I am gratified to know of the splendid hold you have on Alabama and predict for you and the paper unparalleled success and usefulness.—I. N. Langston.

I am better pleased with the paper now than ever before.—J. M. Johnson.

I am pleased to note the very marked and continued improvement in the Alabama Baptist during these latter days.—Samuel J. Ansley.

Am glad the paper is doing so well. I read it with great pleasure. I am glad that the complaint against the paper has been stopped. It is much easier and much better to talk up de-

nominal interests than to talk them down.—B. F. Giles.

God bless you Brother Barnett in your great undertaking to give us a really high-class religious journal.—J. Henry Bush.

We have observed with interest the steady improvement you are making in the paper. Its usefulness and influence are determined by its excellence and not by its name. May you receive liberal support and cordial co-operation in your efforts.—H. O. Murfee.

Let me congratulate you upon the growth in numerical, intellectual and spiritual strength which the paper has attained. May God give you assurance of His presence with you and of His blessing upon your work.—W. L. R. Cahall.

I rejoice at your success. Our paper is becoming a blessing to our people. I wish every Baptist in Alabama would read our paper.—A. J. Preston.



## The Memorial Church, Leland Stanford Junior University.

Frank Willis Barnett.

In my journeys in this and foreign lands I have viewed many types of architecture dedicated to God. I have watched the Mormon Elder worship in the great Tabernacle, and gazed fascinated at the great white marble Temple; I have stood in Westminster Abbey with all of its historical and hallowed memories; I have knelt in sombre St. Paul in London town, and sat in Spurgeon's Tabernacle while he glorified his Saviour; I have watched weddings, funerals, and mass going on at the same time under the roof of Notre Dame, the pride of Paris, and at midnight have seen the fashionables wander into the Madeline after the opera; I have climbed the stairway at the Strasbourg Cathedral and looked out on the wonderful panorama; I have spent hours in trying to take in the beauty of the Cologne Cathedral; I have been time and again to feast on the beauty of the wonderful Milan Cathedral, the pride of Italy; I have waited curiously in St. Peter's at Rome during the Pope's Jubilee to see the pilgrims kiss the toe of St. Peter; I have walked in slippered feet in the St. Sofia Mosque in Constantinople; I have been in the Cathedral of the Assumption within the Kremlin at Moscow, and during Easter witnessed the scenes in Isaac's Cathedral at St. Petersburg. In fact if I were to enumerate all the places of worship I have visited in my various travels you might be led to think my journeys were pious pilgrimages, and so I content myself with the list given above which is merely set down to let you know that when I am swept off my feet by the beauty of a church it means that it is really something to look upon, and so when I got my first glimpse of the Stanford Memorial Church I longed to give my Alabama Baptist readers some idea of it, and now with the help of the beautiful illustrations I hope to give a faint impression of this perhaps the most unique church building in the world.

### Man a Church Builder.

Several years ago at the dedication of this church it was said:

"In the far-back beginnings of civilization man reared his first churches. Through the whole story of civilization he has continued to rear his churches. The earliest works of architecture preserved for us are temples. The only architectural works which have survived the ravages of time, in many a land, are the ruins of the buildings man has lifted in worship. Through successive generations and centuries and milleniums man has continued to be a church builder. And so today we, the heir of the ages, repeat the story of the past, as wealth concentrates itself to the rearing of a structure which shall stand through ages yet to come, a splendid symbol in stone of the faith in which man lives nobly, the hope in which he dies bravely and peacefully. What a chain of impressive buildings the churches of humanity form, bind-

ing the whole world round the feet of God! How they lift themselves up from every land on earth, in mute attestation of man's trusts and aspirations!"

### The Church.

It would take a volume to describe in detail the church, and so I let the pictures tell their story and give briefly a few of the striking features.

Looking from the chancel through the nave of the church, the eye is caught by a blaze of brilliant colors. Above the choir gallery, overhung by the sombre oaken roof and flanked on either side by gleaming pipes of the wonderful organ, shines a great rose window. Flooding the body of the church, tinting every object, raying up into the shadowy spaces of the roof, it mingles its magnificence into the general scheme. This window forms the splendid setting for a single simple figure, the youthful Christ, in which Hoffman has blended the lovable aspect of natural boyhood with attributes that transcend humanity, too subtly for analysis, but with unfailing charm.

### Life of Christ.

The story of the Christ life is told in the lower windows of the church. Beginning in the north have the pictures are: "The Annunciation," after Shields; "The Flight into Egypt," after Ploekhorst, and "The Home at Nazareth," after Hoffman. Beyond, in the north transept are: "Christ in the temple," after Holman Hunt; "The Baptism of Christ," after Gustavs Dore; "The Sermon on the Mount," after Hoffman; "Christ calming the Tempest" after Dietrich; "The Raising of Jairus' Daughter," after Hoffman. The chancel windows form a group by themselves. "The Nativity" follows a picture by Feklowes-Bryne; "The Crucifixion" is an adaptation from Deggarr; "The Ascension" is from Carletti. In the south transept are: The Miracle of the Loaves and Fish," after Hoffman; "The Good Shepherd," after C. S. Parker; "Christ in the Home at Bethany," and "Christ in the Semanary," both from pictures by Hoffman. Completing the series in the south nave are: "The Dream of Pilate's Wife," after Dore; "The Angel of the Tomb," after Ender, and an original by Paoletti, "Lo, I am With You."

### The Windows.

The windows of the clerestory contain single figures, nearly all of them original designs by Frederick S. Lamb. Taken in the same order those in the north wall represent Abraham, Hagar, Moses, Pharaoh's Daughter, Joshua, Deborah; in the transept are: David, Ruth, Solomon, Queen of Sheba, Elijah, Esther, Isaiah, Judith, Daniel, Hannah. All these are Old Testament characters. In the opposite side of the church the subjects are from the New Testament.

### The Inscriptions.

But to me one of the most interesting things in the church were the selections carved in the stone walls. Some were strikingly beautiful and I longed for time to write them all down, for they would have been worthy to be put alongside the best things in the old scrap book.

### Leland Stanford's Idea.

Leland Stanford's idea was to found "a university for both sexes, with the colleges, schools, seminaries of learning, mechanical institutes, museums, galleries of art and all other things necessary and appropriate to a university of high degree."

"It should be the aim of the institution," he said to the trustees, "to entertain and inculcate broad and general ideas of progress and of the capacity of mankind for advancement in civilization. The object is not alone to give the student a technical education, fitting him for a successful business life, but it is also to instill in his mind an appreciation of the blessings of this government, a reverence for its institutions, and a love for God and humanity, to the end that he may go forth and by precept and example spread the great truths, by the light of which his fellow men will be elevated and taught how to attain happiness in this world and in the life eternal."

### Mrs. Stanford's Tribute.

"In carrying out the original plan for a university church, the surviving founder has made the structure a memorial to one who passed away from earth before his eyes were gladdened by the sight of this beautiful building. It enshrines forever the memory of the great war governor, the patriotic senator, the audacious planner of a transcontinental railway, the strong-brained man, upright in business, just in every social relationship, kindly as a neighbor, tender as a husband and father, learning from his angel boy to 'live for humanity,' to die as a simple-souled Christian."

### Religious Position of University.

In an address to the trustees Mrs. Stanford clearly defined the position of the university in affairs religiously and politically. She said:

"The university must be forever maintained upon a strictly non-partisan and non-sectarian basis. It must never become an instrument in the hands of any political party or any religious sect or organization. I believe that the moral and religious development of the university will be better accomplished if entirely free from all denominational alliances, however slight the bond may be. The services in the Memorial Church must be simple and informal in character, and the theological questions, services and observances, upon which the sects differ, should not be entered upon, so that members of every church may worship and receive instruction therein not inconsistent with their individual beliefs."

### Rev. Heber Newton

In his dedicatory sermon, said: "The worship of this church is to find, as far as possible, an expression, on the one hand, for the desire which has

fashioned liturgical services—the craving for dignity and beauty in worship; and, on the other hand, for the desire which has manifested itself in non-liturgical services, the longing for simplicity and spirituality in worship. In lifting up our worship we are to depend largely upon the ministry of music—'holy music,' as Wagner called it; that music which Sidney Lanier called 'love in search of a word.' We set apart this building from all common and secular uses to the sacred services of the great churches of all lands, of all ages, for men and women through the long years that are to come. Here, where the flower of the State, of the great West, perhaps of the mighty Nation itself, nay, even of the far-off lands of the East, shall be drawn through the coming generations, to win culture, to train in power, to become fitted for life's work—here forever this Memorial Church shall stand as sign and symbol of the true end and aim of education, the fashioning of a noble manhood and womanhood, made ready for the tabernacling of the indwelling God, with all human powers consecrated to the service of humanity.

### The Point of View.

Of course I cannot subscribe to some of the religious innovations adopted by the church, for they seem to me to be a compromise of the truth, but I did not write this for a theological tract, but to describe the architectural beauty of the Stanford Memorial Church at Palo Alto, California, and could you have seen it on such a day as I did, it would have impressed itself upon you and remain forever as one of the most beautiful pictures in your gallery of memories.



Monument Erected in Honor of Dr. Elias B. Davis in Capital Park, Birmingham, Ala.



## Christmas Page.

### CHRISTMAS AND THE JEWS.

This is the most joyful time of the year for all Christendom. The young and old, rich and poor—all have a foretaste of this great Christmas joy. The stores are stocked to overflowing with holiday goods, the thoroughfares are already crowded with eager shoppers, hurrying to the fro; and all minds are intently absorbed in the one problem of how to bring Christmas cheer to some dear one or friend. All this busy hustle finds its culmination on Christmas Eve, when the pinnacle of joy and happiness will have been reached.

Now, on this Christmas Eve, behold a sad contrast—Israel prostrated, weeping mourning over the destruction of its city, Jerusalem; Israel, the source of this joy to Christendom—for she gave birth to the Child over whom the world is rejoicing; Israel, who of all nations, should be the first to be joyful; Israel, instead of shouting "Unto us a Child is born, who is the Everlasting Father," is still wailing and bitterly crying, "We are fatherless and our mothers are as widows." (Lam. 5:3.)

#### The Cause.

The contrast is so striking that the question forces itself upon the mind, "why do these conditions exist?" Is it because the Gentile nations are more important in God's sight on account of their numbers and greatness, while the Jews are but a handful in comparison? Or has this joy been offered to both Jew and Gentile and been rejected by the Jews? No! For we read Isaiah 40:17, "All nations before Him are as nothing and they are counted to him less than nothing, and vanity." And as regards the rejection of the Messiah by the Jews, the present generation has never been offered the acceptance of the Lord Jesus Christ.

The Jews with the exception of a few thousands, who have been reached lately by the strenuous efforts of the very few missionaries, do not know even of the existence of the New Testament. How shall they rejoice when they know not over what to rejoice? Surely, we cannot blame this generation for the rejection of Christ by their ancestors nineteen hundred years ago. But the cause lies in the fact that the Jews have been not only excluded from the message of salvation by the church of Christ, which was commissioned to preach to them, but they have also been repelled from the Lord Jesus by the cruel persecution of the nominal Christians. Spain killed them, England robbed them, Germany scorned and hated them, Russia outrageously persecuted them and Roumania cruelly banished them.

#### Untold Benefits.

All this has been done to a people from whom the Christians have reaped untold benefit. The Jews have given the world its greatest authors, philosophers, musicians, poets, artists, painters and financiers. All the good things which civilization is enjoying have their origin with the Jewish people. The Lord Jesus Christ summed them up in one word—"Salvation"—when He

said to the woman of Samaria: "Salvation is of the Jews." John 4:22. Now, shall we not show our thankfulness to these people for what we have received under God at their hands? Oh, that every Christian would now determine to bring at least one Jewish soul as a Christmas present to the Lord Jesus Christ.

#### How To Do It.

If we want to carry out God's plan that we should create in the Jewish hearts a great desire to equal us in our faith, we must adopt extraordinary ways and means for its accomplishment. First of all, we must remove that black spot which rests upon Christianity. For when the Jew thinks or hears of the Christian religion, he does not know of any other kind than that which brought the Spanish Inquisition, the Christian Crusades, etc., upon them.

We must send them our best men with plenty of Bibles. Flood them with tracts containing the pure truth in a striking way, that they may see the Lord Jesus Christ of whom so far, they have only known the gross caricatures of Catholic countries. We must help their poor who are suffering and starving, while we enjoying big Christmas dinners. Only genuine love and the best preaching will bring about their conversion.—Leopold Cohn.

### NAZARETH TOWN.

Clinton Scollard, in "Delineator."  
Nazareth town in Galilee,  
Set where the paths lead up from the sea  
That like the chords of a mighty lyre  
Dirges over the rocks of Tyre,  
Mourns where the piers of Sidon shone,  
And the battlements cinctured Ascalon,  
They have wanded as the sunset wanes,  
Little more than a name remains;  
But more than a name we hold it—  
we—  
Nazareth town in Galilee!  
Nazareth town in Galilee!  
Ah, what a golden harmony on its walls!  
The dawn seems, flooding its bright white  
And, when the violet twilight falls,  
What a vast processional, of stars  
Pageants over its stilled bazaars!  
And when the full moon touches the height  
Of Tabor, a torch of brilliant light,  
Never was sight more fair to see—  
Nazareth town in Galilee!  
Nazareth town in Galilee!  
Strumming a desert melody,  
The Bedouin minstrel trolls in the street;  
At the Well of the Virgin the maidens meet;  
The cactus-hedges crimson to flower,  
And the olives silver hour by hour  
As through their branches the south wind steals;  
A clear bell peals, and a vulture wheels  
Over the crest where the wild crags be—  
Nazareth town in Galilee!  
Nazareth town in Galilee!  
At the sound of the words how memory  
Kindles as earth does under the spring,

Till the dead days rise for our visioning;  
And out of them one compassionate face  
Beams with a more than mortal grace;  
Out of them one inspiring voice  
Cries in the ears of the world "re-  
-joice!"  
And ever a beacon of Hope shall be  
Nazareth town in Galilee!

### THE LITTLE DOLLAR'S CHRISTMAS JOURNEY.

Mrs. Lee, a widow whose small income came from the interest on some government bonds, had been reading in a magazine of children in city tenements who know little of Christmas joys. "One child shall have a Christmas tree," said she to herself, and she cut a dollar coupon and mailed it to the professor in the city to find the child. The coupon looked like a miniature dollar, and as the professor took it from the letter on the morning before Christmas, he said, "Ah, little dollar, I know where you are needed." He went down town to a narrow street with five-story tenements on either side. Entering one, he groped his way through a dark hall to a rear room, where lived six children, and the baby was sick and the father out of work. But there was a branch of evergreen in one corner which Johnnie had found by a church door. On it hung some colored newspaper pictures and three pieces of colored glass.

The professor brought out the little dollar. "A friend sends you this for Christmas. Buy something for the children and a good dinner for all." Mrs. Ferguson hurried to the grocery and carefully filled her basket, and gave the grocer the little dollar, but he refused to take it. As she was sadly putting down her precious bag of potatoes, a gentleman standing by interposed and gave the grocer a dollar bill for the coupon. As the gentleman went out on the street he met an old carter with an old horse, who did errands for the neighborhood. "See here, Thomas, take this and buy your horse a bag of oats, so he can keep Christmas," and the gentleman passed over the little dollar. The feedman sent the little dollar to the pawnshop to see if it were good, and the pawnbroker promptly handed over a dollar bill for it.

Later a young girl came into the pawnshop and asked for the loan of three dollars on a watch. At first the pawnbroker would give but two, but at last he said, "Here, it is Christmas. I'll take the risk." And he added the coupon to the two dollars.

A little later the girl stood at a knit-goods counter picking out a shawl. The clerk objected to the coupon, but took it to the desk. The store-keeper came back and looked sharply at the girl, and then, saying that it was all right, graciously attended her to the door. As he stood there with the coupon in his fingers, he thought with satisfaction how busy the day had been in the store. A thin voice near by said, "Merry Christmas! Here's your paper." The store-keeper knew the struggle life was for the newsboy, and he said, "Here's a dollar like yourself

—it is small, but it is all right. Have a good time with it."

On reaching home, Mike found an ambulance in the midst of a crowd at the door of the tenement. As it drove off a little girl was left weeping on the top step. Her father had been carried to the hospital, and tomorrow would be Christmas. Mike took a turn down the hall to think. "Here, Susie, take this and let the kids have their Christmas. Mr. Stein gave it to me. It's a little one, but it's all right."

There was a Christmas tree in Susie's flat, with candles and apples on it, but the little dollar rested securely in the purse of the charity visitor who had come that afternoon, and who had given the children one dollar for the coupon, when she heard the story of Mike and his sacrifice.

"I heard such a story of a little newsboy today, at the meeting of our district charity committee." And the professor's wife told him the story of Mike and Susie. "And I just got the little dollar bill to keep." She took it from her purse and passed it to her husband. "What!" said the professor, as he read the number, "if here isn't my little dollar come back to me! I left it in Bedford street this morning."

After a moment's pause the professor's wife said: "Jones' children won't have any Christmas tree. He told me this morning he couldn't afford one. Let us give them the little dollar. If any one has locked up the Christmas dollar let him start it right out again.—Condensed from Riis' "Mulberry St." Copyright by Century Co.

### THE CHILD JESUS.

Nineteen centuries have passed since the child Jesus was born in Bethlehem of Judea. Great men lived and wrought before his birth, and great men have lived and wrought since his birth, but no name today has such power with men as his. How shall we account for this? On what hypothesis shall we seek to explain the fact that in this enlightened twentieth century, as in all the centuries of the Christian era, men and women of every class and condition, wise and unwise, learned and ignorant, heathen and (nominally) Christian, are consciously and manifestly transformed in heart and life by the simple acceptance of Jesus, a crucified Galilean, as their Saviour and Lord?

Philosophy cannot account for it. The wisdom of this world has no solution to offer. But the New Testament does account for it.

"The Holy Spirit will come upon thee, and the power of the Highest will overshadow thee; therefore also the Holy One that is born shall be called the Son of God."

That is the key to the mystery. Nothing short of that can explain Christ's power over the lives of men. Because he was "begotten of the Holy Spirit" his death has meaning, and his resurrection, ascension and eternal Lordship are glorious verities. Let us make no mistake. A "Son of the Carpenter" could not become the Lord of life. Jesus, the Babe of Bethlehem, is the world's Redeemer because he was on earth, as he was and is in heaven, the eternal Son of God.—Examiner.



**Woman's Work.**

**CHRISTMAS OFFERING.**

The special notice and honor which our Lord bestowed upon the poor widow who gave her two mites—all her living—and upon the woman with the rich box of ointment who worshipped at His feet, have been sources of strength and inspiration to consecrate womanhood ever since. Surely our Lord appreciates the efforts of those who truly try to honor and serve Him. The women of our Convention have for years made at Christmas-time—the closing of the old and beginning of the new year—an offering for the advancement of our Lord's kingdom. How very appropriate at this time to so honor Him. In olden times angels left heaven to worship Him, and the wise brought valuable gifts to lay at His feet. It is well, then, that in memory of His coming to earth, we also should bring gifts to Him. Let pastors, husbands, fathers and brothers encourage our women in this good work.

The offerings go for the great cause in China. That country is open now to the Gospel message as never in the past. We have forty-eight female missionaries who are giving their lives to the work in that land, where there are two hundred million women and girls. We have about a million female members of our churches at home. If even one out of ten of these will give, and then get some others to give, the returns will be glorious. Most earnestly do we ask that each sister have a part in this great work.

Attractive programs and other literature have been prepared by the Woman's Missionary Union for the special services to be held in connection with the offerings. You can get a supply of these by applying to your State Central Committee. This work is for God and the advancement of His kingdom. May our sisters, redeemed through His Son, gladly give that others may know and be saved.

Fraternally,  
R. J. Willingham.

**A Christmas Message.**

Christmas is coming! It is almost here. Again we are facing an opportunity for a beautiful expression of love and obedience.

The Foreign Mission Board has asked that a "Christmas Offering" be made for the rapidly developing work in China. Last year \$10,957 was given, more than ever before. From Woman's Missionary Union headquarters in Baltimore were sent to State officers for distribution, thousands and thousands of envelopes to contain the offerings and special Christmas literature.

What shall be the response from Southern Baptist women and young people? "God so loved the world that He gave His only begotten Son." What more could He offer than this? Our lives have thus been drawn to His, our sins have been blotted out, into our hearts has come that peace which passeth understanding, and rich in the revelation of God's love through Christ, we exclaim "Abba, Father." But, what of China's millions, who have not heard the wonderful story of redemption?

May the Holy Spirit burn into our hearts the great missionary thought that "God loved the world," and incline the women of our Southland to commemorate the birth of Jesus by generous offerings for bringing others from darkness into light.

As this simple message is read, will you not resolve to be guided by God's will in your observance of Christmas this year; that in planning gifts, your Saviour's name shall have precedence over all others? In view of all that God's giving has brought and in the days of eternity will bring you; surely this is but "reasonable service."

Annie W. Armstrong.

N. B.—"Christmas Literature" including three programs, one for Young People's meeting, supplied (free) on application to State officers. If you have not received a supply of Christmas literature write at once to Secretary Mrs. D.-M. Malone, Birmingham, Alabama.

On Friday afternoon, Dec. 7th, we were privileged to attend a meeting of the Ladies' Mission Society of Kingston Baptist Church, East Birmingham, and it was a real inspiration to see these dear sisters, who, in their devotion and enthusiasm have accomplished so much during the brief existence of their organization. Their pastor, Rev. J. W. Vesey and his wife met us, and the Baptist hosts of this our Birmingham district are to be congratulated upon the acquisition of this Godly and useful couple, who have recently come to us from Florence. The meeting was charmingly presided over by Mrs. Vesey, president of the Society.

Together with a good local attendance, were the following visitors, members of the Central Committee: Mrs. L. F. Stratton, Mrs. T. A. Hamilton, and the writer.

After a sweet devotional service, Mrs. Stratton gave an address on the "New Objects of our Work," and her talk was a very entertaining and instructive one, devoted principally to Tichenor Memorial, Pera Chapel, and desk work, but she gave much information regarding the Central Committee work in general.

Mrs. Hamilton spoke impressively of the work of the young people in our churches, and the importance of organization that they may be developed into stalwart Christian characters, now so much needed in the Lord's Kingdom.

We talked about the work of our Mission Boards, and tried to show how they co-operate and supplement each other in our work. Quite a number of appropriate and interesting responses were made, and it was good to see how attentive this noble band of Christian workers were, how ready for any suggestion which might be helpful to them in doing the Lord's work to which they are consecrating themselves.

Only four years ago this church was organized and until Brother Vesey came it has been pastored by one of the students of Howard College, and we do not realize the great work many of them accomplish here in the Birmingham district. They maintain a good class standing and still prove their love for God and devotion to His cause

by preaching and teaching His word each Sabbath. Though the church has only been built one year, the ladies have furnished it throughout. The young men of the church are organized and at work. The young ladies, with Mrs. Vesey as their leader, compose a wide-awake devoted "Jewel Band." They quite recently held their "open door meeting," but the near future will bring word to us of some large undertaking entered into by them. A fine Sunbeam Band is being well led by Miss Dolly Gardner, an earnest enthusiastic Christian. Thus we found that Brother Vesey has not only an enthusiastic, but thoroughly organized church, and we were grateful for the privilege of seeing so many with an earnest purpose, and ask God's blessing upon the good work being undertaken in His name.

Mrs. N. A. Barrett,  
V.-Pres. B'ham Ass'n.

**FROM BROTHER THOMAS.**

Soochow, China, Nov. 7, 1904.

Dear Alabama Baptist:

A week ago we entered this great heathen city and were warmly received by our missionaries already stationed here. After landing at Shanghai our missionaries there gave us a very cordial reception—our party being the largest ever sent out by the Southern Baptist Board at one time. There our party for China separated, Dr. Graves' party going on to south China, others to North China. From Shanghai we had the novel experience of traveling in a house boat to this place, eighty miles distant. But the missionary soon gets used to things new and strange. In coming from our own beloved land it seems like being transported to another world. Strange indeed and almost repulsive at first as he enters within the walls of a Chinese city and almost squeezes his way along through the narrow, crowded streets reeking with foul odors amidst the surging throngs of humanity. But Soochow is noted as a clean city. The Chinese have a proverb—"Heaven above; Soochow below," meaning that next in order to heaven, is Soochow. How it can be so called one can't understand, only as it is compared with the average Chinese city. Soochow has been called the "Statue of antiquity." It was founded 500 B. C., during the life time of Confucius and about the time of the completion of the second temple under Ezra. As one walks along over the cobble stones worn smooth by the tramp of millions during past centuries and views the towering pagodas that pierce the skies, decaying temples where perishing myriads prayed their devotions, and then view the present misery and degradation of the people, a feeling of awe mingled with a feeling of horror comes sweeping through the soul. Then oh, how one longs who has known the sweetness of trusting in Jesus to tell the sweet old story to the surging throngs. You see it is trying indeed to one who cannot talk, and is just beginning to try and learn the language. But His grace is sufficient and we are happy in preparing to tell the "sweet old story" in the language of the people.

It is estimated that there are somewhere about a million people in this city. It is twelve miles around the city walls, and our Baptist mission is situated about the center of the city. We have a membership of about thirty-five, with several chapels, besides several out stations. I visited one of these Sunday where there are about a dozen very earnest members under the leadership of a native pastor.

The way is open, the harvest truly is great. Just think of it, a handful of native Christians, three missionaries and their wives, where millions are passing into eternity without God. Oh, brethren at home, the one mighty cry that goes up from this benighted land is still for more workers.

Yours for service,  
T. M. Thomas.



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Joseph Smith, Founder.

## The Mormon Monster.

### FEARFUL MORMON VOWS.

The Associated Press dispatches last week said:

Five witnesses were examined today by the senate committee on privileges and elections in the investigation of protests against Senator Reed Smoot retaining his seat in the Senate. The first witness described the obligations taken by persons who pass through the endowment house and declared that everyone agrees to submit to mutilation of person if he or she reveals what takes place during the ceremony. Two members of the faculty of the Brigham Young university testified that they have sustained polygamous relations since the manifesto of 1890 and a teacher in the public schools asserted that the church had religion taught in such schools.

### Mormon Secrets Revealed.

The Smoot investigation was resumed before the Senate committee on privileges and elections, with J. H. Wallis, who is a Mormon from Salt Lake, Utah, as a first witness. He testified that he joined the church in 1851 in London and came to the United States in 1890, settling in Utah. Mr. Wallis said he has had three wives, but not more than one at a time. He knew Apostle George Teasdale, and also Marion Scoles, in London. She came to this country as an unmarried woman, and, according to the witness, is reputed to have been married to Teasdale in Utah.

Questioned as to his belief, the witness said he never believed fully in the celestial marriages to the dead and four times had stood as proxy for four marriages of living women to dead

men. He married his present wife in the temple.

Explaining the marriages in the temple, Mr. Wallis said it was necessary to take the endowment before marriage and in this way he had passed through the endowment house twenty times at least.

### Awful Oaths.

He described the awful oaths taken by those who pass through the mysteries of the endowment house. The penalties agreed to for violation of these oaths were given by Wallis as follows:

That the throat be cut from ear to ear and the tongue be torn out.

That the breast be cut asunder and the heart and vitals be torn from the body.

That the body be cut asunder at the middle and the bowels cut out.

That if demanded we will give all we possess to the support of the church.

The next obligation was one of chastity, in which the obligator agreed not to cohabit with any person not given him or her by the priests.

"Another obligation was one that we would never cease to importune high heaven to avenge the blood of the prophets upon the nations of the earth or the inhabitants of the earth, I don't just remember which," said the witness.

"This was followed by a quotation from the Scripture, I think, Revelations 6-9, 'The souls of those slain cried aloud on the altars for vengeance.'"

### Divorces from Dead Persons.

George Reynolds, a Mormon living in Salt Lake, testified that he is the first assistant superintendent of the Mormon Church Sunday School and of the Missionary Committee of the Apo-

stles and formerly clerk or recorder of the endowment house. This relation was severed in about 1871. The endowment house was torn down in 1890, but the temple is now used for the same purpose.

In answer to the question by Senator Overman, Mr. Reynolds said marriages were performed with dead persons in the endowment house.

Mr. Taylor then asked if divorces were granted in the endowment house.

The church grants divorces to those who have been married for time and eternity but does not divorce legal marriages until the courts have acted, said Mr. Reynolds.

"Plural marriage are not recognized by courts and therefore the church does not consult the court in granting divorces in cases of such marriages."

Senator Foraker asked if such divorces are granted from dead persons.

"In a few instances only, I should say," said the witness.

"For something done after death or before," the Senator asked.

"In life time."

"Is the dead person given an opportunity to be heard?" the Senator asked.

"No, sir; it is because such cases are held to be unjust to the dead accused that so few divorces of this kind are granted."

"Is anyone appointed to defend the accused?"

"Never; but the complainant is given a hearing if satisfactory evidence is furnished to the case."

"Then it is purely ex parte?"

"Purely so."

### Plural Marriages.

John H. Hamilton told of the plural marriage of his sister, Lillie Hamilton, to Apostle Abram Cannon, which ceremony he said he understood to have been performed by President Smith since the manifesto of 1890. Most of the testimony related to the inside church policy but did not connect Senator Smoot with any of the alleged violations of State or national statutes.

### Reynolds a Polygamist.

"Are you a polygamist?" Mr. Taylor asked.

"Yes, sir," answered Mr. Reynolds.

"Have you any children married in polygamy?"

"I believe so; one daughter."

"To whom is she married?"

"If married, it is to Benjamin Clough."

The witness explained that the marriage had taken place in Mexico, but that he had no knowledge of the ceremony and never made any inquiries concerning it. It was brought out by Mr. Taylor that the witness had displayed no curiosity on the subject of the marriage because he believed the marriage to be a plural one.

Mr. Reynolds testified that he has twenty-six children. He gave the names of the seven presidents of the seventys of which he is the fourth in rank. Three of the seven were polygamists. He (Reynolds) had two wives now.

Q. If you were to marry another woman tomorrow, which would be your legal wife?

A. The one last married.

Q. Would not that be adultery?

A. It would be if I continued to

live as the husband of the other women, but I do not sustain such relations with more than one.

Mr. Reynolds said he understood that the manifesto of 1890 permitted him to live with his plural wives without violating the law but that no further wives could be contracted. Witness acknowledged that he has had children by both wives since the manifesto of 1890. Witness had never preached against polygamy nor had he tried to get others to do so.

Mr. Reynolds said he did not know of any effort made by any officials of the church to carry out the provisions of the Woodruff manifesto putting an end to polygamy.

Mr. Reynolds said that he was one of the advisers who said in perfecting the Woodruff manifesto which was first submitted in President Woodruff's handwriting. He testified that the committee had revised the manifesto.

### Changed Revelation.

"I believe the manifesto is said to have been inspired?" asked Chairman Burrows.

"It was a revelation from the Almighty."

"And you changed it?"

"Not the meaning."

"You just changed the phraseology?"

"Yes sir."

"Then, as I understand it," said Senator Burrows, "when this revelation came from the Almighty the grammar was bad and you corrected it?"

The witness said the phraseology had not been inspired, but was President Woodruff's own. This testimony kept the committee room in an uproar.

### "Sealing" Explained.

Mr. Lundstrum explained his marriage to a dead woman, saying this ceremony is called "sealing" and was for time and eternity. He was sealed to his legal wife, he said, but no record or memorandum was given him. The witness said he had heard the endowment house obligations administered six times to congregations of from thirty to sixty persons each. Not to take the obligation, the witness said, is regarded as a sign of weakness to the faith. Robes were used in the ceremony. There are no marks on the robes, but there are marks on the priesthood garments. These marks are to remind the person of the covenants he had made.

The witness said there are marks of the compass and the square on the left and right breasts, a rent like a button hole over the navel, and another over the knee.

"When do you wear this garment?" Mr. Lundstrum was asked.

"Always."

Then he added that the garment was removed only long enough to change to a clean one.

"It is supposed to be a shield against all danger, temporal and spiritual," he said.

"And the marks are to remind you of the obligations taken?" asked the chairman.

The witness answered in the affirmative, repeating that the breast marks are for the purpose of making the obligator remember his oath not to reveal his covenants under penalty of having his heart and vitals cut out.



Christmas Page.

THE FIRST CHRISTMAS NIGHT.

One by one those Judean shepherds had gone to sleep, each lying where he had sat. The night, like most of the nights of the winter season of the hill country, was clear, crisp and sparkling with stars. There was no wind. The atmosphere seemed never so pure, and the stillness was more than silence. It was a holy hush, a warning that heaven was stooping low to whisper some good things to the listening earth.

By the gate, hanging his mantle close, the watchman walked. At times he stopped, attracted by a stir among the sleeping herds. The midnight was slow coming to him; but at last it came. His task was done; now for the dreamless sleep with which labor blesses its wearied children. He moved toward the fire but paused; a light was breaking around him soft and white like the moon's. He waited breathlessly. The light deepened; things before invisible came to view. He saw the whole field and all it sheltered. A chill, sharper than that of the frosty air—a chill of fear—smote him. He looked up; the stars were gone; the light was dropping as from a window in the sky. As he looked it became a splendor; then in terror he cried: awake! awake! Up sprang the dogs and howling ran away. The herds rushed together bewildered. The men clambered to their feet, weapons in hand. What is it? they asked in one voice. See, cried the watchman; the sky is on fire! Suddenly the light became intolerably bright and they covered their eyes and dropped upon their knees; then, as their souls ahrank with fear, they fell upon their faces blind and fainting, and would have died had not a voice said to them, "Fear not." And they listened. "Fear not, for behold I bring you good tidings of great joy which shall be to all people."

The voice, in sweetness and soothing, penetrated all their being and filled them with assurance. They rose upon their knees and looking worshipfully, beheld, in the center of a great glory, the appearance of a man clad in a robe intensely white. Above its shoulders towered the tops of wings, shining and folded. A star over its forehead glowed with steady lustre; its hands were stretched toward them in blessing; its face was serene and divinely beautiful. They had often heard, and in their simple way talked of the angels, and they doubted not now, but said in their hearts, the glory of God is about us, and this is he, who, of old, came to the prophet by the river of Ulai. Directly the angel continued: "For unto you is born this day, in the City of David, a Saviour, which is Christ, the Lord!" Again there was a rest while the words sank into their minds. "And this shall be a sign unto you," the Annunciator said next. "Ye shall find the babe wrapped in swaddling clothes lying in a manger." Voices, as of a multitude, chanted in unison. "Glory to God in the highest, and on earth peace, good will toward men!" Not once the praise, but many times. When the shepherds

came fully to their senses, they stared at each other stupidly, until one of them said: "It was Gabriel, the Lord's messenger unto men." None answered. "Christ, the Lord, is born; said he not so!" Then another recovered his voice and replied, "That is what he said. And did he not also say in the City of David, which is our Bethany yonder? And that we should find him a babe lying in the manger?" The first speaker said, "Brethren, let us go see this thing which has come to pass. The priests and doctors have been a long time looking for the Christ. Now he is born, and the Lord has given us a sign by which to know him. Let us go up and worship him." "But the flocks?" "The Lord will take care of them. Let us make haste." Then they all arose and left the mureh. Around the mountain and through the town they passed and came to the gate of the khan, where there was a man on watch. "Here" said the watchman, "are people looking for a child born this night, whom they are to know by finding him in swaddling clothes and lying in a manger." For a moment the face of the stolid Nazarene was moved, and turning away he said, "The child is here." They were led to one of the mangers, and there the child was. The lantern was brought and the shepherds stood by mute. The little one made the shepherds no sign. It was as others just born. It is the Christ, said the shepherd at last. The Christ, they all repeated, falling upon their knees in worship. And the simple men, never doubting, kissed the hem of the mother's robe, and with joyful faces departed. To all the people aroused and pressing about them they told the story, and through the town and all the way back they chanted the refrain of the angels. "Glory to God in the highest, and on earth, peace, good will towards men."—From "Ben-Hur," by Lew Wallace.

A happy Christmas to you!  
For the prince of peace is come,  
And his reign is full of blessings,  
Their very crown and sum.  
No earthly calm can always last;  
'Tis but the lull before the blast;  
But his great peace  
Shall still increase  
In mighty, all-rejoicing sway;  
His kingdom in thy heart  
Shall never pass away.

—Francis Ridley Havergal.

THE MAGI.

By Rev. Homer Eddy.

Where were they from? What country, nation, tribe or clan did they represent?

These questions are more easily asked than answered. Were they Persians? Many suppose they were. It is conceded that it is impossible positively to determine. Justin Martyr, Tertullian, Epiphanus and Cyprian, all ancient authors of considerable note, were of the opinion that their coming was a fulfillment of the prophecy found in the seventy-second Psalm, which reads: "The Kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea all Kings shall fall down

before Him; and all nations shall serve Him."—Psalm 72:10-11.

Chrysostom, John Calvin, and Ohlshausen, with far more probability fix upon Persia as the country from which they came. These eminent scholars see in the Magi

A Priestly Order.

We know that in the time of Daniel there was an order called "Magicians and Astrologers." Daniel and his companions were educated for this order. After their course of three years' preparation they were found "ten times better than all the other magicians and astrologers that were in the King's realm."—Daniel 1:20. This order may have been held in superstitious reverence, as we know the heathen kings consulted them on every occasion of importance. They were held to be oracles. Philo speaks of the Magi in highest terms and says, "They were men who gave themselves to the study of nature and the contemplation of the divine perfections, and were worthy of being the counsellors of Kings." It is certain that some, who used magic art were bad persons, as Simon Magnus and Elymus Bar-Jesus. But, there is nothing in all that we know of the Magi who came to find Him who was born "King of the Jews," to indicate that they were impostors. On the other hand, every item of information we have of them indicates that they were honest inquirers after the Truth.

Their Inquiry.

"Where is He that is born King of the Jews?" This inquiry certainly implies some previous knowledge of one whom the Jews, at least, expected, a coming one, a Prophet like Moses, a seed, a Messiah, a King to sit upon the throne of David. Even the woman of Samaria at the well, said to Christ, "I know that Messiah cometh, which is called Christ; when He is come He will tell us all things."—John 4:25. The promise of the coming one was held, and for aught that appears to the contrary is held as the crowning heritage of the race. But this expectation was not kept secret. It was not hid under a bushel. It was known and read of all men. The bulk of the nation did not return to Judea after the seventy years' captivity. For more than two hundred years Judea was a province of Persia. From such men as Daniel, Nehemiah and Ezra, from such a distinguished man as Mordecai, and such a woman as queen Esther, it is easy to see that the Magi of the East were well acquainted with the great and supreme expectation of the Jews. Vague and imperfect notions may have been entertained as indeed they were by the Jews themselves, even as at this day. Jewish Proselytes were numerous in many parts of the world. On the day of Pentecost there were Jews, devout men out of every nation under heaven. Then to be more particular Luke tells us there were Parthians, Medes, Elamites, and dwellers in Mesopotamia, all countries east of Judea. Gen Lew Wallace, in his tale of Christ called "Ben-Hur," makes these wise men to consist of three princes. One from Egypt, one from India, and one from Athens, the descendants of Shem, Hansam and Juhith. He would make

them representatives of the whole race of man.

The Knowledge

they had and the following of the light they had, led them to the True Light, which lighteth every man that cometh into the world.—Baptist Commonwealth.

PEACE ON EARTH.

"What means this glory round our feet,"  
The Magi mused, "more bright than morn!"  
And voices chanted clear and sweet,  
"Today the Prince of Peace is born!"  
"What means this star," the shepherds said,  
"That brightens through the rocky glen!"  
And angels answering, overhead,  
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years, and more,  
Since those sweet oracles were dumb:  
We wait for him like them of yore;  
Alas! he seems so slow to come!  
But it was said, in words of gold  
No time or sorrow e'er shall dim,  
That little children might be bold  
In perfect trust to come to him.

All round about our feet shall shine  
A light-like that the wise men saw,  
If we our loving wills incline  
To that sweet life which is the law.  
So shall we learn to understand  
The simple faith of shepherds then,  
And kindly clasping hand in hand,  
Sing, "Peace on earth, good will to men!"

—James Russell Lowell.

THE STAR OF BETHLEHEM.

"What was the Star of Bethlehem?" is a question that has puzzled mankind for many ages. Many believe that it may have been a perfectly natural phenomenon, unusual enough to deceive the Magi into the belief of a miraculous sign. The date of Christ's birth is not certainly known within four years, and it is entirely possible that, when the birth occurred, the planet Venus may have been nearing her brightest phase as an evening star. To the Magi traveling across the desert toward the west she would have appeared every evening shining with extraordinary splendor in the direction of Palestine, growing brighter as they approached. If their arrival in Palestine coincided nearly with the period of her inferior conjunction with the sun, she would be at her brightest when they neared the mountains of the Holy Land, would seem early in the evening to touch the nearby horizon where Bethlehem lay, as if to indicate to them that there was the end of their journey, and very soon after their arrival would disappear from the sky, being swallowed in the overpowering rays of the sun. The nature of Venus might easily have been unknown to the "Wise Men." Their wisdom was doubtless of a speculative, metaphysical, and mystical character, which would readily accept as miraculous an unusual phenomenon that seemed to have some special relation to themselves.—Garrett P. Serviss in E. M.





New Books

"What's that book you're reading, papa?" "The 'Last Days of Pompeii,' my pet." "What did he die of, papa?" "An eruption, dear."—Exchange.

Whatever your vocation may be, read, read, read! at every opportunity you get, and always read the best within your reach! Any book, periodical, or paper is bad which takes the place of something better. Enrich your life in every possible way by self-improvement,—self-culture. This is success.—From "Success."

One of the novelists, referring to his hero, says: "His countenance fell. His voice broke. His heart sank. His hair rose. His eyes blazed. His words burned. His blood froze." After reading this, one is puzzled to know whether the hero was a plumber, a bankrupt, or a human thermometer.—Memphis Commercial.

AMY DORA'S AMUSING DAY.

This is a story of a naughty little girl who ran away. In it there is possibly some sense, certainly a good deal of nonsense, for the entertainment of those who like that sort of thing. Frank M. Bicknell is the author; Florence Seovel Slunn, the illustrator; and Henry Altemus Company, Philadelphia, the publishers. Mr. Bicknell is a born story-teller, and he has set forth Amy Dora's adventures on this memorable day in a manner that is both wittily and morally wholesome. Cloth, ornamental, illustrated, 50 cts.

AN ARTISTIC BOOKLET.

"A Ray for Each Day From the Sun of Righteousness," is an artistic booklet by Rev. H. Allen Tupper, D.D. It contains a bright, light-giving passage of Scripture for each day in the year 1905; is bound by a specially prepared cover, with golden rays falling around an open Bible; and all the profits of this messenger of light go to the varied institutional work of Dr. Tupper's church in Brooklyn. Two dimes sent Mr. Nelson Smith, Treasurer, 446 Fourteenth Street, Brooklyn, N. Y., will secure you the companionship of this sunshiny friend during the New Year.

A RING OF RHYMES.

A booklet "A Ring of Rhymes and Short Stories" by Miss Charlee H. Garner, of Columbus, Miss., is a very charming little volume. It contains quite a number of excellent poems and excellent short stories. The introduction is written by Gen. Stephen D. Lee. Miss Garner is a charming Southern woman, a native of Mobile, Ala. The poem "Lines to Mother" is a beautiful word painting of tribute and esteem we all have for one who is dear to us, and whose place no one else can ever fill—our mother. As the author truly says: "Mother

mother—with the word all that is noblest, truest, best, responds in heart and soul and mind." The price of the booklet is fifty cents. For sale at Parker's Drug Store, Birmingham, Ala.

BABY BIBLE STORIES

By Gertrude Smith, author of "The Arabella and Araminta Stories," etc., with illustrations by Jessie Walcott. These Baby Bible Stories carry beautiful, easily understood lessons, and cannot be commended too highly. Each is written in a reverent and sympathetic spirit, and with such a sweet simplicity of style that thousands of mothers will be thankful for them. Miss Smith has the right of eminent domain in the hearts of the little ones; she was safely enthroned there, long ago. Her work is winning, and few understand the telling of stories as she does. Henry Altemus Co., Philadelphia.

"A NATION'S IDOL."

This is a romance of Franklin's nine years' of happiness at the Court of France, written by Chas. Felton Pidgeon, and published by Henry Altemus Company, of Philadelphia. The author's dedication is rather unique, for he writes: "This book is a tribute to the memory of Benjamin Franklin, born in Boston Jan. 17th, 1706, Died in Philadelphia, April 17th, 1790. Age 84 years, three months. Soup-boiler, candle-dipper, student, printer, author, editor, postmaster, member of legislature, Colonel, member of Continental Congress. One of the framers of the Declaration of Independence, inventor, scientist, philosopher, successful man of business, philanthropist, statesman, diplomat, and member of the Convention that framed the Constitution of the United States." There are many interesting stories about this many-sided man, whom many class as one of America's three greatest men.

A PRAIRIE INFANTA

By Eva Wilder Brodhead. A clever Western story that develops in a little Colorado mining town. One is made to see the green, tall cottonwoods, the straggling mud-houses and pungent goat-corrals of its people, among whom lived the woman who took to her heart the motherless Lola. The tropical brilliancy of the girl, by reason of her red frock and the red ribbons in her hair, excites the jealousy of the little Mexicans and the paler children from the mining end of the town, and in their disapproval they style her "Infanta." The story of the girl's life is charmingly told, and eventually, her father, a man who, despite some failings, is generous and well-meaning, reappears in the character of a wealthy mine owner, and brings the story to an unlooked for and happy termination. Cloth, ornamental, illustrated, 50 cents, Henry Altemus Company, Philadelphia.

RELIGION AND THE HIGHER LIFE.

A new book by President William Rainey Harper, of the University of Chicago. A collection of addresses, more or less informal, delivered by the author to companies of young men and women. The topics are the practical questions of the religious life that the youth of both sexes are all compelled to consider, whether they will or not. The author says in his preface "I have in this way discharged, in a measure a responsibility which has weighed upon me more heavily than any other connected with the office which I have been called to administer." Some of the more important topics are as follows: Fellowship and Its Obligations—Service. Our Intellectual Difficulties. Religious Belief Among College Students. Bible Study and the Religious Life. 12mo., cloth, net, \$1.00; postpaid, \$1.10. For sale at The Pilgrim Press, 175 Wabash Avenue, Chicago.

HER FIANCE.

Four stories of college life by Josephine Duskan (Mrs. Selden Bacon) with illustrations by Elizabeth Shippen Green, and published by the Henry Altemus Company, Philadelphia, are filled with ready wit, gay conversation, and, above all, genuine womanliness. This book is an appropriate Christmas gift for any young woman.

"College girls are like all other girls," the writer says, and in this volume, she depicts, with charming artistry and fidelity to truth, their gay humor, readiness in conversational fence and repartee, and genuine womanliness.

These stories are instantaneous photographs of college life, rich in color, and framed in dainty and graceful touches or word adornment. Writing from the vantage point of an active literary career, Miss Daskan has mingled in the most alluring proportions the qualities which make up a "real book." Cloth, ornamental, illustrated, \$1.00.

ROLFE'S SHAKESPEARE.

Rolfe's Shakespeare—Revised edition. As you Like It, 283 pages. King Henry the Fifth, 260 pages. King Lear, 304 pages. King Richard the Third, 329 pages. Romeo and Juliet, 297 pages. Twelfth Night, 245 pages. Edited with notes by William J. Rolfe, Litt. D., formerly Head Master of the High School, Cambridge, Mass. Cloth, 16 mo., with illustrations. Price, each, 56 cents. American Book Company, New York, Cincinnati, and Chicago.

As a teacher and lecturer Dr. Rolfe has been constantly in touch with the progress made in the past thirty years, and has been all the while collecting material for this revised edition of his Shakespeare. The volumes have been entirely reset, and the typography is much improved. The page has been made smaller to adjust the volumes to pocket use. The notes have been carefully revised, being abridged or expanded as seemed best, and many new ones have been added. Most of the

notes on textual variations are omitted, and for those referring to other volumes of the series and to certain books of reference new notes have been inserted, so that each volume is now absolutely complete in itself. Most of the quoted "Critical Comments" have been left out, and for these the author has substituted matter of his own. A concise account of Shakespeare's meter has been inserted in each volume, with illustrative examples from the play. The pictorial illustrations are all new, those retained from former editions being re-engraved. The changes and improvements embodied in this revision will tend to maintain this as the standard annotated American edition.

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# Alabama Baptist

Established 1874 and Constituting  
The Baptist Group,  
The Baptist Herald,  
Southern Baptist.

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REV. FRANK WILLIS BARNETT, Editor and Owner  
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REV. J. W. HANCOCK, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## KEEP YOUR EYES ON THE LABEL.

Christmas is nearly here and soon the paper will bear the 1905 date and yet many good men and women who are abundantly able to pay their back dues have failed to do it, and thereby made it hard on us for the heavy expenses of conducting a religious paper pile up week by week. They must be met, and the only resources out of which they can be provided are in receipts for subscriptions and advertising. Look now at the little label on the first page and send us the amount which its figures suggest. It is a small matter to you to do this. To neglect it will be a source of embarrassment to friends who love you dearly and are trying honestly to serve you.

### DO IT NOW.

If you have paid up to Jan. 1st, and want your paper stopped, please drop us a postal card.

If your time expires Jan. 1st, and you haven't paid up and want your paper stopped, send us what you owe, and we will stop it.

If you have paid up to Jan. 1st, and want the paper to come on during 1905, you needn't write us as we will take pleasure in continuing to send it and let you pay for it some time during the year.

If you are able to pay for your paper in advance, you will help us greatly by sending in \$2.00 as early as possible.

We need \$5,000 on Jan. 1st. Our subscribers owe it to us. If you are in arrears we beg you to make a special effort to pay what you owe. If you can't pay all send a part and let's start 1905 on a new basis.

## THE MARRIAGE TIE.

We print elsewhere two articles on the marital relations. The Mormons with polygamy are polluting the holiest of human relations and an author with international reputation publicly advocates kind of "lease-hold arrangement." These are but symptomatic of the times. Mormonism must go and "limited marriages" must not come, but the ugly fact remains that in the State of Ohio 4,316 decrees of divorce were granted during the six months ending July 1, 1904, leaving 11,368 applications pending, and the dockets in the other States are overrun with suits by men and women who are tired of living with one another. It has been strongly said that there is hardly any subject on which clear and definite church teaching is more sorely needed, and (we fear we must add) on which it is less commonly given. Upon all who call themselves Christians it should be impressed that the laxer view of the marriage tie is wholly inconsistent with the law of God, and we should also seek to counsel all thoughtful citizens, whether

they profess Christianity or not, that it is equally inconsistent with the moral welfare and the ultimate happiness of mankind. . . . Here, as elsewhere, Christian teaching and human experience are at one, for Christian teaching represents the utterance of One who knew what was in man.

## REAL ESTATE OF THE CHURCHES.

Because the years of any individual are few we are apt to lose sight of the value of time to the real estate of schools and churches. A man must realize quickly on his property or not at all. A church can hold its real estate two hundred years or more, and sell at the value those years have added to its legitimate worth. We happen to know of a church who paid one hundred and thirty dollars for the lot on which their house was built, selling it recently for one hundred and thirty thousand dollars. It was no boom valuation. Nothing extraordinary set the price. It was simply the natural increase of time and circumstances.

The Catholics understand the worth of the time element. If it seems wise to hold a property for five hundred years, they are in no particular hurry about selling. A lot in almost any village, an acre of ground in almost any American wilderness will some day be of great value. It costs nothing to keep it and for this reason the Catholics have acquired at small cost immense properties in America that are worth fabulous sums and will be worth more. It would be well for us all to learn the lesson.

We repeat, an individual cannot so conduct his business, but a dozen decades are a small matter in the life of a church and an immense matter in the value of almost any kind of real estate. The gift to a church of an almost worthless lot, may turn out to be the gift of a fortune a century hence.

## WHAT'S ON YOUR HEART?

One man is burdened with the need of State missions. To him it is the one great thing and he deplores the rather tardy support others seem to give it. "Will you not agree that the greatest need of the day is temperance reform?" The man who asked it was aglow with righteous indignation born of a close study of the liquor traffic. "The Sunday school is at the basis of all things," and the Sunday school man wonders that others do not see it as he does. "The work of foreign missions is fundamental," and the heart on which the misery of the heathen rests groans for the whole church to see it so. "Neglect the destitution of your home land and the whole world suffers," and the home mission man speaks out of a mind saturated with the solemn facts confronting him in his daily work. Isn't the equipment of the ministry of prime importance? Aren't the needs of the orphanage imperative? Just because clothing and food are in the list? Can we neglect our schools without damaging the Faculties, and every student in the various institutions we support? Thus each man presses his special claim upon the churches and the pastor must take it all in on his heart, and

lead his people to do the best things possible for each cause that comes.

It is natural for a man to feel most keenly the importance of the particular work with which he is charged. He knows the facts about that thing, and the facts about anyone of our great enterprises are enough to set the soul on fire. Would God that we all might know the truth about the harvest fields!

It is not only natural, but it is right for each special servant of the churches to feel the paramount claim of his particular work. The denomination put it on him to make him feel it, to burden his soul with it till he cannot keep from crying to God and appealing to the churches in words that burn with conviction.

Moreover it is of vital importance for the churches to realize that the work is their own. We are not listening to these men of God tell us of their own interests when they set the facts before us. They speak to us of our own affairs. They would be sinning against God and against his people if they fail to press the work upon us with all the power of their souls. Pray for them.

## WISE MEN AND SANTA CLAUS.

And now, children the wise men will begin to tell you that Santa Claus is a myth, and big Little Folks who know ever so much will declare "he ain't nobody but papa and mamma, 'cep'n he may be Uncle Tom."

Believe it not, children. These wise people know a lot, but they do not know it all, and to learn more they need to become such as you. There is a sure enough Santa Claus, and so far from being less than you think, you will one day find that He is vastly more than you ever dreamed on your happiest Christmas night. Some day you will see Him face to face and then you'll know how true are these words.

Of course, you little Little Folks have a whole heap of notions about Santa Claus that are not altogether true, and some of them are very grotesque and silly, but the same can be said of the wise men's notions. After all their learned talk, and solemn looks, and big words, when they see Santa Claus they will be as happily surprised as any of us.

One thing we know is that His name is not Santa Claus. You are wrong about that. He has many names, but that is not one of them. He is old, very old, so old that sometimes He is called Ancient of Days, but for all that He is ever so young and will never grow feeble like your grandfather has done.

He does not look like the funny old fellow with long whiskers and good-natured smile you have occasionally seen. His face, more beautiful than the morning, shines above the brightness of the sun. He is altogether lovely, the fairest and the best.

Can He come down the chimney? Why easy enough—if He wants to. He is a spirit, and, what is best of all, He is the Spirit of love. He can go through a key hole and fill a great big room with His presence, or He can go out through a solid wall and leave the house

empty—oh! so empty! Spirits, you know are not like folks.

Reindeers! Oh yes, He uses them, but not always. Sometimes His gifts are borne by horses, or dogs, or camels, or elephants—and, would you believe it?—sometimes He uses big-hearted children to distribute good things.

The big Little Folks who said he is papa and mama, probably got all mixed up by not knowing that the Spirit of Love entered their hearts and made them do all those nice things to make you happy. True enough, Uncle Tom may have given John his ball and slipped that doll into Mary's stocking as it hung by the chimney, but the question is, how did Uncle Tom ever come to do such a thing? Sure's you're born, it was the Spirit of Love, called Santa Claus by some, that entered his heart and made him do it. It takes a long time for us to learn that—indeed, some of the wise men never find it out, but it is so, just the same. Once there was a boy named James who found out this secret. We do not know how old he was when he made the discovery, but when he was a man he declared, "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." And James spoke the truth.

Shall we write Santa Claus a letter? Why bless you; the boy who writes these words and another boy not nearly so big, have already written to Him! They wrote for apples, oranges, candy, nuts and—well, the little boy asked for some small firecrackers, but the big boy wrote for six romancandles! Don't you know it will be fun!

They mailed their letter by the chimney route, but they could have sent it any other way, for the Spirit of Love read each word the minute it was written, and He will send all they asked for, or will do something that is better for them both.

So hurrah and hooray! We are loved better than we think, and Santa Claus is more than we can imagine!

But hold on! If the Spirit of Love needs (and He does) some boys and girls to deliver His gifts in your neighborhood, be swift to offer Him your hands and feet, for this is the best of all. He Himself hath said it is more blessed to give than to receive.

So out with you! And a happy Christmas to you all!

The following from a secular magazine ought to be remembered: "Why not let the good sentiment, 'On earth peace, good will toward men,' prevail all the year around. It is suicidal to dust off only once a year and expect it to do service for a fortnight or so, and then to gather dust and be forgotten for fifty long weeks. When Luke uttered these words he intended them to be the everyday sentiment of mankind, not merely a Yule-tide echo."

A good preacher came in the other day and paid one year in advance, and asked if any one was paid beyond 1906, and we told him that one good layman was paid to January, 1909. He said, "Well, just put me up to 1910." Does any one care to go to 1911, if so send in your cash.



EDITORIAL PARAGRAPHS.

God bless our faithful preachers and may their loyal flocks not forget to see that they do not lack for cash during the holiday season.

In making out your schedule of expenses don't forget to set aside the amount you promised on your pastor's salary and be sure that he gets it at once, as he will need some cash for Christmas expenses.

Following the custom of the Alabama Baptist there will be no paper next week. The editor needs a rest, the printers need a rest, and the subscribers need a rest, but the field agents won't let them rest.

Be careful or you will spend all your money on trifles for Christmas, and have none left with which to pay for the Alabama Baptist. Take our advice and send us \$2.00 and get a blessing each week during 1905.

If we have offended any one we ask their forgiveness for we forgive those who have grieved us and our prayer is that this may be a season when old hatchets will be buried out of sight forever. We wish our readers, young and old, a Happy Christmas.

We print elsewhere some of the evidence brought out before the Senate committee on privileges and elections which is investigating Reed Smoot, and it is enough to make every true-hearted American blush with shame at the knowledge that such things are permitted.

The unveiling of the monument to Dr. Elias B. Davis in Capitol Park, Birmingham, on last Thursday, was an imposing civic function. Great as a surgeon, he was yet a humble follower of the lowly Jesus and delighted to minister unto the sick and weary.

No communication will be published unless the real name of its author, or the person responsible for it, is known to the editor, not that nom de plumes are objectionable, but as a safe-guard to the editor and proprietor. The name will not be revealed except on demand of parties who may have the legal right to know it.

The semi-centennial of Dr. J. H. Kilpatrick's pastorate at White Plains, Ga., was fittingly celebrated on Dec. 7th. Speeches were made by Rev. J. S. Callaway, Ex-Governor Northen, and Dr. T. P. Bell. Heartfelt resolutions were passed and a number of touching letters read. It was a great day. We extend our congratulations and pray God's continued blessings upon him and his dear wife.

Some people are quite sensitive about receiving duns. We advise such to pay cash and save their nerves.

Don't get mad with us just because we want a little cash for furnishing you with religious literature for months and years. It is curious how some people pay their tailor, shoe-maker, grocer, etc. as a matter of course, but kick if they have to pay for their religious paper. We are not mad, but just thinking some folks are mighty queer.

BROTHER CRUMPTON'S CHRISTMAS NOTES.

Nothing gloomy or discouraging should be in this issue of the paper or in the homes of its readers. Only words of good cheer and hopefulness should be spoken among the Baptist brotherhood for the next two weeks. Not a man or woman of us, who can't look about and find something to be glad about. Come to think about it, what's the use of being gloomy at all? Let the habit of the Christmas tide be incorporated in our lives for every day and week of the year. Why not?

Make the Pastor Happy is a good thing to do. All the year long he has been studying over hard problems for you. When you were sleeping, many a time, he has been awake thinking of your best interests. What have you done to lighten his burdens and cheer his heart? Don't let Christmas pass without letting him know you appreciate him.

Remember the Poor.

This is our Lord's injunction. How many of them there are, who know but few of the joys that enter into the lives of many of the readers of the Alabama Baptist. Christ's poor are especially dear to him. In the great heart of our God a chord is touched when they cry and in his great book he charges up their sufferings against those who could easily have relieved them. Blessed is the man who discerns the pierced hand of his Lord when His poor ask for alms—more blessed still, that one who waits not to be asked, but in his name goes in search of them.

Missions and Christmas.

Every Sunday school superintendent in the State has received a communication from me asking him to interest the children in the mission chapel enterprise.

Think of seven hundred families living in the town of East Tallassee, not one of them owning his own home! Our Baptist people have an \$1800.00 church under construction. They are out of means and must stop unless relief comes speedily. Why should we not send them from the Sunday schools this Christmas \$500? Won't the pastors and superintendents see to this? The missionaries of the State Board ought to have their salaries Christmas day. Wonder if I should borrow and pay them, if the brethren would enable me soon to settle the debt!

The New Year.

What of that! Shall it be the same old sort, or will we strive to make it brighter? "This shall be the best year of my life." I know of a brother who has said that every year for six years. How sweet the reflection each year, that he has made the promise good. God give us all grace to make the promise and carry it out to the letter. Into the hundreds of homes where I have gone the past year and they have cared for me in the name of our dear Lord, I pray the blessings of peace and joy may come this Christmas.

W. B. Crumpton.

Rev. C. T. Isbell now gets his mail at Dunnivant.

TUBERCULOSIS—THE WHITE PLAGUE.

It may not be out of place for a pastor who has had much to do with visiting the sick for thirty years to say a word of this dreadful trouble. It is justly called "The White Plague." There was once "The Great Black Plague" that lived but a year and carried off two or three millions. The people fled from it in consternation. But this awful scourge has been with us for centuries and has swept millions upon millions out of the earth. This year from 120 to 150 thousand in this country. Next year a few more, and on. Yet it is needless and preventable. I have seen year after year family after family becoming afflicted with it, and by and by all go the way to the grave; and then others come out after them as a part of the harvest. I have seen houses after houses out of which have been taken the legacy of death which had been left them. In the cities whole blocks at times are infected, and to move into a house is to move into an awful death. I constantly ask what can be done. I shun its awful presence. My heart groans in awful agony as I see one member of a family take it. I know what will almost certainly follow.

The medical fraternity say with proper care "they can see no reason why it should not be banished from our midst in six, ten years." Surely as Christian people we ought to use every effort to accomplish that end, and for that purpose I, as a pastor, write.

A book of great value on "Poverty," by Hunter, put out by the Macmillan Company, of New York City, has summarized the measures that need to be used. Of course they are the same measures every intelligent physician insists on—but let me state them. The book would be of vast value to many people who are more or less constantly in danger of contracting the disease. To quote: "The following measures would stamp out the Plague:

First, the disease should be declared in all States and all cities 'infectious'—(passed from one to another by means of the germs thrown out in the spittle or otherwise by the sick).

"Second, there should be compulsory notification of all cases.

"Third, the advanced cases should be given care in institutions suited to their need.

"Fourth, the establishment and maintenance of sufficient sanatoria for the treatment in the earlier stages of every case of consumption.

"Fifth, careful and complete disinfection of all houses and rooms in which consumptives have died, and from which they have been removed.

"Sixth, the construction of decent tenements.

"Seventh, a crusade of hygienic education among all people and the punishment of promiscuous spitting."

There are a number of things suggested here that are beyond the power of the individual, but we are parts of a great commonwealth that is able to do all that is suggested and we can use our influence to that end. We can remember that this disease is passed from the sick to others by want of care in the spittle, and contact, and that the

homes need great care where a consumptive has been. And thus we can agitate the matter of the State furnishing the remainder. "We must care for the consumptive," says the eminent Dr. J. H. Pryor, "in the right place, in the right way, and at the right time, until he is cured; instead of, as now, in the wrong place, in the wrong way, at the wrong time, until he is dead. It is cheaper and it is infinitely more humane."

I beg pardon of the doctors for intruding upon their domain, but my eyes see so much that I must speak.

A. C. Davidson.

ORPHAN'S HOME.

Another year of Orphanage work is almost ended, and as we look back over the successes and the failures; when we contemplate possibilities and probabilities, that all-important question, which forces itself to every faithful servant, "has it paid the denomination," comes home to the talker. When I taught in the public schools of Alabama, at the close of each day I would ask myself the question, "Has it paid the State?" And during my three years toil for the Baptist Orphanage the same question stands up at the close of each day to try me, "Has it paid the denomination?" Eternity alone can answer this question. Ours is a very imperfect work indeed. Many of these you send us are very rough diamonds, and our work is indeed, "little by little, line upon line, here a little and there a little." When you remember the different circles, the different stations, different environments and different nationalities from which our children are traced, you can see that the Orphanage is indeed a little world within itself. We believe that step by step we are climbing to things that are higher, and things that are better. That day by day we make some little progress, and that the Baptist Orphanage is in the most healthful condition financially, industrially, educationally, and morally, that it has been in recent years, and that we will close the year 1904 free of debt. Our children are in excellent health, and it is very gratifying to know that the death rate in our family has been much less than that of our county or town.

The little ones are beginning to wonder what "Santa" has for them this time, and today are writing him about their needs and hopes. This has been a great fruit year, and the Superintendent believes that "Santa" will remember that barrels of apples and boxes of oranges and nice fruits of all kinds are always in order here.

J. D. Pittman.

The North Carolina Convention recently met at Elizabeth City. Dr. Prestridge says: "North Carolina Baptists are constantly planning larger things. President Vann, of the University for Woman, told that his great school is growing rapidly, and President Taylor was rejoicing in the prosperity of Wake Forest College, and Secretary Livingston Johnson made a great report for State Missions."



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## Obituaries.

Hall of Clanton Lodge, No. 423, A. F. and A. M., Dec. 3rd, 1904. To the Worshipful Master, Wardens, and Brethren of Clanton Lodge No. 423, A. F. and A. M. We, your committee, appointed to draft and present resolutions upon the death of our late Brother and Past Master, William D. Sartor, beg leave to submit the following:

Brother Sartor was born in Butler county, Alabama, on the 11th of July, 1836, and died at his home with his son, Willie H. Sartor, in Clanton, Alabama, on the 13th of November, 1904, from injuries sustained by a fall, age sixty-eight years, four months, and two days. When quite a young man he attached himself to the Baptist church, and ever afterwards adhered to that faith and order. He became a member of the Clanton Baptist Church at the time of its organization, and remained an active and consistent member thereof until his death. Brother Sartor was made a master Mason while in the Confederate army, and upon returning to his home in Autauga county, Alabama, affiliated with Autauga Lodge, No. 31, at Autaugaville, which lodge he afterwards served as Worshipful Master. He was one of the charter members of our Lodge, and its first Worshipful Master, to which position he was several times afterwards chosen. He was a zealous and enthusiastic Mason—with him his Lodge was next to his church. With but few exceptions since the organization of our Lodge on the first Saturday night in September, 1877, he has been present at every communication, and rendered valuable service in making each Mason raised in this Lodge. He was accepted as authority on all Masonic questions and, in fact, regarded by the members as the "father of the Lodge." In recognition of the valuable services rendered by him, and of the love and esteem for him, this Lodge, on the 2nd of September, 1899, presented him with a beautiful Past Master's apron. And on the 2nd of December, 1899, conferred upon him the title of "Honorary Life Member." And,

Whereas, The Grand Master of the universe in His unerring wisdom and providence, has seen fit to call our esteemed friend and brother from earthly labor and toil to rest and refreshment above, therefore be it

Resolved, First, That we, as a Lodge, recognized in our deceased brother these elements which characterized him as a loyal and devoted Mason.

Second, That our town and community have lost an upright, noble, and trustworthy citizen, our Lodge one of its most honored members, the family a kind and affectionate father.

Third, That we submit to the solemn mandate which has cast a gloom over our Lodge and the community, and extend to the family our sincere sympathy in this their sad bereavement.

Fourth, That a page in the records of this Lodge be set apart and these resolutions and preamble written thereon, that a copy be furnished to the family of our deceased brother, and one to the Alabama Baptist and each of the coun-

ty papers, with request to publish same.

Respectfully submitted, E. A. Matthews, J. R. Mullins, A. C. Smith, committee.

**GEORGE.**—On the morning of October 2nd, 1904, death entered the home of Mr. and Mrs. Joseph George and removed from its midst Sister Josephine Rebecca George.

She was born in Camden, Wilcox county, Alabama, June 11th, 1838. Her parents were Mr. and Mrs. Harmon Bussey. She attended school at the Wilcox Female Institute, from which institution she graduated in 1856 under the principalship of John Miller.

After spending two years of single life she united her life with Mr. Joseph George February 25th, 1858. In the year 1870, she found her Savior and united with the Baptist Church. All during her church life she was a consistent and faithful member, until her Master called her home. She leaves two daughters, Mrs. Joe Lambert and Miss Virginia George, of Oatberine, Alabama. These, with her husband and many friends, mourn her loss.

Her life was a beautiful one, faithfulness to duty and loyalty to truth were characteristic of her.

The church must suffer the loss of a true, Christian worker, the husband a devoted companion, and the children a loving, tender and patient mother.

The following preamble and resolutions have been prepared by the committee appointed by the Livingston Baptist Church, Nov. 20, 1904.

Whereas, In the order of Divine Providence, our brother in Christ, Jas. C. Arrington, has been taken from our midst by the hand of death, and our hearts have been deeply moved thereby; therefore,

Resolved, First, That in his death our church has lost one of nature's noblemen, a generous friend, a man of true and honest purpose, faithful in matters of trust and an earnest Christian worker.

Second, That we treasure the memory of his self-forgetful Christian life, his wise councils, and love for the cause of Christ.

Third, That from the manner of his life among us, we are fully persuaded that our loss is his eternal gain.

Fourth, That we deeply sympathize with his family, who have been called to part with their chief earthly counselor and support, and that we earnestly beseech the Father in Heaven to grant them the consolation they so much need, and which He alone can give.

Fifth, That a copy of these resolutions be tendered to the family of our brother, that they be published in the Alabama Baptist, and recorded in the minutes of the church.

Respectfully submitted, G. C. Gowdy, W. H. Brown, J. M. Collier, Committee.

**HARBUCK.**—James Berry Harbuck was buried at Hurtsboro, Ala., Dec. 6th, 1904, services conducted by Geo. E. Brewer. There was a large attendance of friends who deeply sympathized with the bereaved family.

He was born Nov. 12, 1881; baptized by Mr. Brewer in 1899; and died at

Outhbert, Ga., from accidental hurt Dec. 5th, 1904. Born and raised at Hurtsboro, he left a spotless reputation as boy and man for industry, integrity, and fidelity to every trust.

The writer has known him from early boyhood, and never knew one that was better. His life has been so upright and pure, as to leave no room for improvement; morally, after becoming a Christian. The loving family feel the loss irreparable.

Geo. E. Brewer.

**IN MEMORIAM.**—Bro. J. R. Latham, the subject of this sketch, was born Dec. 28th, 1828. Professed faith in Christ in September, 1851, and joined the Baptist Church at Trenton, Jackson county, Alabama.

Brother Latham lived a consistent, Christian life, was ever ready to do the Master's will, as deacon of his church he discharged his duties in the fear of God and love to his fellow man, striving to lead them by word or deed to higher and nobler lives.

After affliction's hand was laid upon him and he was denied the privilege of the Sanctuary, he continued to thank and praise God for his goodness and tell of that bright hope he had in the blessed Saviour, and of the home that awaited him in the Regions Above. Even after his speech was gone that bright Christ-like countenance spoke louder than words "All is well, all is well."

Brother Latham was elected superintendent of the Sabbath school at Rice in 1882, continuing in that office until Sept. 29th, 1904, when the Master said, "It is enough, come up higher."

He leaves behind a heart-broken wife, eight children, many grandchildren, and a host of relatives and friends to mourn his loss. Brother Latham was a kind husband, a loving father, a good neighbor, and one that will be greatly missed in his church, Sabbath school and entire community. Therefore be it

Resolved, First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we extend to the bereaved family our sympathy and prayers for grace to sustain them in this hour of sadness.

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

Respectfully submitted, Jno. A. Fanning, J. T. Giles, J. F. Power, Committee.

## CHAIN OF 18 COLLEGES.

**DRAUGHON'S  
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Elsewhere in this issue will be found an advertisement of Draughon's Practical Business Colleges, a chain of eighteen colleges located in twelve different States. Draughon's chain of colleges has been established for sixteen years. Draughon's Practical Business College Company was incorporated about twelve months ago with a capital stock of \$300,000. Sixteen bankers on Board of Directors. Colleges strongly indorsed throughout the country. Read the advertisement. Write for catalogue before entering elsewhere.



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**Massey Business Colleges**  
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**Notice of Final Settlement.**

In Chancery at Birmingham, Alabama. Fifth District, Northwestern Chancery Division.

John G. Smith as Executor of Mary J. Smith vs. Crawford O. Perry.

Notice of final settlement, etc. of the estate of Mary J. Smith, deceased. To all interested in said estate.

Pursuant to a decree of reference made November 9th, 1904:

In the matter of the administration of the estate of Mary J. Smith, deceased, take notice that John G. Smith, as Executor, having filed his account and vouchers for a final settlement of his administration and of investment under former decrees, with the Register in Chancery at Birmingham, Alabama.

You are hereby notified that the 28th day of December, 1904, has been by me designated as the day to hear and pass upon said account, at which time you may appear and contest the same if you so desire.

This the 28th day of November, 1904.  
J. W. ALTMAN,  
Register in Chancery.

**"WHAT IS TEACHING?"**

Wm. R. Sawyer.

In our efforts to arrive at the true meaning of the word "teaching" we will first view it from a negative standpoint.

1. Telling a thing is not teaching that thing. One of the commonest mistakes of Sunday school teachers is in supposing that telling a thing to a scholar is teaching that thing to the scholar. Telling may be a part of the progress of teaching; but telling, in and of itself never is teaching. Until a teacher realizes this he is not prepared to be a teacher. Suppose you tell a lesson to your scholar in words that he does not understand, have you taught him that lesson? No person learns at once everything that is told him; and no person is taught until he learns. To tell a scholar all the rules of arithmetic does not by any means teach him all these rules. How many of us grown people remember as many as a dozen words, each, of all the hundreds of sermons and lectures we have heard? A great deal of what is called "Bible-class teaching" is talking, but not teaching. The teacher talks, the scholar listens. There is a teacher, but no teaching. There are learners, but no learning. It is not a pleasant thing to face such a fact as this, but since it is a fact it ought to be faced.

2. Hearing a recitation is not teaching. Another common mistake of Sunday school teachers, is in supposing that hearing a recitation is teaching. Recitation may have an important part in teaching, and may be of advantage to the scholar; but the hearing of a recitation is not in itself teaching. A child is taught when it learns something from the teacher not known before.

If merely hearing scholars recite were in itself teaching, then all who attended our schools thirty years ago, when every scholar recited aloud would be splendid scholars.

Many children memorize words without understanding their meaning, and often give answers which have no relation to the question asked. A teacher of a class of boys once had a demonstration of this truth. The lesson for the day was "The Walk to Emmaus." The first question was "Where is Emmaus?" As he opened the quarterly to begin the exercise he recalled the fact that the boy at his right had been absent the previous Sunday. Turning to him he asked, "Where were you last Sunday, Joseph?" Quick as a flash came the answer, "Seven and a half miles north-west of Jerusalem." "Well, you are certainly excusable for not being here," was his humiliating reply. But that teacher realized that the boy had as well been north-west of Jerusalem, for all the good he had gained in a class where hearing a recitation had been regarded as teaching. It is evident that the definition of teaching is not to be arrived at by showing what is not teaching. It being shown that "telling is not teaching," and that "hearing a recitation is not teaching."

the question recurs with added force, What is teaching?

It is not easy to obtain a clear understanding of the term "teaching."

The dictionaries give little help on this point. The definitions are varied, vague and unsatisfactory. A competent authority states that out of an extensive study of the literature of teaching, for more than twenty years, hardly one writer in fifty has even attempted to tell his readers what he means by the term "teaching." One writer claimed that "to teach is to cause to learn." Another improved on this definition by claiming, that "teaching is causing another to know." Probably no more simple or accurate definitions than these two have ever been suggested. They certainly indicate the essence of true teaching. Teaching involves the idea of knowledge obtained by a process. This brings us to the positive conclusion that the elements of true teaching are—a teacher, a learner, and something learned. In the absence of any one of these elements there can be no teaching. It matters not what a teacher's ability may be; what preparations he has made; what his willingness and earnestness may be, if no one has learned anything, he has not taught anything. Hence, to say that you have "taught a lesson" includes the idea that some one has learned that lesson; for unless there is learning by a learner there can be no teaching by a teacher; and until the teacher has caused a learner to know a lesson, the teacher has only been trying to teach—so far without success.

As to whether or not a lesson has been taught the proof always rests with the learner, not with the teacher. The teacher can prove that he tried to teach; the scholar alone can show that the teacher succeeded.

As to the essentials in the teaching process, I can but barely mention them.

First, You must know whom you would teach. You must know your scholar's surroundings in his home and in his work—whether they are good or bad—uplifting or degrading. You must know his educational advantages and his mental ability; his likes and dislikes, and his ambitions. You must know what you would teach. You must have the lesson you would teach so well in hand that you can use the great truths contained therein to the best advantage in any emergency which may arise during the teaching hour. After thus equipping yourself you must know how to impart what you know to your class—how to cause them to learn what you have learned. That you may do this you must have the attention of your class—you must have it—for without it teaching is an impossibility.

At Christmas time next year, Who knows what changing fortunes may be near?

Take courage then! For night shall turn to day,

From brightening skies the clouds must roll away,

And faith and hope and love shall all be here

At Christmas time next year.  
—Helen M. Winslow.

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**THE VICTOR SAFE & LOCK CO.,**

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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 a ter thirty days therefrom a Decree Pro Confesso may be taken against her.

This 17th day of November 1904.

Chas. A. Senn,  
Judge of the City Court of B'ham.

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**QUEEN & CRESCENT ROUTE** A. G. S. R. R.

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It works the highest point of merit yet reached along that line. It wins trade from everything of its kind on the market because it does the best work, inside or outside, for man or beast.

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Write for free sample today, sent prepaid by mail. Regular sizes sold by druggists for 10c, 25c and \$1.00. Sold on guarantee for 12 years. Net one bottle ever returned.

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of Furniture last longer and give greatest pleasure to the entire household. We carry the largest selection in the State of Alabama and consequently can afford to sell lower than any other house.

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| Shaving Stand Oak or Mahogany .....       | \$10.00 |
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| Parlor Tables, Oak .....                  | \$3.50  |
| Ladies Desk, Oak .....                    | \$7.50  |
| Ladies Desk, Mahogany .....               | \$15.00 |
| Mission Rockers, Antwerp Oak .....        | \$15.00 |
| Globe Wernick Book Cases, two units ..... | \$9.25  |
| Morris Chairs, Mahogany .....             | \$6.50  |
| 9x12 Rugs, Velvet .....                   | \$30.00 |
| Couches, Pantasole .....                  | \$18.00 |
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**BIRMINGHAM, ALABAMA,**

Pastor Everette Gill writes: "Bro. T. T. Martin has just concluded a great meeting with the East church of this city. There were 55 additions to the membership. Bro. Martin flows deep. He turns up and covers error wherever he finds it—be it Baptist usage or Catholic dogma. He says many a modern Christian has had his backbone removed and a yellow twine string put in its place. Well, he removes the string and puts in its place a ship's steel mast. He leaves the church and converts grounded in the gospel. While intolerant of error, he is a sympathetic friend of the errorist. His preaching is a blessing to any people. May his days be many and usefulness increased. This was his eighth Louisville meeting.—Western Recorder.

A good brother presented me with a \$25.00 overcoat, another a fine pair of shoes, and the ladies of the Church have just given me an elegant students' lamp.—I. N. Langston. (May his tribe increase.—Ed.)

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If so send to me for immediate shipments of plants for early headers. I have now ready for delivery, 150,000 plants of the best varieties known to the truck business. They are grown in open air on the South Carolina sea coast, and will stand very severe cold without injury. Price \$1.50 per thousand. Special rates for 5,000 and over. Send remittance by registered letter, or money order, or plants are shipped C. O. D. if desired. For early gardens prepare to send now. Supply was exhausted last year. L. C. BEHLING, Teleg. and Express Office, Meggetts, S. C.



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**Does It Cost You--**

**TIME** To read through the daily and weekly newspapers, the magazines, and reviews, and the special journals that constantly clamor for attention? Can you find time to read enough of them to keep posted even on the important topics of human interest at home and abroad? Does the time demanded by so many periodicals leave you time enough for books?

DOES IT COST YOU--

**MONEY** to buy even fairly representative list of papers and magazines? Can you afford to subscribe for as many as would be necessary to give you a complete survey of the world's politics, art, religion, industrial affairs, literature, etc.? Even if you had the time to read them, would you be able to buy several thousand periodicals, domestic and foreign?

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**WORRY** to sift out the conflicting rumors concerning the Japan-Russia war and try to follow its progress? Or to get at the true state of the Presidential campaign, the chances of the several candidates, the tendencies in the various states, and the probabilities as to the platforms? Does it worry or weary you to "keep posted" in this busy, hustling age when there are so few moments for quiet reading and so many demands for your money?

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"THE LITERARY DIGEST is a time-saver, a money-saver," says Edwin Markham, author of "The Man with the Hoe." It gives you in an hour or two, for only ten cents a week, a complete survey of the world. All the leading dailies, weeklies, monthlies, and quarterlies of America, Europe, Asia, Africa and Australia contribute their best to its pages. It gives all sides of all questions, and organized information on all topics. At all news-stands, every week, illustrated, 10 cents.

**The Literary Digest.**

**PRIZE ARTICLE.**

The President of the "State B. Y. P. U." offers a prize for the best article on subject given below.

Subject: "Attitude of a pastor to the B. Y. P. U."

Conditions—Articles must be written by member of Alabama B. Y. P. U. Article must not exceed 250 words in length.

Name must accompany each article. Articles will be published in B. Y. P. U. columns of the Alabama Baptist. Contest will be decided by 15 Unions to be chosen by State President and Secretary.

Prize article will be published in "Service" of B. Y. P. U., Chicago.

All manuscript must be sent to Secretary H. B. Wood, East Lake, Ala., who will number each piece and give to paper for publication. (Do not send to Alabama Baptist.)

Contest begins Jan. 1, 1905, ends Jan. 31, 1905.

Prize—"Service" for one year.

Suggestions—Each article should be read by every member, also, read in the B. Y. P. U., as your Union may be called on to help decide contest.

Send in manuscript early as they will be given preferred space.

Joe W. Vesey, State Pres.  
 911 50th St., Birmingham, Ala.

**HOLIDAY RATES FOR CHRISTMAS AND NEW YEAR.**

Tickets will be sold via Queen and Crescent Route at one and one third fare for the round trip, minimum rate 50 cents, on Dec. 23rd, 24th, 25th, 30th, and Jan. 1st, limit Jan. 4th, to the public, and Dec. 17th-24th, limit Jan. 8th, to teachers and pupils on presentation of certificate signed by Principals and Presidents of schools and colleges. Tickets sold to all points south of the Ohio and Potomac and east of the Mississippi Rivers. For further information call on or write A. B. Freeman or H. F. Latimer, Agents, Birmingham, Ala.

**MY BESTES' DOLL.**

I had a doll, come from a fair,  
 With—oh! such pretty yellow hair;  
 I wanted her jes' every day,  
 But mostly she was put away.

Once, when I had the chickenpox,  
 My mamma took her from the box,  
 And stood her up and let her fall,  
 And now I've got no doll at all,

Except my old Eliza Jane,  
 All made of rags—she is not the same;  
 Her eyes won't shut when she's asleep,  
 But she's the doll to always keep.

I never have to comb her hair,  
 Because there isn't any there;  
 Her dress is calico, dark blue,  
 And when it's washed it's jes' like new.

When to the children's store you go,  
 And see the dollies in a row,  
 Jes' choose the one you can let fall,  
 For she's the bestes' of them all.

—Eva M. Combs.

**How We Grow!**

The Citizens Saving Bank and Trust Company commenced business on the 4th of last March.

On May 1st Savings Deposits..... \$95,579.91.

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 In a palace car so dignified;  
 Lounging around in luxurious ease,  
 Building your castles as you please,  
 Unmolested; no fumes to choke,  
 Rain of cinders, or grime of smoke;  
 Now-a-day people appreciate  
 Every comfort, small and great.  
 Reason compels you to understand  
 Southern Pacific is best in the land.

To Louisiana, Texas, Mexico & California  
 Special Homeseekers rates to Louisianas,  
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Information cheerfully given.

J. F. VAN RENSSLAER, Gen'l Agt.,  
 13 Peachtree St., Atlanta, Ga.

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

SCHEDULE EFFECTIVE SEPT. 2, 1904.

|                          | 44      | 46      | 48    |
|--------------------------|---------|---------|-------|
| Lv. Selma.....           | 4:00pm  | 5:06am  | ..... |
| Ar. Montgomery... 4:55pm | 5:10am  | .....   | ..... |
| Lv. Montgomery... 5:30pm | 1:30pm  | 5:06am  | ..... |
| Ar. Opelika..... 6:25pm  | 5:45am  | 5:37am  | ..... |
| Lv. Opelika..... 7:10pm  | 5:45pm  | .....   | ..... |
| Ar. Atlanta..... 11:40pm | 7:35pm  | 11:40am | ..... |
| Ar. Selma..... 11:30pm   | .....   | .....   | ..... |
| Lv. Montgomery... 9:25pm | .....   | .....   | ..... |
| Ar. Montgomery... 9:20pm | 10:25am | .....   | ..... |
| Lv. Opelika..... 7:45pm  | 3:25am  | .....   | ..... |
| Ar. Opelika..... 7:35pm  | 3:25am  | .....   | ..... |
| Lv. Atlanta..... 4:30pm  | 5:25am  | 1:00pm  | ..... |

Trains 47 and 48 have Pullman Vestibule Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 45 and 46 have Pullman Vestibule Sleepers between New York and New Orleans, with dining car service.  
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That question will be easily answered if you have a copy of our illustrated catalogue, "Christmas Presents." It contains illustrations of about 4,000 articles of DIAMONDS, WATCHES, JEWELRY, SILVERWARE, and NOVELTIES. Copy mailed upon request. Write to-day.

PLEASE MENTION THIS ADVERTISEMENT

**The B. H. STIEF JEWELRY CO.**  
 NASHVILLE, TENN.



## LIMITED MARRIAGES.

Frank Willis Barnett.

George Meredith, the English author, caused a sensation on both sides of the Atlantic, recently by a conversation with a representative of the London Daily Mail. His views are reported in that paper as follows:

"It is a question to my mind whether a young girl married, say, at eighteen, utterly ignorant of life, knowing little, as such a girl would, of the man she is marrying, or of any other man, or of the world at all, should be condemned to live with him for the rest of her life. She falls out of sympathy with him, say, has no common taste with him, nothing to share with him, no real communication with him except a physical one. The life is nearly intolerable. Yet many married women go on with it from habit, or because the world terrorizes them.

"Certainly, however, one day these present conditions of marriage will be changed. Marriage will be allowed for a certain period, say ten years, or—well I do not want to specify any particular time. The State will see that sufficient money is put by during that time to provide for and educate children; perhaps the State will take charge of this fund.

"There will be a devil of an uproar before such a change can be made! It will be a great shock, but look back and see what shocks there have been, and what changes have nevertheless taken place in this marriage business in the past!

"The difficulty is to make English people face such a problem. They want to live under discipline more than any nation in the world. They won't look ahead—especially the governing people. And you must have philosophy; though it is more than you can hope to get English people to admit the bare name of philosophy into their discussion of such a question. Again and again, notably in their criticism of America, see how the English people will persist in regarding any new trait as a sign of disease. Yet it is a sign of health."

Ever since reading this remarkable statement I have wanted to say something about it and have had in mind several sermon-editorials on the "Sanctity of Married Life," but somehow it seems to me about the best answer to Meredith is the following parody from the Chicago Tribune:

A LA MEREDITH.

Chapter I.

"Will you be mine, Felicia?"

"For how long, Albert?"

"For fifteen years, dearest!"

"No, but I will for ten years."

"Can't you make it twelve?"

"No, ten is the limit."

"All right. Here's the ring. Take good care of it, for I may need it again."

Chapter II.

"Do you promise to take this woman for better or for worse for ten years?"

"Yes—subject, of course, to renewal of contract."

"Do you promise to love, honor and obey?"

"Yes, up to September 30, 1914."

"I pronounce you man and wife. Let no man put asunder in the meantime."

Chapter III.

(Ten years later.)

"Well, Albert, your ten years are up today. Do you want an extension of the contract?"

"No, thanks, dearest. I'm booked for the next ten years with Fanny Bishop. Her contract with Charley Bishop expires soon, you know."

"Why, of course. How stupid of me to forget. In that case I'll accept Arthur Bridgeport for five years. His contract with Adelaide is up next Friday at noon."

Chapter IV.

(Five years later.)

"Whose little boy are you?"

"I'm Uncle Sam's little boy."

"Where are your parents, my lad?"

"Papa's doing six years with the late Mrs. Bishop and mamma, I understand, is married at present to Mr. Bridgeport. Her contract expires some time next month, though, she having failed to get a renewal. Mamma's getting old, you know."

Who taught mankind on that first Christmas day

What 'twas to be a man—to give, not take;

To serve, not rule; to nourish, not devour;

To help, not crush. If need to die, not live!

Charles Kingsley.

## CHRISTMAS IS COMING.

Christmas is drawing near, and how shall the Baptists of Alabama celebrate the great day? It seems that the majority of our people celebrate by dram-drinking and various kinds of revelry. I long to see the time when God's people become a willing people. If all of our people would read the 6th chapter of Galatians and the 8th verse and consider it as they should they would be a great deal better people than what they are. Brethren, should we know the sun was setting today behind the western hill for the last time, how would we feel over our conditions? How many would be prepared to answer the call when it come? Perhaps many will try to look at that sad hour, but their tear-dimmed eyes will be too weak to see. Brother, whatsoever a man soweth that shall he reap. We should ask ourselves the question, "Are we not human?" Then why not sow the undefiled seed of humanity and reap the reward of the blessed Christ. W. M. Hannah.

## HOLIDAY EXCURSION RATES VIA THE SOUTHERN RAILWAY.

For Christmas Holidays, the Southern Railway will sell tickets from all stations at the very low rate of one and one-third fare for the round trip. Tickets will be sold on December 23rd, 24th and 25th, and 31st, 1904, and January 1st, 1905, limited returning January 4th, 1905. Students' Rates: Tickets will be sold to students of schools and colleges, upon presentation of certificates signed by Principals or Presidents thereof, December 17th to 24th, inclusive, with final limit January 8th, 1905. For full information and tickets, apply to any agent of the Southern Railway. J. N. Harrison, N. B. Creagh, Birmingham, Ala.

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**Cures That Headache.**  
Capudine cures all kinds of aches, whether head, back, or limbs; relieves stomach troubles, monthly pains, etc. Straightens out the nerves after excessive smoking or dissipation. Absolutely Harmless. **IT'S LIQUID.**  
Trial Bottle, 10c at drugstores—by dose at founts.



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When suffering from functional derangements of any kind

BAILEY'S BLACK HAW COMPOUND

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BLACK HAW MEDICINE CO., Dayton, Tenn.

Mrs. Tinnie Hall, Athens, Tenn. "All praise to your Black Haw Compound. I am telling the good news to my friends."

Mrs. J. H. Dixon, Mecca, Tenn. "It has done wonders for me."

## Alabama Normal College

AND

Livingston's Music School

Second Term begins November 24th, 1904. The only Normal College in the State where girls are boarded in a separate building under the care of the President. State examinations are held in the College Hall. Normal, Literary, Industrial, Music and Art Departments. Terms low. Tuition free in Normal Department. For further information address JULIA S. TUTWILER, President, Livingston, Ala.

NOTE—Loans made to worthy students in limited circumstances.

## A Christmas Piano Offer.

Many would like to give a piano for a Christmas present but think it would be too expensive. We have a surprise in store for all who will write us—a plan whereby a beautiful Forbes upright piano in handsome mahogany or oak, can be purchased with no unnecessary drain on your regular Christmas spending money. This piano is manufactured by us and sold direct to you. No one makes any profit on it. From factory to you without dealers and sales agents' big commissions. We pay the freight and guarantee safe delivery in your home—no risk—besides our full six years' guarantee in the back of each and every one. If you do not want one, send the names of possible purchasers. If they buy before Dec. 20th, 1904, we will reward you for your trouble with a Solid Gold Watch, absolutely free for your trouble. Write today.

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**DR. EDMONDSON'S** Tansy, Pennyroyal and Cotton Root Pills, a safe and reliable treatment for painful or suppressed Menstruation, Irregularities and Obstructions. Trial Box by mail 50 cents.

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3 1/2 Volt Lamp, Receptacle, Switch, 10 feet of Wire and Battery, with Plain, Ruby, Green or Blue Lamp, all complete for 50c., and 15c. extra for postage, to any part of the world.



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**THE BEST PLACE TO BUY**  
Fine Singing Canaries, Talking Parrots,  
Gold Fish, Cages, Aquariums, etc., is  
**Louis Ruhe's Birdstore.**  
(Largest and oldest in the South.)  
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(Write for prices.)

**CABBAGE PLANTS.**  
All varieties. Hardy. Grown in open air. \$1.50 per 1,000; 5,000 for \$6.25; 10,000 for \$10.00. Write  
**F. W. TOWLES,**  
Martins Point, P. O., - S. C.

**CHRISTMAS.**

Heart beats to heart, friend smiles on friend,  
Across the sea the nations call,  
"Peace and good will, good will and peace  
In his good name who loves us all."

**TO THE BAPTISTS OF AMERICA.**  
Brethren and Sisters:  
The undersigned, committees of the Northern Baptist and of the Southern Baptist Convention, herewith announce that the Baptist World Congress will be held; the place of its assembling is fixed for London, England, and the date July 10-17, 1905.

The Baptist Union of Great Britain and Ireland has issued invitations to this assembling of the Baptists of the world and their invitations have all been accepted. Funds will be raised to aid persecuted Baptists in Russia, Finland and elsewhere to send representatives to speak in their behalf. Missionaries and native workers are expected from every mission field. The great struggle being made by our British Baptist brethren against the iniquitous Education Act will be endorsed and promoted. The essentials of our Baptist faith will be discussed in an able and comprehensive program, prepared mainly by the Baptists of England and America. The Congress sermon will be preached in Spurgeon's Tabernacle; the general sessions will be held in a central hall, while numerous side meetings will be held in different parts of London. It is proposed that on the closing night the entire representation shall assemble in the greatest hall of the city, holding ten thousand, for a great closing meeting. Dr. Alex. MacLaran, the greatest living Baptist preacher, has accepted the presidency of the Congress.

In calling your attention to these facts we invite you to go with us and we ask you to join with us in continued prayer that the God of our fathers may guide us in preparing and holding this great meeting, and that He will overrule its assembling to the speedy coming of the Son to reign in power over the entire world.

In joint committee meeting we appointed J. Howard Eager, Jr., as transportation manager of the Baptist World Congress Tour, and we commend him to you, as we do to all steamship and other transportation companies.

Fraternally,  
L. A. Crandall, Minneapolis, Chairman,  
S. B. Mosser, Detroit, Secretary; Walter Galley, J. S. Dickerson, C. R. Henderson, R. H. Thresher, D. T. Denman, Committee for Northern Baptists.  
J. N. Prestridge, Louisville, Chairman, B. A. Dawes, Louisville, Secretary, R. V. Mullins, R. W. Stephens, A. T. Robertson, R. H. Pitt, B. D. Gray Executive Committee of Southern Baptist Convention. December 1, 1904.

Rise, happy morn! Rise, holy morn!  
Draw forth the cheerful day from night;  
O Father, touch the east, and light  
The light that shone when hope was born!  
—Tennyson.

**Money in the Country.**

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

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

**BIRMINGHAM TRUST AND SAVINGS COMPANY.**

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

Capital, - - - \$500,000

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**For the Children's Sake at Christmas Time,**

as well as for the land's sake at harvest-time, fertilize your crops with

**Virginia-Carolina Fertilizers**

when you plant in the spring—for it will bring you prosperity long before Xmas next year, and happiness even to the children, because of the increased profits thus put into your pocket.

VIRGINIA-CAROLINA CHEMICAL CO.

Richmond, Va. Charleston, S. C. Savannah, Ga.  
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**FIFTIETH ANNIVERSARY.**



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

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| Underwoods      | 25 " 65      | Williams       | 15 " 70      |
| Franklins       | 25 " 40      | Fay-Sho        | 25 " 70      |
| New Century     | 25 " 80      | Chicagos       | 15 " 30      |
| Crandall        | 15 " 30      | American       | 5 " 10       |
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All machines are in condition for immediate use, fitted with new ribbon and guaranteed.

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## Only 15c for Initialled All-Linen Handkerchiefs.

Christmas is 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.

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

**At 35c** or 8 for \$1—Plain edges or embroidered edges; with or without the initial. A splendid value.

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

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

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## Cabbage Plants and Sea Island Cotton Seed.

Cabbage Plants for sale and now ready for delivery. Early Jersey Wakefield and Charleston, Large Type Wakefield are the two earliest sharphead varieties and head in rotations named. Succession, Auguste Tucker Short Stem Flat Dutch, the 3 best flat-head varieties and head in rotation as named. Prices: single thousand, \$1.50; 5,000 and over, \$1.25 per 1,000; 10,000 and over, \$1 per 1,000. Terms: Cash with order, or plants sent C. O. D. purchaser paying return charge on money. Our plants beds occupy 25 acres on South Carolina sea coast and we understand growing them in the open air, tough and hardy; they will stand so-ere cold without injury. Plants crated for shipment weigh 20 lbs. per M and we have special low rates for prompt transportation by Southern Express Company. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "out-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grows from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed. List of our long staple variety of Sea Island Cotton sold this year in Charleston on Dec. 1, at 32 cents per pound. Seed \$1.25 per bu.; lots of 10 bu. and over \$1 per bushel.

My specialty: Prompt Shipment, True Varieties, and Satisfied Customers. I have been in the plant business for 25 years.

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

**Southern Girl SHOES.**  
THE BEST SHOE IN AMERICA FOR \$2.00

TAKE NO SUBSTITUTE IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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| Price List Per Quarter.   |    |   |
|---|----|---|
| The Convention Teacher  | 12 | 1. Their intrinsic excellence.                    |
| Bible Class Quarterly   | 4  | 2. Their special adaptation to our people.        |
| Advanced Quarterly  | 2  | 3. Their advertisement of the Convention's work.  |
| Intermediate Quarterly  | 2  | 4. Their value in denominational training.        |
| Primary Quarterly   | 2  | 5. The basis for the Board's business operations. |
| Lesson Leaf   | 1  |   |
| Child's Gem   | 1  |   |
| Kind Words (weekly)   | 12 |   |
| Youth's Kind Words (semi-monthly)   | 6  |   |
| Baptist Boys and Girls (large 4-page wkly)                                | 8  |   |
| Bible Lesson Pictures   | 75 |   |
| Picture Lesson Cards  | 25 |   |
| B. Y. P. U. Quarterly, for young people's meetings, in orders of 16, each | 6  |   |

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Not equal for diseases peculiar to women. Tones up the entire system. Four weeks' treatment, only 50 cts. If your druggist can not supply you, write to  
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"Cured me completely of bladder trouble," Mrs. Eading, Winston, N. C.  
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