

Let The Baptists Rally Around State Board of Missions

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Our church has moved up in the front rank. In the future we will support three preachers, one at home and two on the foreign field. Our pastor, Rev. E. E. George, has been preaching some strong, earnest, gospel sermons, and when Dr. R. J. Willingham, of Richmond, Va., came to us Tuesday evening he found a prepared people. The congregation was a large and representative one. Dr. Willingham was in the power of the Spirit, and gave us a powerful Gospel message. At the close of the service our church gave over \$600.00. A short time back we were unable to support our pastor for all his time, but now we are rejoicing over the fact that henceforth we are to have three preachers for all their time.—Will Anderson, Prattville, Ala.

A Jackson, Ala., Baptist writes:—Rev. A. D. Glass was hustling the Baptists up here Tuesday. His heart is in his work. He is a man that does things and the world needs more like him in all walks of life.

Our protracted meeting closed recently with five additions to the church. We had a glorious and deeply spiritual meeting. The preaching was done by Rev. W. B. Earnest, of Carbon Hill. It was the pure, simple Gospel preached with power and to the delight of all that heard him. Bro. Earnest is a great man and has made many friends here. May the Lord bless him in his work. Our church was greatly revived.—A. J. Cagle, Mountainboro.

We had Bro. R. L. Quinn with us recently, and he preached a very strong sermon. His text was the fourth chapter of James. Bro. Quinn is a strong and practical man.—T. E. Henley.

Evangelist Paul Price, of Urbana, O., has recently labored in special meetings with the church at Danville, Ky. Just now he is with the First Church, Canton, Ill. From there he goes to Grant Park, Ill., for Nov. 26, and thence to Camden, Ala., for December 10. He is to send Christmas with friends in Georgia, and will be at liberty for engagements for the new year beginning January 7. Mr. Price is quite well known in Alabama, having conducted no less than twenty-seven different series of meetings within our borders.

The third Sunday in November was a great day at Mt. Zion. Large congregation. The collection was set apart for Orphans' Home, amount \$5.00. In keeping with the proclamation of the honored president of our great U. S. of A., the congregation agreed to hold thanksgiving on the 30th of this month. We would be delighted to have with us on that day one of your staff. The church is three and a half miles south of Centreville.—James D. Martin.

Cheng Chow, Honan, China, October 5, 1905.—My Dear Barnett:—My Baptist reaches me usually. I enjoy reading it and congratulate you on its marked improvement. Alabama will always have a place all its own in my heart. The Lawton family spent



Mr. and Mrs. W. R. Pierson, of Brundidge, who celebrated their Golden Wedding Anniversary Wednesday, November 15.

the summer in the mountains at Luling, however, Mr. Lawton spent July here. Mr. Sallee and I were here all summer. The Lawtons needed the change and rest. I can now make some of my wants known by mouth, though it will be a long and difficult task to learn the language. Mr. Sallee left last week to



REV. W. J. RAY.
Pastor Park Avenue Church, North Birmingham, who is greatly loved not only by his own people but by the Baptists of Alabama.

meet his sister, Miss Marnie, in Japan. The same ship also brings to us Rev. A. D. Latham, M. D. We rather look for Miss Jenkins later. Just now are trying to prepare for the new comers, and we are having daily services in the chapel. With love, A. Y. Napier.

I have just returned home from Mountainboro, where I was invited by the pastor to hold a meeting. We had an old time revival; five additions to the church. I was delighted with the pastor, A. J. Cagle, and his people. I was surprised to find Sand Mountain such a fine country. The lands are rich and the people kind. I had plenty of chicken, pork and beef steak. I saw a creek on the mountain. I also saw a peach orchard of 200 acres. I stood on Pon rock, saw Boaz and Albertville twelve miles off. I met Revs. Haley, Nipper, Lowrey, Brown and other preachers whom I was glad to have in the meeting. I preached 11 days and nights. I preached twice to men and boys and once to ladies. The Spirit's power was felt in those meetings. I began a meeting at Brilliant Sunday.—W. B. Earnest, Carbon Hill.

Hymenial:—On the evening of the 15th at the residence of the bride's father, in Mill Town, Ala., Dr. Geo. Pate and Miss Lula Denny were married, the writer officiating. Dr. Pate is a young man of ability and a promising future. Miss Denny is a Judson girl and a handsome and amiable young woman. Both are members of the Baptist church at Mill Town. They will reside at Mill Town.—Jno. P. Shaffer.

Rev. W. C. Helt, in the Argus, among other things in telling of the great victory achieved in Evansville in the way of Civic reform, says: No one man in the city accomplished more in securing these desirable results than Rev. W. A. Whittle, D. D., pastor of the First Baptist church. He has been untiring in his efforts to secure a better Evansville. His pulpit has become the throne of power and the lawless elements of the city fear him more than any other one man in the city. He never delivers himself upon these public issues without knowing what he is going to say. He gathers facts bearing upon moral issues and then delivers them in a way that goes to the quick.

The honor roll for Healing Springs Institute for the second month:—Sadie Callier, Tommie Callier, Eddie Camell, Lynn Carleton, Oscar Causey, Virgie Causey, Mary Lee Dearmon, Otto Dearmon, Winnie Jackson, Viola Knight (highest average 99), Maudie Knight, Claudie Knight, Minnie Knight, Foy Knight, Ollie Knight, Lola Lane, Richard McLe-more, John McMillan, Oliver Mills, Mackey Reynolds, Clim Rockwill, Chester Rogers, Braxton Smith, Lee Strickland, Allia Taylor, Liza Touchstone, Carrie Maud Tucker, Tollie Warrick, Grover Warrick, Clarence Woods.—W. A. Windham, Principal.

It was one thousand dollars that I got for a church building here at the close of the meeting; it is \$1,500 now. The \$1,200 building is set at Pushmataha.—M. Briscoe, Butler.

A Page Specially Prepared for Laymen

A CHANGE OF PASTORS.

"You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christian way.

"Are you sure where the change is most needed,
In the pulpit, or is it in the pew?
Is the pastor the one who needs changing?
Or, my friend, let me ask, is it you?

"Have you prayed God's blessing upon him?
Have you been helpers to him, indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need.

"Has your place in the prayer-meetings al-ways
Been filled when you knew you could go?
And the Sunday-school brightened and flourished
By your presence and work—is this so?

"Ne'er hope that a pastor, though gifted
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone."

—JOHN MELMAKER, Great Bend, Kan.

THE NEW PASTOR.

Back of his coming to you there lies a history which, if known to you, would make you treat him with great consideration. There was a time when he was not a preacher; when he was living an almost purely secular life, doing as little as you are now for the salvation of men. But he began to feel impressions of duty, to hear a voice directing him to preach the Gospel to perishing men. He obeyed the call in the face of discouragements. Ridicule, opposition, unkind treatment at the hands of those for whom he labored have not turned him from his course, and in the providence of God he comes to you to teach you, or remind you of, the greatest truth it is given to mortals to know—truth so great that even the angels of heaven stand in awe before it.

Take care how you treat a man that comes to you on such a mission. He is a messenger of God, and God is looking. Welcome him, and thank God for the message he sends, however imperfectly it may be expressed.

Your treatment of your pastor as a servant of God will help him to bear in mind his high office, and never fall in dignity below it in his association with those he is sent to instruct, or warn, or comfort.—Church Record.

TWENTY SUGGESTIONS.

The following helpful suggestions were recently printed in successive issues of a church calendar. If adopted and carried out they would give a blessing to every congregation in the land:

1. Become a member.
2. Attend its services regularly and punctually.
3. Pray daily for God's blessing upon all its work.
4. Give systematically for its support and its benevolences.
5. Make the week-day evening service a regular engagement.
6. Emphasize its successes rather than criticize them.
7. Become a self-appointed welcoming committee.
8. Join some department of the Sunday-school.
9. Call on new residents in your neighborhood.
10. Make persistent effort to bring some soul to Christ.
11. Find some definite work to do for Christ and the church.
12. Study the missionary work of your denomination.
13. Become a friend to some needy family.
14. Study the Bible daily.
15. Read a religious paper weekly, and pass it on.
16. Guard your lips, cultivate habits of wholesome speech.
17. Take time for meditation on spiritual things.
18. Lay aside habits that do not commend Christianity.
19. Cultivate the graces of Christian living.
20. Become more Christlike in character.—

There are ministers unlettered,
Not of Earth's great and wise,
Yet mighty and unfettered
Their eagle-prayers arise.
Free of the heavenly storehouse!
For they hold the master-key
That opens all the fullness
Of God's great treasury.
They bring the needs of others,
And all things are their own,
For their one grand claim is Jesus' name
Before their Father's throne"

PRAYING FOR A MINISTRY.

It is the duty of the churches to be praying for and hunting for a supply of ministers. This can be done by maintaining in the home and in the Sunday-school a high regard for the preacher. If he is made the subject of uncomplimentary jokes, if he is spoken of with a sort of pity that is close to contempt, and if there is no hand of encouragement held out to the young men who may be inclined that way, it will be difficult for a timid, self-respecting young man to get into the ministry. And then, and this is the chief point, our meager salaries stand as a barrier, to the hesitating. Let us admit it and feel better for having told ourselves the truth, we are not sufficiently paying the preacher. Many of them do not earn much, by any system of figuring wages, but many of them work hard and endure hardness and limit their families beyond all that is right. The law of supply and demand, modified mightily by returns or rewards, is just as active in the ministry as anywhere else. Starvation will as certainly reduce the number and grade of laborers in the pulpit as it will reduce the workmen in a factory. There is something wrong when there is comfort to the world's workers and starvation for those who have cast themselves upon the churches. By all the laws of God and of men, we must properly care for our preachers if we are to expect them to be fitted for their place.—Central Baptist.

DON'T BELITTLE THE MINISTRY.

The office of the minister as such demands rehabilitation in the mind of the church. You can get good men to suffer privation, actually to be heroes and indeed martyrs, where there is an opportunity to accomplish something; but you can not get good men to sacrifice themselves for a cause they are practically told is not sacred. The church that belittles and mistreats its leaders; whose members do not desire their children to become pastors; whose attitude toward its pastors is niggardly, critical, and unappreciative rather than respectful and cooperative, is simply practicing suicide. It may get men, but it will get men who are ready to submit to such treatment. Does it want them? The finest of our young men will always be anxious to serve their divine Master. They will be ready to sacrifice for him and their fellows. They will be eager as teachers, and editors, and Y. M. C. A. workers, and charity workers, and as missionaries to do the work which the ministry is intended to do, but as long as the churches depreciate the ministry they will hesitate to be ministers. The distinction they draw is not between Christian activity and indifference to Christian needs. It is drawn sharply between the ministry and other forms of what for lack of a better word I must call professional religious and philanthropic work. The revival of interest in the ministry will have to begin in the revival of respect for the office which the minister holds. You can not turn a prophet into a hired man. . . . Give his office the honor it demands—I will not say the salary it demands—and the question of the ministerial student will be solved. But the church will not get the men it needs until it holds their office sacred and desirable.—The Standard.

THE DYING MINISTER.

"Asleep in Jesus, blessed sleep," we sobbed,
With bated breath around his dying bed.
The angels' shout of victory filled the skies,
While mystic shadows veiled his closing eyes.
"Asleep in Jesus, blessed sleep," we sobbed,
And witnessed death of every terror robbed!
Gently he sank into the Saviour's arms.
His rapture stilling all our wild alarms.
"Asleep in Jesus, blessed sleep!" We sing
"That death," indeed, "hath lost its painful sting!"
Until the morning breaks the shadows flee,
Serene, profound, his blessed sleep shall be.
—ear saint, true son of consolation,
How many burdened hearts your comfort knew!
Yours was not death; it was a bright translation!
The heavenly gates swung wide to welcome you!
O warrior, wounded in the strife,
Yet dauntless, faithful, tried and true,
The fight is o'er the stress of life,
The victor's crown God's gift to you.
O soldier-priest, your work is done,
For pains, comes peace, for labor, rest;
No sword, no cross, but palm and crown
And beatific vision blest!

—M. W. R.

SCORE THIS SCORE.

Score these twenty things for your pastor and he will be successful:

1. Encourage his strong points and fortify the weak ones.
2. Leave as much of his human nature as is sanctified to godly exercise without "let or hindrance."
3. Cover what is not sanctified by your "fervent, effectual prayers."
4. Meet generously the "benevolent enterprises" of the church.
5. Pay your church dues as God hath prospered you, if little, at the first opportunity; if much, by that much the sooner. (To pray and pay are faith and works with but a letter's difference between them—old but true).
6. Attend the preaching of the Word Sabbath morning and evening.
7. Attend the weekly prayer-meeting, lest by your absence it may prove weakly.
8. So live with Christ that you will have an experience, and the exhortation to attend religious services will be unnecessary.
9. Find some place regularly in the Sunday-school.
10. Be with him in seasons of revival. These are the times that try his soul. Be found where the fight thickens and the enemy presses sorely.
11. Sift the wheat of his sermons without flattering him, and give the chaff to the winds without letting "the left hand know what the right hand doeth"—Christ's symbol of secrecy.
12. Have family prayer and let him know it.
13. Line the complaining lips with the gold leaf of silence.
14. Meet him at the parsonage upon his return to you from convention or association with a hearty welcome.
15. Drop in on him at his leisure moments for a short friendly call.
16. Be free to let him call where he can do the most good. No monopolies in the pastorate, save for the unsaved.
17. He has sympathies, do not necessarily tax them; he has a stomach, do not let him into the secret by swamping him with your "sumptuous fare."
18. Talk about and talk up church matters; think over them until you can say, "there is no church like our church, and no pastor like our pastor."
19. Be as religious as possible, and as cheerful as religious.
20. Finally, rejoice with him when he rejoices, and weep with him when he weeps; score this score for him, and our word for it, he will be successful; otherwise you may seriously doubt his call to the ministry; you will have delivered your own soul.—Selected.

A Page Full of Interest for Young Mothers

We used to go on picnics,
And excursions down the "Bay,"
And say to friends who'd ask us,
Oh, 'twill suit us any day;
When friends would call to see us,
We'd complacently sit down,
But we've quit this routine business,
Since the baby came to town.



We used to go out driving,
Take in concerts and the like;
When the mercury'd climb upward,
For the shore we'd make a strike;
We'd entertain our neighbors
And friends of some renown,
But we've only time for "How d' do"
Since the baby came to town.



And when the morning sunshine
Comes a peepin' in the room;
And the little darling wakens,
With the smile of heaven's bloom;
And he lies there sweetly "cooing"
On his tiny bed of down,
Then we thank our Heavenly Father
That the baby came to town.



A Mother's Rules.

Things which I must teach my little girl:

That, if one must choose, it is better to be a beautiful home maker than a fine housekeeper—that, for instance, ruffled pillow shams cost too much if they mean ruffled tempers.

That the one indispensable quality in a home is happiness; every home, no matter how beautiful, which misses that, is a failure; but no home, whatever its faults, can be wholly a failure if it is happy.

That it is possible only when every member of the household is considered, and all work and plan together and God is its constant Guest.

That to be in her own place, wherever that may be, a beautiful home maker is the loveliest ambition any woman can have.

A Much-tended Baby.

The future Russian Czar has received many costly toys. The king of the Belgians sent a silver model of a stable, with ten horses, carriages, grooms, and stable boys—all cunningly wrought in silver. Naval officers sent the baby a silver model of a battleship four feet long.

The little Czarewitch is now fat and healthy, weighing much more than the average infant. His eyes are becoming darker and his head is covered with dark hair. The Czar spends an hour or more daily in the nursery with the child.

The Czarina is determined that nothing regarding her son's birth and progress shall be forgotten. In one album articles are collected from all the papers of the world congratulating Russia upon having an heir, while in another are kept interesting newspaper clippings relating to the child's life. One of her majesty's secretaries is engaged in studying new literature on the subject of baby-rearing published in every part of the world.

Most of these books come from America, Germany, England and France. A summary is prepared of any new theory of dieting or treatment, and these the empress reads, making notes in her own handwriting of any point which interests her.—Baptist Commonwealth.

Baptizing Infants.

A clergyman, anxious to introduce some new hymn books, directed the clerk to give out a notice in church in regard to them immediately after the sermon. The clerk, however, had a notice of his own to give out with reference to the baptism of infants. Accordingly, at the close of the sermon he announced: "All those who have children they wish baptized please send in their names at once." The clergyman, who was deaf, supposing that the clerk was giving out the hymn book notice, immediately arose and said: "And I want to say for the benefit of those who haven't any, that they may be obtained of me any day between three and four o'clock; the ordinary little ones at fifteen cents, and special ones with red backs at twenty-five cents each."

Helps for Young Mothers

Don't forget that regularity in meal time is just as necessary for your little one as for yourself.

Don't stuff the baby until nature rebels by an emesis.

At night be sure the room is well ventilated. Its susceptibility to sickness is in inverse ratio to the amount of good, pure air you provide for its lungs.

Don't keep the baby in the house

one minute that it is possible to have it out of doors. A baby kept out in the air and sunshine will not be cross an irritable.

Don't expect the baby to be perfectly well unless you feed it on nature's food—mother's milk.

Don't forget that it wants cool water to drink occasionally.

Don't be afraid to use common sense in the care of your baby.



MASTER FRANK WILLIS BARNETT, JR.,
BIRMINGHAM, ALA.

At the request of many friends we present the picture of Frank Willis Barnett, Jr., associate editor Alabama Baptist, whose influence is already manifest in the great improvement of the paper. Age three months, weight 18 pounds, lungs sound.

A Lullaby.

E. O. COOKE.

Hush, baby, hush!
In the west there's a glory
With changes of amethyst, crimson
and gold.
The sun goes to bed like the King in
a story,
Told by a poet of old.

Hush, baby, hush!
There's a wind on the river—
A sleepy old wind with a voice like a
sigh,
And he sings to the rushes that dream-
ily quiver,
Down where the ripples run by.



Hush, baby, hush!
Lambs are drowsily bleating
Down in cool meadows where daisy-
buds grow,
And the echo, weary with all day re-
peating,
Has fallen asleep long ago.



Hush, baby, hush!
There are katydids calling
"Good-night" to each other on every
breeze;
And the sweet baby moon has been
falling and falling,
Till now she is caught in the trees.

Hush, baby, hush!
It is time you were winging
Your way to the land that lies—no
one knows where;
It is late, baby, late; Mother's tired
with singing,
Soon she will follow you there.

Takes After Papa.

When questioned about his theories and beliefs regarding womankind, the other day at Kittery, Mr. W. D. Howells skillfully evaded his feminine inquisitor.

"At least," he said, smiling, "women are not boasters. They do not go about telling the world how clever they are and the great things they propose to do. What a certain lady said to her husband could never have been truthfully said by her husband to her. This young couple had an only child—a baby four months old.

"One evening when the young man returned home from work his wife said to him:

"O Elmer! the baby is beginning to take after you!"

"After me?" said the young man, much pleased, "In what way?"

"He's beginning to crow."—Harper's Weekly.

Fond young mother (with first-born): "Now, which of us do you think he is like?"

Friend (judicially): "Well, of course, intelligence has not really dawned in his countenance yet, but he's wonderfully like both of you."—Punch.

Advice to a Young Mother.

The anxious mother-rings up what she thinks is the day nursery to ask for some advice about her child. She asks central for the nursery, and is given Mr. Gottfried Glubber, the florist and tree-dealer. The following conversation ensues:

"I called up the nursery. Is this the nursery?"

"Yes, ma'am."

"I'm so worried about my little Rose."

"Vad seems to be der madder?"

"Oh, not so very much, perhaps, but just a general listlessness and lack of life."

"Ain'd growing righd, eh?"

"No, sir."

"Vell, I tell you vat you do. You dake der skissors und cut off about two inches from her limbs, und—"

"Wha-a-at?"

"I say, dake der skissors und cut off about two inches from der limbs, und den turn der garden hose on for apoud four hours in der morning—"

"Wha-a-at?"

"Turn der garden hose on for apoud four hours in der morning, und den pile a lot of black dirt all around, und sprinkle mit insect powder all over der top—"

"Sir-r-r?"

"Sprinkle mit insect powder all over der top. You know usually it is noddings in de world but pugs dot—"

"How dare you? What do you mean by such language?"

"Noddings but pugs do chenerally cause der troubles; and den you want to wash der rose mit a liquid preparation I haf for sale—"

"Who in the world are you, anyway?"

"Gottfried Glubber, der florist."

"O-h-h!" weakly. "Good-bye."

—Boys and Girls.



THE ALABAMA BAPTIST

THE BAPTISM OF THE SPIRIT.

Brother J. V. Dickinson and I are still not agreed in our interpretation of 1 Cor. 12:13 and we are equally as far apart in our understanding of the baptism of the Spirit. I believe that water baptism is referred to in this passage and he believes it is baptism in the Spirit. In my former reply I stated that I thought on further investigation Bro. Dickinson would find that his exegesis of the passage was faulty and that I did not think he could find authority for his view of the passage. I made the statement on an examination of the authorities which I had access to at the time. After an examination of the so-called authorities quoted by Bro. Dickinson and further investigation, I am more convinced than ever that recognized authorities are decidedly against him. He says authorities are not wanting in support of his view "but are far too numerous for a newspaper article. I give a few, however, for the benefit of Bro. Cox." I wonder if he had others at hand at the time. If so I do not understand why he did not select his best. Let us look at those he presents.

He quotes the Annotated Paragraph Bible as saying, "Literally, 'in one Spirit,' the Holy Spirit being, as it were, the element of baptism." This is all that this "authority" says on the verse. If this may be called exegesis then I do not understand the meaning of the word. Furthermore, I never knew the Annotated Paragraph Bible to be quoted before as an authority in a matter of exegesis.

Conybeare and Howson's translation is given as follows: "In the communion of one Spirit we were all baptized into one body." I give my endorsement to this but unfortunately Bro. Dickinson and I do not understand their meaning alike. No more light is thrown on the point at issue by this language than by the language as it occurs in the translation of the American Revision.

Farrar is quoted as follows: "Rather, in one Spirit, the diffusion of one spirit is the element of unity." I thoroughly endorse this remark by Dr. Farrar. I wondered at first where it came from but have discovered that it was taken from the expository notes by Farrar in the Pulpit Commentary. These words of Farrar are his comment on the phrase "in one Spirit," and he uses the small "s" for spirit in his comment, though Bro. Dickinson makes him use the capital "S." I do not think the Pulpit Commentary is generally recognized as an exegetical authority, but why did not Bro. Dickinson give what Farrar has to say on the rest of the verse? If he had, the readers of the Alabama Baptist would have seen that Farrar regarded the baptism here as water baptism and not Spirit baptism. Here is what he says immediately following what Bro. Dickinson quotes: "Are we all baptized; rather, we were all baptized. Whether we be Jews or Gentiles, whether we be bond or free. Moreover, as these were national and social differences, they were all obliterated by baptism, which made us all equal members of one holy brotherhood." I think it is clear that his reference here is to water baptism or it would have been otherwise expressed.

As to Hodge, I have tried to see a copy of his commentary but have failed. Hodge was a great theologian but not distinguished as an exegete. Calvin, who was not only a great theologian but regarded by the Presbyterians as their greatest commentator, says, "Here there is a proof brought forward from the effect of baptism. He speaks, however, of the baptism of believers, which is efficacious through the grace of the Spirit, for, in the case of many, baptism is merely in the letter—the symbol without the reality; but believers, along with the sacrament, receive the reality." Dr. Dale, another Presbyterian authority, believes that passage refers to water baptism.

Over against this Presbyterian theologian I will also put the distinguished Baptist theologian, Dr. A. H. Strong, who says, "Just as we are all baptized 'into Christ' (Rom. 6:3), so we commune &c." My contention is that it was "into one body" and not "in one Spirit" that they were baptized.

Bro. Dickinson says that any other interpretation than spiritual baptism "will force its adherents into Campbellism for consistency." This is what some of our Pedobaptist brethren say about Rom. 6:3 where it is said that we "were baptized into Christ

Jesus." They say that Spirit baptism is here referred to as also in the verse that follows, and they have as much reason for saying so, in my opinion, as Bro. Dickinson has for claiming that Spirit baptism is meant in 1 Cor. 12:13. I believe that water baptism is meant in both instances and I am far from endorsing the Campbellite view of the design of baptism, and I incline to think my position is thoroughly consistent. Paul says we are "baptized into Christ Jesus," (Rom. 6:3, Gal. 3:27) and he also says in 1 Cor. 12:27 that we "are the body of Christ, and severally members thereof." It is into this body that we are baptized by water baptism, typically or symbolically, of course. Brother Dickinson is compelled to admit this or make baptism in Rom. 6:3, 4 mean baptism of the Spirit, as many of our Pedobaptist brethren do. This may help him to understand why my interpretation is not "utterly" forbidden by the fact that the "verb is in the first person."

Brother Dickinson says that it is strange that I did not see in my quotation from Meyer the words, "that we received one and the same Holy Spirit at our baptism." I ought to have seen them as I used them in my quotation but I cannot see what bearing they have on the difference between Bro. Dickinson and myself. No doubt Meyer had in mind what he thought Peter meant on the day of Pentecost when he said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Meyer is perhaps the greatest modern New Testament exegete. I showed in my former reply that he believes that the baptism mentioned in 1 Cor. 12:13 is water baptism.

Matthew Henry says, "Christians become members of this body by baptism: they are baptized into one body, and communicate in the same Spirit. The outward rite is of divine institution, significant of the new birth, called therefore 'the washing of regeneration.'" He believes with Bro. Dickinson that we may be and are in this day baptized in or rather "with" the Holy Spirit, but understands 1 Cor. 12:13 as referring to water baptism.

Jamieson, Fausset and Brown say, in their comment on the verse, "The designed effect of baptism which is realized, when not frustrated by the unfaithfulness of man." That they mean water baptism is made clear by their comment on the last words of the verse, "All made to drink of one Spirit." Their comment is, "There is an indirect allusion to the Lord's Supper, as there is a direct allusion to baptism in the beginning of the verse."

Meyer and Calvin and Matthew Henry and Jamieson, Fausset and Brown and Farrar all understand the passage as I do and yet Bro. Dickinson says that my interpretation is utterly forbidden by the use of the "first person." I am in most excellent company in my impossible interpretation. But there are still others of high standing who are in the same company.

Dr. A. J. Gordon, in his "Ministry of the Spirit," says, page 55, "If we ask concerning the way of admission into this divine ecclesia, the teaching of Scripture is explicit: 'For in one Spirit were we all baptized into one body' (1 Cor. 12:13). The baptism in water marks the formal introduction of the believer into the church; but this is the symbol, not the substance." The teaching of Scripture in 1 Cor. 12:13 was very explicit to Dr. Gordon but Brother Dickinson says that such teaching is utterly forbidden by the use of the verb in the first person.

Dr. James Elder Cumming, in his "Through the Eternal Spirit, a Bible study of the Holy Ghost," says in his discussion on "The baptism of the Holy Ghost," "The next fact connected with this expression is that the phrase is never used in any of the epistles; that Christians are not urged to ask for the blessing; nor is it indicated that they receive it." He speaks of 1 Cor. 12:13 as a possible exception, though he does not think it is an exception. He says "The object of the apostle here is to insist on the unity of all believers, and he does so by showing that the body of Christ is 'One,' and that the Spirit by whom the body is formed is also 'One.' Baptism was the initial rite, which was the sign of being joined to that body—the baptism of

water; and so, when accompanied by faith, it was the sign of the new birth that had really taken place."

In an article signed "A" in Smith's unabridged Bible dictionary on "baptism," page 240, there is the following reference to 1 Cor. 12:13: "All distinctions of Jew and Gentile, bond and free, are abolished. By the grace of the same Spirit (or perhaps 'in one spirit' of Christian love and fellowship (comp. Eph. 2:18) without division or separate interests) all are joined in baptism to the one body of Christ, his universal church. Possibly there is an allusion to both sacraments."

I am sure that Drs. A. T. Robertson and E. C. Dargan, of the S. B. T. Seminary, are regarded as having no superiors among Southern Baptists as exegetes. I wrote to each of them as follows: "Will you kindly tell me whether, in your opinion, the apostle means in 1 Cor. 12:13 that 'we' were baptized 'in one Spirit' or baptized 'into one body'?" Is there any Scriptural authority for identifying regeneration and the 'baptism of the Holy Spirit'?" Dr. Robertson replied as follows: "I do not think there is any doubt but that the passage in 1 Cor. 12:13 is to be translated as in American Revision: 'For in one Spirit were we all baptized into one body.' The point is that baptism symbolizes the new birth in Romans 6:3. This new birth, both Jews and Gentiles can enjoy and hence both can receive the baptism into the same body of Christ. This is the view of the best commentators and it is, I think, correct." Dr. Dargan replied as follows: "I will answer your second question first: I do not think there is any Scriptural warrant for identifying the so-called 'baptism of the Spirit' with regeneration. In regard to the meaning of 1 Cor. 12:13, the connection shows that the whole general meaning has to do with spiritual work as 'gifts' of the Spirit, even in their broadest variety. We are all members of one body, but we have different gifts, communicated and exercised, as received from one and the same Spirit. Now as an illustration, when we became Christians we were baptized into the one body, that is, by baptism as an outward act were made members (outwardly and also symbolically of the real fact) of the one 'body' of Christ. But this transaction, like all the others under consideration, was itself a spiritual one, it was done in the Spirit, that is, within the sphere of his working, and as a spiritual work. Thus baptism, as a memorial illustration from the beginning of the outward Christian life sheds light on the unity of the one 'body' into which, and of the one Spirit in whom that sacred act of consecration was performed. It was under the Spirit's guidance that we were led by the way of baptism into outward connection with the people of Christ."

If consistency forces me into Campbellism by reason of my view of this passage I am in first class Baptist company. If after all this evidence Bro. Dickinson does not change his view of this passage I shall have to let him alone for his will be a case like unto that of Ephraim of old, joined to idols. Brother Dickinson, in speaking of Pentecost, says, "The sound which filled the room was not the Spirit." How does he know? The language of Luke, "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting," describes, in my opinion, the baptism of the Spirit on that occasion, and what occurred afterward was only the result of his miraculous manifestation. How any Baptist can deny that this language is the description of the baptism of the Spirit which occurred on that day is beyond my comprehension. Bro. Dickinson says, "but it is what the Spirit does there that is the baptism: viz: filling and 'giving utterance.'" As I see it that constituted 'the baptism in the Spirit.' This is a new definition of baptism for Baptists. He also says "Now if the phrase 'filled with the Spirit' is applicable to 'the baptism of the Spirit,' I think we may find a baptism wherever we find a filling." I think so too, but can Bro. Dickinson give us a passage from classic or New Testament Greek where the Greek word for "baptism" may be properly translated by either "filled" or "giving utterance," or the ideas contained in these expressions? His argument, I am sure, is

(Continued to Page 5.)

OUR BUSY SECRETARY AND HIS WORK

SECRETARY CRUMPTON

To the Baptist State Board of Missions.

Dear Brethren:—We have come to the close of a great year in the history of the Board. I haven't the time to look up statistics, but I doubt not in real work, far reaching in its influence, this has been the greatest in its history. I have been out of the office probably three-fourths of the time. August 15th I attended my first Association and on Nov. 16th the last. The very best I could do this year was to reach twenty-five. To do this I traveled in the neighborhood of 7,000 miles, delivered probably one hundred sermons and addresses, including the side appointments going and coming.

Many pastors have kindly attended Associations where I could not go, charging nothing for their services, only receiving their traveling expenses. It is important that the Board be represented before every Association by some one coming from the outside. If the brother is wise and understands thoroughly the work of the Board, he is heartily welcomed and can do much good.

I am sorry to report a considerable debt. State Missions is overdrawn near \$1900 and we owe the Missionaries \$900 to Nov. 1st.

In our last report to the Convention, we say: "What shall your Board do? To anything like meet the demand we must appropriate larger sums than we have heretofore been entrusted with; it looks like folly to appropriate less; yet, if we do, we are confronted with the fear of a great debt at the Convention. Twenty thousand dollars is not enough to meet the needs of Alabama, but it is the least amount we can afford to ask."

A wise pastor said to the Secretary: "I would not allow, if I were you, the fear of a debt to keep me from urging the enlargement of the work". I am sure of the wisdom of that remark, but I confess to a fear that we may pass the limit of safety.

Our Board is fully committed to the denomination, by its reports for three years, to the work of Evangelism. As one step in that direction, I recommend the employment of Brother S. O. Y. Ray as a Railroad Evangelist. His duties will be to go to the new towns, gather the Baptists together, organize them into churches, assist the building committees to raise money. Sometimes it will require several days preaching to accomplish his purpose. All who know Brother Ray are sure he is pre-eminently suited for this kind of work. When his time expired as General Missionary of the Birmingham Association, he was called to a good field in Mississippi and was about to leave the state. Feeling that we could not afford to lose one so valuable, I took the liberty of continuing him at the same salary until the meeting of the Board.

We needed some cabins at Healing Springs, in which boys might live and attend the school. We also needed new school furniture. He undertook to raise the funds needed. In a few weeks the cabins were up and good scriptures secured which will meet the demands.

He went to Moundville, where several years ago a cyclone had demolished the house of worship, which had been erected by one of our Missionaries. The people had grown indifferent and were about ready to give up all hope. Under his lead, in two weeks, they had let the contract for a \$1,400 building. The new towns are so rapidly springing up, it is impossible for me to look after them, and often the Baptists on the ground are too indifferent or too busy to seize the opportunity. In quite a number of places we have been outgeneraled and the ground, rightly our own, has been seized by others.

The schedule adopted by the Convention to be recommended to the churches has received favorable consideration from all the pastors who have looked into it. Some are indifferent about any plan. I believe that the schedule will come into general use in most of the town and city churches. Brethren in the country will be slower to introduce it, though some of them have already inaugurated it. This new scheme will work a hardship on some of our interests at the start, but we will all soon become used to it and successfully employ it.

The Associations are beginning to realize more the necessity of local missionary work. "Strengthening the things that remain" at weak points is strictly associational work, for they alone can know it. Some of this work is reported to us and some is not. The failure to do so arises, not from any opposition to our board, but from carelessness. The bulk of the applications before us at every meeting are from towns and cities. Complaint is sometimes made in the country that we are putting the most of our money in the towns and cities and neglecting the country. This is only because at our annual meetings, where the bulk of the appropriations are made for the year, the towns and cities have their applications in and those from the country are not there. This is largely due to the fact that our country brethren do not so generally read the Alabama Baptist, where the notice of the meeting is given six weeks beforehand. Their unbusiness methods, too, are against them. Time and again, they appeal to me personally for voluntary work done, without a contract with anybody, and are greatly hurt because they are not paid. Some of the Executive Committees, in employing missionaries make no contracts and require no reports.

How far we should go in assuming new obligations, you are to judge. We have most of the places we have helped the past year asking for assistance again, besides, we have many new applications. There will come belated applications, which cannot be referred to the local board, and the summer and association expenses will have to be provided for.

(After the reading of his address, Secretary Crumpton placed before the board applications from all quarters of the State. About \$16,000 was appropriated, several thousand beyond any previous record; but we believe the brethren will stand by the board and help to secure the large advance.—Ed.)

RECOLLECTIONS OF THE ASSOCIATIONS.

The Bethel

met at Pine Hill in Wilcox County, on the Birmingham and Mobile road. I was surprised to find such a large and thriving town on a spot where not many years ago I passed on horseback through the open pine woods. Near by here is the old church, where years ago I passed on horseback through the open of the Bethel Association. Brother T. M. Bailey was with me. He came to my home on the farm in Dallas and I took him in my buggy, probably forty miles. There was no dream of a railroad then. The introductory sermon was being preached as we entered the house, the preacher standing on the floor. The delegation was very small.

It was the Centennial year, 1875-76. I remember one of the illustrations of the preacher, which has turned out to be a prophesy. He was speaking of the fashion, were observing to commemorate the suffer-centennial movement, which the Baptists, after a fashion, were observing to commemorate the sufferings and struggles of the Baptists to secure religious liberty for themselves and for others. Warming up towards the close of his discourse the preacher said something like this: "Brethren, I feel about the Centennial something like this: You have been to Mobile and when you got on the proud steamer at the wharf, she was all quiet; no moving, except as she yielded to the gentle motion of the waves. But presently she began to shake, and then she began to move and then she began to tremble and then she began to rock and then she began to roar and then she began to quake, as if she was going to pieces; the whistle blowed, the bell rung and she got down to business and shot up the river." As the brother approached the climax of this eloquent passage, he waxed louder and louder until he got her started up the river. That proud steamer was the Baptist denomination in Alabama. In most sections we have passed and trembling and shaking and rocking and roaring period and are moving grandly up the river.

This is especially true of the Old Bethel, as is proven by this gathering at Pine Hill. The Baptists of this town and this section are to be congratulated in having the services of

J. G. Lowrey.

He lives in a good home, provided by the church. Under his lead the church building has been enlarged and greatly improved and the contributions for all purposes increased amazingly. The brethren are surprised at themselves. Brother Lowrey's example ought to be followed by others in the city districts, where preachers are so thick you can hardly throw a rock without hitting one. Many are idle, but longing for work, they say, when there are country fields which need them, where they could be immensely useful and get a fine support. I don't mean that Lowry was idle in Birmingham, by no means, but some are. He has elbow room now and is greatly beloved.

J. W. Sandlin and J. M. Röden had been pastors in the Black Belt, but the former looked away to his native North Alabama mountains and the latter to Texas, and were enticed way, but they could never forget the noble people they left behind. They turned longingly to their old pastures and the people were ready to take them back.

After Dr. Montague had swept the deck with more than \$4,000 subscribed to the endowment, who would say the Bethel is not "shooting up the river."

This reminds me to touch on

A Very Serious Question.

The accumulation of preachers in our towns and cities is an alarming situation. The flocks in the country need the care of the shepherds who have betaken themselves to the towns and cities. We all profess to believe in the leadings of Providence and we believe in a Divine call to the ministry. But there is a great mistake somewhere. God is not going to call men to the ministry and then by his Providence lead them to town or city, where he has nothing for them to do. "The children need the school," "the girls need society," and "I can do better in business" are the reasons generally given by the laity for moving to town. With the man of God, ought these to outweigh everything? There is a world of work and a better living by far in the country than in the city. This ministerial craze for the city is growing; our young preachers in college have sniffed the air of the city and will have their usefulness greatly impaired if the tendency is not checked. I have known young men to hang around Birmingham all summer, getting only enough to pay their board and car fare, when they could have lived like princes and have been greatly useful in their home associations. I make a plea for a ministerial exodus to the country. The electric cars and lights, the water works, the paved streets and the sights are all mighty nice; but the man of God who is idle in the ministry is out of place in the city. Too many are starving for the Bread of Life in the country to permit such a thing. Brother W. W. Howard, from North Alabama, has found a home among these fine people and is a very useful man. I was sorry to see Brother W. N. DeWitt, one of the truest men in Alabama, in failing health.

W. B. C.

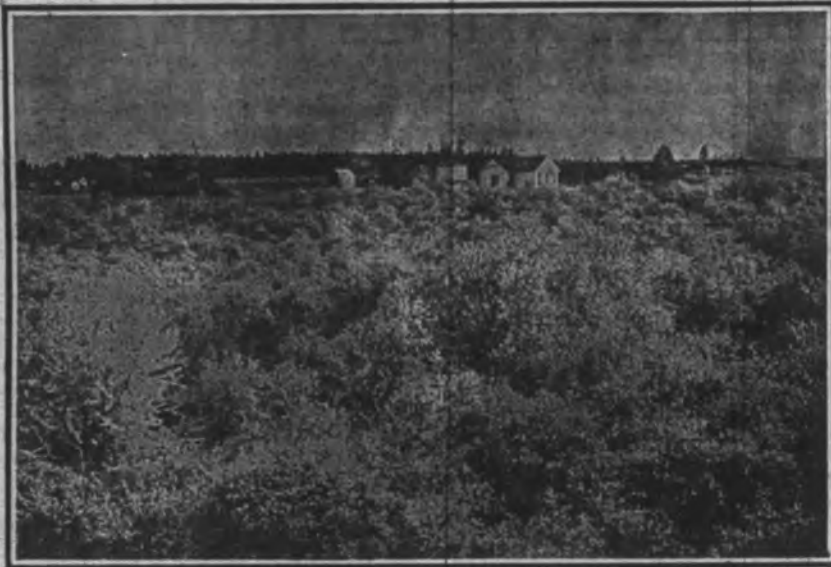
The Baptism of the Spirit.

(Continued from Page 4.)

well pleasing to the Pedobaptist. Dr. Carson, good Baptist authority, says, "The baptism of the Spirit must be a reference to immersion, because baptism is immersion, and in its literal sense never signifies anything else." Dr. A. H. Strong, another good Baptist authority, says, "Those who pray for a 'baptism of the Holy Spirit' pray for such a pouring out of the Spirit as shall fill the place (not the person, observe) and permit them to be flooded in his abundant presence and power."

As I stated before the only occasion in the New Testament to which there is any reference to baptism in the Spirit is Pentecost. At the time of the introduction of the Gospel to the Gentiles it is stated that the Spirit fell on them "as on us at the beginning," which would indicate that there was a similar manifestation on that occasion. On both of these occasions there were miraculous manifestations. Therefore I am fully persuaded that baptism in the Spirit was a miraculous manifestation of the Spirit's power and is not to be had in our day

W. J. E. COX.



A PRUNE ORCHARD IN BLOOM.

A STORY ABOUT PRUNES

I confess that it has been hard work for me to get up this article on prunes, for it is no easy job to get enthusiastic about prunes, and so far as I know no poet has written an ode to prunes. Some one has said: "The intimate connection between the prune of commerce and the American boarding-house is a fact common enough to attract the attention of the philosophic student, but if you think I am going to incur the wrath of the good women who keep boarders fat on prunes you are mistaken. A prune soufflé is a desert fit for kings and is in no way related to the cold prune dished out on Sunday nights."

The popular prejudice in some sections of the country against prunes is due wholly to ignorance of what the prune really is. Years ago, before the product of the Pacific slope orchards was in the market, Europe exported a small, inferior prune, whose image still remains in the minds of those unacquainted with the modern article.

Sent to France.

Albion W. Tourgee, consul at Bordeaux, France, says:

"California prunes are imported to Bordeaux and there repacked to maintain the superiority of French prunes." He says that last year there were almost no prunes raised in the region about Bordeaux, and that the deficit was supplied by the importation of prunes from California and Oregon. None of them were shipped as California prunes. They were repacked, given a foreign air, and so figured in the American market as imported prunes. These American prunes were not essentially changed during their stay in France. They were repacked, and, as Mr. Tourgee reports, probably "coked" or treated in a way to alter their appearance, but not to improve their quality.

The prune tree looks like a plum tree. A peach foreigner. The word itself comes to us from the Greek through the Latin, so that we hardly recognize it as a fruit of the plum-tree. But in order to commend it to the taste of the American boarder it is necessary that it should put on a foreign air, and appear as Monsieur Prune, from some seaport in Europe. This no doubt makes the impression that the prune is essentially a foreign fruit.

Looks Like a Plum Tree.

The prune tree looks like a plum tree. A peach seed, or an apricot seed, or a plum seed is planted and when the little tree is one year old it is cut off close to the ground. A piece of live prune wood is fastened to it. That is called grafting. By and by the stem of the little peach tree and the piece of prune tree grow together. Then it is a prune tree.

A thrifty orchard begins to bear the second year, although maturity is not reached before six or eight years, when the yield is enormous. The blossom is smaller than a white apple blossom. There are many more of them on a tree than there are

blossoms on an apple tree. A prune orchard in bloom looks just as if it were covered with snow.

Change Color.

The prunes are green at first. Then they are red. When they are ripe they are deep blue. They get ripe in July, August and September, but mostly in August. They are allowed to remain on the trees until fully matured, when they drop to the ground. After careful gathering, assisted by a gentle shaking of the boughs, they are put through a grading machine which separates them into uniform sizes, thereby hastening the drying, and also freeing them from twigs and leaves. Next they are dipped into a hot-water bath to cleanse and soften the skin, then spread upon trays and placed in ovens where by means of steam pipes currents of hot air in rapid circulation are driven through the fruit. The fruit emerges from the process soft and pliable, yet with sufficient moisture removed to insure its keeping qualities.

Prunes are Healthful.

There is no fruit more healthful. A dish of prunes a half hour before retiring and a dish at breakfast, and stomach ills will disappear. As a tonic and regulator of the digestive and assimilative apparatus of the human body, the modest California prune without an M.D. to its name, has unequalled value. When you are inclined to take somebody's bitters or sarsaparilla, eat prunes; when some patent medicine warranted to clear your mind

or your stomach or your blood, appeals to you—why, eat more prunes. Cheaper, more efficacious, much more pleasant to take, the California prune is not only Greatest of Breakfast Foods but as a health preserver is better than all the patent medicines you can buy.

Prunes Are Nutritious.

Dr. Hanson, of Cooper Medical College, San Francisco, who has made a study of prunes, says:

"Nutritious value, pound of prunes equals a gallon of milk; greater than pound of bread and as cheap. Bread and prunes are as economical a diet as bread alone and far more healthful. Fresh meat, fish, milk or eggs, are not even approximately as valuable food as prunes and are much more expensive proportionately. In a lunch for school or the factory you may substitute stewed or steamed prunes for part of the bread, and, pound for pound, you will be at no greater expense."

Prunes Are Sweet.

The juice of the prune is sweet, exactly like the sap of the sugar cane. This sweetness is all left in the prune when it is cured. The prune is delicious. Dr. Partsch seems to be of the opinion that it is better to have a dinner of herbs where sugar is than a stalled ox where sugar is not. But he thinks we should eat sugar as God has provided it, and particularly in the sweet fruits. The universal clamoring for candy and its enormous and eager consumption proves this, he thinks. He says that anyone can confirm the truth of his statements by giving children all the prunes and raisins they want and noting the improvement in them physically, mentally and morally. He says that if we let a sufficient quantity of prunes and raisins be supplied to the children there will be an end to the temptation to eat the "artificial conglomerate sweets."

Preparation for the Table.

The prune is the best known and most widely marketed of the Pacific Slope deciduous fruits. There prunes are in a class of their own and have absorbed the larger part of the European market in competition with the longer known prune of Southern Europe. The prune is nothing more nor less than a very nutritious, sugary and delicious plum. In its preparation for the table the aim should be to restore it as nearly as possible to its ripe condition on the tree.

It is a wonderful food fruit. As you buy it in the market, you pay for one third the water that you do in purchasing beef-steak, eggs or potatoes. In amount of carbohydrates, starches and sugars the prune surpasses all the other foods.

The prune more nearly approaches the ideal human food than any other article of diet. But, after all, we do not view food from a health point of view altogether. It must be appetizing and make the mouth water if it is to be popular.

FRANK WILLIS BARNETT.



PRUNES ARE ALLOWED TO REMAIN ON THE TREES UNTIL MATURED.

THE KITCHEN



The Way to Prepare Prunes

Do not boil prunes; that is what spoils prunes, according to most epicures. Keep them in the water in which they were soaked and set them to simmer in a broad pan so that the prunes shall not be more than three inches deep. The water should hardly cover them, but should show among the surface prunes. Then let 'em simmer.

Simmer, simmer, simmer, simmer, simmer.

Keep the lid on; shake gently now and then; don't interfere with a spoon. If the water is above 180 degrees Fahrenheit, it is too hot.

When the skins of the prunes are tender (take one up in a spoon and see if the skin breaks easily between thumb and finger), the prunes are done. Pour off the liquor and boil it down to a syrup by itself if desired. Use as much as you wish of it with the prunes. Serve the prunes about eight large ones or twelve small ones to a dish with a tablespoonful or more of cream, and you have one of the most delicious dishes in existence.

Recipes for Cooking Prunes.

Prune Sherbet—One and a half pound of prunes in a stewpan, add a little water. Cover pan, set on back of range to simmer slowly until prunes are tender. Rub through colander, sweeten to taste, freeze as ice cream. Serve on plate with water ice around it.

Water Ice—One pint clarified sugar, one half pint water, rasp two lemons on sugar, juice of five lemons and one orange. Add together, strain through hair sieve. When cold freeze as ice cream.

Stuffed Prunes—Wash large and perfect prunes in warm water. Steam one hour then remove the stones. Stuff with one half a date each, some English walnuts chopped fine and a little powdered sugar. Fill them full, shape nicely and roll in powdered sugar. Best if made a week before using.

Plain Stewed Prunes—Wash pound of prunes in several waters. Let stand nearly covered with wa-

ter over night. Then simmer on back of stove till tender. Add tablespoonful sugar before removing from the stove. Serve with cream.

San Jose Prune Cake—One cup sugar, half cup butter, one-third cup water, three eggs, two teaspoonfuls baking powder (level) grated rind of half lemon, one cup chopped walnuts, one cup steamed and chopped prunes. Bake in loaf shape, putting layer of butter on bottom of cake pan, then layer of prunes and layer of nuts, having cake at top. Bake in slow but steady oven.

Prune Brown Bread—One cup corn meal, two cups whole wheat flour, one cup sour milk, one-half cup N. O. molasses, one teaspoonful salt, one teaspoonful soda, one cup dried prunes, washed, pitted and chopped fine. Scald corn meal, add other ingredients, put mixture in three baking powder cans, cover and steam two and a half hours.

Prune Pie—Line a pie-pan with pastry and fill with pitted, stewed prunes. When baked cover with a meringue of the whites of three eggs sweetened with three heaping tablespoonfuls of powdered sugar. Return pie to the oven and let it brown. The meringue may be replaced by whipped cream.

Prune Jelly—A quart of prunes stewed in a quart of water until they fall to pieces. Press through colander. Soak a box of gelatin in a cup of cold water and stir until thoroughly dissolved. Add one pint of the prune pulp, the juice of a lemon and a little sugar. Strain and serve with whipped cream.

In Conclusion.

"Get California raisins and prunes, keep them within reach, eat what and when you want them. Your will find yourself better satisfied henceforth with meals much less complicated, and you will feel better and happier and work more efficiently."

How to Make an Indian Pudding

Mrs. Daly—How are you today, Mrs. Wright? I hope you haven't got one of those terrible colds now going the rounds; I haven't had a minute's peace for a week, between coughing and sneezing—ac-a-chow—there it goes again.

Mrs. Wright—Come in; I am very well, thank—

Mrs. Daly—I just ran over to ask you how to make Indian pudding; I've heard so much about it that I've determined to try it. They say it's delicious, though as far as I am concerned, there isn't anything better than plain pumpkin pie for desert on Christmas day.

Mrs. Wright—Yes, I can tell you how to make New England Baked Indian pudding. I suppose that is what you have in mind.

Mrs. Daly—Yes, I guess so, but I didn't know about the New England part of it. I hope it's not anything like baked beans. I can't stand them, and besides, I don't believe they would be at all suitable for Christmas dinner.

Mrs. Wright—No, it's not at all like baked beans. You boil a pint of milk and add a cup of Indian meal.

Mrs. Daly—Gracious, that sounds like egg bread. They have queer doings these days. No one would



"Sammy."

have ever thought of serving a dish like that when I was young; I tell you, times have changed, Mrs. Wright. There's my boy, Sammy, wants pie or custard every day, and turns up his nose when I tell him that except on special occasions we used to be glad to get plain bread and molasses. But I guess there's something besides milk and meal in

Indian pudding?

Mrs. Wright—Yes. You add a cup of cold milk and when scalded remove from the fire—

Mrs. Daly—That reminds me; did you hear about Mrs. Hogan getting burnt? Building fire with oil. I've always said it was a dangerous practice and besides I never thought enough of Mr. Rockefeller to use oil for fuel. His money may not be tainted, but he's got too much to suit me. Is that all?

Mrs. Wright—All of what?

Mrs. Daly—"The Indian Pudding."

Mrs. Wright—Oh, no, I'd forgotten. Where did I leave off?

Mrs. Daly—At cold milk, I believe.

Mrs. Wright—Well, the next thing is a half cup of

molasses, two tablespoonfuls of brown sugar—

Mrs. Daly—That ought to make it sweet enough for Sammy—never saw such a boy in my life for sweet things; have to keep the sugar under lock and key, but, land sakes, locks and keys don't make much difference to Sammy, so long as there is a window to the pantry. Well, I'm certainly much obliged to you. I'll try to make a success of the dish. Come over when you have time. Goodness knows you come seldom enough. I told Sammy the other day (I have to talk to him most of the time, as Mr. Daly is either reading or writing all the time when he's at home). As I was saying, I told Sammy that if I went about as little as you do, I'd never keep up with things. It's wonderful how you manage.

(Mrs. Daly starts to leave.)

Mrs. Wright—I haven't finished telling you about the pudding yet.

Mrs. Daly—Oh, my goodness. I might have poisoned the whole family.

Mrs. Wright—After the brown sugar add a bit of salt and a teaspoonful of ginger, a pinch of cinnamon and an egg, well beaten—

Mrs. Daly—Did I tell you I lost one of my hens? It was such a pity; poor thing was killed by a stray dog. I never could understand why people took up with dogs. They are an awful nuisance and always remind me of what the negroes down in South Carolina used to call poor white trash—oh, beg your pardon; but of course, I never had any reference to your dear little Fido. I'm going to send you a nice piece of ribbon for him; such a dear little thing.

Mrs. Wright—(with great dignity) We were discussing pudding, Mrs. Daly. After the egg, you stir until smooth and add candied orange peel, raisins and currents. You—

Mrs. Daly—Did you hear about Mr. Williams getting shocked by an electric current while getting on a car the other day? was knocked down; but gracious, the company will say he was drunk and he won't get a cent of damages, likely as not.

Mrs. Wright—You then put a layer of quartered apples in the bottom of the mould, pour in the mixture and steam three hours. Serve with whipped cream, sweetened with maple syrup.

Mrs. Daly—Thank you so much, I'm sure it's delicious.

Mrs. Wright—Yes, it's very nice when properly made. Are you sure you understand directions now?

Mrs. Daly—Oh, yes; I'll just take a pint of milk, mix it with molasses and beaten eggs and sprinkle with grated apple and ginger; I understand perfectly. Now yonder comes Mr. Daly and I must hurry home. Good-bye, so much obliged.

THE QUESTION OF A COOK.

The housewife who awakes some morning at the accustomed hour, allows herself the luxury of a short nap and dressing leisurely, descends to the dining room with firm expectations of an ample and well cooked meal, only to find a silent house, an empty kitchen and a fireless range may not face a tragedy, but the situation is at least one to rob life temporarily of all joy.

So critical has the servant question become that when a family has one who is fairly honest, fairly amiable, and fairly competent, she practically "owns the house." She may be lazy and neglect her work, presume on the kindness of her mistress, and carry a well loaded basket home with her nights, but no one dares to say a word for fear "she'll leave." That is indeed a possibility to be guarded against, for it means a succession of incompetent shiftless darkies in the kitchen whose short comings are enough to drive a housekeeper to distraction.

Never was there a more vivid illustration of the old saw—A little learning is a dangerous thing—than in the majority of the colored "help" of the present day in the south. They are "educated" enough to be able to read and write, and to be fired with an ambition to ape their superiors in the way of clothes and idleness. They just know enough to have forgotten the useful things their forebears knew, and to incapacitate them for the work for which they should properly be fitted.

The education of the negro may be a fine thing, and tend to the ultimate uplifting of the human race, but the transitory period is pretty hard on the housekeeper.

FRANK WILLIS BARNETT,
Editor and Proprietor.

J. W. HAMNER, Cor. Editor
A. D. GLASS, Field Editor

EDITORIAL

A DAY SPENT WITH THE STATE BOARD OF MISSIONS

We attended the meeting of the State Board of Missions held in Montgomery on Tuesday the 21st, and as we watched the members at their work we wished that every opponent of the boards in the state could have been present to see how carefully and impartially the money was set apart for the purposes for which it will be collected, and the idea came to us that if the directors of the great insurance companies had used anything like the care exercised by the members composing the State Mission Board in investing the people's money the investigations would not have been needed, but the policy holders would have owed the directors a vote of thanks for a wise and economical administration of their trusts.

We have had considerable experience with boards of directors both in a personal and professional way, having served on boards where large business interests were at stake, but we confess that the brethren who compose the State Board of Missions are the most careful and painstaking set of men that we have ever seen. Each item of expenditure was passed on its own merit after full and free discussion, every man wanting only to know if it was the best thing to do. There was a total lack of log rolling or doing this or that to cater to any brother or appease any community. It was no cut and dried affair and each man spoke his own mind and some spoke very freely.

We wish to compliment Brother Crumpton on the business-like way in which the needs for the coming year were put before the board. There were schedules showing the expenditures last year, the churches



or associations receiving the aid, and the name of the pastor or missionary. There were schedules show-

ing the amounts asked for during the coming year by the churches or associations. In every instance the condition of the church or association was canvassed, the needs and ability of the pastor or missionary, and when there was the least suspicion that church or association, pastor or missionary, was trying to lean too heavily on the board the amount asked for was cut down or refused. It was gratifying to note that some churches hitherto receiving aid had sent word that they were now self sustaining.

It certainly means much for the organized work when busy laymen like brethren Miles, Davidson, Mallory, Ellis, and Pettus cheerfully put aside their business to give a day's time to the Lord's work, and when pastors gather from all parts of the State to lend their aid. We came away feeling that the day's work had been done in a most intelligent, sympathetic and business-like way and that the Lord's money was wisely invested by the men into whose hands His people had committed it. We believe a day spent at an annual session of the State Board of Missions would convert any fair and conservative man at present not in sympathy with the organized work, for he would see the truth and refuse longer to believe the vague and foolish insinuations against the men who are at its head.

And now that the board has appropriated about sixteen thousand dollars for the mission fields in the towns, cities and counties of Alabama we as Baptists ought to stand behind the man whom we all know and whom we all love, our beloved secretary, W. B. Crumpton.

President of Anti-Saloon League in Wilcox.

I received an urgent call from the best citizens of Furman to spend a Sunday there. The occasion was in the interest of Temperance and law-enforcement. This splendid old community, once noted for its high moral tone, is being cursed with a set of men who have been for years openly violating the prohibition law of the county. The extent to which the matter had gone was never dreamed of until it was discovered that many names, among them some reputable citizens, were found on the books of the revenue office in Birmingham.

Rev. J. L. Thompson, the Baptist pastor, and R. O. Simpson, a Methodist layman, and a score or more of good citizens, irrespective of creed or party, formed an organization to see that the blind tigers were broken up. I was there to encourage them in their efforts. We had a fine congregation of attentive listeners. One of the old citizens said it was in some respects, the greatest day in the history of the community. The day following, the grand jury met at Camden. The people from all parts of the county gathered until it was difficult to find accommodation for them. Eighty-six true bills were found and the papers report that Judge Miller is making it hot for blind tigers.

The desperation and dare-deviltry of the violators of prohibition laws is simply amazing. Tanked up on mean liquor, they are capable of doing anything. Perjury, bribery and intimidation are common among them and they are none too good to commit crimes more heinous. Good citizens everywhere are beginning to see that something must be done. Our young men and boys are going to the bad. Our labor is being ruined, the churches abandoned, and life and property are no longer safe. The liquor forces are powerful in the money they can command and the influence they can purchase.

The Federal Government gives no aid to the enforcement of State laws; indeed, it encourages the law breakers. Anyone can secure license from the revenue office to engage in the traffic anywhere, by paying the fee. Where parties are caught doing business without the license, they are not arrested and

held for the United States grand jury, but permitted to pay up the back tax, purchase a new license and go on with the business. The violators of the law have no fear of the State law, as they hope to purchase exemption by bribery of witnesses and juries; but they fear the juries before the United States Court.

Let every preacher and every good citizen make up their minds to join a crusade against the law-breakers. To do so will require courage, the hardest kind of work, and self-sacrifice—it may mean even more; but something must be done to save the country from anarchy.

Will they do it, or will they cower like whipped curs before their masters? "They that be for us are more than they that be for them." "The God of Heaven is on our side."

W. B. CRUMPTON.

THE WHARTON MEETINGS.

The meetings held by Dr. H. M. Wharton at the First Baptist church here were wonderfully blessed. The attendance taxed the seating capacity of the church and not only was the church greatly revived, but sinners were converted and the baptismal waters were stirred. Dr. Wharton is now at the Southside Baptist church assisting Dr. Davidson in revival services and already the interest is great. The Y. M. C. A. took advantage of the presence of Dr. Wharton and for three Sunday afternoons services for men were held at the Bijou at which Dr. Wharton preached. It is an inspiring sight to look into the faces of several thousand men intent on hearing the gospel and to hear them sing the old time hymns with fervor. Sunday afternoon we sat next to Brother Crumpton and it was good to see his pleasure in the service. There were eight Baptist preachers present on the stage besides many ministers of other denominations. The meetings have gotten a hold on the community. On Monday night Dr. Wharton delivered his famous lecture, "A Trip Through Holy Land," at the First Baptist Church for the benefit of the Ladies' Aid Society. It was greatly enjoyed by a large audience.

HELP OUR SECRETARY.

Montgomery, Ala., Nov 22, 1905.

My Dear Brother:

Yesterday was held the annual meeting of the State Board of Missions. The exhibit of work done was the best in the Board's history. I have traveled and preached more, perhaps, than in any year of my life. But in spite of all my efforts, I had to report a debt of over \$2,500 on State Missions. The demands are so urgent, the board was compelled to make large appropriations for another year. The general prosperity of the country, taken into consideration, I feel sure no mistake was made. I want to get rid of the debt in ten days. I am asking some of my friends to help me do this by personal gifts, not to interfere with their regular contributions in the churches. Of course I will return a receipt to be turned over to the church treasurer. I hope you can help me. The Lord incline your heart to do so.

Fraternally yours, W. B. CRUMPTON.

The above is a circular letter Brother Crumpton is sending out to some of his friends. We thought may be some who love him and the cause, whom he will not reach by mail, might read the letter in the paper and volunteer to help. He writes us: "The board kindly offered me a month's rest. I cannot think of leaving my work with this debt unprovided for."

A Crystal Wedding.

The celebration of crystal wedding of Rev. Joe W. Vesey and wife which occurred at East Birmingham on the evening of the eighth of this month, was one of the most enjoyable social affairs which has taken place during recent years in the Birmingham district. The lovely new pastor's home was decorated in exquisite taste, the bride and bridesmaids were beautifully gowned, and the refreshments were delicious. There are few couples in Alabama more loved by the Baptists than are "Joe" Vesey and his charming wife. It was an evening long to be remembered by all who were present, and we know a host of their friends will join us in the wish that they may live to celebrate their Golden wedding.

SIDE LIGHTS ON MEMBERS OF BOARD WHO WERE PRESENT

Montgomery is a busy, thriving city and the new hotel adds much to the appearance of the square. It was good to get out in the beautiful residence section and fill one's lungs with clean fresh air.

Rev. J. A. Jenkins was the tallest preacher at the meeting of the State Board. Brother Jenkins stands high in more ways than one. He is earnest and fearless.

Rev. J. F. Gable, superintendent of missions in the Birmingham Association, was present at the State Board meeting and ably presented the needs of the Birmingham district.

On my way to the meeting of the State Board I had a long talk with Rev. S. E. Wasson, acting superintendent of the Anti-Saloon League in Alabama. Brother Wasson carefully gathers his facts before he writes or speaks, which accounts for his success in fighting the whiskey evil.

Brother George W. Ellis, of Montgomery, is an ideal treasurer. It is a pleasure to see him figuring for he enjoys it; a man usually likes to do the thing he does well, and when he gets out a schedule it is sure to be not only correct but in such shape that the dullest can understand it. He has been a faithful member of the State Mission Board for years.

President Miles was a little under the weather, but not enough to rattle his temper although he did call Drs. Cox and Thompson to order for being too hilarious. I don't know what caused the uproar, but suppose Dr. Cox was telling Dr. Thompson the joke he had told me and I didn't blame him for laughing out loud. Chairman Miles put on a serious look and said: "You boys be quiet over there," and they became as still as two school boys caught in the act.

The Hon. H. S. D. Mallory is a regular attendant at the session of the State Board. He is no "dummy" member either. When he is on a committee he is sure to be acting or planning. It was a revelation to watch this busy lawyer scanning where every dollar went and cross-questioning anybody who knew or pretended to know whether the appropriation ought to be made or turned down, and if made what was right, etc. He wanted things to happen lively, and once or twice some brother hinted that he just wanted to "get up to the capitol to do a little politicking." I am glad we have such a man interested in politics in Alabama. May his tribe grow.

I had a talk with Hon. R. E. Pettus on my way to the State Board meeting. I have almost outworn the patience of this good man by continually putting the name of W. E. to articles contributed by R. E. After a most flagrant piece of this kind of substitution or shifting of initials he wrote that he supposed he was "My Jonah." I answered that if his initials got twisted any more in the Alabama Baptist he would get it free for a year, and recently he came very near getting on the complimentary list. I don't blame him a bit for, I know how he feels. I have a brother who is frequently taken for me. He is taller and better looking, but somehow I like to have some individuality. A community with two such men as R. E. and W. E. Pettus is blessed. I wish one or both would come to Birmingham.

Brother Crumpton was in excellent good humor at the State Board meeting, in fact he looked so well that some of the brethren thought something must be wrong, for sometimes he is pretty blue at the annual meetings. I couldn't find out just why he was so smiling, some thought it was the price of cotton, some others that possibly it was because the preachers had scattered his tracts at the associations better than usual; others that he was warming up for a fight against the liquor evil, and others, well, I can't tell just what they thought but any way all voted to give him a leave of absence if he wanted it either for rest or in which "to look around" whatever that may mean!

Rev. John Bass Shelton spoke encouragingly of his work at Adams street. It seemed like old times to see him in Montgomery. He said he felt like he was at home again.

Rev. S. O. Y. Ray, was appointed by the State Board "Railroad Evangelist." It will be his duty to try and establish new churches, and strengthen weak ones. He is peculiarly qualified for the work and ought to receive the help of the brethren.

One of the pleasant features of the State Board meeting was the lunch served in the basement of the church by the young ladies in Mrs. Stakely's Sunday school class. A dainty meal was daintily served by dainty young women.

It was worth a trip down to Montgomery just to get squeezed by Dr. Stakely and to have him beam his delight, for he loves his friends and don't mind showing it. He had to leave the meeting of the State Board to attend a funeral. Only one who has served a city church realizes how much time is taken up in conducting funerals.

I met up with my good friend Dr. Montague en route to Montgomery after having missed him for several weeks as I was unable to reach some of the last associations. As usual he was in fine spirits and full of his work. I like a man who loves his work and is not ashamed to talk "shop." Of course he must use tact and the president of Howard college is a tactful man.

Frequently we take up queer ideas about people. I remember for a year or more after becoming editor of the Alabama Baptist, and particularly during the time I kept an office in Montgomery I had it in my mind that somehow Rev. W. J. Elliott was unfriendly to me and to the paper and yet nothing that he did or that I ever heard of his saying gave me any such right to think so and yet I thought it. I thought of all this as I met him at the State Board meeting for I have had cause to know that no man in Alabama has been more loyal to the paper and for several years he has enveloped me with his personal friendship until I almost feel that we are blood kin. I just mention this to show the folly of taking up notions about people. I daresay there are any number of brethren in Alabama who without cause feel towards one another as I have confessed to having felt about Brother Elliott. This confession no doubt will be a surprise to Brother Elliott and I only make it public in the hope that it may be the means of bringing some brethren into closer relations.

The pastor of a city church once called to see a member of his church who rarely attended any service of the church. In the conversation which the pastor had with him about the work of the church, the brother finally asked, "Do we have preaching at our church every Sunday?" The question astonished the pastor but as soon as he could recover he told the brother that the church had preaching every Sunday. "Well," said he, "we don't have preaching every Sunday night, do we?" The ignorance of some people about the work of their own church is astounding. This leads us to remark that we do not understand why some people desire to retain membership in a Christian church. They manifest no interest whatever in the cause of Christ. They rarely attend the services of their church and they give nothing to its support. But worse than this, sometimes they are recognized as wicked men, and yet if the church threatens to discipline them they raise a howl and say many ugly things about the church. As long as there is hope of reclaiming a person, we are in favor of leniency, but when all hope of reclamation is gone, then the church ought to protect itself from the reproaches of men by promptly excluding the unworthy brother.

Dr. W. G. Curry of New Decatur is one of the "old reliables." There is something so solid looking about him that I am always inspired with confidence. I just know he is not going to do or say anything foolish. He has the Decatur on his heart and a strong statement about the situation in the twin-cities.

I was glad to see Rev. J. W. O'Hara at the State Board meeting. He is not only doing a great work in his church but he is continually working for the outside interests of the Baptists. He is a great friend of Howard College.

Rev. A. E. Burns was also on the train en route to Montgomery. Brother Burns is a useful man in many ways and is always doing something for the organized work. He is now pleasantly located in his new home at Brighton which is near the church.

Rev. C. N. Underwood, of Midway, was on hand at the meeting of the State Board. He frequently sits through a session without saying much, but when he does say anything it has both humor and sense in it.

The Baptists of Alabama hardly appreciate the debt they owe to Brother W. B. Davidson, of Montgomery, the Recording Secretary of the State Board, for his efficient services. He is one of the quiet kind who year after year cheerfully goes on with his labors without a thought as to whether the world knows it or not.

While in Montgomery I got to shake hands with Eldred M. Stewart. Brother T. T. Martin is engaged in holding revival services at the Southside church, and Rev. J. F. Hailey is assisting in the singing. Brother Stewart gave me a cordial invitation to be with them during my stay but business hurried me home.

Rev. J. L. Thompson, of Furman, is always faithful to any trust imposed upon him by his brethren. I was much amused at his description of a certain field in Alabama, he pictured it in glowing colors, just ripe for the right man, and one of the brethren who knew that he had looked it over asked: "Well, are you not the right man?" He said he did not think so, but the brethren seemed to think that he was a good man for almost any field, and so he is.

Dr. Cox, of Mobile, was at the State Board meeting and a mighty handy man he is at such a meeting. He is straightforward and fearless and because he frequently says what other men are thinking he gets the name of being a "fighter." Well, he is, but in the best sense. He speaks out in meeting and never whispers on the outside. Too many are silent in the meeting but very free spoken on the outside. Dr. Cox has been of the greatest service in the organized work in Alabama.

The other day we dropped in to see Horace Hood of the Montgomery Journal and found him as usual most agreeable. Much to our surprise he stated that he carried the Alabama Baptist home with him and it was read with pleasure by himself and family. I was taking it as a good natured jolly when he introduced me to Miss Hood, his daughter, who was kind enough to confirm her father's statement adding some pleasant words on her own account. I was glad to know that the Alabama Baptist was being read by such clever and cultured newspaper folk.

The First Church Montgomery is going to be one of the most beautiful church buildings in the country. I was in part prepared to appreciate its beauty, for Dr. Stakely has been telling me about it for many months, but even he with all his enthusiasm fails to do the subject justice and it is going to be a pleasant surprise to all Alabama Baptists who visit the State Capital to find that our people have not only the handsomest church edifice in Alabama but one that ranks with any in the entire South.

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THE ENDOWMENT COMMITTEE.

November 21, 1905.
 To the Endowment Committee:
 Dear Brethren:—I have the honor to report,

- I. That the total amount secured since August 15th, 1905, including about \$2,000 in bonds turned over to me by Dr. Cox, is \$52,500.
- II. That about one thousand subscribers have given this sum.
- III. That since August 15th, I have traveled 6,173 miles and made 53 speeches.
- IV. That I attended 28 associations; Rev. J. A. Hendricks five; Rev. T. M. Callaway two; Rev. S. J. Cox one; Rev. H. R. Schramm one; Rev. J. M. Shelburne one, and Rev. A. J. Johnson one.
- V. That the total expenses of the canvass to date have been \$273.17, of which the college had to pay only \$180.87.
- VI. That many bonds were secured at the various associations, and that many more are coming in every week.
- VII. That at nearly every association attended an auxiliary endowment committee was appointed, and that some of these committees are doing good service.
- VIII. That I am now arranging to visit churches on the Sundays of each month.

I respectfully recommend,
 1. That the committee elect a chairman, one executive secretary, and a treasurer of the endowment fund.
 2. That brethren in various parts of the state be added to this committee; that the three officers and six other members constitute its executive committee; and that the general committee cooperate with the several auxiliary committees of the associations to the end that the remainder of the endowment be speedily raised.
 3. That all members of the general committee arrange to canvass their territory and to visit especially any towns within that territory with a view to securing subscribers to the fund and that, if practicable, this work be done within sixty days.
 4. That, when the \$75,000 shall have been raised, we endeavor to secure from the General Education Board of New York the sum of \$50,000, on condition that we raise, by a date then to be fixed, the sum of \$50,000.
 5. That Bro. W. B. Crumpton be requested to arrange, if possible for December, January and February, a series of Baptist Rallies, at which the endowment movement, among other great causes, may be vigorously prosecuted. Respectfully submitted,

A. P. MONTAGUE,
 Members of General Committee:
 Rev. Dr. W. J. E. Cox, Chairman.
 Wm. A. Davis, Anniston, Treasurer.
 A. P. Montague, Birmingham, Executive Secretary.
 J. B. Ellis, Selma.
 H. C. Reynolds, Montevallo.
 D. L. Lewis, Sycamore.
 J. W. Minor, Ensley.
 Rev. Dr. J. H. Foster, Anniston.
 G. G. Miles, Montgomery.
 Rev. Dr. C. A. Stakely, Montgomery.
 Rev. W. J. Elliott, Montgomery.
 Rev. Dr. L. O. Dawson, Tuska-loosa.
 Lewis Johnson, Orrville.
 S. S. Broadus, Decatur.
 T. S. Kyle, Gadsden.
 S. L. Fuller, Cullman.
 G. A. Joiner, Talladega.
 J. L. Trotman, Troy.
 J. G. Reynolds, Greenville.
 W. H. Moore, Jasper.
 John T. Ashcraft, Florence.
 Dr. W. A. Sellers, Inverness.
 Rev. G. L. Yates, Thomasville.
 Rev. C. C. Pugh, Auburn.
 J. O. Bailey, Naanafalia.
 O. J. Sprier, Furman.
 W. G. Robertson, Carrollton.
 Rev. Dr. W. M. Blackwelder, Livingston.
 G. J. Sorrell, Dadeville.
 Rev. Wm. J. Martin, Abbeville.
 J. C. Maxwell, Alexander City.
 Rev. John W. Stewart, Evergreen.
 R. H. J. Simmons, Hartford.
 Rev. J. J. Hagood, Andalusia.
 Rev. R. T. Wear, Mt. Hope.
 W. C. Griggs, Brewton.

- F. P. Nichols, Roanoke.
- Rev. N. C. Underwood, Midway.
- President R. G. Patrick, Marion.
- C. C. Slaton, Heflin.
- Rev. S. J. Cox, Gum Spring.
- Rev. M. Briscoe, Pushmataha.
- Chas. H. Davis, Columbia.
- Rev. T. W. Shelton, Sulligent.
- Joe Lambert, Catherine.
- Rev. Wm. A. Parker, Albertville.
- Rev. H. L. Martin, Ozark.
- J. F. Thompson, Centerville.
- J. W. Gibson, Culpepper.
- B. M. Lanneau, Thomasville.
- Rev. R. A. J. Cumbee, Brundidge.
- P. B. Glass, Linden.
- Paul Ray, Pine Hill.
- B. L. Malone, New Decatur.
- R. E. Pettus, Huntsville.
- Rev. J. E. Herring, Sumterville.
- Rev. I. N. Langston, Cuba.
- D. W. Brock, Yantley.
- C. F. Raine, Pushmataha.
- J. M. Mason, Insey.
- Rev. R. M. Hunter, Enterprise.
- T. B. Shoemaker, Silas.
- Rev. J. E. Vaughan, Lowell.
- Rev. E. E. George, Prattville.
- Dr. J. R. G. Howell, Dothan.
- Rev. R. H. Folmar, Luverne.
- W. H. England, Marion.
- Rev. A. D. Glass, Weaver.
- Rev. A. G. Spinks, Anniston.
- Rev. W. R. Ivey, Oxford.
- Rev. Dr. J. P. Shaffer, Lineville.
- W. B. Bowling, Dadeville.
- L. B. Coley, Alexander City.
- J. D. Norman, Lanett.
- Jas. Walker, Alexander City.
- Dr. J. J. Garrett, Forest Home.
- J. H. Rainer, Jr., Union Springs.
- T. C. Riggs, Pleasant Hill.
- Rev. T. M. Calloway, Talladega.
- Rev. I. Windsor, Goodwater.
- Rev. J. H. Creighton, Whatley.
- Rev. Wm. Kerridge, Thomysville.
- John T. Averyt, Shelby.
- Rev. C. J. Bentley, Sylacauga.
- Rev. O. P. Bentley, Wilsonville.
- Rev. J. W. Dunnaway, Alabama City.
- J. P. Doster, Albertville.
- ev. J. R. Magill, Northport.
- Rev. W. T. Foster, Seale.
- D. H. Marbury, Marbury.
- Tipton Mullins, Clanton.
- Rev. H. R. Schramm, Deatsville.
- Dr. G. C. Radford, Alexander City.
- W. L. Stanley, Tuscumbia.
- Rev. M. M. Wood, Fayette.
- Rev. W. H. Absher, Fontella.
- Rev. J. H. Bush, Clayton.
- W. P. Welch, Selma.
- J. E. Hughes, Florida.
- Rev. J. W. O'Hara, Montgomery.

We again most earnestly request the members of the general committee to cooperate with the associational committees and to do also as much individual work as shall be practicable. It is suggested that, when a brother has been appointed on the general committee, who is also a member of an associational committee, he resign his place on the latter and thus enable the committee to choose another worker in his stead.

A. P. MONTAGUE,
 Executive Secretary.

WINTER TOURIST RATES
 Via Central of Georgia Railway.
 Excursion tickets on sale October 9, 1905, to April 30, 1906, to winter resort resorts in Florida, Cabo, etc., final limit May 31, 1906.

For further information in regard to total rates, schedules, sleeping car service, etc., apply to nearest ticket agent.

Holiday Rates Via. A. C. L. R. R.
 The Atlantic Coast Line Railroad Company announces for the Christmas and New Year holidays round trip rate for one fare plus twenty-five cents (minimum rate fifty cents) to all points east of the Mississippi and south of the Ohio and Potomac rivers. Tickets on sale December 22nd, 23rd, 24th, 25th, 30th, and 31st, 1905, and January 1st, -906, limited for return passage until January 4th, 1906.

For further information regarding time of trains, through connections, etc., call on Atlantic Coast Line Ticket Agents or write J. C. Lord, Traveling Passenger Agent, Montgomery, Ala., T. C. White, Division Passenger Agent, Savannah, Ga.

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 Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquaria, etc., is
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 without injuring the skin. Guaranteed, or the great mole remover. Why be disgusted when a harmless vegetable preparation will remove every mole without danger.
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GOOD, big "mealy" potatoes can not be produced without a liberal amount of POTASH in the fertilizer—not less than ten per cent. It must be in the form of Sulphate of POTASH of highest quality.

"Plant Food" and "Truck Farming" are two practical books which tell of the successful growing of potatoes and the other garden truck—sent free to those who write us for them.

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Is a prompt and effective cure for tetter, ring worm, group itch, eczema, erysipelas, infant sore head, chaps, chanc, sun burn, insect bites and all forms of cutaneous afflictions. Why suffer from this annoying disease, when a box of Tetterine will relieve you? Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga. Tetterine Soap only 25c. each.

THE BREAKING OF THE LIMB.

By Lorenzo Dow Patterson.
While seated all alone one Sabbath morn
Upon a small veranda, vine-enclosed,
And reading from the Book divinely born,
Pursuing there the hidden truths disclosed.
I heard a sudden cracking very near
And, turning, saw a peachtree old and dead
Upon whose fast decaying limbs so drear
The morning glories all their verdure spread.
The breaking of a limb had caused the sound,
And when I sought the reason why it broke
The slowly growing vine its weight I found
Had piled upon and crushed without a stake.
And as I mused upon the broken bough
That 'neath the gradual growth of vines gave way,
I thought of all the wary cares that plough
Their furrows on our faces day by day.
And as the vines had unobserved, unseen,
Upon the limb their heavy burden laid,
Enfolding with their bright luxuriant green
The tattering time-worn branches half decayed.
So do the silent unseen cares of life,
Increasing, lay their weight on one and all
Till, souls and bodies broken in the strife,
We sink beneath the heavy load and fall.
'Tis not the shock of sudden stroke that fell
The stalwart man or matron in the fray
Nor unexpected conflict that compels
The fainting hero's fall beside the way.
But moment after moment as he toils
The tiny cones of care their bulk increase
Until their weight his hope and purpose foils
And broken-hearted death brings sweet release.
And yet the broken limb was still sustained
Within the vines whose burden bore it down,
And when its strength to bear no more remained
The weight that crushed it kept it from the ground.
And so the loads that life upon us lays,
That inch by inch our fragile strength destroy,
Will be the sure support of other days
And in our latest sorrow bring us joy.
Then let us meet with firm unfaltering trust
The carping cares that close before us lie
Assured that falling 'neath them as we must
Upon them we will mount above the sky.

WHY IS IT?

That the woman with the lovely skin conceals it behind a mask of paint and powder?
That men still survive who consider a shampoo harmful to the hair and use oil freely?
That the stout woman accentuates her size by tight clothes and the thin one makes herself seem thinner by baggy ones?
That women consider it good style to wear dirty white gloves?
That a shoe which feels perfectly comfortable in the shop hurts when you get it home?
That a little tooth-ache is so much harder to bear patiently than a serious illness?
That the clock ticks so much louder when one is sick?
That the brainy man marries such a silly wife?
L. J. M., in Advance.

IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Adr. JOHN A. SMITH, 2605 Gloria Bldg., Milwaukee, Wis.

NO MORE DRUG USERS

A Wonderful Importation Which Overcomes All Necessity or Desire for Narcotic Drugs.

St. Louis, Mo.—The vast army of drug users who make annual pilgrimages to institutes or sanitariums to escape the distressing effects of Narcotic Drugs will be delighted to learn of the latest importation and discovery in medical research. It is wonderful discovery of a new product: (1) It is harmless, and this drug or antidote which is taken by the patient internally, in 10 or 20 drops a day, or eight times a day, is called Morphine-Substitute. Its success in drug addiction is marked, as it will not only cure the drug habit, but is very efficacious in relieving Asthmatic and Catarrhal conditions and stomach troubles, also in relieving pain and producing refreshing sleep. It can be used in combination with opiates of any kind and in this way the habit is enabled to cut his daily dosage of drug down from 80 to 75 per cent without pain or inconvenience, no matter whether he is taking one gr. or 100 grs. It is positively harmless and a few ounces effects a cure in the worst of cases. An absolutely free test treatment of this wonderful specific for drug habit of all kinds can be obtained by mail to any address, postage prepaid, with literature and testimonials by addressing in confidence the Delta Chemical Co. (Dept. P), Missouri Trust Bldg., St. Louis, Mo. For sale in your city at \$1.50 per bottle by your druggist.

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Filled from cover to cover with happy suggestions for filling Christmas stockings.

Also numerous illustrations of fashionable and pretty styles in women's, misses', children's, and infants' wearables, all in better and later choice and at much lower prices than can possibly be had away from a large city.

IT'S FREE SEND TO-DAY

Write your name and post-office address upon a postal, together with request for price list.

ADDRESS Lebeck Bros., Nashville, Tennessee.

MONUMENTS
Readers of the Baptist, do you contemplate having any monumental work done? If so, write us for designs and prices.
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BIBLE GAMES FOR CHILDREN.
25c. "Bible Games" are being received enthusiastically. It is a really new and "Bible Girls" can read you must have them. Either, 25c. postpaid. Agents, GEORGE W. NOBLE, Lakeside Bldg., Chicago.
EVANGELICAL PUB. CO., Chicago.

Heart Trouble

The heart itself has no power—no self-control. It is made to beat by a tender so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must assist the heart to expand and contract.

This nerve is only one of the branches of the great sympathetic, or inside, nerve system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from Stomach trouble through sympathy, and Kidney trouble may also follow. For each of these organs is operated by a branch of these sympathetic nerves—Inside Nerves.

In Heart, Kidney or Stomach troubles, it is of but little use to attempt to doctor the organ itself—the most permanent relief lies in restoring the Inside Nerve. Dr. Shoop's Inside Nerve Tonic is the remedy known by physicians and druggists everywhere as Dr. Shoop's Restorative. It is the result of years of endeavor along this very line. It does not cause the organ to deaden the pain—but aims to go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

Every heart sufferer may have Dr. Shoop's boon, on the Heart. It will be sent free, and with it you will receive the "Health Token" an intended passport to good health.

For the free book, Book 1 on Dyspepsia, and the "Health Token" you must address Dr. Shoop, Box 336, Racine, Wis. State which book you want.

DR. SHOOP'S RESTORATIVE

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single package.

Attend to it Now!

If you intend giving engraved VISITING CARDS AND MONOGRAM NOTE PAPER, that the work may be well done in good time for Christmas—attend to it now.

Glad to send samples of Script, Old English and Roman lettering.

Try a box at our price containing 24 sheets paper and 24 envelopes, paper stamped with monogram of 3 letters in one color, \$2.25, subsequent orders at 75c. Your name engraved on a copper plate in Script and 100 Visiting Cards for \$1, old English style \$1.50. We give you the engraved plate. Finest material and best engraving.



Purinton Financial System

The Best for Church Collections

Eastman, Ga., Oct. 26, 1905
We adopted this Weekly Giving Calendar Method the first of this month, and will say that we are in love with the system, which we believe is strictly scriptural in every particular. Already the subscriptions have advanced 50 per cent in the aggregate, and we have raised twice as much this month as in the ordinary year.

M. H. MASSEY, Pastor Baptist Church
Mt. Airy, N. C., Oct. 6, 1905.
If you want a very large per cent of your people to give regularly and with an increasing ratio, I heartily recommend to you the "Weekly Giving Calendar and Coupon Book System." I have been using it with very gratifying success for three or four years. The people like it. It is easy and very helpful, and we have nothing but words of praise for the system.

J. E. SMITH, Pastor Baptist Church,
Tyler, Texas, Oct., 26, 1905
The calendars, which are gems, came last week and Sunday when we began work we found we had not enough. Please send us to more copies of the same at once.

J. N. A. HELD, Past. N. Tyler Bapt. Church
Samples mailed on application.

C. C. PURINTON, Pub., Boone, Ia.
Mention the Alabama Baptists

A GOLDEN WEDDING.

Fifty years is a long time for two people to live together. But last Wednesday rounded out fifty years of happy married life for one of the most esteemed couples in this section. November 15th, 1855, near Milltown, Chambers county, William R. Pierson and Salemah Trammell were married.

He was but a few months past twenty-one and she but fifteen years old.

Soon after they came to Pike and settled near Brundidge, where they lived until fifteen or twenty years ago. They were blessed with three daughters, all of whom are living. They are Mrs. J. E. Levetette, of Prouty; Mrs. J. H. Dewberry, of Birmingham, and Miss Willie Pierson. They have seven grand-sons, five grand-daughters and several great grand-children and a most remarkable fact is that no one of their direct descendants has died.

The fiftieth anniversary of their marriage was a happy affair, arranged by their daughter, Miss Willie, and was attended by the three daughters, their son-in-law, Mr. J. E. Levetette, and nearly all the grand children. Cat, and Mrs. E. M. Henderson, the latter a sister of Mrs. Pierson, (and she was the only person present who was at the wedding but was too young to remember it); Messrs. T. J. H. C. and Jere Pierson and their wives; Mr. T. J. Carlisle and family, Misses Daisy Pierson, Mary Olive Henderson and Minnie Pierson; Rev. R. A. J. Cumbie, Mr. and Mrs. Gus Hicks, Mr. W. G. Gilmore, and (two or three intimate friends were guests at dinner). Led by Rev. R. A. J. Cumbie immediately followed by Mr. and Mrs. Pierson, the guests marched from the parlor to the dining room as the peals of Mendelssohn's Wedding march, under the skillful touch of Miss Mary Olive Henderson.

A reception lasting from 3:30 to 5:30 p. m., was tendered all their friends in the city, and a large number of those who have known this devoted couple, the current of whose lives has flowed so smoothly, for so many years, called to pay their respects and tender congratulations and good wishes. The mother of Mrs. Pierson, now nearly 90 years old, resides at Loachapoka, and it was a source of general regret that she was not present. Delightful fruit punch was served by Miss Mary Olive Henderson, while at another table presided over by Mrs. Fox French, the guests were regaled with chocolate and cake. During the entire afternoon there was a throng of people coming and going.

The decorations were simply superb. In the center of the large hall were two bevel-glass mirrors set in a bower of potted plants and golden yellow chrysanthemums. Throughout the parlors, halls and reception rooms the color scheme was green and gold. Among the relics were one of the satin slippers worn by the bride of fifty years ago, and a picture of both taken on their wedding day.

Tough the announcement sent out, expressly stated that no gifts were expected their children, grand children, relatives and intimate friends disregarded these requests and a number of beautiful and valuable presents were sent in. Of course those from their three daughters and from Mrs. Trammell, the aged mother of Mrs. Pierson, were doubly appreciated. Thursday morning congratulations and a substantial remembrance from a brother, Mr. Tom Trammell, of Louisville, Ky., and telegrams of congratulation were received from friends in Birmingham, Florence, Troy and other places.

The dinner was a splendid one, and to say that it was enjoyed to the utmost would be put small price, but the dinners of the Pierson House are too well known to need praise from any one. To Capt. and Mrs. Pierson the best of wishes go out for continued health and happiness and those present wish that all may live to attend their seventy-fifth anniversary.

—The Brundidge News.

POOR SINGING IN THE SUNDAY SCHOOL

is often the result of the kind of SONG BOOK used. If you want BETTER SINGING, the thing to do is to write to Charlie D. Tillman, Atlanta, Ga., who has sold a MILLION SONG BOOKS to Sunday Schools and individuals. If you will tell him what book you are now using, and enclose 18c, he will send you a book, which if it is not what you want, you can return and get your money back. Specify whether you wish round or shaped notes.

CHARLIE D. TILLMAN,
800 Austell Building, Atlanta, Ga.

You will make a mistake if you fail to use

RED BUCK FLOUR

for Christmas Baking

We will guarantee you against failure if you use this flour.

ATLAS MILLING CO.,

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My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and Its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 213 E. 12th St., Kansas City.

A 10 Cent Package of DR. LORD'S HEADACHE POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,
Birmingham, Alabama.

MONUMENTS.

Slabs, Cemetery Coping and Iron Fencing at our prices before placing your order. Largest retail mill south. Good agents wanted.

The McNeel Marble Company,
306 Chalfoux Bldg, Birmingham, Ala.

Excellent Facilities for Treating Cancer. New Up-to-Date Hospital Just Completed.

We are curing Cancers, Tumors and Chronic Sores without the use of the Knife or X-ray; and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

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180 songs. Manilla cover, 10c; limp cloth, 15c; full cloth, 20c. Evangelical Publishing Company, 54 Lakeside Bldg. Chicago.

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You can and ought to quit. The Rose Tobacco Cure is absolute.
Price \$1.00 per box. Order of Rose Drug Company, Birmingham, Ala.

MORTGAGE FORECLOSURE SALE NOTICE.

DEFAULT having been made in the payment of the debt secured by mortgage executed to E. N. Cullom, on the 23d day of August, 1900, by R. H. Carter and wife, Sallie Jordan Carter, and recorded in office of the probate judge of Jefferson County, Alabama, in volume 269, on page 28 of the record of deeds and mortgages therein, and the said mortgage, together with all the indebtedness described therein, and secured thereby, having been duly and legally transferred and assigned to the undersigned, George A. Davis, I, the said George A. Davis, as transferee and assignee of the said mortgage and debt, will sell under the power in said mortgage on Monday, the 18th day of December, 1905, at the court house door in the city of Birmingham, Jefferson County, State of Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate situated in Jefferson County and State of Alabama, to-wit:

Begin at the northeast corner of the southwest quarter of the southeast quarter of the southwest quarter of section 1, township 18, south range 3 west, thence south along eastern line of said tract 25 feet, thence due west 107 feet to place of commencement, thence due south and parallel with eastern line of said tract 150 feet, thence due west 61 feet, thence due north 150 feet, thence due east 61 feet to place of commencement, forming a lot 61x150 feet in the city of Birmingham, Ala.

Default having been made in the payment of the debt secured by said mortgage, said sale is for the purpose of paying the debt secured thereby, together with the costs and attorney's fee for foreclosing same.

GEORGE A. DAVIS, Transferee and Assignee of said Mortgage and Debt.

W. T. HILL, Attorney 11-15 3t

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The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 50c; per dozen, \$5.00; per 50 copies, \$20.00; per 100 copies, \$35.00; transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50, postpaid. These prices are available only on orders for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

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"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventured his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world today. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

As Organist of a Prominent Church:

"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

Baptist Sunday School Board
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Desires of earning larger salaries. A course in Salesmanship at the Dixie School fits you to hold top positions as traveling or house Salesmen. You earn money while studying the principles of Salesmanship. Positions \$100 per month and expenses now available for our graduates. Training means better salary to you, bigger sales for your house. Address Dept. - for full information. Every day's delay means money lost to you.

The Dixie School

Oldest School of its kind in existence. Temple Court, Atlanta, Ga.

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In Satin Lined Box, Prepaid

We are selling spoons at less than cost to advertise our business and we expect no orders after December 25th, 1905. We guarantee them to outwear any spoon on the market and money returned if not satisfied. Agents wanted. CINCINNATI PLATING CO., 512 Main Street, Cincinnati, Ohio.

A HELPFUL CHRISTMAS PRESENT

The Alabama Baptist during 1906 is going to be filled with interesting pictures and helpful reading matter. Send it to some friend for a Xmas present.

BABY'S AWFUL ITCHING ECZEMA

Sores All Over Face and Body—
Could Not Tell What She Looked Like—Unable to Sleep—Grew Worse Under Doctors.

CURED BY CUTICURA IN ONE MONTH

A grateful mother, in the following letter, tells of another of those marvelous cures by Cuticura: "When my baby was four months old her skin broke out with a tumor. I took her to a doctor, who said it was eczema. He gave me medicine to give her, but she kept getting worse all the time. Her little face and body were so covered with sores and large scales you could not tell what she looked like. No child ever had a worse case. Her face was being eaten away, and even her finger nails fell off. Then it itched so she could not sleep, and for many weary nights we could get no rest. At last we got Cuticura Soap and Ointment, first bathing her in warm water with the Soap, and then spreading on the Ointment with soft cloths. I saw a change in a week. The sores began to heal, and she could sleep at night, and in one month she had not one sore on her face or body. Any mother having children with eczema or humors will find a friend in Cuticura Soap and Ointment. (signed) Mrs. Mary Sanders, 709 Spring St., Camden, N. J., Aug. 14, 1904."

The foregoing statement justifies the oft-repeated assertion that Cuticura Soap and Ointment afford instant relief, and permit sleep for baby and rest for tired mothers, and points to a speedy, permanent, and economical cure, when all else fails, in the most torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin, and scalp humors.

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

Your Daughter

Would appreciate a year's subscription to The Girl's Magazine. Price 50 cts per year. Special, 1 year on Trial for 25c. Address, The Girls Magazine, Box 122, Selma, Ala.

At regular Conference of Rockford Baptist Church, Oct. 15th, 1905.

Whereas it has been our fortune to have as pastor for the last four years the ev. C. C. Heard, and it has been our pleasure to have him and his family during the same length of time as citizens among us.

And whereas by force of circumstances we are called upon to release our claims upon him and his family in order that he may go to other fields.

Now therefore be it resolved; First, That our church has sustained a great loss and one not easily filled. That the community has lost one of its most valuable citizens.

Second, we heartily commend Brother Heard to the flock or flocks over which he has been called to preside and unto which he will minister. And we commend him and his family to the community which is so fortunate as to have them in their midst.

The above resolutions were read and adopted in conference.—R. A. Suttle.

Perdido Station:—The Elim Association met with the church at this place on Friday the 17th, with a good attendance. The former moderator, Rev. J. T. Fillingim, was re-elected by acclamation and W. B. Hubbard chosen clerk. The sessions were very harmonious and profitable. All of the churches reporting Sunday-schools except one. Increased interest in missions has been manifested during the year. The three missionaries in the employ of the association were paid up and continued in the field with some new territory added. Bro. J. S. Tambert from the Mobile Association, was with us and preached us a fine sermon on Friday night. On Saturday afternoon Bro. Glass of the Alabama Baptist came in and we all appreciated his visit very much and Sunday at 11 o'clock Bro. Glass preached to about one thousand people out in the open woods, the house being too small to hold half the crowd. The Alabama Baptist came in for its share of attention. Right here let me say the paper gets better with each issue. Our next session will be held with Pine Barren church four miles south of Atmore, on Wednesday before the third Sunday in October, 1906. Come and be with us Bro. Barnett if you can. Yours in the work, W. R. Countryman.

A Good old Time:—It was my privilege to attend the Chilton County Missionary Baptist Association at Pleasant Grove church. I was a visitor, not a delegate. But every once in a while I was so pleased with the earnestness of the brethren that I would "put in my mouth," and the moderator, Rev. P. G. Maness, did not make me sit down a single time, something which I was accustomed to in other bodies, so that made me feel good. Bro. James D. Martin, the pastor, was placed at the organ, doing the playing and leading in the singing with a clear fine voice, in plain English, instead of the operatic lingo, that many singers assume, which spoils the real beauty of music, and you fail to recognize an old familiar song when sung in that manner.

Rev. J. H. Thomas and others had much to say about our plain duty to give to all the good causes of missions, orphanage, infirm ministers, not neglecting our papers, the Alabama Baptist, the Home and Foreign Field; all of which to be read to post us on the work of our church.

This church is one of the weakest churches in the association both in members and in finances, but they have changed a log house lately for a painted frame one, bought a new organ, and fed the large crowd in plenty and lodged them all in comfort.

The most satisfactory part of the whole thing to me was that the mod. ed. When he gave 30 minutes to a

subject he meant 30 and not 31 or 40 minutes; when he gave five minutes to speeches it was five only. This was the way associations were conducted in my old home county.

No long winded essays on so plain a proposition as two and two make four had a chance to take up the business time of the association. The laymen were called out to say "their says" and the clergy practically were not in it, and by their own will too for they seemed to agree that the association was intended to develop the laymen and give them a chance to exchange views.

This was an association in which the brethren associated. That's all of it, and the good Lord was there too. T. U. Crumpton.

P. S.—Not a single messenger left until the association had completed its work.—T. U. C. The Banner.

From Columbiana:—I have changed my field of labor, and I am now living in Columbiana, Ala., instead of Rockford, Ala. There are always more or less sorrows as well as joys associated with a change. I had lived at Rockford four years, and had grown very fond of my people. Really I thought I had the best group of churches in the Central Association, and I did hate to leave them. The people at Rockford with whom I lived were so nice and good to us. There was never a time but that we were remembered, not only at Thanksgiving and Christmas but all along. Surely some of the best people I ever knew live there. And Mt. Olive one of the best country churches I ever saw. They too know how to make their pastor feel good. A community full of noble men and splendid women. It made me feel so sad to say good-bye to them. I trust the Lord will send a pastor to these two churches, who will help them to do even more for the cause. We feel like we are going to like our new home and work. When we reached Columbiana, we found a band of noble women at our home where they had prepared a nice warm supper for us. Pretty soon after our arrival there came in two drays with ever so much flour, ham, coffee, sugar, lard, etc., thus making us glad and welcome at the same time. I trust the Lord will help us to do the work here that needs to be done. I believe this work has never before had a resident pastor and as a result I am living in a rented house, but on last Sunday a committee was appointed whose business will be to look after the building or buying a parsonage so you see we hope not to pay rent long. I am sure that I have some splendid people here. In connection with this I have Shelby, Calera and Eclectic. I was so tied to the people at Eclectic that I could not give them up. I really believe Eclectic furnishes the largest congregations of any church in the Central Association and there are some of the best folks there in the world. Shelby and Calera, like my home, are all new to me but I have already learned to look forward to the time that carries me to them. I am quite sure I will enjoy my new work and I pray that I may develop it. Come to see us some time.—C. C. Heard.

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Send twelve names and addresses of music leaders written plainly with ink and pen, and we will mail you a copy of our new Sunday-school book "Windows of Heaven" No. 4, or send the names, and 15c in stamps, and we will send you a copy of our church book-Resurrected Songs. Yours, J. B. VAUGHAN, Athens, Ga.

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Some Good Meetings:—Monday after the 4th Sunday I went to Yellow Pine to assist Bro. J. H. Macky in a meeting at Oak Grove and to assist in the ordination of Bro. Albert Moorman to the full work of the ministry. We had a gracious revival. Six were added to the church by baptism. On Tuesday we layed hands on Bro. Moorman and sent him out to preach the gospel to a lost world, and to baptize all who believe. Bro. Macky has done a good work in the "Macedonia Association." He went to the Howard two or three months and caught the spirit of missions and education and he is infusing the same spirit in his people. If we cannot get our young preachers to take a full course let us by all means get them to go up to East Lake and shake hands with Dr. Montague and his noble faculty. It will help them in their work. God bless Howard College in the noble work she is doing for our young preachers.

On the third Sunday I went to Butler to assist Bro. M. Briscoe in a meeting and to organize a Baptist church. The meeting continued until Thursday night. On Tuesday we organized the First Baptist church of Butler with 19 members. They will commence at once to build a church. The whole town are anxious for a Baptist church and are willing to help liberally in building it.

I had the best week of my life. I had the privilege of visiting the homes of some whose fathers, brothers and sons were in the civil war with me, and also of being associated with some of the old guard themselves. What an unspeakable joy to meet with these old rebs that stood side by side with us during the three years of hardships and blood-shed. We will all soon pass over the river where there will be no more sorrow and where God will wipe away all tears. God bless those old Confederate soldiers and may their lives be precious in His sight.

I have been preaching in Choctaw county about thirty years and this was my first time in Butler. I have never had the pleasure of preaching to a more appreciative people and I have never met with a more open-hearted hospitality. They are a fine and intelligent people. May the Lord bless and save them.

Bro. Briscoe has done a fine work in his field. He is the right man in the right place. The people all love him and his estimable wife. I doubt if there could have been a man found in the state that would have done a better work than he has. His field has been a hard one, but he took hold of it like a man and with his energy and tact and with God's grace he is bringing things to pass. What a joy to be in his home, and to work with him. His whole heart is in his work. May the Lord graciously bless him, his home and his work.—T. E. Tucker.

P. S.—I have just received a letter from Bro. Briscoe saying that the morning after I left Butler, he raised \$1,000.00 to build the church, and that there were others to see that would help liberally. I am sure they will build a \$1500.00 house. Praise God from whom all blessings flow.—T. E. T.

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I am almost recovered but came here for the winter. I think I can begin work again soon but will not return to Ala., for a few months yet. Send my paper here, 619 S. Peto street. Much love to the brethren. Fraternally, W. W. Lee, San Antonio, Tex.

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From E. Florence:—On Oct. 26th I closed a twelve days' meeting with the church at East Florence. The services were well attended both day and night. At the Sunday night services many came who could not get seats and had to leave. I did the preaching myself with the exception of a few nights that Bro. J. R. Wiggs, pastor of the churches at Liberty, Waterloo, Gravelly Springs and Evergreen, preached for me. At the close of the meeting I baptized seven and six had been received during the meeting by letter. This makes a total of forty-six additions to the church since I came nine months ago. On the whole my work has been fairly successful this year.

The Baptist cause in Lauderdale seems to be in a more prosperous condition than for a good many years. We now have thirteen churches in Lauderdale county, all in a prosperous condition and on the upward trend. The work in Lauderdale is characterized by unity, brotherly love and co-operation on the part of all the churches and brethren. The Baptists of Alabama can expect many and great things from Lauderdale in the future. And may the Lord of the Harvest bless the sowing that is now being done in a rich and beautiful ingathering in the coming years.

We extend our deepest sympathy to Bro. O. F. Huckabee and wife in the loss of their little daughter who was laid away to rest in the Austin grave yard near Threet, Ala., on Nov. 7th, and commend them to the God who giveth and who taketh away and who is able to bind up the broken heart and heal all our sorrow.—J. B. Jones.

From Oneonta:—We wish to thank the church at this place is not large through the good people of Oneonta, through the columns of the "most excellent" Alabama Baptist, for the warm reception tendered us, on our arrival here. They certainly do not think that a preacher should live on "souls for his hire" alone, as they have been bringing in many good things to satisfy the body.

The church at this place is not large in numbers, but is composed of, among the best the town affords. "They are not many, but they are much." Our work here is starting off very promising.

We are glad to attempt great things for God, and expect great things of him. This is my first pastorate in this state, but I assure my hearty co-operation with all of the organized work of our denomina including the efficient coadjutor, The Alabama Baptist. Yours for service, C. H. Yearby.

Chicora, Miss.—I have been a reader of the Alabama Baptist long before you were connected with it and ever since you have owned it. I think it a better paper than it ever was in every way. While there have been some things said in it that I did not like, yet I don't see how I could get along without it. I disliked what was said about the "Hill Billies" (you remember) I was ordained to the gospel ministry in 1871 and with the exception of a short time I have been trying to preach the gospel. I have baptised into the church nearly one thousand men and women and well do I know that the "Hill Billies" as they have been called have been a great blessing in God's hand to the church. And when their days are well nigh passed instead of their being crushed out they should be encouraged and have the sympathy of their better informed brethren.—H. C. Mason, Chicora, Miss.

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