

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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NOTES AND COMMENTS.

Rev. J. L. Harbin has moved to Kansas, Ala.

Rev. R. W. Carlisle now gets his mail at Goodwater.

Rev. F. A. Jenkins now receives his mail at 613 Clay street, Montgomery.

Rev. J. O. Bledsoe has been called to Gurley and will move there on Feb. 1st.

Rev. John R. Caldwell has moved to Billingsley and will serve the Baptist church at that place.

Rev. W. H. Sledge has accepted the call to the pastorate of Tattnell Square Baptist church in Macon, Ga.

Dr. Len G. Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga., recently closed a series of evangelistic meetings at Jacksonville, Fla.

I landed here on the 6th, and find my people thus far all I expected—united, loyal and faithful. Success to you.—H. M. Long, Newport, Ark.

Pastor C. W. Briscoe is moving to Flint today. We are glad to have him with us; we all love him and are proud of him.—Mattie McClellan.

Dr. W. M. Harris, who leaves the First Church, Galveston, Texas, to become pastor of the First Church, Knoxville, Tenn., will preach the first sermon in his new home January 22nd.—Baptist and Reflector.

Last year witnessed a larger number of Norwegians and Danes coming to our shores than any previous year in the history of immigrations, which would naturally indicate a continued emigration from these countries.

No magazine in America has shown such marked improvement in six months as has "The Arena," and it is now one of the great reviews of progress that no one who would keep in touch with the live and vital thought of the age can afford to ignore.

Rev. J. L. White, pastor of the First Baptist church, Macon, Ga., says he has the best church in the world. The deacons have decided that he must attend the World's Baptist Congress in London next summer, and have recommended a two months' vacation and the church to foot the bill.

Rev. Walter Calley, the General Secretary and managing editor of Service, has offered his resignation which will take effect Feb. 1st, 1905. Dr. Calley's heart has ever been in the pastorate and he will serve the church at Upland, Pa., where Crozer Theological Seminary is located.

Abbeville: Please change my paper from Gadsden, Ala., to the "happy hunting ground" of Abbeville, Ala. Correspondents will take due notice and govern themselves accordingly. Happy and prosperous New Year for you and the paper.—F. M. Woods.



REV. R. G. PATRICK, D. D.

A College President with Culture, Common Sense, and Executive Ability, Loved and Honored by Alabama Baptists for his Great Work at the Judson.

BRO. CRUMPTON IN CALIFORNIA

Sausalito, Cal., Jan. 11, 1905.

Dear Brother Barnett—I have been in California now twelve days. I have not written you anything because I have been too busy. Will undertake some letters on the journey home, which will begin in probably a week.

I went on board the steamer China yesterday to see Bro. Napier off. He and young Bro. Provence were together. The latter goes as an experienced printer to take a place in the Publishing House. It was a sight to behold a great steamship manned entirely by Chinese sailors and servants. Probably five hundred Chinese men and women were on the wharf. I could not understand the occasion for so much excitement among them until I read the morning paper. It seems a slave girl had been hidden away early in the morning on her return to China. They trumped up some charge against her and had an officer to search the boat; but he failed to find her. It seems that there is a regular traffic carried on among them, which is contrary to our

statutes; but they are often sharp enough to evade the law.

I received and read yesterday with much relish the new year's number of the Alabama Baptist. I am glad you published my appeal to the pastors; but alas, somebody knocked out one of my best points. I was moving the brethren against

"Hat Collections."

But the types had it "that collections." Many a church and pastor "sends around the hat" after an appeal for missions and when he sends in the proceeds he greatly grieves that the amount is so small.

That kind of performance develops nothing, but ruins the prospects of great collections which ought to follow every appeal for missions.

There is all the difference in the world between a "hat collection" and one intelligently worked up. The latter is an educational force and it brings in something worthy the great cause. But I didn't intend to write so much. I pray God for my people and the great work they have committed to my hands. May he give me grace and strength to do all that is expected of me.

W. B. Crumpton.

NOTES AND COMMENTS.

Boaz, R. F. D. No. 4: Shiloh Missionary Baptist Church held its regular meeting last Sunday, on the first day of January, 1905. Preaching by the Pastor, W. M. Claiborn; text, James 2:19-21. Brother Claiborn is a whole-souled Baptist minister. May God bless the Baptist cause this year.—C. A. Morton.

Goodwater: After a very sad parting with our Jemison friends we reached this, our new home, last Thursday night. We have been cordially received and very kindly treated by the good people of Goodwater since our arrival and are now safe at home in the parlorium. We have a live and interesting Ladies Aid Society here. With best wishes to you for a prosperous New Year, I am,—L. Windsor.

I want to endorse the editorial of Brother Dawson in the issue of January 5th. There are many good brethren in Alabama who ought to write more for the paper. Greater interest will be taken by the members of local churches when their pastors are regular contributors to the field notes department. Let us crowd in with such news items until Brother Barnett will be forced to use small type, and even then to cut down the contributions. As pastors we must write up and talk up the paper. It will help us. J. M. Kalin, Mobile, Ala.

At the annual meeting of the Dallas Avenue Baptist Church, Huntsville, Ala., Rev. H. E. Rice, the beloved pastor, stated that the past year had been more satisfactory to him than any previous year as a minister, and that this was made possible because he had the sympathy and co-operation of his board of Deacons and the aid of the membership. He had witnessed during the year 140 conversions, had received into the church about 70, of these he has baptized 49, had made in the city 1100 visits and has married 70 couples. We congratulate the pastor, the deacons, and the membership on the fine showing made during 1904.

The Conference on Wednesday, January 25th, in New York City, to consider the question of the organization of a General Baptist Convention, will meet in the lecture room of the Fifth Avenue Baptist Church, on West Forty-sixth street, near Fifth Avenue, at 10:30 a. m. This change is made for the better accommodation of the Conference, which would doubtless overtax the capacity of the Home Mission Rooms. The church is only about five short blocks from the Grand Central depot, and can be reached by the subway to the Grand Central depot; or by the Madison Avenue surface cars, which go within one block of it; or by the Sixth Avenue Elevated to 42nd Street. All persons interested in the subject are invited.

OUR FATHER.

By Edward Judson, D. D.



What comfort in the words! Man and God united in such a close relation. Words found in no other religion than ours! I do not wonder that in hours of loneliness and despair Thomas Carlyle used to see these words inscribed in luminous letters on the black bosom of night! The thought in them recurs so often in Scriptures and in the symbols of the holy Church universal.

The Lord is my shepherd.
Our Father which art in heaven.
God is love.
I believe in God the Father Almighty, maker of heaven and earth.
O God the Father of heaven; have mercy upon us miserable sinners.
God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

The Father in heaven cannot, indeed, be mathematically demonstrated. The truth is too vast to be girded by any system of human logic. It cannot be established in such a way that doubt would be impossible to a sane mind. The probability of it, however, can be established, and by acting upon that probability, we arrive at certitude.

We have but faith; we cannot know
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness, let it grow.

This great truth of the fatherhood of God is a kind of rational intuition. Like an axiom in geometry, it only needs to be stated to be accepted. If our conduct is such that the vision of God is an intrusion and a menace, it is easy for us to shut him out of all our thoughts. The argument for God is made up of various strands of evidence. It is not a chain the strength of which depends upon the integrity of each individual link. It is more like a rope composed of numerous fibres, some of which may part without fatal detriment to the rope. The idea of God meets the requirements of our intellectual nature. We keep going back in our thought toward the final cause of the universe and we find rest only in the conclusion that mind is the final cause and not matter. This is one of the strands in our rope. We see traces of design in nature. We stumble upon purposeful collocations—arrangements adapted to the achievement of certain ends, and as one picks up a flint arrow-head, we become aware of mind in the universe other than ours. This is another strand in the rope of probability. One cannot conceive that a watch with all its intricate mechanism made itself, or according to Martinou's illustration as quoted by Augustus H. Strong, that patterned damask was made not by the weaver but by the loom, or as Joseph Cook put it, that

books were written by the laws of spelling and grammar.

Again the thought of God meets the requirements of our spiritual nature. Our moral strivings and the instinct for worship, which is universally prevalent among men, find their correlative and counterpart in God. "The desire of the moth for the star" makes probable the existence of the star. This is far from a mathematical demonstration of God, but it only one of the many strands which, twisted together, compose a strong rope of probability. But a consideration of our own individual insignificance sometimes makes it difficult for us to believe in the Fatherhood of God. Can it be, we ask, that in this vast universe he searches out with minute care each minute human life, as a mother-bird penetrates the privacy formed by the branches of some great tree and unerringly finds her way to the wide-mouthed nestlings? When we stand upon some country road at night and look out upon the starry space and consider that each speck of dust in the milky way is a world, and that our earth, "home of the struggling, suffering, doubting, dying," is only a single grain of sand on a measureless seashore, how infinitesimal seems each human life that makes its home on this grain of sand among countless other lives which have been and are and will be! Can it be that God cares for the individual soul? When visited by such misgivings I find relief in this thought that the being, no matter how minute he is, that can grasp this thought—the starry heavens and can measure the distance from star to star, is greater than the whole material universe besides. "Man is a reed," says Pascal, "and the weakest in nature, but he is a reed that thinks." The brain of an ant is but a tiny atom of grey matter, but it possesses a kind of distinction, because it is the home of thought. While looking at photographs of vast Egyptian architecture—sphinxes, pyramids and temples—we sometimes lower our eyes to gaze at the forms of men standing on the sand below. How small their human figures seem as compared with the huge structures that tower above them. They seem introduced as a kind of foil, so that the height of the solid masonry shall be enhanced. But, after all, the man who can erect such structures is greater than they. A being made in the image of God is worthy of his regard. Clay suffused with personality and consciousness transcends the whole material universe with all its inert grandeur. We may well believe that as the ocean girdles the continents and at the same time swathes in its soft embrace the tiniest sprig of sea weed, moistening it in every part, so the regard of our Heavenly Father presses against each individual soul gently and evenly on every side, penetrating to every hidden frailty and need.—Standard.

"WHAT DID THE ANGELS SAY?"

I read the article by Bro. S. M. Provenge on the above subject with a good deal of interest, and have studied the passage in the angel's song on my own account. I think there would be no trouble about the translation if translators were only willing to let the angels

say just what they wished to say, and be satisfied that the angels said the right thing in the right way.

The Authorized Version puts it: "Glory to God in the highest, and on earth peace, good will toward men." The Revised Version prefers for the last clause, "peace among men in whom he is well pleased" or (as per margin) "peace among men of good pleasure." Other versions put it differently, but no more satisfactorily, and all the beauty and expressiveness of the accepted form is lost in them all.

Permit me to contend for an absolutely literal translation. Here is the Greek of it: Epi ges eirene en anthropois endokias. Here is the translation: Upon earth peace, among men good will. ("Good pleasure" or "favor" does no violence to the thought if no other change is made).

But some one will say that eudokias is in the genitive case. Yes, and Westcott and Hort propose to change it to the nominative; but why? Consider it a partitive genitive, and you have the right idea exactly. All existing good will or good pleasure is not among men, though Jesus came to fill men with it. Out of the immense fullness of good will, good pleasure, joy, or favor, men may entertain to the limit of their capacity because Christ came.

Why not! M. J. Webb,
Editor Maryland Baptist.



The engagement between Dr. Madison C. Peters and the Broad Street Church, Philadelphia, by which he acted as permanent supply, has terminated

by mutual consent. Dr. Peters wanted to reach more people than he could get into his meetinghouse, and desired a near-by theater for his evening service. The Church was unwilling to surrender a portion of its day of worship, and so Dr. Peters determined to try alone. The playhouse he has engaged will hold three thousand people, and for four successive Sunday evenings it is reported that he has had it full. He has also engaged a theater for the afternoon, and proposes doing the same in the slum district for the morning. He does not at all, as we understand it, contemplate an independent movement. If there are converts, as he hopes there will be, they will be baptized into the fellowship of some neighboring Baptist Church. But there are hosts of people who cannot be induced to enter a church, and he thinks he can reach them. In times past perhaps we would have deprecated this because the means used are not just like our own; but other days have come, and we bid them God-speed.—The Watchman.

MISSIONARIES NEEDED IN JAPAN NOW.

Because the gospel has made decided progress in Japan and especially because Japan has learned so much from our civilization, an impression has arisen in some quarters that missionaries are not needed in Japan as badly as in

some other countries. But the contrary is the truth. Japan, from the Emperor to the vast body of common people, is still avowedly heathen, although there are some bright converts to Christianity among the civil and military rulers and although Japan is in a changing condition with reference to her religions as well as her civilization. This very susceptibility to change and the development of enlightened power, civil and educational as well as religious, creates an urgent call for missionaries now. Bro. Jno McCollum, now in this country, is emphasizing this point and is calling loudly for men and women to go to Japan. A recent writer in the Missionary Herald, who is a missionary of experience, has this to say of the need of a true view of the situation: "If I have any criticism to make of the accounts of the work in Japan generally, it is that the superficial aspect of the Japanese and their life is too often emphasized without a just presentation of the need. The church at home could easily get the idea that missionaries are no more needed, for instance; whereas, if they knew how little the great mass of common people know of even the name of Jesus Christ, they would redouble their efforts for Japan. The native church is growing and is manifesting its life; it is meeting the opportunity given it for meeting the needs of Japan; yet, morally considered merely, is cannot get along without the Christian worker from the land where God has been known for generations. Nor can it evangelize alone the wide, wide fields—millions and millions who apparently have not had an intelligent opportunity of accepting Jesus Christ as their personal Saviour. Missionaries are still needed, both to help the Christians themselves and also to help in reaching the masses."

THE LATEST SCIENTIFIC SCHEME.

"An Indian boy, incorrigible and ill-tempered, has been transformed into a kind and obedient youngster by the simple operation of trephining his skull."—Press Report.

Why, what a lovely scheme is this!
Adopt it straight we should,
For just the thing it seems, I wist,
To make bad children good.
The boy that runs away from home,
Although his mother begs,
We'll cure of his desire to roam
By sawing off his legs.

The kid who always tries to bite
We'll cure beyond a doubt;
The plan is sure and simple quite—
Just yank his molars out.
And if a girl tells fibs and lies,
Distorting all she hears,
We'll much improve her, I surmise,
By plugging up her ears.

In case your boy's a peevish lout,
Unruly, cross, or dull,
Why, bring the saw and auger out
And tinker up his skull.
Don't try to make a bad boy good
Or cure a case of grumps
By "lamming" with a stick of wood—
Just plane away his bumps!

Selected.

UP THE YANGTSE.

By Edward A. Marshall

Special Commissioner of the Moody Bible Institute.

Arriving at Shanghai on October 28, I decided to spend one Sunday here before going up the great river. The day was most delightful and it was my good privilege to again speak five times to the Chinese and foreign people. A large number of missionaries had just returned from the vacations given them after the Boxer troubles, and were here a few days making preparations to go into the interior to their stations. It was a great privilege to address them on the study of the Word of God, especially as there were some present from every province in China.

On Monday night a party of us started up the Yangtse river in a Japanese steamer of about the size and furnishings of those in the United States, which ply the Mississippi river and the Great Lakes. We took passage in "First Class Chinese" and got a good view of the native life from the Mandarin to the coolie. After the first day all the missionaries but one departed at Chin Kiang, leaving the two of us to proceed together for two days more. Then this companion went on shore at KuiKiang and I had the last day alone with the Chinese with whom I could not speak a word.

Just across the dining room from my cabin was the cabin of a Chinese Brigadier General, who, from his appearance, was more for show than for service. He has a train of soldiers and servants who work for the honor there is in it, receiving no pay, and then "squeeze" the people, wherever they get an opportunity, in order to maintain their existence. When our steamer passed the military camp there was volley after volley fired from the guns of the soldiers stationed there, as a salute to the General. These soldiers all knelt on the shore with their heads bowed until our boat had passed. I learned afterward that the General was on his way to pay his respects to the lately deceased Viceroy, whose body was lying in state in his palace. Ancestral worship, which binds these oriental nations to idolatry as with hooks of steel, was the real object of his going.

The Yangtse river for the first thousand miles runs through a flat level section of country, broken in only a very few places by small ranges of low mountains. The stream varies in width from four hundred yards to ten miles at this time of year, as the water is very low. Last year during June there was a terrible flood which caused the loss of thousands of lives and much property. As the banks are very low the stream spreads over a large territory, sometimes reaching the enormous width of 100 miles, which, of course, meant that thousands of homes and farms were utterly devastated and some villages swept away.

Large quantities of rice, cane, etc., are grown along the banks, as the water

furnishes an inexhaustible supply for irrigation. I was told that 40,000,000 "catties" of rice were exported from one city alone, which brought to that province many millions of "Taels."

At noon on the fourth day I arrived at Hankow, 600 miles up the Yangtse from Shanghai. The acting United States Consul, having learned of my coming, kindly met me at the dock and rendered great service in piloting me through the cities of Hankow, Han-Yang, and WuChang, three great cities separated from each other by the Yangtse and Han rivers and which have a combined population of over a million people.

There was little trouble from the Boxers along the river because the Viceroy of the three provinces lying between Hankow and the coast exercised authority and kept down the revolution. Just at the present time there is a feeling of safety in these regions and perhaps more or less all over China, because of the outcome of the effort of Mr. Frazier, the British consul at Hankow, to bring to justice the murderers of Messrs. Lewis and Bruce, of the China Inland Mission in Hunan Province. Everything goes "slipshod" in China, and it is extremely difficult to get the Chinese to believe that the life of a foreigner is valuable, but Mr. Frazier pressed upon them with relentless activity the fact that justice must be administered, and he aimed his efforts at the higher classes where it would have the greatest weight. The officials do not mind beheading a few coolies at all, but to decapitate an official awakens them to the importance of the matter. Mr. Frazier insisted that the following be the punishment: Maj. Liu Liang-ju to be beheaded, Yen Wu-ling be banished for life, Wu and Wan be banished for five years and never be employed again, Col. Chang be dismissed forever from service; that 10,000 pounds sterling be paid by the officials and gentry and not by the poor people; also that a tablet be erected at the place of the massacre, stating the facts of the crime, and that the whole account be published in the Pekin Gazette, a paper which reaches the whole Empire. All the foreigners believe that if these things are thoroughly executed it will do more to convince the Empire that the nations are not to be trifled with than the efforts at Pekin during 1900. The Chinese think themselves superior to all others and will not be convinced except by some tangible evidences that others have rights which they are in duty bound to respect.

It is felt that this experience in Hunan will be of great assistance in another way. It will give a precedent for all the magistrates in the Empire who desire to see justice done. They can now point to a world-wide known decision, endorsed by their own government, and then base their personal decisions of justice upon this established precedent.

Hankow is a very important center, as it is the port for a very large territory lying in the interior. There is one street running along the river side, called "The Bund," which will rival the streets of most of the cities in the

United States in beauty. The houses are two and three stories high, and of fine architectural design. The road way is macadamized and kept in splendid condition. Beside it, along the bank of the Yangtse, is a strip of green lawn bordered with a row of shade trees. This has all been produced by the foreign residents, and only extends through the "Foreign Concession." The Chinese city joins the foreign city on the north. A few steps from this beautiful "Bund" you can get into the narrow, gloomy, and densely crowded streets of the Chinese quarters.

The immense population of China, all of which has to be gathered into city and village communities for mutual protection, necessitates a congested condensation of the inhabitants in order to save as much land as possible for the cultivation of crops with which to satisfy the hunger of its millions. If the cities of China were spread over the ground as those in America are, they would cover four or five times the space they now occupy.

At Hankow I had the privilege of studying something of the characteristics of Buddhism. I was especially impressed with the evidences of an inward conviction of a Divine punishment for sin by the efforts to portray the future life of the wicked by miniature wood carvings and clay mouldings of life-like figures which represented the sinner as undergoing all kinds of excruciating torture. Some were being ground in a mill, others were being sawn asunder or cut with knives. One or two of evidently base character had turned into snake or a beast. Another was being boiled in a caldron. In many of these representations the tormentors were being exhibited as being full of joy in torturing their victims, while the victim was in the midst of excruciating agony. In each of the temples there was a row of these images on each side of the entrance leading to the idol god. On each side of the idol were life size figures representing some who had great renown for piety and had been canonized as saints of Buddha. In these two places were represented the heaven and hell of the Buddhistic faith. There was no love displayed anywhere. The whole scheme of salvation rests with the sinner and he has no respectful recognition from his god until he has come up to the requirements demanded. How little Christians appreciate the fact that God puts our salvation at the beginning of life instead of waiting till the close.

On Sunday morning I went to Han Yang to address the Christians of the American Baptist Mission. The morning service is usually conducted for Christians alone, but when the hour for service came the doors which opened to the street were thrown open and a crowd of passers by soon filled all the vacant space. They were greatly interested and listened with splendid attention to the message of the morning. It was a great privilege to stand and speak to some who in all probability had never heard the Gospel before.

In the afternoon and evening the meetings were held in the church of the London Missionary Society in Hankow. At 3 o'clock I was asked to tell

the Chinese Christians something of the life and work of Mr. D. L. Moody; and in the evening I addressed the missionaries and others on some studies in the Bible.

Turning back from Hankow to come to the coast I stopped at KuiKiang and paid a visit to an interesting mission hospital which is conducted by a Chinese young woman who spent four years in St. Louis in the study of medicine. It is open to women and children. I saw one poor little girl whose side was lacerated by a Jackall, and whose cries were pitiful as they dressed the wound.

Further down I stopped at Wuhu where there are several missionary stations; and again at Nanking, the old southern capital of China, which is yet one of the most interesting cities in the Empire. I had the privilege of speaking in several colleges here and also to the missionaries whose appreciation of the fact that someone had come to learn of their work and help them, was most heartily expressed. The most terrible sight of bodily suffering and skillful medical ability I have yet seen was there in the "beggars' ward" of the hospital of the Christian Church. One man's feet were entirely gone through decomposition. The limbs and bodies of others were covered with ulcers and deep seated sores which had become gangrenous and eaten through the thick flesh to the bone. The beggars of China are the most loathsome people I have yet seen in the world. These wretched creatures are among the very hardest to reach with the Gospel, as they are quite devoid of an intellectual grasp of anything.

All along the river, as well as in other sections of the country, there is a song of triumph on the lips of the missionaries. Nearly all report an increased number of inquiries since the Boxer troubles. One pastor received six into his church recently that were converted through the effect of the persecutions. A missionary lady who came up on the steamer had a Chinese servant who was unconverted at the time the troubles broke out and was ignorant and unable to read. When the persecution came she was compelled to see with the Christians as she had been friendly to them. What she saw of the lives of the Christians during those days led her to become a Christian herself, and during the few months they were in hiding she learned to read the New Testament. I met a man at TungCho who had been a leader among the boxers, but who had been converted since and whose ability is so far above the average of his countrymen that the missionaries have given him charge of some of their construction work which requires architectural and draftsman's skill. He is so completely changed that he is a marvel to the missionaries themselves. Thus it is that while the persecutions were apparently a serious hindrance to the furtherance of the cause of missions in China yet the opposite is really true. Couple the joyous news of the increased interest among the natives with the fact that there are more missionaries in China today than there probably has been since the creation of the world and the outlook is one of great promise.

Shanghai, China, Nov. 20, 1904.

Our Women's Work.

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1186 South 12th St., Birmingham, Ala.
 Vice President—Mrs. J. W. Veasey, 811 50th St., Birmingham, Ala.
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Devine, Tex., Dec. 6, 1904.

Mrs. M. H. Lythgoe,
 Auburn, Ala.

Kind Christian Friends:

The nice box came to our relief yesterday, with everything as it left you. You may imagine how anxious we were to open it and find the contents. The first thing was the \$12.00 cash, which will pay bills for last month. How thankful we were for it. We had a place for everything in the box. The pants were entirely too large for me, but my wife said thank the Lord, I can make two pair out of them for S. L. and he is badly in need of pants.

Well, you do not know how happy a poor missionary's family is to be remembered with such tokens of kindness in time of need. And now as we believe that we are saved by grace, but rewarded by works, God grant that you may be saved by his grace, and that you may all be abundantly rewarded by your kind act. All send love, and ask to be remembered at a throne of grace.

S. C. Harl,
 Missionary.

CHURCH BUILDING—PIONEER MISSIONS.

A Great Need.

Speaking in round numbers, there are in Texas 3,000 Baptist churches of which only one half have meeting houses of their own; in Arkansas 1,300 churches, but one half having houses of worship; in Indian Territory 425 churches, 200 having houses; in Oklahoma 300 churches, and only 100 having houses. In some cases, the churches avail themselves of school houses, but in many others, they are unable to do this.—Convention Report.

The following extracts from letters of missionaries give additional idea of the need: Texas: "We have to preach in dwelling houses and dug-outs, sometimes we find a school house, but there is not a church building for miles. Oklahoma: "Two places were refused because they did not want Baptist doctrine preached. I am happy to get in a grove, or under the shade of a tree, anywhere to preach." Missouri: "Work without a church building is only half work. I have preached in many school houses where but half the people had room inside, the others stood outside. This is well enough in good weather, but it cannot be expected in winter, so the work is hindered."

Foundation of the Church Building Fund.

This fund, by means of which the Home Mission Board proposes aiding struggling churches to build especially those on the frontier, was established

in 1900. The foundation was laid by gifts of \$3,500 from Baptist women through the Woman's Missionary Union. The first was an offering of \$1,000 from Maryland, \$500 was from Kentucky. The other \$3,000 was from one who wished both name and State withheld.

In 1903-1904, the Woman's Missionary Union aimed to raise \$20,000 for this fund, to be known as the Tichenor Memorial, in honor of the great Secretary of the Home Mission Board, Dr. I. T. Tichenor, who always carried the needs of homeless churches on his heart. As the amount desired was not raised, effort is still being made in this direction, and it is hoped as many societies as possible, also individuals, will give their co-operation and that at the annual meeting of Woman's Missionary Union, 1905, it may be reported that success has crowned our efforts.

A. W. A.

Church Building Loan Fund.

"The sum of \$5,736.96 mentioned in the report (of the Home Mission Board 1904) as the total amount available for this purpose, is manifestly inadequate for such an undertaking. Southern Baptists could profitably use half a million dollars in aiding weak churches at important points to erect houses of worship which would properly represent the denomination in new and growing communities. A few hundred dollars judiciously expended at the right time will do more than thousands spent after the opportunity is gone. There is great need for immediate enlargement of the work."—From Convention Report.

Opportunities in Texas.

Texas is an incomparable field and ripe to the harvest. Its population is between three and four million of people. Tens of thousands in every section remain unevangelized. There are near 1,000,000 foreign born. There are scores of communities in the Panhandle alone right now needing church buildings. First on the ground will likely remain first.

Sparsely Settled Districts.

"A most necessary work is that which is carried on among the sparsely settled portions of the country. The population is not sufficiently dense in any one place to form even a fair sized congregation, but by grouping two, three, four or even more such places together, there is developed a field important. It is hard work for the missionary, requiring much travel, constant exposure and at times even danger to health or life. There are many thrilling stories of such service which make manifest a heroic and self-sacrificing spirit moulded by the di-

vine Master himself. Many of these stations grow in number and strength until they attain to self support, while others seem destined like similar communities farther east to be small and dependent congregations for many a day."—Selected.

A Frontier Problem.

Into the primary room of a church in —, a stranger came and looking about in surprise, asked the teacher: "Is this the church?" "No, this is the Sunday school room; but the morning services will soon begin. Won't you sit down and wait?"

As they went into church afterward, the stranger said: "I am so glad you asked me to wait. I wanted my little girl here to see what service is like. She has never been to church."

The little girl was twelve years old and the mother was asked: "How long since you have been to a service yourself?" "Oh," she answered, "I hope you don't think I did not want to go. If you could see my home and know how far it is from the nearest church, I think you would understand. I have not been to church for fourteen years."

How to bring people like these the privilege of occasional church services is one of the problems of frontier missions.—"On the Outposts."

The Power of Example.

A little Kiowa Indian school girl when she presented herself for baptism, gave to the church a letter she had written which read: "My papa and mama are Christians and all our family are following Jesus but me, and I feel he wants me to give myself to him." She was one of twenty-six converts baptized at the recent annual meeting of the Baptist Indian Association of Oklahoma. One who was present says: "The picture of the baptism will stay in my mind if I live years. It was the most beautiful I ever saw. Pray for the Indians that many others may come into the 'Jesus Road.'—Home Mission Monthly.

The Home Mission Battle.

Our brave missionary pioneers have explored the country. In some parts, the church with all that it implies has followed. In other parts, the pioneers like Caleb and Joshua have reported, but there has been no breaking camp to take possession of the land. It has been staked out by the heroes who have had faith in God and opportunity. And now comes the duty to occupy and transform. To explore is picturesque, perhaps dramatic; but to conquer—to transform—this requires the heroism of persistence. And there is now the real Home Mission battle!—Dr. C. L. Thompson.

A Base of Supplies.

Our Home Board is like a good mother that spends herself and her life in her children and is proudest when they are best, when they are most useful. If I had a program of a decade or twenty years with which to reach China and Japan and all the regions of our foreign fields, I do not know how I should go about it with greater wisdom than to begin here at home by strengthening this base of supplies. By building up Texas, which, in the

last fifteen years, has given \$127,877 to home missions and turned into the foreign mission treasury \$207,097 cash and, in the next fifteen years, will put \$500,000 into the treasury of the Foreign Mission Board; we have been doing the most effective foreign mission work that could be done. I would go into Arkansas and Oklahoma and the Indian Territory and the unparalleled empire of Texas, and I would there plant the standard of Jesus Christ; and, from these great home centers, I would send out heavenly messengers of peace to storm the citadels of sin in heathen lands. I would show the people what ships are for—that they are for holy commerce to all the nations of the earth. I would equip sons and daughters to stop the cry of Dr. Willingham and Dr. Bomar for men and women to go to the uttermost part of the earth.—From Address by Dr. B. D. Gray.

Helpful Hints For Band Leaders.

INVITATION. Direct the children to bring pictures of shoes cut from advertising pages. Appoint a committee to paste them on small envelopes, on which is written this rhymed appeal:

"I have a little story that is very sad,
 I know,
 But the funds in our Home Mission
 Band are running very low.
 All that we ask of you
 Is to place within this shoe
 The number of your footwear multiplied by two."

FINGER WORK. Have the children letter Missionary Mottoes, such as "America for Christ;" "Thy Kingdom Come;" "Christ for the Christless;" "Loyal to Jesus."

TO HELP THE TREASURY. Have "Contributing Members" secured by the children. Each collector makes weekly rounds to receive the promised cent from each, bringing them to the meeting. A separate account is kept with each child, and once a year a missionary reception is given to all the "Contributing Members." One Junior Society tried this plan and reported an increase of from ten to eighty dollars in a year's gifts to missions.

OBJECT TEACHING. This is almost a necessity to success in children's meetings. Make tiny wigwams, with a piece of an old kid glove wrong side out, for their covering. Dress dolls to represent the different nationalities of children in the home land and on foreign fields. Cut our pictures from magazines illustrative of mission fields and work, and make scrap-books of them.

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 200 of them had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Field Notes.

Brundidge.—The first Sunday in December, 1904, closed the year's pastorate of our dearly beloved Dr. J. F. Edens to this Siloam Baptist Church. With deepest regrets we give him up.

No true Baptist could hear one of his matchless sermons without being made stronger and better. The effects of his year's work here among us will long be seen and felt. He left a rich legacy of books to our S. S. Library, that will keep before our children some of the deep truths he taught us while here. He went from here to his family in Atlanta. May God's richest blessings attend him and his family wherever they may be is the heartfelt prayer of one whom he served.—A member.

LaFayette.—Our church has been without a pastor since last October. We have endeavored to be very careful in selecting a successor to our former pastor, Rev. C. C. Pugh, who is a strong and forcible preacher, and who so endeared himself to this people, while with us. The membership have been interested beyond measure in the matter. We have recently extended the call to Dr. J. U. H. Wharton of Little Rock, Ark., who has accepted and will assume charge next Sunday—15th inst. We feel indeed proud that he is to be with us, especially so early. He ranks among the able preachers in our denomination at large, and we are congratulating ourselves on securing his services. He will be quite a valuable addition to our State, association, church and community in general. We await his coming with much pleasure. I cannot recall the time when harmony was so prevalent in our church as now, and we feel as if our already beloved Brother Wharton will revive the work here, and do much for the cause of Christ. May his coming be a blessing to him and to us, and his ministry here to be an honor to the cause of our blessed Master.—G. E. Burnett.

From Tuscaloosa.—A news note may be of interest to those concerned about Tuscaloosa. On Christmas day the church had the pleasure of hearing that the last payment had been made on the building enterprise begun two years ago, and upon a number of other improvements undertaken at the same time.

The building is now one of the best in Alabama. In its adaptation to preaching and teaching God's word it is perhaps the very best. The individual class rooms are especially appreciated by the Bible school.

On January 1st the church had paid all outstanding obligations of every kind and enters the new year owing no man anything except to love him.

Meantime the Bible school at the chapel on Southside has outgrown its present house—and it is a good one—and is clamoring now for enlarged quarters. It will get what it wants.

The church at Helt, a near by town full of excellent people, began as an Arm of the Tuscaloosa church last year, but soon grew strong enough in spirit and numbers to "set up housekeeping"

for themselves. They are now building a house that will be a blessing to the town and that speaks volumes in praise of their pluck and consecration.

The Executive Committee of the Association, which is composed of one representative from each church in the Association, has decided to make a change this year in its evangelistic plans, if possible. Instead of employing one man for the entire year, the effort will be made to engage the services of a half dozen or more of the strongest available men for two or four weeks in July and August for protracted meetings with such of our churches as desire them.

This plan may fail for lack of co-operation among the churches or from difficulty in securing men, but if it can be carried out the old county will be stirred as it has not been for many a day.

By the way, Tuscaloosa county is a Baptist kingdom. Within its limits are sixty-six Baptist churches, about twice as many as there are of all other denominations combined. They would make a great association if they were all combined in one body. However, the day of such a combination is a long way off.

The Central College is sending back into these churches every year, young women of splendid culture and consecration, and they form no small part of the forces that are now at work bringing in among their churches an era of aggressive missionary effort. The best of us are still far below our duty, but we are steadily growing, we hope and believe.

The New Year finds us forgetting the past, and facing the future in hopes of greater conquest than we have hitherto known.—L. O. Dawson.

Pine Apple.—Many thanks to you for your kind remembrance in sending me the pen-pencil. I shall try to use them as best I can in giving the news of this section. We have had some horrible murders committed in South Alabama recently. It seems like blood-thirstiness has got the hold on some of our people.

Whiskey is the ruin of our young men here. Whiskey drummers come into this section regularly and send the vile stuff broadcast over the land. Yesterday morning I met a young man in South Monroe, the son of a prominent pastor in Georgia, just pulling out of a spree. Oh! how I did pity the poor fellow, and how I did feel for his father and mother. Is there no help for us? "Is there no balm in Gilead? Is there no physician there?" Men of Israel help! I desire through your columns to tender my thanks to Miss Minnie Davidson of Excel, Ala., for making her pastor a present of a nice quilt. The fall in the price of cotton has caused a depression in everything here. One thing gives us great encouragement, our farmers have more to live upon than for a long time. The year opens rather gloomy, but God still rules. We have more trouble in some quarters of this section from misbehavior around churches than almost anywhere else. Wishing you success, and the presence of the Master with you I am—W. N. Huckabee.

PROGRAM

Fifth Sunday meeting to be held with Dogwood Grove Church in January, 1905.

Saturday 8th, 9:30 a. m.—Prayer service; 10:00 a. m.—Christian Education, A. P. Montague, J. W. Willis and S. Smitherman. 11:00 a. m.—Ministerial Support—C. R. Miller, N. T. Lucas and E. G. Walker; 1:00 p. m.—Our greatest need the power of the Holy Spirit—I. M. Nelson, J. L. Busby and J. G. Thornton; 2:00 p. m.—Distinctive Baptist Principles—S. L. Harris, G. W. Crumpton and B. C. Hughes.

Sunday, 9th, 9:30 a. m.—Sunday Schools—Wm. Lyman, J. F. Avery and J. E. Adams; 11:00 a. m.—Missions—N. J. Jarvis, J. A. Davis and O. W. O'Hara.—I. M. Nelson, Moderator; C. W. O'Hara, Clerk of Sheffield Association.

MR. COBBS PRESIDENT OF CITIZENS' BANK.

Mr. J. B. Cobbs, who for more than eighteen years has been identified with the commercial banking interests of this city, will devote his entire time as president of the Citizens' Savings Bank and Trust Company.

With his experience and knowledge of bank management, the interest of the depositors and stockholders will be in good hands and it goes without saying that the savings accounts will be greatly multiplied under his administration.

Mr. H. H. Mayberry the retiring president, will continue his connection with the bank as chairman of the finance committee and will give it his best thought and it is his personal request that Mr. Cobbs accept the presidency of the bank.

Enlarged quarters and up-to-date fixtures, etc., are now being arranged for the bank's use which, when completed, will give the Citizens' Savings Bank and Trust Company banking rooms that should please the most exacting. For the present, they will continue to occupy their present convenient quarters, No. 2003 First Avenue.

Moscow: We are getting along fairly well out here. Great improvement in missions. A few years ago nothing was done, now most of the churches are contributing something for which I praise God and take courage. If we can get our people to read the Baptist they will do more, and I am proud to say that more are reading it than ever before. The opposition to our organized work is weakening, and I think in a few years we will be coming along with the regulars. May God bless the Baptist.—T. W. Shelton.

ALABAMA TEACHERS' AGENCY.

Any teacher desiring a position, or a better one, or any trustee in need of a teacher, should write the Alabama Teachers' Agency, S. P. West, Manager, Birmingham, Ala.

"Do you pay for spring poems?" asked the poet.

"I do," replied the editor. "Lose six subscribers every time I publish one."—Exchange.

Worry Goes to the Stomach

Tears Down the Little Telegraph Lines That Operate and Control the Digestive Processes.

How to Repair these Telegraph Lines.

I will gladly give any Stomach Sufferer a Full Dollar's Worth of my Remedy Free to Try.

I ask no deposit—no reference—no security. There is nothing to risk—nothing to pay, either now or later. Any stomach sufferer who does not know my remedy may have a full dollar's worth of it for merey write and ask. I will gladly make this liberal offer because Dr. Shoop's Restorative is not an ordinary stomach remedy. It does not, indeed, treat the stomach itself. It goes beyond—it treats the nerves that control and operate the stomach. The nerves that wear out and break down, and cause stomach trouble. For stomach trouble, it really only a symptom that there is serious nerve trouble in the system. That is why ordinary remedies fail. That is why my remedy succeeds. That is why I can afford to make this offer.

Yet do not misunderstand me when I say "nerves." I do not mean the nerves yet ordinarily think about. I mean the automatic stomach nerves over which your mind has no control. I have not the space here to explain to you how the nerves control the stomach, or how they may be vitalized and restored. When you write I will send you a book which will make these points clear. But this much is certain—ailing nerves cause all forms of stomach trouble—indigestion, belching, heart-burn, insomnia, nervousness, dyspepsia. No stomach medicine will cure these ailments. Only nerve treatment will do that. No other remedy than Dr. Shoop's Restorative even claims to reach these nerves.

What ails the stomach nerves? Worry, probably. Mental anguish bestrays their tiny fibers and tears down the telegraph lines without which the stomach has no means of control than a sponge. Overwork will do it. Irrregular habits will do it. Over-eating will do it. Dissipation will do it. The effect is the same—stomach failure. No matter how these nerves become impaired, I know a way to rebuild their strength—to restore their vigor. It is a remedy which took thirty years of my life to perfect—a remedy which is now known in more than fifty thousand communities—more than a million homes—as Dr. Shoop's Restorative.

If you have a stomach trouble and have never tried my remedy merely write and ask. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized bottle of my prescription, and he will send the bill to me. This offer is made only to strangers to my remedy. Those who have once used the Restorative do not need this evidence. There are no conditions—no requirement. It is open and frank and fair. It is the supreme test of my limitless belief. All that I ask you to do is to write—write to me.

For a free order for a full dollar bottle of my remedy, you must address Dr. Shoop, 1906, Racine, Wis. State which book you want. Book 1 on Dyspepsia. Book 2 on the Heart. Book 3 on the Kidneys. Book 4 for Women. Book 5 for Men. Book 6 on Rheumatism. Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

DR. SHOOP'S RESTORATIVE

Commissioner's Sale. Probate Court. Sale for partition and division.

Under and by virtue of a decree of the Honorable, the Probate Court, entered in the premises on the 2nd day of January, 1905, whereby the undersigned was appointed Commissioner to sell the hereinafter described lands for partition and division between the joint owners thereof, I will on Wednesday, the 25th day of January, 1905, between the legal hours of sale, sell at public outcry, to the highest bidder, in front of the Court House door of Jefferson County, Ala., the following described real estate, to-wit: That part of fractional lot one (1) and two (2), in Block 88, purchased from the Abernethys by Elizabeth Beasley as by her deed from them, dated July 20th, 1888, fronting 80 feet on Blount Springs road with a three room house and appurtenances on the same and more particularly described as beginning at the Southeast corner of said Beasley lot run 81 feet West, thence North 120 feet; thence East 98 feet; thence South 80 feet to point of beginning. Terms of sale cash.

Robert A. Morris, Commissioner.

Mission Gems.

Scriptural giving is worship, and so every worshiper of God must be one of God's givers, whether rich or poor.—A. T. Pierson, from the same.

Living, praying, giving and going will always be found together and a low standard in one means a general debility in the whole spiritual being.—A. T. Pierson, "Forward Movements of the Last Century."

Outer offerings are worthless that do not express first of all genuine devotion and obedience to the will of God. Our offerings are not intended primarily to receive or supply any want of God or His work but to press obedience and gratitude on the heart of the offerer. Hence they imply the salt of the covenant, the precious offering of self.—A. T. Pierson, the same.

One man asked another, "If you had one hundred sheep, would you give fifty of them for God's work?" He said to his friend, "I would be willing to give fifty." Well, you would not be willing if you had one hundred cows?" "Oh, yes, I would." "You would not do it if you had one hundred horses?" "Yes, I would be willing to give fifty horses." "If you had two pigs, would you be willing to give one?" "No, I would not; and you have no right to ask me when you know I have two pigs."—Regions Beyond.

Have we not in missionary work fallen in the same snare of worldly care? Will not missions stand in our thought too much as an enterprise of the church and too little as the work of God, of which the church is the Commission agent? Back of all other causes of the present perplexity in mission work, behind all the apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and of consecration, of readiness to send and alacrity to go, there lies one lack, deeper, more radical, more fundamental, viz.: the lack of believing prayer.—A. T. Pierson, the same.

All men have a claim on God's grace and a place in God's heart. Christ is a world—Savior and Christianity is a world religion. A failure to see this does not discount one's faith in Christ. It simply proves that one has not climbed far in the growth towards God. Because one is indifferent to missions and skeptical of the claims of the heathen world to Gospel privilege and light, it does not follow that his faith in Christ as a personal Savior is false. It merely indicates a limited religious experience. He is down among the foot hills, with his vision hemmed in by a narrow valley. He might be on the heights gazing at a world view.—James I. Vance, The Rise of a Soul.

Statistics.

Returns which are complete and official with the exception of only a few scattering counties in the United States show that at the election of Nov. 8th the popular vote for Roosevelt was 7,640,560; Parker, 5,093,891; Debbs, Socialist, 392,857; Swallow, Prohibitionist, 248,411; Watson, Populist, 124,381; Corregan, Social-Labor, 33,519. This would make Roosevelt's popular plurality 2,546,669 out of a total popular vote of 13,533,619. It is notable that in spite of the growth of the country in population, the popular vote this year was considerably less than in 1900 or 1896. When the official returns are absolutely all in we will give a complete summary of the vote, in these columns.

Mr. John D. Rockefeller's customary Christmas gift of \$1,000,000 to the University of Chicago is reported this year to have been trebled. Estimating it at that figure, the gifts and bequests for religious, charitable, and educational purposes during the year aggregated \$88,000,000, a formidable total, though \$7,000,000 less than for 1905. Of this Mr. Rockefeller contributed \$5,500,000, or about six per cent. Mr. Carnegie's share was \$7,900,000. According to the World Almanac, the benefactions of rich Americans during the twelve years from 1893 to 1904 inclusive amounted to \$695,410,000. These are staggering figures even for a nation of billion-dollar Congresses and billion-dollar trusts. They represent a philanthropic peace fund swollen to the proportions of a war debt, and reveal Croesus in the graceful act of paying more than his requier tithe to charity.—Exchange.

In connection with the approaching Russian war loans in Paris and Berlin the following interesting statement of the Russian war finances has been furnished to the Associated Press from the highest Russian sources: The expenses of the war up to November 23rd amounted to \$238,000,000, of which \$161,500,000 was for the army, \$41,000,000 for the navy, and \$35,500,000 for various military requirements, making about \$22,500,000 a month. The outstanding credits up to the same time were \$126,000,000, of which \$83,000,000 was for the army, \$31,000,000 for the navy and \$12,000,000 for miscellaneous expenses. That makes the total war expenditures for the year \$364,000,000. The statement then shows that the treasury possesses \$149,000,000 and that there is a stock of gold amounting to \$620,000,000 to secure the note circulation.

The total attendance at the St. Louis Fair was nearly 19,000,000, or about 2,000,000 under the record of the Chicago Fair. The Fair authorities spent about \$12,000,000, while the States, foreign governments, etc., spent \$9,000,000 more. The receipts from admissions and conveniences were about \$10,000,000. All debts will be met, but the stockholders who put up the guaranteed fund will get little or nothing back. Several of the smaller buildings were sold on the last day. The Ohio building, which had cost \$33,000, went for \$600.

B. Y. P. U..

Doctor Judson suggests in his Sacred Literature Course that a midwinter social be held by those who are pursuing the course, to which the whole church might be invited, and that the leader briefly review the work done, and call out from others their impressions of the intellectual and spiritual benefits received.

Young People's Unions are needed far more in our country churches than in our towns and cities. Many of our country churches have preaching only twice, and some of them only once a month. If they would organize a B. Y. P. U. they could meet at least two Sundays in the month on the days they have no preaching. They could have a song service and read reports prepared on the topics suggested in their periodicals. That there are not scores upon scores of these societies organized and at work is the fault of the pastors, and other members of the churches who ought to lend their efforts to this important work. This reserved force of the churches is going to waste for the lack of cultivation and training, and is worth more than ten times the amount of time and labor necessary to do the work. There is no such thing as going to heaven on flowery beds of ease, and it takes work, pluck, toil, energy, prayer and consecration to make an efficient, successful church.

I know some country churches where the pastor comes twenty, and even thirty miles, preaches on Sunday, and goes away. His people see no more of him for the next thirty days. What do a majority of these churches do in the interim? The reports of many of them to their Associations reveal the fact that they do nothing, and are slowly dying, while other denominations are taking possession of the ground.—W. H. Edwards.

PARKER MEMORIAL B. Y. P. U. concluded two years ago to do something toward the support of a native helper to Dr. T. W. Ayres in China.

We asked for volunteers who would give ten cents each month out of their chewing gum, candy and soda water money to this fund and more than thirty young people readily responded, and since that time, we have sent to the Foreign Board nine dollars each quarter for that purpose.

We have it clearly understood that this subscription must not in any way interfere with their regular subscription through the church, but all our contributions are reported to the church.

Ten cents per month seems a very small amount for each to sacrifice, yet when all the dimes get together it goes far toward paying a native helper, besides it develops our boys and girls in giving, and we feel more interest where our money is interested. Why should not the Union develop givers, as well as workers in other lines.

Native helpers greatly assist the foreign missionaries, and why not the Unions furnish them to all our missionaries? Let other Unions tell us through the Alabama Baptist what they are doing.

J. K. Milner.

Temperance.

The investigations of the Labor Bureau show that more than 75 per cent. of the employers of skilled labor require total abstinence, and about 50 per cent. of the employers of unskilled labor do the same.

There are more saloons in the State of New York than in all the States south of the Ohio River and Pennsylvania, including Arkansas and Louisiana. The last figures show 27,000 saloons in those States, as against 34,000 in New York.

An exchange says: The annual expenditures in the United States for various objects run on the following scale: Foreign missions, \$5,000,000, home missions \$12,000,000, church expenses \$125,000,000, dress \$150,000,000, jewelry, \$450,000,000, tobacco \$600,000,000, liquor, \$1,200,000,000.

The greatest enemy to peace on earth is the saloon. Why, then, should not the Church, which preaches peace on earth, especially instruct the people in regard to this enemy of his allies! Let a Sunday be set apart on which every minister of the Prince of Peace shall from the altar of his church, reveal the true character of this arch disturber of peace, and summon all who have experienced the peace of God to go forth to battle, resolved to leave no weapon unused; and to neither turn aside nor halt until this great destroyer shall have been destroyed.—Bishop J. N. Fitzgerald.

How the saloon figures in our national life is indicated from the following figures: New York has a population of 3,437,000 people and has 10,832 saloons; Chicago 1,698,000 people and 6,460 saloons; Philadelphia, 1,294,000 people and 1,709 saloons; St. Louis, 575,000 people and 2,000 saloons; Boston 561,000 people and 799 saloons; Baltimore, 508,000 people and 1,988 saloons; Cleveland, 381,000 people and 1,888 saloons; San Francisco 343,000 people and 3,007 saloons; Washington, 278,000 people and 513 saloons; Manila, 229,000 people and 129 saloons.

We find that democrats have no objection to the Anti-Saloon League opposing republicans who are for the saloon, and that republicans have no objection to the League opposing democrats who are for the saloon. But when the League opposes democrats, some democrats object, and when it opposes republicans, some republicans object. What shall we do? Withdraw all opposition to anyone who is for the saloon because we may offend some democrats or some republicans, and thus turn the State over again to the saloon, and so to the devil? Or shall we continue to oppose all who are for the saloon whether democrats or republicans? In the fear of God and in the love of our fellow-man we have chosen the latter course, and we are going to hold to it, despite misunderstanding and misrepresentation and possible loss of friends, and we have no apologies to make to anybody for it.—Baptist and Reflector

The Baptist Hymn and Praise Book.

For use in all church services, including prayer meeting and Sunday school.

PRICES: Single Copy, postpaid, 85 cents; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gilt, \$1.50, postpaid.

The Baptist Hymn and Praise Book Contains 416 Pages with 577 Hymns.

It is well-bound in cloth, excellently made, of high-grade workmanship in every particular.

It is in music edition only with round notes. The words go with the music on every page. The Hymns and Songs are of exceptional worth. They have been selected with the greatest care—the very cream of the old and the new. No labor or money has been spared to make The Baptist Hymn and Praise Book what it should be. It is just the book our people need and want, and for which they have been waiting these years. It will speak for itself, and win its place, and be a power and delight in our churches.

This great book is now ready, and all orders will have prompt attention. Send your orders to . . .

BAPTIST SUNDAY SCHOOL BOARD

J. M. Frost, Secretary,
Nashville, Tenn.

Dr. DeWitt's Eclectic Cure.

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

For Toothache.

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

Sore Throat.

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

For Chills.

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

Cure for Whiskey.

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

For ordinary diseases, follow the directions.

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

Drinking Water Harmless.

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

See This.

Sumter, S. C., July 26th, 1897. Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried.

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

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

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

THE W. J. PARKER CO.,

Sole Mfg. and Propr.,

no. 7 S. Howard Street, Baltimore, Md., U.S.

Sunday Schools. PRACTICAL METHODS.

(THE BAPTIST SUPERINTENDENT.) Superintendent Eugene Dill sends quite a batch of printed matter that shows his appreciation of printers' ink as a factor in Sunday school management. He designates it the "Dill System," hence we present the material together. First is the invitation to become a member, each department of the school being especially indicated in the several slips of the same character:

Grand Avenue Baptist Sunday-school. EUGENE DILL, Superintendent.

..... 190
M. You are earnestly requested to become a member of the
MAIN DEPARTMENT.
..... Class
..... Teacher
If you wish to become a member, please sign this slip and give it to the Pastor or Superintendent.
Invite your friends to join also.

Name.....
Address.....
Next comes a memorandum slip that tells its own story:

Grand Avenue Baptist Sunday-school. EUGENE DILL, Superintendent.

New Scholar Memorandum.
When filled out to be given to Superintendent.
..... 190
Name.....
Age.....

address.....
Brought by.....
of..... Class
Assigned to..... Class
Father.....
Denominational Preference.....
Mother.....
Denominational Preference.....
Remarks.....

Next a card of notification to the pastor, in order to keep him posted concerning new comers:

Grand Avenue Baptist Sunday-school.

To Pastor:
A new scholar in our school.

Has a Baptist.....
Name.....
Address.....
Please call on..... and oblige,
Yours respectfully,
EUGENE DILL,
Superintendent.

Naturally follow the certificates, which are bound in books of one hundred each:

Grand Avenue Baptist Sunday-school. EUGENE DILL, Superintendent.

NEW SCHOLAR CERTIFICATE—Stub.
..... 190
Name.....
Age.....
Address.....
Brought by.....
of..... Class
Assigned to..... Class
DENOMINATIONAL PREFERENCE.
Father.....
Mother.....

Grand Avenue Baptist Sunday-school.

NEW SCHOLAR CERTIFICATE.
..... 190
Worker.....
New Scholar.....
Assigned to..... Class
EUGENE DILL, Superintendent.

Absentees are of course followed up with reports by a visitor:

HICKS' CAPUDINE

URES ALL HEADACHES.

The perfect remedy for Colds, Indication, Periodic Pains, Brain Fog, etc. Prevents Train Nausea and Sick Headache. Braces the nerves. It's Harmless. Trial bottle 10c.

IT'S LIQUID.

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, Augusta Tucker Short Stem Flat Dutch, the 5 best flat-head varieties and head in rotation as named. Prices: single thousand, \$1.50; 2,000 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 charges on money. Our plant beds occupy 25 acres on South Carolina sea coast and we understand growing them in the open air, tough and hardy; they will stand as-ens 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 "cut-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. 2, at 22 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.
WM. C. GERATY, The Cabbage Plant Man, Young's Island, S. C.
Post and Telegraph office.

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PORTO RICO COFFEE

THAT'S NOT ALL

65 VALUABLE PREMIUMS FREE.

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ACID IRON MINERAL

Is a great natural remedy of wonderful curative power, mined from a natural deposit. It cures all diseases involving inflammation, by purifying the blood and directly healing the irritated parts. Try it on external sores and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

No equal for diseases peculiar to women. Tunes up the entire system. Four weeks' treatment, only 50 cts. If your druggist can not supply you, write to
Acid Iron Mineral Co.,
J. H. Garst, Gen. Mgr., Salem, Va. P. H. Haltiwanger, Pres., Columbia, S. C.

"Cured me completely of bladder trouble," Mrs. Madrig, Winston, N. C.
"For Sores A. I. M. is worth its weight in gold," J. H. Davis, Beaufort, S. C.
(Blood Poison.) By the use of A. I. M. I was cured in a few weeks, J. P. Wincard, Branchville, S. C.

Grand Avenue Baptist Sunday-school. EUGENE DILL, Superintendent.

ABSENT MEMBER.

..... 190
Name.....
of..... Class
Address.....
Brought by.....
of..... Class
Absent since.....
Remarks..... Visitor

Here is a card for keeping track of absentees during vacation:

Grand Avenue Baptist Sunday-school. EUGENE DILL, Superintendent.

This is to Certify that

A member of above Sunday-school,
Attended the
.....
SUNDAY SCHOOL,
At.....
Sunday,..... 190
And was in my Class.
.....
Teacher.
.....
Superintendent.

NEW BOOKS YOU NEED

Revival Addresses—Torrey, net \$1.00
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21 Revival Sermons—Banks, \$1.25
Religion in Home—Meyer, net \$1.00
Modern Crises in Religion—Lorimer, \$1.00
Heart Side of God—Kegwla, net \$1.00
Beecher Illustrations—net \$3.50
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Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing aromatic oil.

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

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JOHN T. BARNETT - Business Manager

THE INSISTENT CRY FOR MEN.

It comes from everywhere, city, town and country. Vacant pulpits are on all sides, and some are occupied by men unable to meet the ever increasing demands upon them. The Associate Editor at our last several State Conventions has tried to direct attention to a situation growing more serious with every passing year. From time to time, he and others have uttered a note of warning through these columns, calling the Brotherhood to pray for more laborers.

The need for men is so keenly felt in North Carolina that their recent Convention made it the special object of prayer in what proved to be the greatest meeting of the session. Other States are suffering from the same troubles, and unless all signs fail the one absorbing need that will confront our next Convention will be men to fill vacant Alabama pulpits.

We do not share the feeling of pessimism so often expressed as to the failure of young men to enter the ministry. Whatever may be true of other denominations and sections, there is certainly no falling off among Southern Baptists in the number of young ministers. There was never a time when we had so many at the Seminary, Colleges, and High Schools.

What then is the matter? The answer is in one word—growth. There are scores of new churches needing pastors. Many places that formerly were satisfied with one Sunday's service per month now have two—those with two now have four. God's blessing on our Home and Foreign Mission fields is calling for more men all the while. Another significant, embarrassing, yet encouraging fact is that everywhere, city, town, country, at home and abroad the churches are demanding men of high attainments, and if they cannot get a man equal to the situation they will have none.

The leaven of the colleges and schools is striking into the remotest places. Educated men and women—a few or many—are now to be found in the pews of the majority of our churches. The spirit of progress is in the air, and men cannot but breathe it. Many noble souls though denied the advantages of schools yet long for their churches to keep step with the Master's marching orders. The telegraph, the railroad, the telephone, the secular and religious paper, the school teacher and other like forces are calling the people on. The pastor must be the leader or—nothing. Not a few drop out and the cry goes out for a man, an equipped man. The church may not pay more than \$50.00 a year, and moreover may be wise enough to know that a man cannot live on that, yet even while admitting it, they still search for a man who will

study and who has time to visit the flock.

Let us pray for men—men, God called and set apart. Then let the Board of Ministerial Education rise to its rightful place in our hearts and—pursue. Let that Board wake up to the situation and use its voice and pen until the churches all see and feel the need of the hour.

THE RUSSIAN PEASANT.

Dr. Wolf Von Schierbrand says:

"The truth is that the Russian peasant, 100 million of him, is under present conditions slowly starving to death. His average earnings in the central provinces are seventeen and eighteen copecks (eight to nine cents) per day throughout the year; during the busiest harvest time they rise to an average of twenty-seven to thirty-six copecks (thirteen to sixteen cents a day); during the whole winter he and his family earn nothing. His diet consists of meal, flour and grits, cabbage and potatoes; no meat, excepting three times a year. His diet is insufficient, and less than in any civilized country. The hovel he lives in is two and a half yards long and one and one-half yards high, harboring the whole family and whatever cattle he possesses. These data are taken from official sources."

It is hard for those who have never travelled in Russia to fully realize the condition of the peasant class. A number of years ago we travelled extensively in Russia, and from what we saw realized that the negroes in the South from a material, moral, and educational standpoint were living on a higher plane of civilization than the Russian peasant. One who has merely summered at St. Petersburg or been sight-seeing at Moscow has little idea of the Russian people. We believe that God is using the Japanese to awaken the Russian bureaucracy to a sense of their utter neglect of the peasants.

Mr. Ackerman, who traveled in China several years ago, says: Just after the Boxer hostilities Li Hung Chang visited the Russian Legation every day and was believed to be in sympathy with Russia in her occupation of Manchuria. It was suggested that the powers would never allow Russia to acquire Manchuria. "And Japan? What will Japan say?"

"The old man snarled, 'What can Japan say? Are not the Mikado's soldiers the best-equipped in the world? They are being disciplined today for some great trouble that is to come. No one knows the resources of the Japanese Empire. Her navy is increasing, her regular army is immense, and her regiments in reserve are without number. She is preparing.'

"Do you mean that Japan will some day fight Russia?"

"Russia took Port Arthur after Japan had taken it from the Chinese. There is a term in your country—'Get even.' I heard General Grant, the greatest soldier in the world, use it."

MARRIAGE MARKETS IN RUSSIA.

The customs of foreign countries are always interesting. There is no more interesting subject than that of marriage and so we give the following scene

as it throws a light on the social customs of Russia:

"Where is your daughter, Piotr Ivanovitch?"

"Gone to the marriage market at Salnykoi, your honor."

"Ah, I see; well, Olga is a pretty girl, and I suppose she'll do fairly well."

That, says Wolf von Schierbrand in an article in the current Harper's Weekly on "Marriages in Russia," is a sample of conversation between the owner of a Russian estate and an elderly peasant in the neighboring village, who wants to dispose of his daughter through the marriage-market, an institution which still exists in certain Russian districts.

Perhaps the best known of these Russian marriage-markets is the one which takes place annually at Klui, near Moscow, and which has just been held with the usual success. It occurs during the week of Epiphany (Russian style), and all the young women who wish to get married in the course of the year are mustered in a long row in the principal street of that large and straggling country town. In order to make themselves attractive to the young men who come to see and admire them they wear nearly all their belongings on their backs. Their finery does not consist only of their best clothes, but it includes a lot of old family trinkets, sometimes valuable scarfs, cloaks and furs, heavy silver jewelry and necklaces, jackets showing rows of prettily ciselated or filigree silver buttons, and many of the girls bring even their linen and other domestic property along with them in gaudily painted chests and trunks, sitting on them like dragons watching a treasure.

After exposing themselves for hours to the close scrutiny of would-be benefactors, the girls march off in a procession to church, there to perform at the shrine of some saint particularly potent in procuring connubial bliss, such as St. Chrysostom and St. Niazanzen, worshipful prayers. On the way to church it is not only permissible but good form for the young men to follow and accost one or the other of the girls in the way of conversation.

If any two of the young people think they suit one another, a formal visit is paid by the intended groom to the parents. But before the actual marriage is arranged, a number of interviews take place between the respective parents, every item of the trousseau being exacted beforehand and noted down as part of the bride's dowry.

CLASS ROOMS FOR SUNDAY SCHOOLS.

It is all right to put a dozen classes in one room and have them all recite at the same time when nothing better can be done. There are thousands of splendid teachers who have done excellent work under such circumstances. Those who are obliged to submit to these conditions need not grow discouraged.

But where any reasonable expenditure of money can provide a room for each class it ought to be speedily laid out. What would you think of all the classes of a public school reciting in such a way as to allow one class to seriously interfere with another? What

teacher would submit to it? Yet with multiplied sights and sounds appealing to the eye and ear of the Sunday scholar, the teacher must strive to hold the attention, instruct the mind, and move the heart! It is small wonder that many workers are exhausted at the end of a half hour's recitation.

The individual class room vastly increases the power, and in equal measure decreases the strain of the teacher's work. Our church houses are admirably adapted for preaching, but they are, for the most part, but poorly equipped for the important function of teaching. This is a fault—a most serious fault—the modern church must remedy.

FOUNDERS' DAY AT THE JUDSON.

On January 7th, following the established custom of many years the Judson celebrated the 66th anniversary of Founders' Day. The exercises of the day were largely attended and excited even more than usual interest. Great enthusiasm was manifested by the students and visitors and all the Judson's banners were waving when the long line of beautiful girls filed out of the main building and entered the auditorium to the inspiring Judson march which was played on the great organ by the Director of Music, Prof. Edward Powers. It was truly an impressive and beautiful scene as these happy-hearted girls passed in review and decorated the portraits of the noble founders, Milo P. Jewett and Edwin Davis King with the Judson colors, the pink and white. Well might the spirits of these great men have rejoiced in the beautiful tribute paid to them by these bright, beautiful girls, who are today reaping the fruits of their large-hearted devotion and their wise forethought. The entire audience joined heartily in the singing of the song for Founders' Day.

With joyful hearts our Alma Mater dear
We hail thy natal day,
With gratitude, with praise we come
And loving homage pay.
God's gentle hand has safely led
In days of hope and days of dread,
Recall his faithfulness through the
years,
Away with all thy fears.

Awake! awake the world is calling thee,
To larger work awake,
To nobler aims and vaster views
Awake, fresh courage take,
God calls, His work and thine are one.
Thy work for him is but begun
He bids thee haste, the fields for thee
are white,
His love shall be thy light.

Look up! Look up and bid thy children
look
To Him with trustful gaze
Who guides thee and will faithful prove,
To guide through all the days,
That when each year this day comes
round,
Still trusting him thou mayest be
found,
And ever showing forth with light more
clear,
His love from year to year.

After this the Rev. Wm. B. Pettus voiced the gratitude of the audience for the manifested mercies of God upon the noble Institution in the past, for the

present prosperity and for the inspiring prospects for the future. Following this came a beautiful part song which was rendered by Misses Jones, Pettus, Ezelle, Molett, McCollum, Hogue, Providence and Aldridge.

President Patrick made a brief historic statement telling again the story of the Judson which has been so often told by admiring friends that it has become familiar to all who are acquainted with the history of education in Alabama. Founded in 1839 through the efforts of Dr. Milo P. Jewett and General Edwin Davis King, the Judson rapidly grew in popular favor and from the first wielded a mighty influence throughout the whole South, and today her daughters are found among the leaders of the best thought and life in almost every refined community from the Atlantic to the Pacific. The devotion and beautiful lives of these women has made the Judson what it is today. A prominent visitor at the last commencement said: "Throughout all the years the Judson has perhaps been loved devotedly by more people than any other institution." The President stated that the object of the celebration of the day was to honor the memories of the noble founders and of all those who had lived and labored for the institution, and to get inspiration from the noble records of the past for present effort and future progress.

The Rev. John N. Prestridge, D. D., editor of the Baptist Argus, Louisville, Ky., was then introduced and greatly delighted the audience with an address on "Doorways to the Real." The distinguished speaker has a striking personality. His intellectual and benevolent face would attract attention in any gathering. Even before he spoke it was a benediction to be in his presence. The address was substantially as follows:

Doorways to the Real.

"Henry Mills Alden says in 'God in His World' that the world is today not entirely materialistic; that there is in it a wide and mighty current towards the intellectual and spiritual; that even our fiction tends towards visions.

"Of all recent books perhaps the most strange, allegorical and given to visions, is a story by George Macdonald, 'Lilith.' Its hero, Mr. Vane, graduates from college and enters into possession of an ancient country home. The building's architecture is unusual, the rooms added by succeeding generations clustering about a closet filled with ancient manuscripts, which is also the center of an ever extending library. Into the door of this closet is projected, corner foremost, a bound manuscript, which becomes lost in the door. The book is half in sight and half beyond sight, lost in the door. This book is the key to the story. Mr. Vane finds a stairway running upward to the dome out of which he discovers a doorway, the door swinging inward, 'as all doors do which open outward.' In other words the new owner finds that his premises are on the borderland of two worlds, the seen and the unseen, the unreal and the real, and out of it are any number of doorways—through the book, the stairway, the stream of the fountain, a blooming apple tree, and other things without number. Passing

through any one of these doorways Mr. Vane found himself in a world where all thought, purposes, emotions, appetites, aspirations, fears and hopes found embodiment and with them he had to deal in direct ways, being first diverted, beaten about, defeated, but which finally he conquered and turned to service.

"Mr. Macdonald in thus relating the two worlds is not without authority, for inspiration tells us in Romans, that 'the invisible things of Him are clearly seen, being understood by the things that are made, even his eternal power and Godhead.' Out of this other, this real world, proceed all permanent things, all fragrance, colors, grace, dreams, thoughts, affections. Moses, Isaiah, Elijah, John and others of old and of more recent times, have looked into it, and Christ said when in the flesh that he consciously dwelt in this other, this real world.

"My message to you is that doors into that world remain always open. It is away from us only a gray ant's pace, a heart's beat of time, less than a thousandth of an inch, and less than a throb. It is often harmful to dwell upon instances which lead to abnormal glimpses or excursions into that world, for we may be tempted to blindness for the ever open doorways into it. Only the commonplace, the usual is desirable. God's commonplace way is the most divine. Only the Greeks seek for signs and seeking condemn themselves.

Some of the Doorways.

"I once said to a professor of mathematics, with whom I had some intimacy, 'I am sorry for you poor mathematicians. You are doomed to the cold dead, material figures which dumbly assure us that two and two are four.' He answered, 'You speak only of the beginning of mathematics, of its roots. At the top,' his face began to shine, 'it flowers out into beauty in the very face of God!'

"Scientists, holding to their 'gospel of mud,' as rugged Thomas Carlyle said, began burrowing in the ground, each specialist in his own independent way, but when they came upward following some vein of truth, they broke into the light, and were constrained to whisper the same word 'God.' Newton discovered a law which unfolded many laws, which together struck a harmonious chord and revealed an almighty personality. The laboratories of our greatest universities are fast becoming glorious pulpits.

"Poetry is a wide open doorway. The true poet is a seer, a prophet. He folds back matter and reveals to our quickening hearts that which trembles and throbs; which blossoms and sends forth fragrance; which ripens into character and achievements. 'The birth of the poet is the principal event in chronology.' A study of the lives of the great poets takes us upon holy ground. About them there shone the light that never was on sea or land. They went far afield through the open doorways, caught up visions of the sublime, the heroic, the beautiful, the divine, clothed them in ringing numbers and bequeathed them to us as guide books through the open doors into the world of realities.

"The artist is the poet in action. Painting, sculpture, architecture, are the methods of work of the seer. The real artist claims closest kinship and co-laborship with the life-currents which create things. He knows that matter is influx, is the subservient servant of spirit. As heat when poured into gold makes it await the fashion of the designer, so the block of marble awaits the artist's spirit vision to assume the expression of an angel. The architect sees the stones of the field which come together and bind themselves in a temple. The poet-artist is at home only in the real world and is himself guide and example to us all.

"Music is the language of the other side. Words stumble in their awkward efforts to express thoughts but music reveals the deepest emotions. It tells out the thoughts which are too deep for tears. Carlyle says rage, if it be intense enough, turns to chanting. There is music at the heart of all sound. The spheres do sing an anthem of praise. The masters of music are the orators of the other world. They enchant us to a forgetting of outside things, and kindle within us a homesickness for the real. Music comes to us out of the gurgle of the brook, the cooing of the babe, the rustle of half-grown leaves, the whirr of a partridge's wing, or perchance the strings of an angel's harp. All of it is an invitation to break away from the peelings of things, from the outside of the open door.

The Judson's Doors.

"Mr. Vane and his country home was only a dream, but here we have a real house, with real open doors. Mr. Vane had no ancestors, but we here have our Founders, whose portraits you have just so beautifully decorated. Young ladies, here under these guiding and affectionate hands you are being led to many open doors. Beyond them is life, is God, for you is the best of the best. Here you will come to yourselves. To all which the Father had in mind and heart when He breathed you into this outer world for a time, that in this gymnasium for mind and spirit, you might learn to look upward, to press onward, to become through Christ an overcomer, the right of whom we are told is to sit with Him upon the throne of the universe."

The following song was then sung with the zest and fervor characteristic of the Judson girls:

Our Alma Mater.

Our Alma Mater, we
Our voices lift to thee,

Thy praise to sing,
Till from our hearts we wake
Songs for thy loved sake,
In one glad psalm make
Thy name to ring.

O day of days, when light
Broke through the gathering night
And thou wert born!
Great souls have lived for thee,
Great souls have died for thee;
Shall not each year for thee
But brighter dawn.

Then let us one and all,
Answer the stirring call,
Judson arise!

Bring from anear and far
Lives that all loyal are
To make her the brightest star
In college skies.

One Thousand Dollars for the Library.

One of the most pleasing features of the day came last when President Patrick presented greetings from the President and Board of Trustees and many prominent friends and Alumnae throughout the South and stated that the day would be made memorable by gifts for the Library which would amount to \$1,000. It was only natural that this good news should be received with great joy, which manifested itself in long continued applause. The President stated that during the past nine years there were many signs of progress. Debts amounting to about \$30,000 had been paid, buildings and equipments aggregating more than \$50,000 had been added while the number of the students and faculty had been increased threefold. During the present session about 60 applicants to become boarding students had been turned away. What shall be done about this is the great question. Shall we enlarge so that we may accommodate all who wish to come, or limit the number to 300 students?

"All Hail the Power of Jesus Name" was sung, after which the Rev. Mr. Chappelle, of the Methodist Church, dismissed the audience with prayer.

Exercises on the Lawn.

On the lawn the girls wearing bouquets which were shaped like those worn by the Judson girls 66 years ago, but in as many colors as there were classes commemorated the trees of historic interest. The Seniors planted an oak with impressive ceremonies. The music Seniors planted an elm with appropriate songs, the Juniors planted ivy, while the Sophomores commemorated the Confederate oak under which a flag was presented to the first company that went out from Marion in 1861, and the Freshmen commemorated the King Redwood tree. It was a scene long to be remembered. These groups scattered over the spacious and beautiful lawn presented a picturesque and inspiring scene, the beauty of which was in no sense lessened by the presence of the battalion of Cadets in full uniform from the Marion Military Institute. College songs and good cheer were the order of the day.

Mother Judson's Birthday Party.

From 8 to 11 p. m. Mother Judson, who was this year represented by Miss Mary Felix Reynolds, one of the Judson's most beautiful and accomplished graduates, assisted by the brilliant class of 1905, graciously greeted the throngs of visitors who came to wish Mother Judson many happy returns of this glorious day. Many brought gifts which were appreciated almost as much as their good wishes. Surely any institution which enjoys the affection of so large a number of noble people will continue to grow in power throughout the years. A prominent man who sent his greetings to the "blessed Judson" said, "It is the crowning jewel of all our Convention work. The good Mother Judson is doing can never be known until we see it in the light of eternity."

POETIC PARAPHRASE OF THE LORD'S PRAYER.

NOTE.—The authorship of the following poetic version of the Lord's Prayer is unknown. A. P. Green of Auburn, Ind., picked up a piece of heavy satin in Corinth, Miss., May 30, 1862, after the Confederate army had evacuated the place. The prayer was printed on that satin and was dated July 4, 1823. It is a curious and beautiful paraphrase, and is worthy of preservation.

Thou to the Mercy Seat our souls doth gather,
 To do our duty unto TheeOUR FATHER,
 To whom all praise, all honor should be given,
 For thou art the Great GodWHO ART IN HEAVEN,
 Thou, by Thy wisdom, rul'st the world's wide fame;
 Forever, thereforeHALLOWED BE THY NAME,
 Let nevermore delays divide us from Thy glorious grace, butTHY KINGDOM COME,
 But let Thy commandments opposed be by none,
 But let Thy good pleasure andTHY WILL BE DONE
 And let our promptness to obey be even The very sameON EARTH AS 'TIS IN HEAVEN,
 Then, for our souls, O Lord, we also pray,
 Thou wouldst be pleased toGIVE US THIS DAY
 The food of life, wherewith our souls are fed,
 Sufficient raiment andOUR DAILY BREAD,
 With every needful thing do Thou relieve us,
 And of Thy mercy, pityAND FORGIVE US
 All our misdeeds, for Him, whom Thou dost please
 To make an offering forOUR TRESPASSES,
 And, forasmuch, O Lord, as we believe That Thou will pardon usAS WE FORGIVE
 Let that love teach, wherewith Thou acquaint'st us,
 To pardon allTHOSE WHO TRESPASS AGAINST US,
 Of the lucky possessors of a valuable we have forgot
 This love for Thee, yet helpAND LEAD US NOT
 Through soul or body want, to desperation,
 Nor let earth's gain drive usINTO TEMPTATION,
 Let not the soul of any true believer Fall in the time of trialBUT DELIVER
 Yea, save them from the malice of the devil,
 And, both in life and death, keepUS FROM EVIL,
 Thus pray we, Lord, for that of Thee, from whom
 This may be hadFOR THINE IS THE KINGDOM,
 This world is of Thy work its wondrous story
 To Thee belongsTHE POWER, AND THE GLORY,
 And all Thy wondrous works have ended never,
 But will remain forever andFOREVER.
 Thus, we poor creatures would confess again,
 And thus would say eternallyAMEN.

BABY'S FACE MASS OF SORES

Ears Looked as if They Would Drop Off—Body Entirely Covered with Humor—Three Doctors Could Not Cure—Child Grew Worse.

CURED BY CUTICURA IN TWO WEEKS

Mrs. George J. Steese, of 701 Coburn St., Akron, Ohio, tells in the following letter of another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Soap, assisted by Cuticura Ointment, after physicians, and all else had failed: "I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was eaten away, her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's face and body was as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever."

SLEEP FOR BABIES

Rest for Mothers.

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Patent Drug & Chem. Corp., Boston, Sole Proprietors. Send for "How to Cure Baby Humors."



Keeley's Cure
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Notice of Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Advance Publishing Company will be held at the office of said Company on 22nd Street, between Morris and First Avenues, in the City of Birmingham, Alabama, at 11 a. m. on Monday, January 30, 1905, the object of said meeting being to increase the capital stock of said Company by (\$10,000.00) Ten thousand Dollars increase and also to issue a like sum to-wit: Ten Thousand Dollars of preferred stock in said corporation and for the transaction of any further business that may come before the Stockholders.
 J. R. Hornady,
 Secretary and Treasurer.

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Gives
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Relief.
Removes all swelling in 8 to 30 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be failed. Write Dr. H. H. Green's Sons, Specialists, Box 8 Atlanta, Ga.

THE ELLA PITTMAN BAPTIST ORPHANAGE LIBRARY.

In February, 1901, Mrs. Ella Pittman, then residing in Jefferson county, made a plea, through the Alabama Baptist, to friends of the orphanage throughout the State, to furnish a library for the orphanage at Evergreen. This plea met with quite a generous response in books, money, and library equipments. Brothron Schimmel and Hagerman, then of Birmingham, were the first to make cash contributions. The First Baptist Church of Montgomery, and the B. Y. P. U. of Troy, made liberal donations of valuable books. And Mrs. Arnold Smith gave a Wernicke bookcase. In the early part of 1901, Mrs. Pittman, together with her husband, J. D. Pittman, went to Evergreen to take charge of the work at the orphanage; and she intended to continue soliciting contributions for the library now so well begun; but other and more pressing needs at the home divested her attention for the time from this work; and that summer typhoid fever claimed her as its victim, and the Father took her to be with Himself above. It seems very fitting, therefore, in view of the way the library had its beginning, that it be called, in her memory, "The Ella Pittman Baptist Orphanage Library."

Brother Pittman, who is making the interests of the orphanage his life work, feels especial interest in the library, first, because of his beloved and lamented wife's connection with it, and, second, because he sees the great use to which it may be put in the training and education of the orphanage family; and, since his return from his Jerusalem trip last summer, he has gotten together a small library fund, mainly the proceeds from lectures he has delivered on his journey through Palestine, and has added a handsome oak table to the library equipment.

It may well be remarked just here, that, if any friend in the State shall be thoughtful and generous enough to make a cash contribution, large or small, to this library fund, he will be contributing to a most worthy cause, and his gift will be very greatly appreciated by the orphanage family.

Some friends may wish to send books and papers. These will be very thankfully received. But just here let us make a suggestion. Before sending books, write to Brother Pittman and ask him if any of the books you are thinking of sending are already in the orphanage library; otherwise the library will have many duplicates. As to papers, the orphanage teacher, Miss Jessie Still, remarked that she could make excellent use of about twenty or twenty-five copies each of our Sunday school papers, Kind Words and Our Baptist Boys And Girls. The library very much needs some of the recent publications that are so well adapted to be used as supplementary reading in connection with the school work.

The most keenly felt need, a thing at least to be very much desired, is a library or reading room, centrally located. The buildings are so crowded now that there is no room that can be used as a reading room and even a large part of the school has to be taught in the attic of the boy's building. The

main building of the orphanage is as yet unerected, but when built will occupy a central position, and in this building the library and the school may find suitable apartments. It is the conception of the teachers at the orphanage that the reading room, with a library of suitable reading matter, may be made a valuable adjunct to the school, and a systematic course of reading is a very desirable and helpful part of the school work. Will not some friend or friends of the home give the money to erect a school and library building for the orphans whom God has committed to the care and training of Alabama Baptists? Samuel J. Ansley.

East Lake, Ala., Jan. 13, 1905.

WHAT THE ALABAMA ANTI-SALOON LEAGUE PROPOSES.

The Alabama Anti-Saloon League desires to get its purpose and work fully before the people of the State. If we accomplish any good it must be by the co-operation of the preachers and their people. To fight this battle we shall need money to defray the expenses. We are dependent upon voluntary contributions for the sinews of war. This is a movement in the interest of every home, school, and church in Alabama. We are fighting the saloon, and it is the enemy of all these. We want the people to know what we are trying to do. We propose

First—To federate the Churches, Sunday schools, Temperance Societies and other moral forces of the State in a conservative, persistent, and determined movement against the saloon.

Second—To create a healthy, sane, and powerful public opinion in favor of Local Option.

Third—To secure the nomination and election of such persons to the next General Assembly of Alabama as will pledge their support to a general Local Option Bill, permitting counties, cities, or subdivisions of the same, to settle the saloon question within their bounds by popular vote, without other recourse than formal petition presented to the proper authority.

Fourth—To organize the temperance sentiment of Alabama into a permanent and perpetual Anti-Saloon force. And to press the fight for civic righteousness, asking for that fundamental principle of democratic government—the right of the majority to rule.

For information address
S. E. Wasson,
Acting Supt. Ala. Anti-Saloon League,
Decatur, Ala.

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Dr. M. S. Fielder writes, "I know Tetterine to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribed anything else in all skin troubles." The explanation of Dr. Fielder's policy is, that he never fails to cure such diseases when he uses Tetterine.

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J. T. Shuptrine, Savannah, Ga.

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is a hardy Northern grown seed, specially fitted for early production in the South. It is the earliest flat-headed cabbage known. Well named, because it is **First in the Market** and will bring the highest price. Its solid flat heads can be marketed before fully grown.

Packet, 15 cents; one-half ounce, 30 cents; ounce, 60 cents; quarter pound, \$2.00, by mail postpaid.

For **Pedigree Seed**, highly improved to secure the greatest production per acre, study our **Garden and Farm Manual** (free).

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Recognized as the Old-est Established and Most Reliable Specialist in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address J. NEWTON HATHAWAY, M. D., 90 Inman B'ldg, Atlanta, Ga.

I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address J. NEWTON HATHAWAY, M. D., 90 Inman B'ldg, Atlanta, Ga.

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F. W. TOWLES,
Martins Point, P. O. S. C.

THE ALABAMA ANTI-SALOON LEAGUE ISSUES AN ADDRESS.

To the people of Alabama:

In view of the importance of the cause for which the Alabama Anti-Saloon League stands, we invite your respectful consideration of the facts we set forth herein.

1. The Alabama Anti-Saloon League seeks the federation of all the temperance forces of the State. Societies, communities, and individuals are invited to join with us in this movement for the ultimate suppression of the saloon. The Anti-Saloon League is omnipartisan and non-sectarian.

2. The Anti-Saloon League is not a political party. It is not an assault upon any political party.

Necessity, however, compels the Anti-Saloon League to be political in its activities. The saloon is in politics, has been in politics, and proposes to stay in politics. For the Christian citizen to submit to the present law, and refuse to contend for a more just and righteous regulation of the liquor traffic, simply because it forces the Christian into political activity, is to permit the saloon to set a limit to the scope of temperance work. We believe good citizens may with propriety espouse and foster an agency that will represent their ideals in politics.

The Anti-Saloon League is such an agency.

3. It is the object of the Anti-Saloon League, as it has been the prayer of the church, to suppress the saloon. But we will not refuse to do something because we can not do everything. The League will go as far, and as fast, as the conscience, judgment and support of the conservative citizenship will permit. We seek first, to secure the enactment of a General Local Option Law. The League is persuaded that it will have the sincere support of a great majority of Christian people in Alabama. If the temperance people will rally to the League the cause will win, and the law will be passed.

4. The need for some legal change is self-evident when we compare Alabama with her sister States of the South on the liquor regulations. Alabama has sixty-six counties, only twenty of which are under local option privilege. Florida with forty-five counties has thirty-two prohibition; Mississippi with seventy-six counties has sixty-five prohibition; Tennessee with ninety-six counties has eighty-eight prohibition; Georgia with 137 counties has 104 prohibition.

For 1904 Alabama had 1385 places open for the retail sale of liquor. This is a larger number than in any one of the States named. Shall we any longer submit to this humiliation? An aroused Christian conscience will throw off this disgrace.

The evil of the saloon is upon all our institutions. Its blight may be seen from the mountains to the sea. City and country alike are bloody with its crime. The church, the home, the school, the court, the prison, and the gallows—all cry out against it.

A small handful of men may petition for license to be issued, and the probate judges in more than half of the counties of the State are forced to grant them. But special legislation is a necessity before any locality can settle for itself the question of the saloon, or no saloon.

The Anti-Saloon League is not asking the enactment of prohibitory statutes. The League desires to put the liquor traffic on its merits. Let the saloon represent the majority sentiment of the regular qualified voters, or let it die. The plea of the League is for local self-government, the political shibboleth of our fathers.

We respectfully appeal to the people of Alabama to assist in inaugurating such movement as shall guarantee a majority of the members of the next legislature in full sympathy with this movement for a General Local Option Bill.

Let us have a law applicable anywhere and everywhere, so that, upon reasonable premises any precinct, ward, city, or county in the State may decide by popular vote of its regularly qualified voters whether the saloon shall go or stay. Let us have unrestrained local self-government upon the saloon question.

Let us remove the long, tedious, and uncertain process of special legislation now necessary before this question can be settled.

The League believes the time is here when an appeal to the moral sense of the citizen and legislator will be effective. The saloon should be arraigned at the bar of a public conscience. The protest of moral issues exists in this pending problem. In certain phases it is an economic question. But economic questions are at the bottom of moral questions. The line of right and wrong runs through every problem of civil government. The plain duty of the next legislature must be to give the children and the homes, at least, an equal advantage with the saloon.

The League will seek to secure the nomination of men for the legislature who are pledged to the General Local Option Bill. We appeal to the overwhelming Christian voting strength of the State to see to it that no man is elected to the legislature in 1906 who is unfavorable to a General Local Option Law.

W. B. Crumpton, Pres.
I. D. Steele, Sec.

FIGURES DO NOT LIE

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



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Each of the Undersigned, for Himself, Freely and Voluntarily Testifies as Follows:

I hereby certify that I was completely cured of the tobacco habit more than two years ago by Rogers' Tobacco-Specific. I have not used tobacco in any form since, nor had any desire to do so. I found Tobacco-Specific not only perfectly harmless, but of great benefit to my general health. Before taking Tobacco-Specific I had used tobacco the number of years opposite my name below:

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James Lilly, Bangor, Ala.,	45 "
J. A. Ross, Newardam, Ohio,	45 "
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I. H. Webster, Manchester, N. H.,	40 "
A. M. Wells, Kinsley, Kans.,	50 "
J. B. Murray, Camden, Wash.,	40 "
Henry Bowen, Topsham, Vt.,	30 "
Allen Dryer, De Witt, Mich.,	40 "
Dan Makinster, Redfield, Iowa,	45 "
I. T. Saunders, Rushville, Ind.,	25 "
James A. Ward, Delta, Idaho,	35 "
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Hundreds upon hundreds of people in all parts of the country have been cured by Tobacco-Specific. It is a harmless vegetable remedy made by a noted chemist of Cincinnati, and is practically odorless and tasteless. It can be given in food or drink at meal time, without the patient's knowledge.

Taken by the patient himself it is just as certain to cure. It cures all forms of tobacco habit, whether that of pipe, cigars, cigarettes, snuff or chewing.

The Rogers Drug and Chemical Co., 1676 Fifth and Race Sts., Cincinnati, Ohio, will send you free, in plain wrapper, a trial package of Tobacco-Specific, and the most valuable book on the subject ever published. If you will send your name and address.

MORPHINE OPIUM, WHISKEY AND ALL DRUG HABITS, CURED WITHOUT PAIN AT YOUR HOME.

If you are addicted to these habits you think you will quit it. You won't; you can't unaided; but you can be cured and restored to health and vigor, without pain or the loss of an hour from business at a moderate cost. The medicine builds up your health, restores the nervous system to its normal condition; you feel like a different person from the beginning of treatment, leaving off the opiate after the first dose. You will soon be convinced and satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark. says: "Over seven years ago I was cured of the opium habit by your medicine and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as have never even so much as wanted a drink in any form since I took your medicine, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address R. M. Woolley, 300 Lowndes Bldg., Atlanta, Ga., who will send you his book on these diseases FREE.

LOOK HERE, ARE YOU SICK!

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,
Rev. W. M. Cole, M. D., Blountsville, Ala.

The Kodak Developing Machine

Needs no dark room developing, you can finish your pictures in daylight.

\$2 to \$10
Kodaks and all supplies.



Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by T. G. Berents and Georgina Berents, his wife, on the 18th day of August, 1903, to the undersigned mortgagee to secure the debt therein named, which said mortgage was duly recorded in volume 341, page 346, of Records of Mortgages in the office of the Judge of Probate of Jefferson County, Alabama, on the 5th day of September, 1903, and default in the payment of said debt having been made, the undersigned mortgagee, in accordance with the terms of said mortgage will, on

WEDNESDAY, THE 8TH DAY OF FEBRUARY, 1905, before the door of the Court House of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, to-wit: Lots twenty-two (22), twenty-four (24) and twenty-five (25) in block number five (5), in Groveland sub-division, in East Woodlawn, Ala., in the SW4 of SW4 and NW4 of SW4, section 15, Tp. 17, south, range 2, west, situated in Jefferson County, Alabama, as platted and recorded in Map Book No. 4, page 109, in the office of Probate Judge of Jefferson County, Alabama

Also the W½ of N½ of the NE4 of NE4 of section 24, Tp. one (1), R. 8, east, in Jackson county, Alabama, all being the property described and conveyed by said above mentioned mortgage.

BIRMINGHAM DRY GOODS COMPANY, Z. T. Rudolph, Att'y. Mortgages.

Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by Will Hill and Easter Hill, his wife, on the 30th day of August, 1892, to the undersigned mortgagee to secure the debt therein named, which said mortgage was duly recorded in volume 170, page 207, of Records of Mortgages, in the office of the Judge of Probate of Jefferson County, Alabama, on the 9th day of December, 1892, and default in the payment of said debt having been made, the undersigned mortgagee, Luke Hill, in accordance with the terms of said mortgage will, on

WEDNESDAY, THE 8TH DAY OF FEBRUARY, 1905, before the door of the Court House of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, to-wit: Beginning at the southwest corner of NW4 of NW4 of NW4 of SW4, section twenty-six (26) Tp. 17, R. 8 west, thence running east thirty feet, thence north one hundred feet, thence west thirty feet, thence south one hundred feet to point of beginning, being a lot 30x100 feet, at or near Enon Ridge, a suburb of Birmingham, Ala., at present occupied by said mortgagors, situated in Jefferson county, Ala., and being the property described and conveyed by said above mentioned mortgage. LUK HILL, Mortgagee. Z. T. Rudolph, Att'y.

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Trial Box Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional." It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure in boxes containing one month's treatment, is sent, postage paid, for \$1.00. If you have not had a sample box we will send one free by mail, postpaid. Address Dr. Blosser Co., 352 Walton St., Atlanta, Ga.

When science can tell us why the same sap, rising through a flower-stalk, becomes transfused into a light shade of purple in one part of the corolla, and into a dark shade of the same color in another, it will be easier to acquiesce in the frequent claim that natural phenomena are the result of the operation of law without the intervention of a directing and controlling Person. But who, not blinded by prejudice, can fail to see the evidences of divine intelligence and, to speak reverently, of divine taste, in the varied colorings and delicate gradations of color in both wild and cultivated flowers? Science has many questions to answer before it can reasonably assume the truth of the fool's bald saying, "There is no God."—Selected.

NOTICE.

I want every man and woman in the United States interested, either for themselves or friends, in the cure of the Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 889, and one will be sent you free.

Churches, Sunday schools, or Young People's Societies wanting hymn books can supply themselves FREE on terms easily complied with. Address, Baptist Book Concern, Louisville, Ky.

Some one wrote Chaplain McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason the writer said: "Much of the profits will be consecrated to the cause of missions." The chaplain said: "I am working two good mines now. One of them is the mine of self-denial, far over in the valley of humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Peniel. There are riches enough in these two mines to convert the world."

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock either on commission or salary. Previous experience not necessary.

Write for particulars at once.

W. T. Hood & Co.,

Old Dominion Nurseries, Richmond, Virginia. Mention this paper.

We regret to learn of the death of Rev. B. B. Nunnellely of Middleton, Ala., at his home on January 11th. He was buried at his home graveyard. A faithful worker has gone to his reward. We offer our sympathy to his bereaved family.

LET US PRINT

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OR COLLEGE ANNUAL

Best facilities for printing fine half tones and doing the very nicest catalogue work

Engraved Cards, Wedding Invitations, Announcements, etc.,

WRITE FOR ESTIMATES.

Best Blank Books, Loose Leaf Ledgers, Office Stationery.

ROBERTS & SON,

"The Big Alabama Printing and Lithographing House," Birmingham, Ala.

When Your Home Needs

a new 1905 Model Improved Piano to replace the old one that has been worked out with long use, don't sit down and wish you could afford to buy a new one. Come to our store today. "Let us show you," as they say in Missouri, how little money it requires to secure

THE VERY HIGHEST STANDARD PIANO

how really low our prices are, and how very easy and reasonable the terms

IT WILL SURPRISE YOU

You will know then to a certainty whether you can afford to replace the old or not. Try it. Try it today. See the Peace Piano.

Old Pianos Taken as Liberal Payment on New.

sell Typewriters on easy terms.

E. E. FORBES PIANO COMPANY,

1909 Third Avenue.

Four Stores.—Mobile, Montgomery, Birmingham, Anniston.

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 broods about us annually, making the old world so genial and kindly? By the way have you prepared your gift list? Time to bethink yourself and get about the holiday shopping. Handkerchiefs, of course, are the principal gifts from women to women—so handy, you know.

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

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

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

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

At 35c or 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.

LOUIS SAKS, Birmingham.

Send Us Your Mail Orders.

Preachers' Corner.

THE BEST WAY.

This is a difficult world indeed.

And the people are hard to suit,
And the man who plays the violin
Is a bore to the man with the flute.

And I myself have often thought
How very much better 'twould be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very
best way

To make this world look bright
Is never to mind what people say,
But do what you think is right.

—Selected.

POOR SERMONS.

There are poor preachers and there are poor sermons, but the poor hearer outnumbers them far. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastor. The sermons were poor and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastors. The deacon took his irate visitor out to the stable where stood old Topsy, the deacon's cow. The deacon quietly placed some hay before her, and Topsy proceeded at once to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting and impatient, to know whether or not the deacon would join him in his effort to secure a new pastor. At last the old man broke the silence: "Do you know as much as my cow?" he said. "She does not like thistles, or daisies, or burdock, and there are plenty in the hay, but she simply noses them aside and goes on eating her hay. If you find thistles in the sermon, don't eat them; but I find lots of good hay." The visitor understood, and never forgot; and if in after years he felt tempted to find fault with his minister, he checked himself with a smile and the question: "Don't you know as much as my cow?"—Zion's Herald.

A NEW YEAR'S GREETING.

Pastor C. S. Blackwell, of the First Baptist Church, Norfolk, sent the following greeting to his members:

Haste without hurry.

Care without worry.

Zeal with composure, and heart in the task.

To learn much from books, more from life, and most of all from Christ.

To combine sanity with spirituality and conscience with religion.

To rest in being and bestowing rather than in getting and holding.

To seek the gains of growth; to esteem health a treasure and life a sacred trust.

To temper strength with tenderness; to unite reason with intuition.

To transfigure the commonplace, to discern the mystic meaning of the simple, to find nothing common or unclear, to heighten faith, to lengthen hope, to broaden love, to tune the harp, to awaken new harmonies, and, in self-mastery, to uncover the secret of the masterful God-man.

"A NEW RELIGION."

When George Whitefield was at his zenith and attracting great attention in England, a certain baronet remarked that Whitefield was the "founder of a new religion."

"A new religion, sir?" exclaimed a hearer.

"Yes," said the baronet; "what else do you call it?"

"Nothing," rejoined the other, "but the old religion revived with energy, and heated as if the minister really meant what he said."

The above variety of a new religion is possible, at any time, and it is very much needed now. Energy in religious work, warmth in worship, and earnestness in the pulpit would soon compel attention to the things of God.—Michigan Christian Advocate.

A well-known Chicago clergyman, who is a widower and the father of two charming grown daughters, is also something of a wag. He sent the following telegram to his daughters:

"Have just married a widow with six children. Will be home tomorrow."

The next day he arrived alone and found his daughters in tears.

"W—where is the w-widow?" they sobbed in unison.

"Oh," he replied, with a merry twinkle in his eye, "I married her to another man."

A bright little girl made her first appearance at church. It was an Episcopal church and Harper's Weekly tells of the impressions she received:

The choir boys and the form of service interested her greatly. But after the sermon had begun her attention was diverted from the pulpit to other parts of the house, and in the course of her inspection of things she suddenly discovered the gallery in the rear of the church filled with people.

"Mother," she whispered, excitedly, "are those the wicked back there on the shelf?"

The old story of the man who saw on the rail of the organ gallery in a western church a placard bearing the words, "Don't shoot the organist. He's doing the best he can," has lately been matched by another somewhat like it.

A man recently returned from a mining region where, one Sunday, he attended a service in the only church for miles around. As he entered, the strains of an organ, apparently in great distress, reached his ears, and when he was seated he looked up to discover who the player was. On the back of the parlor organ which stood on a platform was a neatly lettered square of pasteboard which read: "Come and try it yourself!"—The Baptist Commonwealth.

NO WOMAN CAN BE HAPPY

When suffering from functional derangements of any kind

BAILEY'S BLACK HAW COMPOUND

is guaranteed to bring relief to the sufferer from any Female Weakness. No woman who values her health and happiness can afford to do without it. If your druggist does not keep it, send \$1.00 for a bottle to

BLACK HAW MEDICINE CO., Chattanooga, Tenn.

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

Mrs. J. M. Stone, Knoxville, Tenn. "It has done wonders for me."

Do You Want to Make an Investment?

We have decided to offer to the general public \$10,000.00 of our Preferred Stock that is in the treasury of our Company. If you have your money placed in banks and are getting from 3 per cent. to 4 per cent. interest on same, why not purchase some of our Preferred Stock on which we guarantee an annual dividend of 8 per cent.? We will sell this stock in as small amount as \$100.00 worth or more, and if you have a few hundred dollars to invest this is an opportunity for you to make a safe investment and get 8 per cent. interest on your money. Not only do we guarantee you a dividend of 8 per cent. which is payable annually, but we agree that after three years to redeem any stock you might purchase, paying par value for same plus any dividend that may be due. The stock is also free from taxes. You are just as safe in paying this stock as you would be in depositing your money in a bank, as we have a capital of \$2,000,000.00, \$150,000.00 of which is common stock which is all paid in. In addition to this we have a surplus of \$130,000.00.

If you are interested and wish further particulars, write us, and we will be glad to furnish you with full information.

E. E. FORBES PIANO COMPANY,

Birmingham, Ala



If your Dealer cannot Supply
You, Write Us.

THE BOOK OF BOOKS.

THE BIBLE.

Daniel Webster was not a professing Christian, but he placed the very highest value on the Bible. Concerning it, he said: "If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Again, he said: "I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who cannot find in it a rich supply of thoughts and rules for conduct. From the time at my mother's feet or on my father's knee I first learned to lip verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures." He who claims that the Bible is only for the weak-minded thereby proves himself the weakest of the weak.

HOW TO READ THE BIBLE.

To some the Bible is uninteresting and unprofitable because they read too fast. Amongst the insects which subsist on the sweet sap of flowers there are two different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty dance from flower to flower you cannot help admiring its graceful activity.

But in the same field there is another worker, whose brown vest and business-like, straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and everywhere he alights he either finds honey or makes it. If the flower cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, he joyfully sings his way into its luscious recesses.

His rival of the painted wing has no patience for such dull and long-winded details. But what is the one? Why, the one died last October along with the flowers; the other is snug and warm in his hive tonight, amidst the fragrant stores he gathered so diligently.

To which do you belong, the butterflies or the bees? Do you search the Scriptures or skim them? Let me urge you to store your minds carefully with Bible truths while your memory is young and fresh. As the bee lays up a winter store for his body, so must you stock your minds and hearts.—H. H. Spurgeon.

Children's Corner.

"I Can't" is a sluggard too lazy to work;
From duty he shrinks, every task he will shirk;
No bread on his board and no meal in his bag;
His house is a ruin, his coat is a rag.
"I Can" is a worker; he tills the broad fields,
And digs from the earth all the wealth that it yields;
The hum of his spindles begin with the light,
And the fires of his forges are blazing all night.

—William Allen Butler.

THREE KINDS OF A BOY.

There are three kinds of boys in the world—the "I wills," the "I wons," and the "I can'ts." The "I wills," effect almost everything, the "I wons," oppose almost everything, and the "I can'ts" fail in almost everything.

NO TASTE FOR APPLES.

The teacher was trying to help the boy. "Now, come, Johnnie," she said, "which is the greater, two-thirds or three-quarters?"

The boy did not know.

"Oh, yes, you do," said the teacher hopefully. "Which would you rather have, three-quarters of an apple or two-thirds of an apple?"

"Two-thirds," said the boy on a guess, for he was not quite sure.

"Oh, no," said the teacher hopelessly, "why, two-thirds would be less than three-quarters."

"I know it," said the boy promptly, "but I don't like apples."

A NEWSBOY'S MINISTRY.

While waiting for a car at one of the busiest street corners in our great city, my attention was attracted to a small newsboy, who stood near by, calling out his papers in a shrill, penetrating voice. He was only an ordinary street urchin, with ragged clothes and tousled hair; but a kind heart beat under the shabby jacket, as I found out.

An old lady had approached the corner, and looked anxiously down the street, straining her feeble eyes to read the signs on the approaching cars. As she drew timidly back from the crowded street with its hurrying carriages and lumbering drays, the boy caught sight of her, and, ceasing his cry of "Morning paper!" stepped to her side, saying: "Tell me which car you want, ma'am, and I'll git you on it all right, sure. We fellers are used to all this clatter."

The woman gave him a grateful look, and, naming the car, stepped back to quietly await its coming. The boy, meanwhile, continued crying his papers; but, though seemingly indifferent, kept a vigilant eye on the passing cars. Presently, seeing the right one coming, he dropped his papers and rushed into the street to hail it. Then, returning to the little lady on the curb, he tenderly and safely conducted her to the car, lifting his torn cap in farewell salute

as he turned away. Only a ragged newsboy, but a true gentleman, for all that.—Exchange.

A GIRL'S AMBITIONS.

"It is no use for a girl to have ambitions," a girl said the other day. "They bring only disappointment. A boy can go out and do things, but a girl has to stay at home and spend her life in little over-and-over tasks. It is horrid to have to grow up and be nothing but a woman."

Nothing but a woman! As if to be a woman, wise and tender, joyful and loving, was not a large enough task to fill mind and heart to the uttermost! Nor need she be without ambition—indeed, she cannot be if she is to grow, since we cannot grow larger than our hopes and dreams.

One of the most beautiful tributes to a beautiful womanhood is the memorial which is "joyfully to recall" Alice Freeman Palmer at the University of Chicago. It is to take the form of a chime of ten bells, upon which will be cast the following passages, symbolic of her life and services:—

- "A gracious woman retaineth honor.
- "Rooted and grounded in love.
- "Easy to be entreated.
- "Fervent in spirit.
- "Always rejoicing.
- "Given to hospitality.
- "Making the lame to walk, the blind to see.
- "The sweetness of her lips increaseth learning.
- "Great in counsel and mighty in work.
- "In God's law meditating day and night."
- Are not here ambition: great enough to satisfy the heart of any girl!—Forward.

D. B. LUSTER,

The Practical Shoe Man.

NOW IS THE TIME TO BUY WINTER SHOES

10 TO 20 PER CENT OFF FOR 15 DAYS.

A rare chance to dress your feet for a small amount of money.

I also make by special order all styles of fine shoes to order. I keep leather and findings. My repair department best in city.

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PLEASE MENTION THIS ADVERTISEMENT

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

SPECIAL
Big solid-silver tea spoons—great weight, \$3.75 each pair.



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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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.

The most careful farmers and gardeners everywhere place confidence in Ferry's Seeds—the kind that never fail.

FERRY'S SEEDS

Have been the standard for 40 years. They are not an experiment. Sold by all dealers. 1905 Seed Annual free for the asking. D. M. FERRY & CO., Detroit, Mich.

LIBERTY MILLS



Produces Daily 4,000 Barrels of...

PURE, SOFT WHEAT FLOUR

and there is **HEALTH AND STRENGTH IN EVERY POUND.** ASK YOUR GROCER.

Liberty Mills,
Nashville, Tenn.

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?

DOES IT COST YOU--

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?

Why Not Take This Tip--

"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.

FROM BROTHER KRAMER.

I began my work in Quincy one month ago. Quincy is one of the most beautiful spots on earth. I never saw finer residences, churches, or more beautiful streets. We have five Baptist churches here and three missions. I am pastor of the Vermont Street Church, considered the leading Baptist Church in the city. Rev. R. V. Meighs is pastor of the old First Church and is doing a great work. We have the German Baptist and two negro churches. The First Church has one mission chapel, and the Vermont Street Church two missions. Our people seem to be on fire with zeal. They have received us with open arms, hearts and pocketbooks. Old members say they haven't seen such interest in years. I am preaching to great congregations here. We have a beautiful church, a five thousand dollar organ and a parsonage (brick) with twelve rooms. Our two missions are booming and the prospects seem bright. I find some differences in church work. The churches here have more societies than our churches have. Vermont Street Church has the following meetings: Preaching every Sabbath, Sunday school, Junior Endeavor, Christian Endeavor, For Get Me Nots, Truth Seekers, Mens' League, Boys' Club, Ladies' Aid, Missionary Society and others. There is a great deal of difference in their church work and forms. The deacons look after the spiritual welfare of the church, but the Board of Trustees look after all financial matters. The pastor of the church is never moderator, but one of the members acts. They claim it saves the pastor from many embarrassments. They never open the door of the church, but all applicants for membership must hand their names to the deacons and they recommend to the church their election or stop them. They claim this method keeps many unworthy, unsaved people out of the church. They have in their morning service responsive reading, chant the Lord's prayer and etc. There is not much difference in the people. I find them to be kind, affable, warm-hearted, but more formal and methodical than our people. They seem to like our Southern accent, say it is more musical and softer. From what I can hear and see they have no more love for the negro than we have. The negro here is more intelligent and has more privileges than our negro, but he is more independent and self-important. I hated to leave Alabama. I never saw a better, more loveable, united ministry. I think its ministry will compare favorably with that of any State. I am (with God's help) determined to succeed. I believe I have a great church and work. I shall remain true to my Southern ways and belief. Come and see me.

James W. Kramer.

Quincy, Ill.

P. S.—When I left Brewton I was presented with a \$50.00 suit of clothes, a handsome gold watch and chain, and Knights Templar charm. There can be no people like the Brewton people.

The Eagle Memorial number of the Baptist Advance was a well gotten up edition.

CITIZENS SAVINGS BANK & TRUST CO.

2003 First Avenue.

We call attention to the growth which this institution has enjoyed and the progress which it has made, to all of which we point as an evidence of the confidence felt by the public in this Company as well as indorsement of the conservative policy which we have constantly endeavored to maintain.

H. H. MAYBERRY, President.

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

SEDUM

An absolutely infallible remedy for the tobacco habit, costs only \$1.00 per box. It destroys the desire for tobacco in very short order.

WORTH ITS WEIGHT IN DIAMONDS

For the money it will save you, not to mention health and cleanliness. Write for a box of Sedum. The Botanic Drug Co., Bridgeport, Ala.

MONTGOMERY NOTES.

Dr. Stakely was in Selma yesterday, where he went to preach the anniversary sermon of the Y. M. C. A. His pulpit was acceptably filled by Dr. J. L. Gross, "the apostle of Sunshine," who has many friends in the capital city.

At Adams Street Church a recent election resulted in the choice of brethren W. J. Proctor, Charles A. Griffith and John M. Carr, to fill vacancies existing among the deacons of the church. Willis L. Chamblee was re-elected clerk; William F. Lee, financial secretary, and W. J. Proctor, treasurer.

Dr. Len. G. Broughton passed through Montgomery last week on his way to Prattville and Roanoke, Ala., at which places he was engaged to lecture. He is enthusiastic and hopeful regarding the great work to which God has called him in Atlanta.

Southside Church on Sunday, Jan. 8th, extended a call to Rev. Eldred N. Stewart, of Columbia, Ala., to become their pastor, to succeed the beloved A. Y. Napier, who has been accepted by the Foreign Mission Board as a missionary to central China. Brother Stewart is a young man who has been in the ministry five years. He is a graduate of Howard College and the Southern Baptist Theological Seminary. If he accepts he will find a working and united church.

I have not yet been here three years, and yet in that time Clayton Street, Southside and West End have each had three pastors, including the call to Bro. Stewart, and West End is still pastorless.

Inasmuch as some have set themselves to agitate the question as to a change of place for the next meeting of the Southern Baptist Convention, it

may be well to state that the local committee at Kansas City have made satisfactory arrangements with hotels and boarding houses, and are confident that there will be room for all who come, and at rates no higher than is usual at places where the Convention has hitherto been held. As Kansas City is in the territory of the Western Passenger Association, and is fed by the roads comprising the Southern Excursion Bureau, and rates have to be fixed by these associations for various purposes before the roads on the east of the Mississippi can act, I may say that I have for a month past been in correspondence with the proper officials, and have just received a telegram announcing that the Southwestern Passenger Bureau has granted a rate of one fare for the round trip plus 50 cents. I have no doubt that this rate will be concurred in by the other railroad associations. It is a good time to begin to plan to send your pastor, and to go yourself. To ascertain cost of ticket, just ask your railroad agent the price from your station to Kansas City, Mo., one way, and add 50 cents to it. I am examining the different routes and will soon be able to announce a definite itinerary, with all expenses clearly set forth. I shall be glad to have brethren and sisters who contemplate attending the Southern Baptist Convention next May write to me, and I will mail information as soon as received. We shall hope to have a goodly company make this pilgrimage. O. F. Gregory, 218 S. Decatur St., Montgomery, Ala.

"No instrument of death
How'er so pointed, keen,
No arrow, tipped with venom,
Hath the art,
As hath the cruel tongue,
To aim with the finest skill,
And strike the fatal blow,
That breaks the heart."