

A MERRY XMAS AND A HAPPY NEW YEAR

ALABAMA BAPTIST

Frank Willis Barnett, Ed.

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TORCH BEARERS.

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

Probably few have realized the fact, stated by Mr. McCormick, that Porto Rico is more densely populated than any country, with the exception of Belgium. There are 1,000,000 people in a country the size of Connecticut. This is the way he characterizes them: "Of these, 95,000 are black, 300,000 mixed, 500,000 white. These whites are not, as some seem to have supposed, uncivilized, but cultured, receptive, noble, liberal, open to poetic inspiration, American in sympathy.

A missionary pastor makes a missionary people. And a pastor who is not interested in missions will find it exceedingly difficult to keep any church long interested in him.—Selected.

The total number of foreign missionaries in India at the beginning of the year was 72; ordained ministers, 20, wives of missionaries, 20; professors, 10; unmarried women, 29; medical missionaries, 2. Ordained native ministers, 17; licentiates, 13; colporteurs, 5; Bible women, 12; Christian school-teachers, 154; other workers, 120. Total, 321. There were 4 presbyteries, 1 synod, 12 mission districts, 654 villages, 28 organized congregations, 115 Sabbath schools, 246 teachers, and 5,000 pupils. There were 136 schools, 7,581 pupils, of whom 1,626 are Christians; 1 college, and 1 seminary. The natives contributed \$4,999 to Church work.

The total number of foreign missionaries in Egypt January 1, 1904, was 60. There were 17 ordained ministers, 1 college professor, 5 medical missionaries, 2 nurses, 17 unmarried women, 18 wives of missionaries, 16 other helpers. Total, 76. Ordained native ministers, 31; licentiates, 18; theological students, 5; other lay preachers, 9; harem workers, 34; in book department, 48; school-teachers, 347. Total native workers, 492.

I have just read this week's issue of your valuable paper and am particularly interested in seeing the picture of your associate editor. Evidently he is a fine little fellow, and a worthy bearer of the worthy name. I read your paper with interest and pleasure every week. Last week I particularly enjoyed reading your article on oranges. My experience is that any article bearing your signature is good reading.—S. S. Broadus.

Dr. T. W. Ayers, medical missionary in Hwanghien, Shantung, China, has written recently to a friend: "Our work here is hopeful. I think we shall have more baptisms this year than in any previous year. Up to date, July 23rd, we have had thirty baptisms at this station. The great need here is for additional workers.

The paper you are giving us is excellent. May God bless you in your every effort to give us a good paper.—Jesse L. Richey.



SOME CHEERY LETTERS

May you have a merry Christmas and a happy New Year.—(Miss) Kate Wallacé.

May the Lord bless you and your paper. I enjoyed looking at Frank Willis Barnett, Jr.'s picture. He is a fine boy. Yours in the work, J. I. McCollum.

I thought I would have you stop the paper as I am not able to keep paid up all the time, but I don't see how I could do without it. It gets better every week.—W. Little. (He is paid to April 06.

A good sister writes: I enclose check for eight dollars and feel that is so much better than nothing at all. I do enjoy the paper so much and feel it is a sin to read it and pay nothing for it. Many happy wishes for you and your paper.

You are giving us a fine paper. We enjoy reading it very much.—W. A. Windham.

You are giving us a good paper, for which I feel profoundly grateful. I wish it was carefully read by every Baptist in Alabama. Our church is doing fairly well. We hope to begin our work of repairs on the meeting house very soon. May the Lord bless you and your work.—A. J. Preston.

I certainly appreciate the paper and enjoy it next to my Bible. Wishing God's blessings on you and the paper.—Mollie Norris.

I rejoice over the increasing value and power of the paper, so plainly evidenced in every number lately. The Lord bless you more and more in your arduous but glorious work for Him and His cause.—J. B. Hamberlin.

May God's blessings continue with you in your work. Possibly no man is in a position to do more good in Alabama than the editor of the Alabama Baptist and I feel like you are equal to the task. With love and best wishes for you.—C. C. Heard.

I see that brethren are writing to you with reference to your birthday. I hope you will live to see 40 more and be blessed with peace, quiet and success through life. If I live to see Christmas day next I will be 89 years old and am now on my 47th year as a member of the Missionary Baptist denomination.—C. C. Billingsley, Sr.

I am enjoying the paper very much and congratulate you on your continued improvement.—Robert H. Tandy.

I feel the Alabama Baptist is worth \$1.00 an issue. If it were not for its weekly visits I don't think I could stay in Tennessee. I never saw such improvement and wonderful growth in a paper in so short a time. I hope to see it the leading paper in our Southern Baptist Convention. It has already reached the point of excellence. All it lacks is the circulation.—T. F. Hendon.

I want to thank you for the good work you are doing. I have been reading the Alabama Baptist thirty-one years, and I think it better now than ever before.—Sincerely your friend, J. E. McCormick.

I have a word to say in regard to the Alabama Baptist. I sure do enjoy reading its columns. My grandmother (Mrs. N. M. Smyth) takes the Alabama Baptist and we read it to her and she enjoys it so much too. It is a fine paper any way.—Maude Long.

It is useless for me to express my appreciation of your paper. Each issue is replete with messages that satisfy the yearning of one's spiritual nature. may your usefulness never grow less but increase as time rolls his ceaseless course along. With best wishes for a pleasant Christmas and bright New Year, I am yours in the work, J. D. Griffin.

Wishing you and yours a happy Xmas and a prosperous New Year, I am very sincerely Mrs. W. M. Lackey.

I greatly appreciate your paper and hope you great success.—Rev. J. J. Dodd.

Enclosed find pay for my paper. Please move up my mark to where it belongs. I do not see that we could do without it.—Mrs. J. R. Siniard.

I congratulate you and your dear wife on the safe arrival of Frank Willis Barnett, Jr. May the great and mighty God preserve, bless, keep, save and call him into his ministry, amen.—James F. Edens.

I don't see how we could do without the Baptist now. It's doing a great work in this part of the country. Wishing you great success.—L. C. Kelley.

OUR REQUEST.

Father, guard Thy sons and daughters
In each distant mission field,
Quench their thirst with living waters
And their lives from evil shield.
In Thy work grant them success
And all their labors richly bless.
—T. Watson in the Watchman.

If your people not take and read The Foreign Mission Journal, buy a missionary map for \$3.00, and at your prayer meeting summarize the articles and editorials, pointing out on the map the places referred to in the articles and telling what missionaries are working in them.

In telling why more laborers are needed for the foreign fields, the Journal says: "In a general way we all know that men and women are needed to evangelize the world. But there are especial reasons growing out of the conditions in the world, why they are needed now. These are, briefly, to keep up and build up the work already begun, and to open up new work."

The wife of a wealthy man in Swatow, China, became very sick. The missionary treated her. The man, in gratitude said: "I should like other women to be treated as my wife has been," and gave \$2,000 to start a woman's hospital. Afterwards he came to see the advantages of western education, and offered \$10,000 to start a Chinese school for Western education. His last step was to destroy his idols and apply for Christian baptism.

Joseph Parker paid his respects to those broad-minded people who would leave the heathen alone by saying: "These people, whose ancestors painted themselves blue and did not wear any clothes worth mentioning, and were not indisposed to eat one another when circumstances seemed to point in the direction of that kind of gruesome spectacle, gather their fur clothes around them and say, 'Perhaps it would be just as well to leave the heathen alone.'"

It is said, there are not less than 5,000 Chinese students now in Japan, of whom the very large majority are in Tokio. Among these are a number of girls and women. Over ninety Chinese cadets graduated last summer from the military college (whose buildings are opposite to Duncan Academy); and not far from 500 more are studying in that college or in schools leading up to it. Besides this, there are many military and other schools in provincial capitals of China in which Japanese instructors are employed, to some extent, as expert advisers in various branches of civil administration.

There are some who question the wisdom of conducting day schools among the heathen. This from a letter of one of the workers in Africa gives an idea of the opportunities such work affords: "Most of the children in the schools have come to us direct from heathen homes, having no knowledge whatever of cleanliness, truthfulness or obedience, and have never heard of the love of Jesus, so you will understand that the work is difficult, and very slow. We need much patience and grace in training them, as we are anxious to do for the Saviour and his work."



There will be no Issue of *The Alabama Baptist* Christmas Week

THE WORLD-WIDE CHRISTMAS BELLS.

They are ringing tonight through the Norway firs,
And across the Swedish fells,
And the Cuban palm tree dreamily stirs
To the sound of those Christmas bells!
They ring where the Indian Ganges rolls
Its floods through the rice fields wide;
They swell the far hymns of the Laps and Poles
To the praise of the Crucified.
Sweeter than tones of the ocean's shells
Mingle the chimes of the Christmas bells.

THE BABE IN THE MANGER.

By Wayland Hoyt, D. D.

"And they came with haste and found Mary and Joseph, and the babe lying in the manger."—Luke 2: 16.

1. I am sure one lesson for life the manger-cradle of our Lord should teach us is, a true life does not consist in what one has outwardly, but in what one is inwardly; that it can never be so great a question what we have, as what we are.

Did you ever think that of all the millions of human beings who have been born into this world, Christ is the only one with whom it was a matter of choice into what condition He should be born? We wake to consciousness and find ourselves born, and must receive what parentage and heritage has been ordered for us. It belonged to Christ alone to choose his birth condition. And no babe lay in a lowlier cradle than that in which Christ chose to be laid in. And yet—not less in the manger at Bethlehem, or in the carpenter's shop at Nazareth, or a homeless wanderer, or upon the cross of the criminal, was He the Son of God!

2. Can any lesson for you and me be more evident than this—taught by the manger-cradle and the life of which it was the earthly vestibule—that to win a true and noble soul is the main thing, that being is a grander thing than having? Yet one of the most difficult lessons in life to learn is this of the superior value of internal treasure. Too often the simple fact that a man has risen to some place of worldly power covers and excuses the crooked tricks he made in getting there. Too often the question on the street is—not what is the man worth in heart-treasure, but in hand-treasure; not has the man integrity and purity, but has the man houses and stocks and bonds? It can never be so great a question what we have as what we are. That is the lesson for us from Him who, for our sakes, chose the manger-cradle and the rude cross, and who was all the time the Son of God, both in the manger and on the cross.

3. Another great lesson for life the manger-cradle teaches us is, that love is mightier than power. The central man of the time when Jesus lay in the manger-cradle was the Emperor Augustus. His word was law. Since time began no monarch had sat upon so grand a throne. Where his eagles flew there might not be a whisper of dissent. His throne was iron—he was crowned imperial power. What did he care that that babe lay in a manger in Bethlehem in despised Judea? But where now is the power of Augustus? Time has shattered it. The name at which the nations trembled carries no more authority. But the babe in the manger-cradle, lying there for love, is more and more ruling the ages. Not waning is He, but waxing, because He is utmost proof and instance of a limitless, sacrificial love.

4. But, again, that manger-cradle is suggestive of a searching test for the heart and life of every one of us. That Babe is the Son of the Highest. He was before all worlds. By Him the worlds were made. Why, when he comes to His own world, must He lie in such a lowly cradle? Why can Mary find no better place than the manger in which to lay her babe? "There was no room for them in the inn"—the inn was all pre-occupied. Is that true of your heart and life? You have room for business, pleasure, social engagements, study idleness a careless thoughtlessness prayerlessness, idleness, a careless thoughtlessness prayerlessness, passion, some cherished life plan, but no room for Christ—is this true of you? Yet though your heart be as unworthy for Christ's using and tarrying as was that manger-cradle for the resting place of His infancy, He will not refuse to occupy, cleanse, enrich it any more

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than His infancy refused the manger-cradle. Your unworthiness need not deter you from offering even your heart and life to Him for His indwelling. Do not let such a gracious Christ be crowded out.—Baptist Commonwealth.

CHRIST'S BIRTHDAY.

There is something akin to sadness in the fact that in tracing the origin of many of our church festivals we find it in pagan celebrations antedating the Christian era. There is nothing certain even about the birthday of Christ. Some authorities assert that December was in the dry season, when shepherds were on duty day and night. In the controversy over the date, extending from December to May, Pope Julius (337-352) had an investigation made by St. Cyril and was satisfied that the 25th of December was correct. It was so established in the Roman church, and before the end of the fourth century the dictum was universally accepted.—Boston Herald.

THE REAL JOY OF THE CHRISTMAS SEASON.

By Robert E. Speer, in the Examiner.

Is not the real joy of the Christmas season found in its spirit of unselfishness? Even the child who looks forward to it with joy for what he expects to receive, will stand in thrills of delight with clasped hands, trembling with pleasure, as he watches other children or parents take up the presents which he has given, and the giving of which has filled his little soul with gladness. It is giving to others that makes the beauty of the day. It is giving to others that makes the beauty of all days. It is the glory of God's own character. He so loved the world that he gave his only begotten Son. And we are most lifted up into his likeness when we display his character of generosity and freehandedness.

And ought not this spirit to go out at Christmas, not to our own family and friends alone, but especially to him from whom we learned the beauty of real giving? Christmas is the only holiday of the year that bears his name. All the other joys of the day have never sufficed to destroy our remembrance of his connection with it. From the carols of the morning, to the last prayers of the evening, his spirit is in the day. Surely we ought to make some such real, definite recognition of him as we make of our interest in our other loved ones.

This year it is proposed by many different denominations to suggest to all Christians that on Christmas day a gift be made to Christ as well as to our other friends. We give and we receive among ourselves, and more bountifully still from him. It seems the most natural and the most Christian thing in the world that we should give to him.

But how may we give to him?

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? and when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these, my brethren, even the least, ye did it unto me.

Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee? Then shall he answer them, saying,

Verily, I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me. And

these shall go away into eternal punishment; but the righteous into life eternal.

Many will remember these words and their lessons and will act in the spirit of them toward those about them at hand. May such remembrances of them be multiplied! But beside those near, there are those far. The very thought of Christmas as a reminder of the infinite distance from which the Saviour came on his errand of missionary service and missionary love. And no day could be more appropriate for some evidence of love and appreciation of his coming, expressed in a gift to him, for the extension to distant people of the blessings which he and his truth have brought to us.

The whole unreached world is as though it were before Christ. It is with China today as it was with Galatia before the Saviour came. And yet it is now 1903 A.D. The Christmas season, which reminds us of our obligation to Christ, reminds us also of the long delayed payment of our debt to the world, which is still as though Christ had never come.

It would seem almost just to say that the sincerity of our appreciation of Christianity, and its meaning to us, might fairly be tested by our readiness on Christmas day to think of the people to whom it is unknown, and to whose need and lovelessness our love should most eagerly turn as we think of the birth of the Saviour of the whole world; whose hope was to bring peace and good will to all mankind.

This was the thought which good Father Tabb put into his Christmas verse for a little child, the thought of our joyful duty today to desire anew and to strive to attain the deliverance of the whole world in the loving spirit of Christ:

"A little boy of heavenly birth
But far from home today,
Comes down to find his ball, the earth,
Which sin has cast away.
O comrades, let us one and all,
Join in to get him back his ball."

SPURGEON AND CHRISTMAS.

We esteem every day alike, but still as the season and the general custom suggest thoughts of Jesus let us joyfully remember our dear Redeemer's glorious birth. Every day should be the birthday of the Saviour to a renewed soul. Amid all that is humiliating there is much that is honorable in the circumstances of the birth of our Immanuel. Whose birth was ever ushered in by a long train of prophecy or longed for by such a multitude of hearts? Who but he can boast of a forerunner who marked him as the coming man? When did angels indulge in midnight songs or did God ever hang a new star in the sky before? To whose cradle did rich and poor make so willing a pilgrimage and offer such hearty and unsought oblations? Well may earth rejoice, well may all men cease their labor to celebrate "the great birthday" of Jesus. O Bethlehem, house of bread, we see in thee our hopes forever gratified! "Tis he, the Saviour, long foretold, to usher in the age of gold." Let gladness rule the hour; let holy song and sweet heart music accompany our soul in its rapture of delight.—Spurgeon.

THE WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States.

Sunday, January, 7, 1906. Sermons. The Spirit and the Fire—He shall baptize you in the Holy Spirit and in fire; Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; And he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. Matt. 3: 11, 12. By their fruits ye shall know them.—Matt. 7: 16.

Monday, January—Believers Purified and Quickened. Tuesday, January 9—The Church Wholly Renewed in the Love and Life of Christ. Wednesday, January 10—The Unsaved Aroused to Seek Salvation. Thursday, January 11—Society Evangelized. Friday, January 12—Missions Re-Inspired and Re-Inforced. Saturday, January 13—All Mankind Redeemed, Restored. Sunday, January 14—Sermons.

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DO IT NOW.

I trust every Baptist in Alabama read Brother Crumpton's appeal in the Alabama Baptist for a special and immediate offering for the relief of the pressing needs of the State Board of Missions. We have done well for home and foreign missions, for which we all rejoice; but at this particular time we need a liberal contribution for state missions, as this is one of the most important wheels in our denominational machinery. We cannot afford to allow it to be crippled.

The board at its annual meeting in November laid plans for increased operations to meet demands at many important points in our state, which of necessity increased the usual annual appropriations.

Out of one hundred and fifty thousand white Baptists in Alabama, we ought to get with ease, and without burdening anybody, \$25,000 for state missions. This would enable the board to pay our missionaries promptly each month, and employ also a sufficient number of men to accomplish what needs so much to be done, especially in new towns that are starting up all over the state.

It is not desired that a collection for one enterprise to interfere in the least with any other interest that we foster. We were a little more than \$2,000 behind on state missions when we held our board meeting. Brother Crumpton is very anxious that this balance should be paid off at once. It is thought not best to take any public high pressure collections, but if the pastors will call attention to the matter, it is believed that the amount needed will be raised at once.

The board voted unanimously and cordially a month's leave of absence to our secretary, and this is the only season of the year that he could possibly take it. Now wouldn't it be a noble thing to pay off this debt, and let him go away with a light heart and rest indeed? Fraternally

G. G. MILES, President,
State Board of Missions.

THANKSGIVING AT THE ORPHANAGE

Was a pleasant occasion this year. There was only one child not able to go to the table, and she had chicken pox. She was well again in a few days. All seemed in good spirits and greatly enjoyed a bounteous dinner.

Lana, one of our little boys, allowed himself to get too near the fence where old Dick (a vicious hog) stays, and was struck, he says, through the fence by the hog, and badly cut. Dr. Hagood sewed up the wound by putting in six stitches. I warned the boys not to go about that lot, but as usual, they forgot my advice, and this time it is Arthur who suffers even a worse wound than Lana received. We will dispense with "Old Dick" as soon as possible.

The girls were busy in the laundry, and by some chance her foot slipped and she fell into a tub of hot water and Catherine has carried a badly scalded arm. She has so far recovered that she is again on the work roll. Really I don't like to tell any more, but Bessie might not like it if I didn't tell about her fall. She was up on a stump to make a stump speech and fell off and sustained bruises from which she has dropped out of ranks for a few days.

We have just made a fine lot of as good cane syrup as any one has seen in these parts. Enough to do? No indeed, we only made about 300 gallons, and from 1,800 to 2,000 gallons are needed every year. Just send on that barrel brother we will need it.

Brethren G. R. Baufmore, A. E. Barlow and J. A. Smith have brought us under many obligations by bringing in wagon loads of produce, chickens and syrup from their churches and communities.

The children are looking for Santa Claus.

The friends have sent in more offerings this fall than ever before. We are becoming crowded—124 children now with us. We rejoice in the Lord's blessings and press toward the future.

JOHN M. STEWART.

CROWN HIM.

Talk about the scientists, and inventors, and discoverers, and the poets laureate, and silver tongued orators, and sculptors and painters, and heroes of battlefields being worthy of crowns; but when Virginia's noble son has succeeded in his Herculean task of raising a sufficient amount to endow How-

ard College, I want to see the grateful people of Alabama place upon the honored brow of Dr. A. P. Montague a crown whose unfading glory shall be bright as the sun and lasting as the rock-based hills on which old Howard stands.

And to this end let every active pastor in the state give personally till he feels that he has done all that he can do. I will be one of fifty pastors who will give not less than \$100.00. But some have promised more than \$200.00. So then that may answer for two preachers. But let \$5,000.00 in no smaller amounts than \$100.00 each be made up by the pastors' personal contribution. And let this be set by itself in one column of the Alabama Baptist and aside from this, it seems to me that there are old Howard boys who we pastors in other states, as beneficiaries of the noble beneficence of their old Alma Mater, would be delighted to make some returns as an act of gratitude to God and man.

Some of these pastors are the recipients of fine salaries and great opportunities. Now let the last one of us do for this one time, if no more, our very level best and help the faithful hand that is upon the helm of our educational ship. And when the campaign shall have ended, each, in due time shall receive his meed of praise; and Montague shall be crowned the hero of our hearts and our Howard.—R. M. Hunter, Enterprise.

THE PRAYER MEETING.

H. Allen Tupper, Jr., D. D., Brooklyn, N. Y.

The prayer meeting is one of the most important services of the church, and it should be one of the most attractive; it is a family meeting of the church; and why not have a general participation in the talks about matters of mutual interest to the membership? It is a mistake for a few members to monopolize the occasion. In many of our churches there is no meeting so dry and so dull as the prayer meeting; and why the wonder of it? The pastor feels in duty bound to give a formal lecture; week by week the same brethren offer the same prayers and deliver the same exhortations; the music is weariness to both the spirit and the flesh; and from the countenances of the brethren and sisters you are led to think that they met to sympathize with each other in an overwhelming calamity. From the opening to the closing moment of the prayer meeting there should be a joyous movement toward an inspiring climax. The pastor's privilege is to strike the key note and then merely to lead in a tactful manner. He should beware of a set address which is to cover most of the hour; but he should come to this meeting with the most thorough preparation. Attractive subjects are to be announced beforehand; scripture readings are to be selected with intelligence; topics are to be assigned, at times, to a number of participants; the singing is never to go by default; and the egotistic, long-winded brother, whether at the desk or in the pew is not to be tolerated but once. Everything is to be bright, brief and breezy if the prayer meeting is to be a burden lifter and an inspiration to those who attend and an attraction to those who do not! A sweet taste in the mouth, a new joy in the heart, a fresh thought in the mind, a blessed impulse to the mind—this is the bolden fruit of the ideal prayer and praise meeting of the church in the family session; and, if otherwise, the pastor is largely to blame. This mid-week meeting is, indeed, the thermometer of the church; and if here the mercury is high, you may be sure that the church cannot be an ecclesiastical refrigerator!

A LETTER FROM DR. TORREY.

3 Sussex Terrace, Plymouth, England.

To the Evangelists of America:

Dear Friends:—Mr. Alexander and myself are returning to America in December to take up the work in Canada and the United States similar to that in which we have been engaged around the world. We have been rejoiced to hear of such abundant signs of blessing throughout our country in recent years, but we are praying and looking for greater things. It has seemed to us that if we whom God has called into the evangelistic work could meet together for conference, and especially for prayer, it would mean much to the kingdom, so I invite you to Chicago for December 27th, 28th and

29th. There will be no set program, for it is not so much listening to one another that is needed as waiting together upon God. What is needed in America today is not merely a revival where a few of us in the evangelistic work go, but a revival in every city, town, village and hamlet, and places where none of us can go, and we need one another's sympathy and prayer to this end. If God can unite us together and unite us in prayer for the whole country, who can doubt but great things for the Master's kingdom will be the result. Come, if you possibly can. The headquarters of the meeting will be the Bible Institute and the Chicago Avenue Church. I remain, Sincerely yours, R. A. Torrey.

THE TABERNACLE MIDWINTER BIBLE SCHOOL.

By Rev. Len. G. Broughton.

Thursday night January 4th The Tabernacle Midwinter Bible School for the Training of Missionaries and Sunday School Workers will open. A specially attractive program will be arranged and everybody interested in this work in and out of Atlanta is invited to be present.

The school has secured Miss May Blodgett, who has for a number of years been the Bible teacher for the National Young Woman's Christian Association. She is to be the Superintendent of the Bible work and will conduct five Bible classes each week, one of them being a Thursday night popular Bible class in which the great sections of the Bible will be taught. Everybody is invited to attend this Thursday night lecture. Her other classes will be for special students. Friday nights she will teach the Sunday-school teachers the lesson.

Besides Miss Blodgett other Bible teachers are engaged among them Dr. C. I. Schofield, Dr. Wm. H. Young, Dr. A. T. Pierson, Rev. J. S. Rodgers, and a number of the local pastors.

The school will last three months. Persons desiring to get board will correspond with Miss Beulah D. Fuller, Secretary and Treasurer. No tuition is charged.

THE ENDOWMENT OF HOWARD COLLEGE AND THE ALUMNI.

Since the fifteenth day of August it has been gratifying to see how the "old boys" have been coming up to the help of Howard College, but they have not all come yet. These lines are intended for those who have not been heard from yet. I could call the names of many who could easily help in this great emergency. Farmers, and teachers, and lawyers and doctors and bankers, and merchants, and possibly a few preachers, but the most of them are on the "firing line." Shall we not hear from all? Fellow Alumni, let us all have a part in putting our Alma Mater on a career of the greatest usefulness that she has ever known.

We ought to do it because a commendable college spirit suggests it.

We ought to do it because we are interested in the education of the young men of our state and of other states.

We ought to do it because the poorest of us can help a little, and others who have met with larger success in a business way can help more largely.

We ought to do it because, from without our state is waiting a large gift conditioned upon our sending a given amount in a given time.

We ought to do it because of the environment of the institution. It stands in the midst of one of the greatest scientific sections in the whole country. With a great Science Hall, and it endowed, why may we not expect to see many students from other states come there to study, where they can be taught in theory and practice at the same place.

We ought to do it, because we are going to succeed. Let's all help now. Write Dr. Montague, Birmingham, Ala., and tell him you will give in the next five years payments Dec. 1st, 1906. Where are you, Alumni? Come join us in a good work.

JOHN

Rev. J. B. Ferguson, of S
new cash subscribers as a
his tribe increase.

THE ALABAMA BAPTIST A Merry Christmas!

Old Santa Claus.
Old Santa Claus goes
From his home in the snows
With a wagon of wonderful toys;
For nice little girls
There are dollies with curls,
And tops for all good little boys.

He keeps out of sight,
For he travels by night
When no little people can peep,
And strange to relate,
It's not by the gate
That he enters your house when
asleep.

He goes as he comes
With his dolls and his drums
As silent as ever he may,
But you know of his call
By the bat and the ball
That fill up your stocking next day.
—J. M. B.

The turkey 's in the oven and the pud-
ding's in the pot,
Sing Hi, sing Ho;
The cook's a-pokin' up the fire to
make it good and hot,
Sing Hi, sing ho.

Little Jack Horner sat in a corner
Eating a Christmas pie;
For Jack wasn't able to get to the ta-
ble
Along with the rest; that's why.
—Woman's Home Companion for De-
cember.

Christmas Pop-corn Balls.
Boys and girls can have great fun
making pop-corn balls for Christmas
time. When you have popped your
corn over a clear fire, boil one-half of
a cup of molasses with two table-
spoonfuls of sugar. When a few
drops of the liquid will harden in cold
water, pour quickly over four quarts
of popped corn. Butter your hands,
mix the corn well, and mold into balls.
—Woman's Home Companion for De-
cember.

Recitation.
(A Plea for the heathen children.)
Children in Christian Lands.

We have fathers and mothers who
love us,
We have homes and comforts ga-
lore,
We have brothers and sisters the dear-
est;
And yet there are blessings still
more.
We've a Father in Heaven who loves
us,
We've a Saviour there too today,
We have God's Holy Spirit to guide
us
In the straight and narrow way.

Children in Heathen Lands.

But, O! we from the far heathen
countries
Are hungry and crying for bread,
Have no dear ones to comfort and
love us;
Could almost wish we were dead,
For our feet are tied up till they hurt
us;
We sometimes aren't wanted at all,
And are thrown in the deep, dark
river,
With no one to save when we call.
We have never once heard of the
Saviour,
Though to you he hath clearly said:
"Go, tell all the poor little children
To come unto me and be fed."

Children in Christian Lands.

And now we, with our blessings so
many,
Who love the Lord Jesus, we say,
Are we sending far out our roun pen-
nies?
Are we remembering to pray
For the lost and suffering children
That they may know Jesus like we?
May have his own word to them say-
ing, "Let
The little ones come unto me?"
It is Jesus, you know, we are helping,
For he says in his word to thee:
"What you do to the least of my chil-
dren
I will count it as done unto me."



What the Toys Said.
The Hobby Horse said,
As he shook his head,
"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horns blow,
And must race away till I'm out o'
breath
To the Little Boy who will ride me to
death!"

And the Toy Drum said,
"I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home;
I can beat my way through the snow,
Away! away! till I'm out o' breath,
To the Little boy who will beat me to
death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow,
"To the Little Girl
Of the golden curl
In a fairy coach I'll go,
Far, far away, till out o' breath
To the Little Girl who will kiss me to
death!"

But the Elephant said,
"If that way I'm led,
And they treat you all so bad,
I tell you now
That there'll be a row,
And they'll wish they never had!
For I'll pack them all in my trunk,
you see,
And lock it, and throw away the key!"
—Atlanta Constitution.

Keeping Christmas.
Now a great many girls and boys
that I know keep Christmas only as a
"holiday" for their bodies. They get
a great many presents—things to wear
and things to play with—and they
laugh and romp and have a good time
and eat the best dinner of the whole
round year and they call it all "keep-
ing Christmas." But it does not seem
to me—does it to you?—that they
have kept the day at all. They have
let it slip away from them instead and
only held on to the bodily part, which
cannot bring the real Christmas bless-
ing into their lives.—Sunday School
Visitor.

What Little Saul Got Christmas.
(By James Whitcomb Riley for De-
cember Cosmopolitan.)
Us parents mostly thinks our own's
The smartest children out!
But widdler Shelton's little Saul
Beats all I knew about!
He's weakly-like—in p'int o' health,
But strong in word and deed
And heart and head, and snap and
spunk,
And allus in the lead!

Come honest by it, for his Pa—
Afore he passed away—
He was a leader—(Lord, I'd like
To hear him preach today!)
He led his flock; he led in prayer
Fer spread o' Peace—and when
Nothin' but war could spread it he
Was first to lead us then!

So little Saul has grit to take
Things just as they occur;
And sister Shelton's proud o' him
As he is proud o' her!
And when she got up—jes fer him
And little playmates all—
A Chris'mus tree—they ever' one
Was there but little Saul.—

Poor little chap was sick in bed
Next room; and Doc was there,
And said the children might file past,
But go right back to where
The tree was, in the settin' room.
And Saul jes laid and smiled—
Ner couldn't nod, ner wave his hand,
It hurt so—Bless the child!

And so they left him there with Dock
And warm tears of his Ma's
Then—sudden-like—high over all
Their laughter and applause—
They heard—"I don't care what you
git
On yer old Chris'mus tree,
'Cause I'm got somepin' you all
hain't—
I'm got the pleurisy!

CHRISTMAS JINGLES

SANTA IS A GENTLEMAN
SANTA IS A SAINT
HE BRINGS THE BOYS WHOLE LOTS OF TOYS
ALL FULL OF YELLOW PAINT.

HERE'S TO OLD SANTA
SO JOLLY AND FAT
FROM THE SOLE OF HIS FEET
TO THE CROWN OF HIS HAT,
HE COMES DOWN THE CHIMNEY
AS SLICK AS YOU PLEASE
AND FILLS UP THE STOCKINGS
AND LOADS DOWN THE TREES.

WITH SWIFT REINDEER FOR MANY A YEAR
OVER THE SNOW HE'D STEAL,
BUT THE LATEST WRINKLE FOR OLD KRIS KRINKLE
IS TO COME IN AN AUTOMOBILE

RAGGETY BOY,
RAGGETY BOY
YOU'R ALWAYS TEARING YOUR BRITCHES,
IF YOU DON'T TAKE CARE OLD SANTA CLAUSE
WILL BRING YOU ASHES AND SWITCHES.

FROM GUBA TO THE PHILIPPINES,
FROM ALASKA TO THE ISTHMUS
THE BIGGEST DAY OF ALL THE YEAR
IS THE DAY MOST FULL OF JOY AND CHEER
IS THE DAY THAT WE CALL CHRISTMAS.

SLIPPING, SLIPPING,
SOFTLY SLIPPING,
O'er the floor he goes,
A GREAT BIG PACK UPON HIS BACK
HIS HAND UPON HIS NOSE.

BEAMING, BEAMING,
FULL OF SCHEMING,
'TIS A PRETTY SIGHT,
COMES UPON YOUR EYES TO THE GLAD SURPRISE
OLD SANTA CAME LAST NIGHT!

CREEPING, CREEPING,
WHILE YOU'R SLEEPING
DOWN THE FLUE HE COMES,
WITH BOLLS IN BLUE AND SOLDIERS, TOO,
AND CANDY, HORNS AND DRUMS,



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO.,
531 Commerce St., Philadelphia, Pa.

POCKET COMMENTARY FOR 1906 ON SUNDAY SCHOOL LESSONS BY REV. J. M. COOM. All the Lessons for 1906 in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of BAPTIST YOUNG PEOPLE'S UNION, Prayers, Benediction, 128 pages, Pocket Size. Red Cloth 25c, Morocco 35c, Interlined for Notes 50c, prepaid. Stamps taken. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

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R. R. Fare Paid. Notes Taken
500 FREE COURSES
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Walter Baker & Co's Chocolate & Cocoa
It is a perfect food, highly nourishing, easily digested, fitted to repair wasted strength, preserve health and prolong life.
A new and handsomely illustrated Recipe Book sent free.
Walter Baker & Co. Ltd.
Established 1780, DORCHESTER, MASS.
45 Highest Awards in Europe and America

DR. MUSGROVE

On Monday morning, Sept. 25, 1905, at his home in Cullman, Alabama, Rev. Phillip McCarty Musgrove, preacher, physician, and lawyer, laid down life's burdens and entered into rest. He was born in Edgefield District S. C., March 12, 1827. Four years later the family moved to Blount County, Alabama, where Phillip grew to manhood. In 1836, he married Miss Louisa White, a native of Kentucky, who still survives. This union was blessed with four sons, the oldest, J. W., was killed in battle at Shelbyville, Tennessee. Still living are, W. H., Fort Prince, Florida; Rev. E. G., Jacksonville, Texas, J. V., Bangor Alabama.

Dr. Musgrove was licensed to preach on Saturday before third Sunday in November 1843, and ordained May 19th, 1844, at Mt. Tabor United Baptist church, in Blount county. The ordaining presbytery was composed of his father, Rev. John T. Musgrove, and Rev. Thomas Smith. He was in the active ministry about forty-five years. For several years he labored as missionary in North Alabama, employed first by the Mussel Shoals Association, and later by the State Board. At one time he was pastor of the only two Baptist churches within a territory that now has seventy-five. In native ability and in training he was far above the average pioneer preacher, and was, therefore, a terror to his religious opponents, but was considered by his Baptist brethren a mighty defender of the faith. How much Baptist success in North Alabama owes to him we shall never know but doubtless many in heaven can point to him and say, "He led me to my Redeemer."

During the Civil War, he organized a company of cavalry at Blountsville, and served two years in the First Alabama Regiment under General Wheeler. He was for some years both a physician and a lawyer.

During his last years his hearing was dull and his eyesight was dim, but during his long life he accumulated considerable property and, unlike many aged ministers never knew what it is to suffer want. For many years his devoted niece, Miss Bettie Duncan, has lived with him and his aged companion and comforted them much in the twilight and the falling darkness of the evening of life. Sustained by such tender love and care, his death was apparently without a struggle or a pain.

"Like one that wraps the drapery of his couch About him, and lies down to pleasant dreams."

His body now sleeps in the Protestant Cemetery at Cullman.
L. T. REEVES,
Cullman, Ala.

SISTER MARY STRAUGHN-JACKSON
Died on Sept. 24, 1905, in Peterman, Alabama, Sister Mary Straughn-Jackson. Many hearts are sad at the news of the death of this noble Christian. She joined the Burnt Corn Baptist church at the age of fifteen years. Sept. 20, 1887, she married Mr. Miles Jackson. As daughter, wife, mother, sister and friend she was ever faithful. How sadly missed by all. She was one of my most encouraging supporters during my four years' pastorate. She was a meek sufferer for many months. Mourning ones we exhort: "Meet her in heaven."

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Maker's joy.
J. Bunyan Kilpatrick, Hixon, Ala.

Fifth Sunday Meeting—Program for meeting at Long Shoals church, Dec. 30 and 31. 1. Organization at 10 a. m., Saturday. Devotional exercises at 11 a. m., by pastor. 1:30 p. m. The Duties of Church Officers by Rev. A. P. Dobson. 2:30 p. m., Baptism, Bev. J. Collins. 7:30 p. m., Where Will Home Be, Rev. H. W. Mullin.

Sunday, 9 a. m., Who was Melchisedec, Rev. W. J. Posten.

1:30 p. m., Is it Possible for One of Gods Elect to Finally Fall Away and be Lost, Rev. R. F. Wooten.

3:30 p. m., What Became of Lazarus whom Christ Raised From the Dead, Rev. Jas. Thomas.

7 p. m., Temperance, by Rev. J. L. Champion. Everybody is cordially invited to this meeting at Long Shoals Baptist church, Palos, Ala.—Rev. H. A. Mullen, Palos Ala.

Program for fifth Sunday meeting to be held with Little River Baptist church on Dec. 30th & 31st, 1905. Sat. 10 a. m. Devotional exercises led by Bro. John Bishop. 11 a. m. sermon by H. T. Leath, subject, Importance and power of prayer. 1 p. m. The obligations of us as Christians to the world, or of the church to the world, O. A. Gardner, W. M. Hicks. 2 p. m., Duty and Responsibility of Deacons, J. A. C. Sims. Sunday 9 a. m. Devotional services by J. N. Hurt, 9:30 a. m. Scriptural authority for the Sunday study of God's word (or the Sabbath school). W. M. Hicks, Henry S. J. N. Hurt, W. J. Leath, G. W. mer. Speakers on this subject will be limited to ten minutes. 11 a. m. sermon by J. N. Webb from the scripture "Behold I have set before thee an open door and no man can shut it." 1 p. m. How much owest thou. J. F. Preskitt, D. M. Burgess, R. S. Dean, Committee.

Program of the fifth Sunday meeting of the Geneva Association to convene with the church at Black. Saturday 10:30 devotion, Rev. J. R. Griffith; 11 a. m., sermon, Rev. S. D. McCormic; 1 p. m., devotion, Rev. H. A. Guinn; 1:30 A divine call to the ministry, Rev. J. F. Register (talks by all the ministers present); 2:30 p. m. What position should Baptist ministers take in regard to divorce? (ten minute talks by Reese, Faulkner, Brooks, and others, 2:45 p. m., Our declaration of faith and church covenant, Revs. Deshazo, Clements, Castello and Powell; 7 p. m., preaching; Sunday, 9 a. m., Sunday school mass meeting, Prof. Simmons and Rev. W. D. Pate; 11 a. m., preaching (offering for missions); 1:30, preaching. It is earnestly requested that the ministers all be present, and that all the churches be represented.—T. O. Reese, Geneva, Ala.

A Good Meeting.—Evangelist T. T. Martin and his assistant, Prof. J. F. Hailey, recently conducted special Gospel meetings at Southside Baptist church of Montgomery. The Lord revived His people and granted them great blessings at every service. The preaching was forceful, the Gospel messages clear. The plan of salvation was constantly kept before the people. Thirty have been added to Southside church and the outlook is bright for others. Churches in other parts of the city received some of the fruits. Many beside these, made public professions of faith in the Lord Jesus. All that was done bears evidence of permanence. It may not be altogether as it seems, but surely the Lord was with His people, and the blessings were from Him. Three men, two of whom are members of Southside church, have been called into the ministry and during the meetings they made known their willingness to go where He wants them. In many ways, God blessed His people.—Eldred M. Stewart, Pastor.

CHANCE FOR A DOCTOR.

A rare opportunity for a doctor.—There will be a village and country practice vacated at Milltown, Ala., within a month or less time. A first class doctor would do well to look after same. Must be a Baptist. Must not drink. A married man preferred for further particulars apply to Dr. J. P. Liles, Milltown, Ala.

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To a son is a course at famous Commercial College of Kentucky University. It will be an imperishable capital. See ad. and write for particulars

MOZLEY'S LEMON ELIXIR

The Ideal Laxative.

There are no unpleasant effects from MOZLEY'S LEMON ELIXIR, but its action is thoroughly effective. It regulates the Liver, Stomach, Bowels and Kidneys, cleanses the system of all impurities, but does not gripe or produce the least unpleasantness. MOZLEY'S LEMON ELIXIR, unlike other laxatives, has a most pleasing taste, children even beg for it. 50 cents and \$1.00 per bottle.

AT ALL DRUG STORES.

SIX MONTHS TREATMENT \$1.00



Unequaled for liver, stomach, bowels, kidneys and blood, only one person in six thousand dissatisfied—cure absolutely guaranteed—it costs nothing if ineffective—why suffer longer? At all druggists or sent postpaid on receipt of price. Write for testimonials.
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4 Agrarian Avenue Knoxville, Tenn.

GOUT & RHEUMATISM

The Great English Remedy
BLAIR'S PILLS
Sole, Pure, Effective. 50c. & \$1.
Prepared by Dr. Henry Blair, London, E.



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has stood the severest tests of experts. Heat and Acid Proof. A trial order will be shipped free on request, either dry, paste or semi-paste form ready for the brush, with directions and suggestions for use. You will be enthusiastic over Durbon. Write today.
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Write for wholesale prices.
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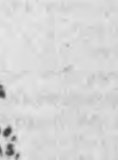
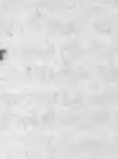
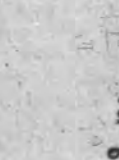
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THE ALABAMA BAPTIST

DR. MUSGROVE.

On Monday morning, Sept. 25, 1905, at his home in Cullman, Alabama, Rev. Phillip McCarty Musgrove, preacher, physician, and lawyer, laid down life's burdens and entered into rest. He was born in Edgefield District S. C., March 12, 1827. Four years later the family moved to Blount County, Alabama, where Phillip grew to manhood. In 1836, he married Miss Louisa White, a native of Kentucky, who still survives. This union was blessed with four sons, the oldest, J. W., was killed in battle at Shelbyville, Tennessee. Still living are, W. H., Fort Prince, Florida; Rev. E. G., Jacksonville, Texas, J. V., Bangor, Alabama.

Dr. Musgrove was licensed to preach on Saturday before third Sunday in November 1843, and ordained May 10th, 1844, at Mt. Tabor United Baptist church, in Blount county. The ordaining presbytery was composed of his father, Rev. John T. Musgrove, and Rev. Thomas Smith. He was in the active ministry about forty-five years. For several years he labored as missionary in North Alabama, employed first by the Mussel Shoals Association, and later by the State Board. At one time he was pastor of the only two Baptist churches within a territory that now has seventy-five. In native ability and in training he was far above the average pioneer preacher, and was, therefore, a terror to his religious opponents, but was considered by his Baptist brethren a mighty defender of the faith. How much Baptist success in North Alabama owes to him we shall never know but doubtless many in heaven can point to him and say, "He led me to my Redeemer."

During the Civil War, he organized a company of cavalry at Blountsville, and served two years in the First Alabama Regiment under General Wheeler. He was for some years both a physician and a lawyer.

During his last years his hearing was dull and his eyesight was dim, but during his long life he accumulated considerable property and, unlike many aged ministers never knew what it is to suffer want. For many years his devoted niece, Miss Bettie Duncan, has lived with him and his aged companion and comforted them much in the twilight and the falling darkness of the evening of life. Sustained by such tender love and care, his death was apparently without a struggle or a pain.

"Like one that wraps the drapery of his couch About him, and lies down to pleasant dreams."

His body now sleeps in the Protestant Cemetery at Cullman.

L. T. REEVES,
Cullman, Ala.

SISTER MARY STRAUGHN-JACKSON

Died on Sept. 24, 1905, in Peterman, Alabama, Sister Mary Straughn-Jackson. Many hearts are sad at the news of the death of this noble Christian. She joined the Burnt Corn Baptist church at the age of fifteen years. Sept. 20, 1887, she married Mr. Miles Jackson. As daughter, wife, mother, sister and friend she was ever faithful. How sadly missed by all. She was one of my most encouraging supporters during my four years' pastorate. She was a meek sufferer for many months. Mourning ones we exhort: "Meet her in heaven."

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Maker's joy.
J. Bunyan Kilpatrick, Hixon, Ala.

Fifth Sunday Meeting—Program for meeting at Long Shoals church, Dec. 30 and 31. 1. Organization at 10 a. m., Saturday. Devotional exercises at 11 a. m., by pastor. 1:30 p. m. The Duties of Church Officers by Rev. A. P. Dobson. 2:30 p. m., Baptism, Bev. J. Collins. 7:30 p. m., Where Will Home Be, Rev. H. W. Mullin.

Sunday, 9 a. m., Who was Melchisedec, Rev. W. J. Posten.

1:30 p. m., Is it Possible for One of Gods Elect to Finally Fall Away and be Lost, Rev. R. F. Wooten.

3:30 p. m., What Became of Lazarus whom Christ Raised From the Dead, Rev. Jas. Thomas.

7 p. m., Temperance, by Rev. J. L. Champion. Everybody is cordially invited to this meeting at Long Shoals Baptist church, Palos, Ala.—Rev. H. A. Mullen, Palos Ala.

Program for fifth Sunday meeting to be held with Little River Baptist church on Dec. 30th & 31st, 1905. Sat. 10 a. m. Devotional exercises led by Bro. John Bishop. 11 a. m. sermon by H. T. Leath, subject, Importance and power of prayer. 1 p. m. The obligations of us as Christians to the world, or of the church to the world, O. A. Gardner, W. M. Hicks. 2 p. m., Duty and Responsibility of Deacons, J. A. C. Sims. Sunday 9 a. m. Devotional services by J. N. Hurt, 9:30 a. m. Scriptural authority for the Sunday study of God's word (or the Sabbath school). W. M. Hicks, Henry S. J. N. Hurt, W. J. Leath, G. W. mer. Speakers on this subject will be limited to ten minutes. 11 a. m. sermon by J. N. Webb from the scripture "Behold I have set before thee an open door and no man can shut it." 1 p. m. How much owest thou. J. F. Preskitt, D. M. Burgess, R. S. Dean, Committee.

Program of the fifth Sunday meeting of the Geneva Association to convene with the church at Black. Saturday 10:30 devotion, Rev. J. R. Griffith; 11 a. m., sermon, Rev. S. D. McCormick; 1 p. m., devotion, Rev. H. A. Guinn; 1:30 a divine call to the ministry, Rev. J. F. Register (talks by all the ministers present); 2:30 p. m. What position should Baptist ministers take in regard to divorce? (ten minute talks by Reese, Faulkner, Brooks, and others. 2:45 p. m., Our declaration of faith and church covenant, Revs. Deshazo, Clements, Castello and Powell; 7 p. m., preaching; Sunday, 9 a. m., Sunday school mass meeting, Prof. Simmons and Rev. W. D. Pate; 11 a. m., preaching (offering for missions); 1:30, preaching. It is earnestly requested that the ministers all be present, and that all the churches be represented.—T. O. Reese, Geneva, Ala.

A Good Meeting—Evangelist T. T. Martin and his assistant, Prof. J. F. Hailey, recently conducted special Gospel meetings at Southside Baptist church of Montgomery. The Lord revived His people and granted them great blessings at every service. The preaching was forceful, the Gospel messages clear. The plan of salvation was constantly kept before the people. Thirty have been added to Southside church and the outlook is bright for others. Churches in other parts of the city received some of the fruits. Many beside these, made public professions of faith in the Lord Jesus. All that was done bears evidence of permanence. It may not be altogether as it seems, but surely the Lord was with His people, and the blessings were from Him. Three men, two of whom are members of Southside church, have been called into the ministry and during the meetings they made known their willingness to go where He wants them. In many ways, God blessed His people.—Eldred M. Stewart, Pastor.

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GO YE INTO ALL THE WORLD, AND

BAPTIST MISSIONS IN BRAZIL

The climate varies from temperate in the south to torrid in the north. But the proximity of mountains to the Atlantic ocean tempers most of the tropical region. Bahia, for instance, has about the same climate as Havana, Cuba. The Amazon Valley has the greatest water drainage in the world. On the whole, Brazil is much healthier than one would suppose.

The government is republican in form, modeled after the American and French Republics. The laws are liberal, and the people are characterized by a commendable spirit of independence and progress.

The religious system is a compound of paganism, Judaism and Christianity, generally known as Roman Catholicism—a system which is almost altogether responsible for the moral and spiritual decay of the Latin races.

Baptists began work in Brazil twenty-three years ago, and have occupied and still occupy strategic points, from Sao Paulo, in the south, to Manaus, far up the Amazon river, in the north.

Six great missions have been organized: The Amazon Valley; with E. A. Nelson and wife as missionaries. Pernambuco; missionaries, S. L. Ginsburg and wife, W. H. Cannada and wife. Bahia; missionaries, Z. C. Taylor and wife, E. A. Jackson and wife, R. E. Pettigrew, L. M. Reno and wife, and Miss Alynne Goolsby. Rio Janeiro; missionaries, A. B. Deter and wife and W. E. Entzinger and wife. Campos; missionaries, A. L. Dunstan and wife and D. F. Crosland and wife. San Paulo; W. B. Bagby and wife, J. J. Taylor and wife, and Miss Ermine Bagby. Besides these missionaries of experience, the following have been recently appointed by the Foreign Mission Board: Rev. D. L. Hamilton and wife, Rev. O. P. Maddox and wife, and Miss Rosa Golden. Within the bounds of these six missions there are over sixty-nine (69) organized Baptist churches, with a total membership of over four thousand. There are more than 100 out-stations, where thousands are hearing the Gospel preached. Great prosperity attends the work of evangelization. There were 866 baptisms last year. There will probably be more this year. The work is going farther and farther towards the interior.

Schools.—Teaching is done wherever possible and advisable, though the main stress is on preaching. Two high schools are maintained, one at Sao Paulo, under the special supervision of Mrs. W. B. Bagby and her daughter, Miss Ermine Bagby; the other at Bahia, under the careful and successful management of Mrs. Z. C. Taylor and Miss Alynne Goolsby.

Publication.—The Brazilian Baptist Publication House, at Rio Janeiro, capital of the Republic—a beautiful city of about 800,000 souls—has been greatly blessed. A general denominational paper, O Jornal Baptista (The Baptist Journal) and papers for children and for Sunday-school work, tracts and books, are published. Rev. W. E. Entzinger has been in charge of this work, though others are fellow-workers with him. The work is great and growing, though not yet wholly self-sustaining.

Needs.—The needs are great. One is, continual praises to our God for His blessings on the work. Then there ought to be more missionaries sent out to keep up with the work and to keep on pushing it. The Brazilian Baptists are liberal—having given over \$15,000 in cash for the work last year—but they need help in building churches, and especially in conducting a good school for training native young men who are called to preach, and to build up a great publishing house by expanding our work of the Brazilian Baptist Publication Society. Most of all, we need the prayers of God's people, fervent, continued and filled with faith, for

God's blessings to continue and abound.

AFRICA.

E. E. B.

Look for a moment at our African Mission. It is in Yoruba, West Africa. A most fertile country with large towns and great cities, with thousands of cattle roaming its hills, with a comparatively temperate climate because of the altitude of the country near the ocean. For instance, Shaki has the same altitude that Asheville, N. C., has. It is higher above the sea than Bristol, Tenn. This great country is under the protection of the English government. It is developing rapidly. A railroad from Lagos is being built, through Shaki to the Western Soudan. Other railroads are projected. As the country opens up and becomes more civilized, the awful African fever becomes less fatal.

Our mission here has been in operation for more than a score of years. Its fruits are not small. In addition to 355 baptisms last year, there are numbers of self-supporting churches that used to be fostered by our mission. These churches have a membership of approximately a thousand. Years ago our Board had work in Liberia, but the Liberia churches became self-sustaining and independent. We may expect the same thing to take place in the churches of Yoruba, if we are faithful. Our work there ought to be one largely of training the best men and women to be preachers and helpers. Such a work Brother C. E. Smith is doing at Ogbomosho. Of course, the native Africans have their peculiar temptations, which enter sometimes into the very heart of morality, but one is surprised to hear the missionaries assert that the native Africans on the Yoruba are better people on the whole than the Afro-Americans. All of them testify that these Africans bear training. Brother M. L. Stone is one of the greatest preachers in West Africa. He has a flourishing church in Lagos. By many he is called the Spurgeon of West Africa. He was rescued as a boy from a life of great degradation.

There are eleven churches, 5 ordained missionaries, 5 wives of missionaries and 3 ordained native helpers, with 16 unordained native helpers in all this great mission. If Southern Baptist Convention does mission work in West Africa in dead earnest now, the results in years to come will be very great. It is to their everlasting credit that they have kept up a mission with but a slight interval during the Civil War, ever since 1850, it is much to their discredit that they have not supported this mission as they should have done. Let us pray the Lord of the Harvest to send forth more laborers into this part of His vineyard.

OUR WORK IN CHINA.

E. E. Bomar.

Baptists have had a good part in mission work, in China. Our own Southern Baptist Convention has done a mighty work, which is ever increasing in power. Rev. J. Lewis Shuck, Virginian, was our first missionary. He it was who, as a young man, wrote on a slip of paper and put into the missionary collection plate the word, "Myself." He gave himself to God for work in China, and God accepted him. He went out in 1835 under the patronage of all the Baptists in the United States. The Baptists, North and South, had not then divided in their work. At that time China was not safely open to missions. So he went to the Portuguese city of Macao and the English settlement at Hongkong, both on islands not far from Canton, awaiting the opening which came in 1842, after a war of China with the English. About this time he was joined by Rev. I. J. Roberts. Mr. Shuck organized the first Baptist church in Can-

ton. In 1846 Rev. S. C. Clopton, Rev. George Percy and others came over. Later still, Rev. B. W. Whilden. All these labored in and around Canton. At first the work was slow. After ten years there were two churches and nineteen members. In 1849 there were "three regular preaching places stately occupied by our missionaries," one chapel with a seating capacity of one hundred men, besides "a room arranged for the females." At one time B. W. Whilden was left alone on the field, and even he was forced by ill health to leave after a few months, when the mission was temporarily placed in charge of Rev. J. B. French, of the American Board.

We mention this to show how different the work was and how discouraging its beginnings. As late as 1852 the Foreign Mission Board referred to its "languishing interests." Yet out of it has grown a splendid, established and flourishing work, which was able to report in May, 1905, four hundred and seventy-four baptisms, seventeen churches, fifteen houses of worship, twelve ordained native helpers, and a total church membership of 3,183. This is typical of all mission work. At first it is difficult, but succeeds as last through faith and perseverance. Dr. R. H. Graves has labored in South China nearly fifty years.

In 1847 the Central China Mission was organized at Shanghai. Here the princely Matthew T. Yates lived, labored and died, and here twenty-eight missionaries are carrying on the work he began.

In 1860 the North China Mission, in the Province of Shantung, was begun. Today we have there ten churches and thirty-four missionaries among whom we count the veteran, Dr. J. B. Hartwell.

Briefly, the work of the Southern Baptist Convention in China can be summarized, so far as figures can tell, as follows: In all China we have eighty-eight missionaries, fourteen native ordained preachers, ninety-eight unordained native helpers—in all a force of two hundred laborers. There are thirty-four churches and 4,417 members. Besides, we must count fifty-nine day schools with 1,380 scholars, and the Chinese Baptist Publication Society, which does a splendid work by printing and circulating the Bible and Christian literature. There are 2,333 Sunday-school scholars. Last year there were 710 baptisms.

CUBA AND OUR MISSION WORK THERE.

The Island was discovered by Columbus in 1492. It is large—about equal in size to the state of Pennsylvania, and contains over one and one-half million people, whose population, of course, is mixed. Besides the Cubans proper, there are negroes in considerable numbers, Chinese, Creoles and Americans. The negro population however, does not predominate numerically, and the native Cubans are the most powerful people in the Island. The religion, as everybody knows, has been the ultra type of Roman Catholicism, with its shameless exhibition of images, and its low standard of morals, its non-observance of Sunday, and its exaltation of forms of worship instead of Christ.

All the world knows how through the aid of the United States Cuba declared its independence. Under the Constitution perfect civil and religious liberty is enjoyed, and many Christian bodies have taken advantage of the situation to plant missions in Cuba. The Baptists have been at work since 1886, and our missions there, though having suffered considerable vicissitudes, are now in a most hopeful condition.

The island has been divided between the Northern and Southern Baptists taking as their field of work the Western portion of the island, including the city of Havana, cities

of Pinar del Rio, Cienfuegos, and other cities.

Brother C. D. Daniel has been working in the island for some time as missionary from this country there.

There are numbers of excellent native preachers such as J. V. Cova, J. R. O'Halloran and others—some of whom our people have seen.

JAPAN.

By Rev. Nathan Maynard, Missionary.

The picturesque Japan of a half-century ago is dead and gone, but out of her ashes has arisen a young giant, virile and brilliant, who henceforth is destined to exert great influence in the Orient. In the beginning of the Seventeenth Century, enraged that a strange God should usurp the prerogatives of her own Mikado, Japan expelled the Roman Catholic missionaries, martyred over two hundred pastors and crushed their more than a million adherents, simultaneously closing her doors to all those inclined to come to or depart from her shores. In 1854, recognizing her impotence to longer resist the civilization of the Occident, she suddenly opened her portals to the world. In 1868 she abolished feudalism, restored the Emperor to power, and began the organization of an army on modern lines. In 1877 she began to construct her navy; in 1882 she introduced a legal system from Europe; in 1889 she adopted a constitutional form of government. Other acts, scarcely less potent in the formation of a modern civilization, followed in rapid succession, all of which mark her as pre-eminent in sagacity, prudence and virility. In that smart campaign with China in 1894-'5, with only a half-formed military and naval equipment, she demonstrated her right to the title of a world power. These things, with the libations to patriotism in the blood of her sons poured out at Port Arthur, Laoyang and Mukden, force the conclusion that henceforth Japan must be reckoned with in all that concerns the destiny of the Orient. Hence, also, the further conclusion of the importance of Japan as a mission field and its strategic value as an evangelizing agency in China; Korea and Formosa. To the thoughtful there can be no doubt that Japan is the key to the East, and as soon as she is adequately equipped for her own complete evangelization, the Christianization of the neighboring countries will be assured.

Japan has a great future before her. It is certain that she will exert the major influence in the material and religious development of the rest of the Orient. Her geographical position, inherent power, and her ambition, all suggest it; but that her neighbor countries are sending scores of students, artisans, military men and priests to her to be trained in her methods, prove it. The needs of the far East henceforth must be met in Japan; therefore, what Japan is will decide the harvest those countries are to reap from her influence. If she were only evangelized already what a glorious instrument would she be to mould those other lands for Christ.

Her imperative needs are Christian education, better theological equipment, a more efficient evangelistic force, and a better Christian literature. In other words, more men, more money, larger plans. Meet these demands, and the greatest problems of the evangelization of the East will have been solved. The situation is in your hands, brethren; will you heed this Macedonian call? The Agnostic and Rationalist are busy with her schools and her press; the Goddess of every sort are contributing a share of blasting influences. Shall Christians alone be indifferent at such a crisis?

Kkura, Japan.

PREACH THE GOSPEL TO EVERY CREATURE

MISSION WORK IN MEXICO.

Rev. Frank Marrs, Missionary.

Four decades ago Mexico's religious "open door" was announced to the world and soon the different mission boards and Bible and tract societies of the United States began sending over missionaries, colporters and teachers. Mission stations were opened, chapels built, schools of all kinds have been established. Bibles and tracts by the millions have been distributed and today there are not less than 75,000 people in Mexico who are either regular communicants of some evangelical churches or are under their direct influence. More than half a score of these evangelical organizations are at work in Mexico, and among them are the Baptists—both the Northern Home Board and the Foreign Board of the Southern Baptist Convention have large interests here.

What part, do you ask, has been and is being done by the Southern Baptists? All cannot be told—eternity alone can reveal what has been done since the Southern Baptist Convention sent out its first missionaries to this country just twenty-five years ago. Many noble men and women who came over and wrought well and faithfully for a period have returned to the home-land; some have gone on to answer the last roll-call, some of these latter falling at the post.

There are at present in Mexico, under appointment of the Foreign Board at Richmond, Va., eleven male and thirteen female missionaries, with about the same number of native preachers, teachers and colporters. These workers are scattered over the republic, and their central stations are located in the large and populous cities of Guadalajara, Leon, Toluca, Morelia, Saltillo, Hermosillo, Torreón Chihuahua, Zacatecas, C. P. Diaz and Durango. In many of these places the Board owns good property. From these centers, following out the Pauline plan, outlying stations have been opened and many earnest congregations of "baptized believers" are now found in a number of the smaller towns and villages, giving evidence yet of the "power of God unto salvation." Nearly fifty organized churches, and more than forty out-stations, with a membership of nearly 1,500, represent the visible proof of work being done.

Two schools of high grade for girls and two for boys are maintained, besides a few smaller schools at different points—all of which are being well attended. The schools for the boys and girls for South Mexico are located at Toluca, while for North Mexico the girls' school is at Saltillo, and that for the boys at Torreón. The principal feature of both the boys' schools is theological instruction to our young men preparing for their life-work in the ministry. There are a goodly number of these young men, and they give promise of great usefulness in the very near future. Every mission in Mexico just now is laying great stress on education. While we cannot neglect our divine commission to "preach the Word," yet the younger generation must be educated, and the same necessities for Christian education that exist in the home-land exist—yea, far more—here in this land, where still a large per cent. are without any education.

There has been established a small, but effective printing plant, from which is being issued our Sunday-school literature, tracts, etc., and which is proving a great help in every department of our mission work. This work, inaugurated in these past twenty-five years in this priest-ridden nation, has been carried on in the midst of many difficulties, trials and persecutions—often near unto death itself. Romanism, that blights and blinds, yet neither blesses nor brightens, is still in the heart, the home and social life, the business life of this people. Rome yields slowly; but thanks to our God, is yielding.

THE TIME IS SHORT.

"Fold not thy hands?
What has the pilgrim of the cross
and crown
To do with luxury or couch of down?
On, pilgrim, on!
Shake off earth's sloth!
Go forth with staff in hand while yet
'tis day,
Set out with girded loins upon the
way,
Upl! linger not!
The time is short!
If thou wouldst work for God, it
must be now;
If thou wouldst win the garland for
thy brow,
Redeem the time."

THE SHEPHERD'S CROOK.

In 1849 Doctor Duff was traveling near Simla, under the shadow of the great Himalaya Mountains. One day has way led up to a narrow bridle path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on his flock, the shepherd gong first and the flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping too far on the one hand or going too near the edge of the dangerous precipice on the other he would at once turn back and go to it, gently pulling it back. He had a long rod, as tall as himself, around the lower half of which was twisted a band of iron. There was a crook at one end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep to pull it back. The thick band of iron at the other end of the rod was really a staff and was ready for use whenever he saw a hyena or wolf or some other troublesome animal come near the sheep, for, especially at night, these creatures prowled about the flock. With the iron part of the rod he could give a good blow when any attack was threatened.

THE GIFT.

"What can I spare?" we say. "Ah, this and this
From mine array I am not like to miss:
And here are crumbs to feed some hungry one;
They do but grow a cumbrance on my shelf."
And yet one reads, Our Father gave his Son;
Our Master gave himself.
—Foreign Field.

PAUL AND STATISTICS.

The first great missionary to the Gentiles was not distinguished for compiling statistics. Paul could not even tell how many converts he baptized at Corinth. Nevertheless statistics are necessary and helpful in modern Christian work, if we do not try to make too much of them. In comparing the totals of the British and American societies it is noticeable that some of the principal items are nearly the same in both. Total American contributions, \$7,807,992; total for British societies, \$7,625,086. Total church membership for British societies, 410,876; American, 399,983. But last year the additions to the British societies were 26,824, while the American societies received 56,306.

According to the figures compiled by Dr. E. E. Strong, for the American Board Almanac, the total of foreign missionaries in the world is 12,400 (5,814 men and 6,586 women), and of native workers, 64,347—making a total force of 76,747. The number of stations and outstations is 25,676. There are more than one million pupils under instruction in the mission schools. The communicants of all mission churches number 1,209,011, and of this number 120,494 were received last year. There were 2,317 converts received into the churches each Sunday of the year.

LESSONS OF THE MISSIONARIES.

A Christian worker once said: "The lessons I learn from the lives of missionaries are invaluable. J. Judson Taylor teaches me the supremacy of child-like faith; Mackay, of Formosa, the transforming power of consecrated forces and the preaching of Jesus; Paton, of the New Hebrides how holy a passion is love for souls; Andrew Murray and George Muller, that prayer availeth; Sheldon Jackson and Egerton Young, that the frozen North cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever and heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the hospital."

MEN ARE SLOW.

"The restless millions wait, that light
Whose dawning maketh all things new.
Christ also waits, but men are slow
and late;
Have we done all we could?
Have I? Have you?
Oh! let this thrilling vision daily
move us
To earnest deeds and prayers before
unknown;
That precious souls from many may
join us,
When Christ brings home His own."

THE SOWING AND REAPING OF MISSIONS.

We sow money, and we reap lives.
We sow prayers and we reap conversions.
We sow Bibles and we reap churches.
We sow tracts and we reap tears of penitence.
We sow hospitals and we reap hosannas.
We sow time and we reap eternity.

MISSIONS AND CIVILIZATION.

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

IS THERE ROOM?

Is there room in your heart for a greater world
Than your own little world today?
Is your love as wide as the boundless sea,
Or a stagnant pool by a willow tree?
How large is your heart, I pray?
Is there room in the Heaven you hope to gain
For more than your circle small?
Does your Christ love sin-darkened hearts that bleed,
The hungry and thirsty who suffer need?
Is there room in your Heaven for all?
O Christian souls, is our sight so dim?
Is our vision incomplete?
We have looked on Jesus, the crucified;
Let us see the world for whose life He died!
Let us lay it at His feet!

ITALY.

Our Board has been at work in Italy ever since 1871. In Sept. 1870, when Victor Emanuel marched his victorious army into Rome, and thus religious liberty became, in a measure, possible, in the wake of the army came an English Baptist distributing Bibles. That act was both characteristic of the Baptists and prophetic of larger work. English and Southern Baptists are at work there now. The Methodists too have a growing work.

Dr. Taylor, our veteran, was appointed in 1873, and, though aged and infirm, is still at his post. Dr. D. G. Whittinghill and Dr. Everett Gill have been added to the mission within the last few years. The work is done largely through native evangelists and preachers of whom there are thirty occupying thirty-eight stations.

Concerning the difficulties of the work, Dr. Geo. B. Taylor writes:—

To every noble mind, an enterprise otherwise attractive is made yet more so by its difficulty. The world's evangelization has thus called forth heroes and heroines who shall shine as stars of the first magnitude in heaven. But heathendom itself is so hard a field as the land where Popery began and where the tyrant of the triple crown still holds his seat. And the field is thus hard, arid and sterile because the primary power and influence of the papacy is the greatest here, no other land being so priest-ridden; while its secondary and even worse work has been to burn over the ground and almost utterly destroy the religious sentiment and all faith in religion. We are thus between the Romanists taught to believe us God-forsaken infidels, and the unbeliever who, knowing no other religion than the one he has thrown off with contempt and hatred, holds ours to be not a bit better. This primary and secondary poison runs in thousands of ramifications through the whole Italian population. Add also the fact that Romanism has, in Italy, joined hands with socialism and anarchism against the State and against the Gospel of our Lord Jesus Christ. Yes, this is a field of extreme difficulty, declared by missionaries in Eastern lands and in the Dark Continent to be harder than their own. Shall this fact dishearten us, my brethren, my sisters? Nay, shall it not rather, by God's grace, enable us to rise to the height of the great argument and inspire us with an ardor equal to the arduous enterprise? And after all, greater is He that is for us than all they that are against us. Even one man with God is a majority, and we are many. Let us arise in our God-offered strength to take this pagan, papal, Mohammedan world for Jesus Christ, remembering that He who has bid us go will be with us all the days unto the end, and that His cause is bound to win.

CHRIST A MISSIONARY.

Christ was a home missionary in the home of Lazarus.
Christ was a foreign missionary when the Greeks came to him.
Christ was a city missionary when he taught in Samaria.
Christ was a Sunday-school missionary when he opened the Scriptures and set men to studying the Word of God.
Christ was a children's missionary when He took them in His arms and blessed them.
Christ was a missionary to the poor when he opened the eyes of the blind beggar.
Christ was missionary to the rich when he opened the spiritual eyes of Zaccheus.
Even on the cross Christ was a missionary to the robber, and his last command was the missionary commission.—Amos R. Wells.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

JESUS CHRIST IS KING.

In the beginning the angels sang,

"Unto you is born this day,
A Saviour—Christ, the Lord!"

The first view of Jesus given us by the New Testament writers is that of one "born to be King." As such the wise men from the East sought him diligently and found him and prostrated themselves, in homage before Him. Herod, crafty and cruel tyrant, sought him too because he feared a rival for his dynasty. While the angels sang and the shepherds wondered and adored, very soon the mothers of Bethlehem were weeping in anguish because their babes were slain. Strange, mysterious conflict between hell and heaven, while yet the King was a babe!

As Jesus unfolds himself in his earthly ministry, more and more does his kingship become apparent. His "brothers" sought to force him to declare himself after their ideas; the unthinking multitude sought to make him King "by force"; the devil would have made him King after his sort, and the "rulers" hated him because they felt his power. As He entered Jerusalem for the last time, the multitude cried:

"Blessed be the King that cometh in the name of the Lord."

After His betrayal the Sanhedrin accused Him of claiming to be King; Pilate asked Him, "Art thou a King?" and Jesus answered, "Yes!" The soldiers mocked Him with false imperial purple and a crown of thorns, and said, "Hail King of the Jews." Pilate ostensibly condemned Him on this ground, putting the inscription on His cross,

"Jesus of Nazareth, King of the Jews."

The great apostle of the Gentiles, after he had felt the kingly power of Jesus, whom he had persecuted said, "He must reign until He hath put all enemies under His feet." He recognizes Him as King over his life and over the destiny of men. To Paul He is the "King of the Age," and he exclaims, "Now unto the King, eternal, incorruptible, immortal, the only wise God be honor and glory forever."

Jesus is King today—the King of the ages, and he who serves Him, serves one who will triumph over all forms of sin and death. In proportion as we recognize that fact, in proportion as Jesus is King over us, are we able to live and work to a glorious end. Apart from Jesus Christ as King, as well as Saviour human life has no certain end, and history is an insoluble mystery.

At this season when we are reminded of the birth of Jesus, let us adore Him as King. Oh, that He had indeed the mastery over us! It is to be feared that the "God of this world" has blinded our eyes. We, who have claimed to be saved by Him, are too eager for wealth or fame, or name, or position. Alas! the supreme struggle of life is too often not to serve Jesus but ourselves!

This issue of the Alabama Baptist is largely given to foreign missions. Why are there not more missionaries? Surely not because the fields are not ripe and laborers needed. Not even because God does not call, but because we refuse to recognize the Lordship of Christ over our lives. That is the one thing supremely to be desired. Much has been truthfully said and written about the need of information, but the supreme need is consecration of life to the service of Jesus. All of us are called to this service, some to teach some to help others go, some to make money and give but all of us to serve the King.

"Oh King of all the ages
Help us Thy will to do!
What most our heart engages
Be our great passion too,
Then to the great commission
We shall more faithful be,
And thou the full fruition,
Of all Thy travail see."

PROPORTIONATE GIVING.

We often hear this expression, "Proportionate giving," but in proportion to what? In thank offerings, evidently in proportion to the blessing. In duty, in proportion to the demands of the work. Our first thought perhaps is that of proportion to our means, but we should pass beyond that, to think of the needs of the work, rather than our own riches or poverty. Some one has recently written, "We are to give not only in proportion to our income, but in proportion to the importance of the work that has to be done. I sometimes think if charitable people even tithed their charities for foreign missions, there would be a very large increase in the amount that is given to them."

As to the advisability of tithing charities there might be a question, but there can be no question that the demands of foreign missions now are greater than ever before, and if one gives proportionately, these demands must be taken into consideration. For instance, the Presbyterian Mission at Lien Chou some months ago was destroyed by a mob. The mission included not only several churches but a hospital. Evidently the immediate duty is to rebuild, and that too on such a scale as will meet the demands of the work, and so these Presbyterians are going to build not only one but two hospitals—one for the men and the other for the women. Also to rebuild the school and the church. For this purpose they have appealed to their people and funds are coming in.

The point is that this sudden destruction of the mission property, and also loss of human life, brought before the people the urgent importance of building on such a scale as will meet the demands of a great work; and that, too as rapidly as possible.

We, too, must arise and build. We must equip our missions as well as send out more missionaries. We dare not neglect either.

Now whether we look to China or Mexico, or any other field that our Foreign Mission Board occupies, we find a great and growing need for better equipment in schools for converts (and especially for those who are looking towards Christian work and the Christian ministry), and for hospitals and other charitable institutions, which will enable us to reach the hearts of the people, and thus bring them to Christ. Therefore if one proposes to give proportionately, he must take into consideration these tremendous demands. We say demands because they are nothing short of that. In addition to these demands there are also others such as the constant re-enforcement of our missionary force.

I do not think it proper to discuss the question, whether if a man has \$100 to give, he should give such a proportion to Foreign Missions, such to State, such to Home, etc. This is all hypothetical and too dull and cold. The need today is to study the field which is not only this country but the world, and give in proportion to one's ability, one's blessings and the demands of the work. The supreme, the indispensable thing is that the heart shall be on fire with love for God and longings for the salvation of the lost.

Almost at our very doors, now, is the old world; whole continents hoary with age, swarming with people in bondage through their superstitions; suffering and dying, yet looking towards us for succor. Among them, here and there, are little handfuls of heroic men and women toiling with marked success for the salvation of these millions, and crying to us loudly and persistently, "Come over and help." Shall we not consider them when we come to divide our store?

Because of the infinite need of men without Christ; because of the command of our Lord, which has acquired added force as a result of nineteen centuries of discovery, opening of doors, and experience of the Christian church; because of the constraining memories of the cross of Christ and the love wherewith he loved us, it is the solemn duty of this generation to do its utmost to evangelize the world.

GIVE FOREIGN MISSIONS RIGHT OF WAY.

Nothing ought to side-track foreign missions, either in thought or practical work. Millions and millions are dying without the bread of life. The doors of opportunity are wide open, and men and women in heathen lands hear the gospel and receive it in a way never seen before. It is a time of unparalleled opportunity of marvelous growth in our work abroad and great responsibility upon our workers and givers at home. If we for a time must turn our attention to other things we must let it be for a time only. We must come back to Foreign Missions, the mightiest, most spiritual, most inspiring, most tremendous work on earth. The end of Foreign Missions is the kingdom of God on earth.

FACTS TO CONSIDER ABOUT FOREIGN MISSIONS.

1. That signal blessings have attended the work of the Southern Baptist Convention. Last year there were 2,231 baptisms as follows: 42 in Japan, 121 in Italy, 137 in Mexico, 355 in Africa, 710 in China, and 866 in Brazil.

2. That we have more organized churches—194—in foreign lands than ever—many of them self-supporting in whole or in part. The number of self-supporting churches in South China, our oldest mission, is greater than in any other field.

3. That we now have 187 missionaries and about 300 native preachers and other helpers. This is a most encouraging advance. Ten years ago we had only 91 missionaries. The board sent out fifty missionaries last year and already, this year, sixteen have received appointment.

4. That our advance is rapid of late. For instance, in 1895, after fifty years of work, our native membership was 3,493. Now it is 11,423—more than treble in ten years.

5. That doors of opportunity are open in all lands. The missionaries can enter and the people hear. Hundreds are turning to the Lord in single missions. The church at Pingfu, China, and its environs, has received over 200 members. North China will report more than twice the number of baptisms than last year.

6. That our missionary force, though showing encouraging growth, is not what it should be. We have less than 100 ordained missionaries in all fields. The others are wives of missionaries and single women. Without any reflection upon these noble women, we ought to have more men. Alabama has only twelve missionaries—four ministers, one medical missionary and seven women. Does God call more women than men, or is it that the women are more obedient to heavenly visions? There are 1,088 ordained ministers in Alabama; only four of these in foreign lands. There is something wrong.

7. That with nearly two hundred missionaries to support; with homes and houses of worship to build or help build; with great institutions like the China Baptist Publication Society, the Brazilian and Mexican presses to aid; with educational and charitable organizations like the dispensary and the hospitals to found and foster, much more money is needed than ever to do the Lord's work.

Nearly 150,000 Alabamians gave last year \$18,302.20. This year they are asked for \$27,000. This is a great advance, but it is for a great and growing work. Who says we cannot give? Who says we ought not to give it?

This is over fifty per cent. advance, but already our receipts encourage us. The little State of South Carolina gave over \$27,000 at their convention last year. Shall we not give it this year?

If we can give it, if we ought to give it; if others have already given it; most of all if God is calling us to give it, let us all increase fifty per cent. and more this year. Twenty-seven thousand dollars for foreign missions from Alabama by May 1, 1905.

Like the ten spies we look at God through human difficulties and the human magnitude of the work, instead of looking at the difficulties through God and counting on his supernatural and divine power.

OUR "LOOSE CHANGE."

The annual expenditure in the United States for various objects runs approximately on the following scale: Foreign missions, \$5,000,000; chewing gum, \$11,000,000; home missions, \$12,000,000; church expenses, \$125,000,000; confectionery, \$178,000,000; dress, \$250,000,000; jewelry, \$450,000,000; tobacco, \$600,000,000; liquor, \$1,200,000,000.

Some one has written:

Aladdin's lamp was never half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violets; but a nickel will speak whatever you will, facile slave that he is. To one he says beer, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers of goodies, to the student, of books and papers, to the artist, of brush and pencil, to the school girl, of flowers and ribbon. As his master wishes so he talks; and his talk reveals his master. The same little coin may take the wings of the morning and preach the everlasting gospel in the ends of the earth, if you will it so, or he may minister to the whim of some fleeting moment:

Whose is he, this wonder-working genii, mine or God's? If he is mine, whose business is it how I spend my loose change? If he is God's, does he fly up to heaven with the record of all I've wasted and all I've lost and all I've thrown away,—this dread little slave of the lamp?

Were they God's, those billion, billion nickels that were wasted last year while his world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke, and piled those pleasant palaces of pleasure while his world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while his kingdom waited? If it was, shall we meet its record some day when the books are opened?

Whose is it, anyway, mine or God's the loose change and all I have? There is not a profounder question for Christian men and women to settle. It ought to be settled.

THE RELIGIOUS STATUS IN JAPAN.

Many people, and some who call themselves Christians, refer patronizingly of the story of the conquest of missions in Japan when related by returned missionaries but when Count Katsura, the Prime Minister in Japan speaks they needs must heed or put themselves beyond the pale of culture. Listen to his testimony:

"The argument against Japan is sometimes put in this form: Russia stands for Christianity, and Japan stands for Buddhism. The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. * * * There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as might be done in the United States, and without attracting much, if any, attention. * * * The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women."

Our generation is one of marvelous opportunity. The world is better known and more accessible, its needs more articulate and intelligible, and our ability to go into the world with the Gospel is much greater than in any preceding generation. All adds to our responsibility.



HAVE YOU SOLD YOUR COTTON?

For nearly four years we have put our time, money, strength, and prayers into the Alabama Baptist and the Lord has been with us and given us the hearts of the people until today we reach more than fifty thousand Baptists each week. We feel that never before has the paper had such a hold on the pastors and people and such an opportunity for usefulness, and yet despite these encouragements we know that the paper cannot be what we hope it to be and what it ought to be until the consciences of the subscribers are aroused to the fact that they must make prompt payment if we make the improvements we have in mind. We suppose our list is as clean as that of any of our southern Baptist papers and yet that only means that like them we carry from year to year many good men and true women who are amply able to pay but through down-right neglect fail to do so thereby entailing a hardship on those who are striving to bring to them each week a message of cheer and hope. With ten thousand subscribers many wonder why we don't grow rich. We do but it is on paper, of a kind that is not negotiable and no banker will take it as collateral. We are rich in delinquents, our money is deposited in the pockets of preachers, deacons, Sunday-school superintendents and wherever the sisters keep theirs. We have a great ambition for the Alabama Baptist. We want it to be the pride of every Baptist in Alabama and if those who are amply able to pay their back dues and renew would only realize the injustice of causing us to continually play banker in order that they may "pay at a more convenient season" and start some cash our way they would be surprised to see how much of it would go into the paper to aid in making it the best of our denominational state papers. The sad part about this appeal is that it will be read by the very ones we are trying to reach but they will pass it by thinking it is meant for some other person. Brother, sister it means you, it isn't general but personal and applies to every one who owes and fails to pay either through neglect or from any cause whatsoever, unless it be down-right poverty. All last fall many put us off because they were waiting, so they said to sell cotton, but unfortunately they waited so long that when they did sell they forgot all about us. Please don't do this again for we are not able to carry the cotton crop of Alabama another year, but are willing to wait on those who really expect to remit as soon as they sell cotton.

Wishing our readers a happy Christmas.
Yours for service,

Frank Willis Barnett

"SORRY."

It's easy to say words like these:

"Excuse me, mother," "If you please,"

"I beg your pardon," "Certainly,"—

Oh, they are easy as can be.

There's just one word I cannot say,

Although I try the hardest way;

It's "sorry," and I do not see

Why such a small word troubles me.

At home they say it's 'cause I won't;

Oh, they don't know, they truly don't,

How I feel sorry round my heart,

How my throat aches and my eyes smart.

I just can't make the words come through!

If you were me, what would you do?

—Alice Van Leer Carrick, in Harper's Magazine.



Paragraphs

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

Japanese Protestant converts, during a single year, gave for missions \$27,000, and this with the average wages at 25 cents a day.

Men are giving more for missions than ever. They are learning that the kingdom of heaven pays better than any government bond on earth.

Never before have so large a number prayed so earnestly for missions. And as soon as the church as a whole has discovered the power of prayer, the earth will be won.

We welcome to our exchange list the Illinois Baptist which made its appearance on Thanksgiving Day and hope that it will prove a blessing to the Baptists of Illinois. W. P. Throgmorton is editor, and J. O. Raine is his associate.

After twenty years' absence in Georgia I now return to my native state and county. Am pastor at Heflin Pine, Grove, and Cedar Creek churches. I hope to soon feel at home again in Alabama. Shall work on the line of missions, education, etc.—G. B. Boman.

Please say to the brethren that I would be glad to know any town or community that needs a Baptist church building. I think I could be of service to them provided they need help. Write me at Northport, Ala.—S. O. Y. Ray.

However much one may hide behind the attitude and practice of the general body of Christians, either of his own or of other generations, at the judgment seat of Christ he must stand and be judged by what he himself did to serve his own generation.

We are under obligation to evangelize the world because all are in need of Christ. Evangelization does not mean the conversion of the entire world, but giving all an opportunity to learn of Christ. Though there may be apparent difficulties, we must believe that God will remove them if we are faithful to him.

Rev. K. W. Cawthorn, of Buenos Ayres, Argentina, tells an interesting story of the conversion of a native Methodist preacher. Some one put a New Testament into his hands; he took the Testament home, read it through, and decided to accept the Saviour, and the result has been a gracious work in his heart and life, and through him in the heart and lives of others.

Now is a good time to renew your subscription. We know you mean to do it, please do it now. But we want you not only to renew but to send us a new subscriber as a Christmas gift. Just a little trouble on your part and our wish will be gratified. Try it and see how easy it will be.

On the 24th, of July, 1905, the sad news of Mrs. Jno. Q. Dickerson's death cast a gloom in the homes of a large circle of loved ones and friends. She joined the Baptist church in 1885 and until her departure lived a consistent Christian life. She was a true friend, a devoted child, a kind sister, a tender affectionate wife and an unswerving helper of her pastor. Through a long season of suffering she was cheerful and hoped to recover, that she might be a comfort and help to her husband and do further service in the church she loved but when she could no longer hope her resignation to God's will was beautiful. She had no fears of death for she knew it meant better things for her. All who knew her loved her and feel sure that she is at rest over yonder, where no storms will ever disturb or sorrow cast a gloom athwart the blissful realm of her eternal home. Her pastor, C. H. Morgan.



Brighter Prospects

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on which "other makes" suits of these crops were much "brighter prospects" farmers of the South. Two are only ordinary yields

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From Pell City:—I have been with my good people here two months, and I am truly thankful to our blessed Lord for the work done thus far and the encouraging condition of the church, in the co-operation given us. Especially have these excellent women done nobly. I have baptized two more fine boys recently, making seven boys and two ladies since I came. The congregations are good, growing in numbers and I trust in interest. The ladies' societies, both the aid and the mission societies, have been re-organized and are actively at work for the Master. In so short a time the aid has raised money enough to re-carpet the church rostrum and aisles entire, and have the pulpit large chairs upholstered. Also, I was informed today, that they had let the contract for the repainting of the church on the inside. Then, the pews will be newly varnished throughout, which will give an air of newness and freshness to all the inside of the church. What the good women who love the Saviour truly, and who delight in His service, can do in and for the church, and to help the pastor, no one can scarcely know. The great apostle rejoiced in their aid in his day. Now it is to our brethren to re-paint the outside of the church. Yes, they will do it. They will feel so good over what the sisters have done on the inside they will just gladly do their part on the outside. God bless the noble sisters, and inspire the brethren with a like mind to work. Our church has been sorely bereaved recently in the death of Judge Parker, who died at his home here on the 16th inst., after a severe illness of several weeks. He was a member of the Baptist church from early manhood. He was a man of strong traits of character, honorable in all his dealings with others, generous to his neighbors, kind to the poor, and true to his friends. His only expressed regret was that he had not lived as faithful to his church obligation as he ought. His faith failed him not in the trying hour of death. He leaves a wife, six daughters and two sons to grieve in their loss of a true husband and an affectionate father. May they all meet him in the city of God. I ask the prayers of my friends upon my work here for Jesus' sake. Our greatest need is spiritual power.—L. M. Stone.

My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it. It is said that we do not know of our annoyances until some one reminds us of them. Lamp annoyances—smoke, smell, smudge, poor light, ill-fitting, breaking chimneys. MACBETH's lamp-chimneys stop these annoyances—they make the lamp work. MACBETH's name on every one. Address

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We realize the best advertisement for our piano is the piano itself in the home of satisfied customers so we have decided to set aside one hundred Forbes pianos that we will sell at wholesale prices on easy payments to be distributed in different parts of the South. If there has not been one already bought by your neighbor, and if you contemplate the purchase of a piano any time within the next two or three years, it will be to your interest to cut out this ad and mail to us, giving your full address. On receipt of same we will forward you catalogue and full particulars, as upon our Easy Payment Plan no family need be without a piano in their home as you can have an instrument to play on while you are paying for it. If you should be the fortunate one to come in on this wholesale offer, you would only have to pay the actual cost of making the piano and the expense of handling, which would be a saving of at least \$75.00 to \$100.00. Is not this worth trying? We will place a Forbes piano in any home in the United States on trial without asking any advance payment or deposit. We will pay the freight and all the charges and if the piano is not satisfactory after you have tried it in your home, we will take it back entirely at our expense. You pay us nothing and are under no more obligations to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you. Don't imagine that it is impossible for us to do what we say; our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in the city and absolutely without any trouble or annoyance to you, and without anything being paid in advance or on arrival until you have thoroughly tried it and tested it in your own home to your entire satisfaction. If the piano, price and terms don't suit you, all you will have to do is to notify us and we will have the piano moved at our expense.



We take old Pianos and Organs in Exchange.

We guarantee our pianos against any defect in tone, action, workmanship or material. Some of our best musicians, teachers and schools are using the Forbes pianos and on receipt of request we can furnish you with hundreds of recommendations from satisfied customers. We can furnish our pianos with the Mandolin, Guitar, Harp and Zither attachments when desired. The tone of either of these instruments may be reproduced perfectly by an ordinary player of the piano by means of our instrumental attachments.

We also manufacture the Forbes Organ, of which we have set aside one hundred to be distributed in different parts of the United States at wholesale price for the purpose of getting them introduced so we can refer prospective customers to them, and if you don't want to buy a piano now, let us sell you a Forbes organ and we will take it back at the price you paid us for it any time within five years, if it is not damaged by fire or water or some accident, in exchange for a new piano.

If you are not interested in our offer on a Forbes piano and are thinking about buying, send us your address and we will be pleased to mail you a catalogue of other pianos and organs we sell, as we represent about fifteen different manufacturers, including such well known names as Chickering, Krell French, Kranich & Bach, Everett, Mathushek, Emerson, Fesse, Smith & Barnes, as well as other well known makes.

Remember: It only costs you two cents to get our catalogue and prices, and you will save at least \$75.00 to \$100.00. It doesn't matter what anybody else has offered you, write us before you buy and we will save you money whether you buy from us or the other party, as by getting our catalogue and prices it will force whoever you are figuring with to sell you cheaper than they would if you had not gotten them. We rent and sell typewriters on easy payments.

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The Saks Clothing was best twenty years ago. It is best now. Saks is a synonym for success and the key to Saks' success is spelled "thoroughness." Don't take our word; look with your own eyes and see. Being specialists, and manner born to the clothing business goes a long way. We got our clothing right by superintending the making of it. We know all about it—and we learn more each day—and the "know how" is worked into each garment. From trouser hem to coat lapel a Saks suit is a piece of honesty. A garment to trust in, to wear and to be satisfied with. Stocks for 1905-6 are now assembled. Their vastness and variety are only excelled by their goodness and stylishness. Ready to sell when you are ready to buy.

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YOUR EXECUTOR Is Quite as Important

A strong, conservative Trust Company, which makes pure business of the matter, which is responsible, and which does not die and leave a new Executor to be appointed by the court, is the best of all agents to wind up your estate.

All communications on the subject of your will are strictly confidential.

Birmingham Trust & Savings Co.

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Additional Subscribers to the Endowment Fund of Howard College.

- | | |
|--------------------------------------|-------|
| John F. Curb, Curbville..... | \$ 25 |
| R. B. Alexander, Felix..... | 50 |
| Rev. Paul V. Bomar, Marion.... | 50 |
| W. H. England, Marion..... | 50 |
| J. E. Barnes, Newberne..... | 25 |
| Rev W. J. D. Upshaw, Ft. Deposit | 50 |
| J. E. Wilkins, Pickensville (in | |
| addition)..... | 125 |
| Amma Cope, Pickett..... | 25 |
| Prest. H. J. Willingham, We- | |
| tumpka..... | 100 |
| Ray Rushton, Montgomery..... | 250 |
| Rev. J. A. Jenkins, Montgomery. | 100 |
| Rev. E. M. Stewart, Montgomery | 50 |
| Rev. W. J. Elliott, Montgom- | |
| ery, cash..... | 25 |
| A. L. Smith, Birmingham..... | 125 |
| J. F. Thompson, Centerville..... | 200 |
| W. J. Cofield, Wedowee..... | 25 |
| T. J. Lovvorn, Newell..... | 25 |
| Rev. Dr. J. P. Shaffer, Roanoke.. | 225 |
| F. L. Nichols, Roanoke..... | 25 |
| Thos. J. Embrey, Ocre..... | 25 |
| Antioch Church, Thos. J. Lov- | |
| vorn..... | 25 |
| Fellowship Church, N. C. Henry, | |
| Boco Level..... | 25 |
| Shiloh Church..... | 25 |
| Roanoke Church, F. P. Nichols.. | 100 |
| C. A. Keeler, Montgomery..... | 25 |
| Rev. R. M. Hunter, Enterprise.... | 100 |
| Major G. A. Joiner, Talladega... 200 | |
| Dr. W. S. Welch, Talladega..... | 100 |
| P. S. Williams, Talladega..... | 50 |
| J. D. Davis, Talladega..... | 25 |
| J. H. Hayden, Talladega..... | 50 |
| Mrs. W. C. Cleveland, Talladega. | 25 |
| Dr. D. S. Lightcap, Talladega.... | 50 |
| Hon. W. B. Castleberry, Talladega | 100 |
| Tom R. Williams, Talladega.... | 25 |
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| Pro. F. H. Manning, Talladega.. | 50 |
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| Charles Baker, Talladega..... | 25 |
| R. H. McCain, Talladega..... | 25 |
| J. H. McDonald, Talladega..... | 25 |
| Ladies' Social Union, Mrs. John | |
| C. Williams, Talladega..... | 100 |
| Mrs. E. E. Castleberry, Talladega | 50 |
| Young Ladies' Auxiliary Circle, | |
| Talladega..... | 100 |
| Postell Lewis, Talladega..... | 25 |
| Alonzo Hall, Talladega..... | 50 |
| D. H. Marbury, Marbury..... | 500 |
| E. W. Robinson, Lownesboro, cash | 50 |
| T. A. Dunn, Thomasville..... | 25 |
| B. Miles, Wawbeek..... | 50 |
| W. J. Weston, Steadham..... | 10 |

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Make sure a yield of quantity and quality. When your father planted Ferry's, they were the best on the market, but they have been improved ever since. We are experts in flower and vegetable seeds. 1905 Seed Annual, beautifully illustrated, free to all applicants. D. M. FERRY & CO., Detroit, Mich.

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use **LOTUS FLOWER** for Headaches and painful **MENSTRUATION**. Contains no Morphine, Codeine or Cocaine. Perfectly harmless and guaranteed to relieve.

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NOTHING CONVINCES LIKE A DEMONSTRATED CLAIM IT HAS BEEN PROVED TIME AND AGAIN THAT

CRADDOCK-TERRY CO'S SHOES AFFORD PERFECT COMFORT LONG WEAR AND GOOD LOOKS



Addison Franklin Whitley was born in North Carolina, Jan. 1st, 1831. He moved to Georgia and married Sarah Ann Allen Nov. 28th, 1852. He joined the Baptist church in 1888 and two months after he joined he was ordained deacon, and elected clerk and treasurer of his church. In 1860 he moved to Alabama and united with Harmony Baptist church, near Walnut Grove, Ala., of which he was a member when he died. In 1862 he was elected chairman of the executive committee of the Warrior River Association, in which position he served for forty-two years or until his death Jan. 11th, 1905. Brother Whitley was able in counsel, gentle in manner and determined in effort. He was ever ready to visit the sick and to make any necessary sacrifice to keep peace in his community. W. J. Nash, J. M. Pass, A. R. Head, committee.

HUTCHIN'S ECZEMA SALVE

IF YOU HAVE RHEUMATISM

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 20 years' standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Adr. JOHN A. SMITH, 8065 Gloria Bldg., Milwaukee, Wis.

Dropsy CURED Gives Quick Relief.

Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. R. H. Green's Sons, Specialists, Box 8, Atlanta, Ga.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the kidney nerve is strong and healthy the kidneys are strong and healthy. If the kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere. The one remedy which aims to treat not the kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free. For the free book Book 1 on Dyspepsia, and the "Health Book 2 on Heart, Token" you must Book 3 on Kidneys, address Dr. Shoop, Book 4 for Women, Box 2366, Racine, Book 5 for Men, Wis. State which Book 6 on Rheumatism 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.

CURE CANCER.

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, Mo.

Free Life Insurance.

During the past thirty-five years over one hundred thousand discriminating customers, many of whom could not be suited elsewhere, found complete and lasting satisfaction and a solution of the piano question by purchasing of the

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Let us prove that we can do as well for you. We guarantee in our New Scale \$400.

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that we give you an instrument that will compare in tone, action and general construction with any \$400 piano in your neighborhood—purchased elsewhere.

"We warrant this piano 'for a life time,' and besides we give a limited number of purchasers Free Life Insurance. In case of death your heirs—wife, sister or children are handed a receipt in full for any amount you may owe on the instrument. Isn't this a fair and safe proposition—a safeguard to keep the piano in the home.

THIRD LUDDEN & BATES

Piano Club—just forming for one hundred New Scale \$400 Ludden & Bates Pianos to one hundred Club members at \$237 cash or \$237 on terms of \$10 cash and \$3 monthly with interest. Larger payments for quarterly or yearly terms. Call at the store or write for membership blanks, and full particulars—this Club will soon be filled.

Our two Clubs just completed saved two hundred members in all \$22,600 and made us two hundred more friends. We would like your friendship also. Cut out and mail today.

Ludden & Bates S. M. H.

Savannah, Ga.
Gentlemen:—Please send me full particulars of your third Piano Club and Free Life Insurance Plan.

Name

P. O.

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Ludden & Bates S. M. H.
SAVANNAH, GA.

Miscellaneous Items

Meeting of the Woman's Missionary Union of the Birmingham District, to be held with the Ensley Baptist church Jan. 12, 1906.

Program:—10 a. m., Devotional exercises. Mrs. J. D. Hanby, Pratt City, 10:30 a. m., Reports from different societies. Song, Throw Out the Life Line, 11 a. m., Can the Woman's Missionary Union as an Auxiliary to the Southern Baptist Convention Improve its Methods of Work, Whereby It May Become a Greater Power for Good. Mrs. A. J. Dickenson. Select solo, Miss Annie Lou Wood, 11:30, What are the Characteristic Features of a Lady Missionary's Work on the Foreign Field. Mrs. Austin Crouch, 11:45, A Paper on the Greatest Essentials in Successful Missionary Work. Miss Alice Huey. General discussion of subjects, 12:30, Lunch, 2 p. m., Devotional exercises. Mrs. W. J. Ray, North Birmingham, 2:15, Messages from our Missionaries. Mrs. Hamilton, 2:30 Work on the Home Field. Mrs. R. S. Gavin, 2:45, Our Mountain Schools, Mrs. W. H. Bowen, 3 p. m., Has God a Purpose in the Christian Life, and if so What is it? Mrs. A. E. Burns, 3:15, Report from the Opening of the Margaret Home. Mrs. L. Q. C. Kelley, 3:30 Report from the Woman's Missionary Training School Louisville, Ky., Mrs. J. W. Hardman. Miscellaneous. Adjournment.

MRS. J. H. LONGCRIER,

MRS. E. LEE SMITH,

MRS. D. L. MASSEY,

Comittee.

Gurley:—I have just closed a good meeting at Larkinsville, assisted by Rev. C. T. Culpepper, of Huntsville, and Rev. W. T. Davis, of Scottsboro. They did the preaching well. Our work here is doing fairly well. Last spring we had a good meeting here assisted by my brother, W. C. Bledsoe, of LaFayette, Ala. Received into the church ten. The church was greatly edified.

Just a few weeks ago we had with us John B. Culpepper with his large tent and God gave us a great meeting. We received twenty members into our church and the town was greatly revived. Then the next step was to get whisky out, so the council put the license so high the bar men have decided to move, so after this month our town will go dry.

Bro. Culpepper seems to be getting on well with his work at Huntsville. I am sure he will succeed. Bro. Davis has taken hold of his work with great zeal and seems to be pleased. I paid Professor Yarbrough a visit a few days since; found him in high spirits and everything going on all right. I am of the opinion that the school is doing better than ever in its history. The paper is better every week. May God bless you in your great work.—James O. Bledsoe.

Seale, Ala., Nov. 23, 1905.

Rev. W. B. Crumpton,

Montgomery, Ala.

Dear Brother:—In your article of recent date in the Alabama Baptist on conditions existing in Russell county prior to the organization of the "Law and Order League," you state "night meetings in the county had to be abandoned on account of rowdy young men, etc." In this you must have been misinformed. The only case that I know of is that of Shiloh church, near which, I am reliably informed, an illicit still was being operated, and on account of a number of young men repeatedly getting drunk and boisterous and treating a disturbance "all-day singings" that were being conducted at this church had to be abandoned.

Obviously, it creates a wrong impression to make the statement general as to the country districts of the whole county and would thus indicate a condition that would not be tolerated in our county with the class of citizenship we have, which, by the way, is as good as there is in the state.

The effort that is being made to rid

our county of "blind tigers" and other abuses indicates the high order of our citizenship. The sad fact remains that there is a lawless element in this as well as in every community in the state. While this element is no larger in Russell than in any other "blind tiger" county, its existence tends to substantiate your statement that the lawlessness is on the increase in the state attributable almost entirely to illegal liquor traffic. More liquor, more crime! Another statement, "the officials were indifferent," etc. I wish to say some of them were in full sympathy with the enforcement of the law. Your article has been seized upon with avidity by those who have been fighting us all along as a text from which to assail the movement in general and certain members in particular.

I wish to ask you to modify your statements to the extent indicated.

Thanking you for your sympathy and wishing you success in your efforts in the state.—S. R. Boykin.

66th St. Church, East Lake:—On the day before Thanksgiving myself and family were the happy recipients of a wagon load of various eatables which were sent us from the community of 66th St. Baptist church, East Lake, Ala. Not only the church joined in the offering but almost the entire community took part. For this token of love we are profoundly grateful. They have remembered us several times during a pastorate of fourteen months. They have responded nobly to our appeals for the cause there.

This church was organized on the fourth Sunday in last June with about sixteen members. We now number forty-two and have preaching every Sunday. It is located in East Lake, about half way between East Lake and Woodlawn stations on the East Lake car line. The work was started as a mission of the Ruhama and Woodlawn churches co-jointly. The community is growing and a large percent of the people are buying their homes so we have great reason to believe that in the near future it will be a strong church.

We have had two revival meetings this year. In June, Bro. Shelburne, the efficient and beloved pastor of the Ruhama Baptist church, did the preaching. His sermons were greatly enjoyed and the meeting was very helpful. In October Rev. A. S. Brannan, of Roanoke, Ala., was with us a week and preached some helpful sermons. At present the pastor lives near the college, one mile from the church. We expect to move nearer some time next year. We expect to have our accomplished editor of the Alabama Baptist out to preach for us soon, show him our new house and get some subscribers for the Alabama Baptist.—J. W. Partridge, Pastor.

J. T. STANFORD.

J. T. Stanford.—Bro. Stanford was born near Pine Apple, Ala., Nov. 11, 1869, and died on Sunday morning, Oct. 1, 1905. He was the second son of J. N. Stanford, who was tax collector for Wilcox county for twelve years. Tom, as he was familiarly known here, professed conversion in early life, and was baptized into the fellowship of the Baptist church by Dr. Ramsey. During the last several years of his life, there was no more quiet, peaceable, law abiding Christian gentleman than he. During his sickness, which lasted about two months, he never murmured, but showed a degree of patience seldom witnessed in the sick room. The writer visited him several times in his illness, and found him the same uncomplaining, resigned Christian. He leaves an extended connection, father, brothers and sisters, together with a heart broken companion and little girl to mourn his loss. The entire community joins in extending sympathy to the bereaved ones.

His companion and friend
W. N. HUCKABEE.

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.,

317-39-41-43 N. 1st St., Nashville, Tenn.

The Second Sunday in November was a good day with the saints at Booth. I had the pleasure of baptizing three in the evening. This church is on the M. & O. I am proud of these people. The outlook for them is encouraging. At my home church (Loberty) we are moving along nicely in spite of the repairing and overhauling of the house of worship. We have decided to double our collections for missions and the orphans home. Last meeting received two by letter. In our meeting in November which was the first Sunday, we received by letter 5. At Mt. Zion received by letter last meeting 2. The young ladies at this church are doing some noble work for the mission cause. They collected for foreign missions and the orphans home last meeting about five or six dollars. The church this year raised the pastor's salary about \$20.00 more than usual. At New Home church we are moving along alright. Owing to the bad weather on their meeting days I have not been able to attend regular service. I accepted the church last October. May the Lord bless the Alabama Baptist and its editor.—J. L. Hand.

HOLIDAY EXCURSION RATES Via Central of Georgia Railway Co.

During the holidays, excursion tickets will be sold between all ticket stations on C. of Ga. Ry., at fare and a third plus 25c for the round trip, minimum rates, 50c whole tickets, 25c halves.

Excursion tickets will also be on sale from all coupon stations on C. of Ga. Ry., to points on connecting lines south of Ohio and Potomac and east of the Mississippi rivers, including St. Louis, Mo., and points on L. & N. R. R., Ill. Cent. R. R., M. & O. R. R., and Southern Ry., between the Ohio River and St. Louis, and points on St. L. & S. F., between Memphis and St. Louis.

Tickets will be sold to the general public on Dec. 22, 23, 24, 25, 30 and 31, 1905, and Jan. 1, 1906, final limit Jan. 4, 1906.

Upon presentation and surrender of certificates, tickets will be sold to teachers and students of schools and colleges, on Dec. 17 to 24, 1905, inclusive, final limit Jan. 8, 1906.

Holiday tickets will also be sold for use of general public and teachers and students, to certain portions of the North and West, on certain dates. Ask Ticket Agent for further information.

J. C. HAILE, G. P. A.

Puckell Association.—The Bethel Association which met at Pine Hill in September, broke its own record, but when we take into consideration those present it is not to be wondered at. We had a fine team of our own and Brother Crumpton was full of missions, and Brother Glass shook the Alabama Baptist in nearly everybody's face, and Brother Stewart with the biggest Baptist family in the state, exhibited his pictures and got pay for his trip, and Brother Montague with a Christ-like spirit got the biggest collection ever taken from our people. We had one of the best men for moderator of anybody or at least the fastest.—A Friend.

BABY'S ECZEMA

Top of Head Covered with Scales Which Peeled off Taking Hair with Them.

CURED BY CUTICURA

Now Six Years Old with Thick Hair and Clean Scalp. Cure Permanent.

"My baby was six weeks old when the top of her head became covered with thick scales, which would peel and come off, taking the hair with it. It would soon form again and be as bad as before. My doctor said it was Eczema, and prescribed an ointment, which did no good. I then tried Cuticura Soap and Ointment. I washed her head in warm water and Cuticura Soap and gently combed the scales off. They did not come back and her hair grew out fine and thick. She is now a year and a half old, and has no trace of Eczema."

MRS. C. W. BURGESS, Iranistan Ave., Bridgeport, Conn., Feb. 21, 1898.

CURE PERMANENT

Mrs. Burgess writes Feb. 28, 1903: "My baby, who had Eczema very badly on her head, as I told you before, after using the Cuticura Remedies was cured. She is now six years old, and has thick hair and a clean scalp."

Instant relief and refreshing sleep for skin-tortured babies and rest for tired, worried mothers in warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, purest of emollients and greatest of skin cures. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humours, with loss of hair, of infants and children, as well as adults, and is sure to succeed when all other remedies and the best physicians fail.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60). Ointment, 50c. Soap, 25c. Foster Drug & Chem. Corp., Boston, Sole Props. Send for "The Great Humour Cure."



For the Older People's Christmas

Give a reading glass, a pleasure to use all the year. Magnify many times the size of print, photographs, etc.; price \$1, \$1.50, \$2, \$2.50; from 3 to 6 inches wide. Chatelaine leather spectacle case, sterling trimmed, 75c. Solid gold spectacles and eye glasses, can be fitted after you've given them by our Optician, \$5, \$6. Solid gold eye glass chains \$2. Gold plate eye glass chains 75c., \$1.



BIBLE GAMES FOR CHILDREN. "Bible Toys" card game received enthusiastically. An entirely new one "Bible Girls" now ready. You must have them. Either 25c postpaid. EVANGELICAL PUB. CO., Chicago.

Second Quarterly Report of the Central Committee

(Continued from last week.)

Butler Association.			
Greenville, L. M. S., Miss Kelly.	\$ 16.85	garet Home.	5.00
Greenville, L. M. S., Home Mis.	3.00	Russellville, W. M. & A. S., Home	21.00
Greenville, L. M. S., State Mis.	1.00	Missions.	20.00
Greenville, L. M. S., Foreign Mis.	1.50	Sheffield, L. A. & M. S., Orphan-	20.00
Forest Home, L. M. S., For. Mis.	23.85	age.	
Forest Home, L. M. S., For. Mis.	5.00	Sheffield, L. A. & M. S., Church	16.00
Forest Home, L. M. S., Home Mis.	6.10	Aid.	
Forest Home, L. M. S., State Mis.	8.55	Sheffield, L. A. & M. S., Marga-	5.00
Forest Home, L. M. S., Orphanage	57.50	ret Home.	
Forest Home, L. M. S., Ch. Aid.			\$ 70.00
	\$ 129.60	Concuch Association.	
Cahaba Association.		Evergreen, W. M. S., Miss Kel-	\$10.00
Newbern, L. A. & M. S., State	1.50	ly's salary.	
Missions.		Bellville, (Mrs. S. P. L.) Foreign	\$5.00
Newbern, L. A. & M. S., Home	1.50	Missions.	\$ 15.00
Missions.	2.00		
Newbern, L. A. & M. S., Foreign		Coosa River Association.	
Missions.	\$ 5.00	Riverside, L. A. & M. S., Foreign	1.00
Calhoun Association.		Missions.	
Blue Mountain Sunbeam Band.	3.00	Riverside, L. A. & M. S., Church	27.00
Home Missions.	10.25	Aid.	3.45
Blue Mountain Sunbeam Band.	3.00	Sylacauga, L. A. S., State Mis.	3.45
Church Aid.	3.00	Sylacauga, L. A. S., Home Mis.	3.45
Blue Mountain Sunbeam Band.	3.00	Sylacauga, L. A. S., Foreign Mis.	2.12
Foreign Missions.	3.00	Sycamore, Sunbeam Band, State	2.12
Blue Mountain Sunbeam Band.	3.00	Band, State Missions.	\$ 40.47
State Missions.	3.00		
Blue Mountain Sunbeam Band.	2.00	Cullman Association.	
Margaret Home.	2.00	Cullman L. A. and M. S., Marga-	5.00
Blue Mountain Sunbeam Band.	2.00	ret Home.	
Miss Kelly's salary.	1.00	Cullman L. A. and M. S., How-	10.00
Blue Mountain Sunbeam Band.	50.00	ard College.	1.00
Orphans.	5.00	Cullman L. A. and M. S., Home	5.00
Anniston, P. Me., W. M. S., Miss	5.00	ard Library.	5.00
Kelly's salary.	5.00	Cullman L. A. and M. S., Foreign	.75
Anniston, P. Me., W. M. S., Marga-	35.00	Missions.	.70
ret Home.	2.00	Cullman L. A. and M. S., State	26.49
Anniston, P. Me., W. M. S., Home	5.00	Missions.	
Y. W. Tr. School.	35.00	Cullman L. A. and M. S., Church	\$ 49.94
Anniston, P. Me., Miss. Jewels	2.00	Aid.	
Margaret Home.	5.00	Escambia Association.	
Orphanage.	39.00	Brewton W. M. S., For. Miss.	6.00
Anniston, P. Me., Miss. Jewels	2.00	Brewton W. M. S., Home Miss.	4.00
Box to Orphanage.	5.00	Flomaton L. A. S., Home Miss.	1.50
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Band, Margaret Home.	3.00	Flomaton L. A. S., e shrd mhmhmhm	
Anniston, P. Me., King's Son's	3.00	Flomaton Sunbeam Band, Foreign	.75
Band, Home Y. W. Tr. School.	5.00	Missions.	.75
Anniston, P. M., B. Y. P. U., Dr.	5.00	Flomaton Sunbeam Band, Home	
Ayer's Helper.	70.72	Missions.	\$ 14.50
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Missions.	5.00	Hokes Bluff Sunbeam Band,	3.00
Jacksonville, Y. L. M. S., Home	5.00	Home Missions.	
Miss. box.	5.00	Hokes Bluff, Sunbeam Band, Or-	2.00
Jacksonville, Y. L. M. S., For-	5.00	phanage.	
eign Missions.	5.00	Hokes Bluff, Sunbeam Band,	5.30
Harmony, L. A. & M. S., Church	5.00	Church Aid.	
Aid.	5.00	Gadsden, Sunbeam Band, Mrs.	33.11
Harmony, Y. P. M. S., Home Mis-	5.00	McCollum's helper.	20.00
sions.	1.00	Gadsden 1st L. M. S., For. Miss.	3.00
Harmony, Y. P. M. S., Church Aid	3.14	Gadsden 1st L. M. S., Home Miss.	15.50
Oxford Sunbeam Band, Miss Kel-		Gadsden 1st L. M. S., Orphanage	
ly's salary.	\$ 297.17		
Oxford Sunbeam Band, Orphan-		Eufaula Association.	
age.		Clayton, L. M. S., For. Miss.	7.00
Centennial Association.		Mt. Andrew, L. M. S., Miss Kelly's	5.00
Midway L. A. & M. S., Miss. Kel-	5.00	Salary.	7.21
ly.	49.38	Mt. Andrew, L. M. S., Home Miss.	.50
Midway L. A. & M. S., Home Mis-	32.40	Louisville, Sunbeam Band, Home	50
sion box.	15.00	Missions.	1.00
Midway (James) L. W. Circle,	25.00	Louisville, Sunbeam Band, State	2.00
Home Mission Box.		Missions.	5.00
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Chow Hospital.		Missions.	2.00
Union Springs, Mrs. Rainier, Jr.,	\$ 176.78	Ramah, Sunbeam Band, For.	5.00
Yang Chow Hospital.		Missions.	2.00
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Central Association.		age.	5.00
Alexander City, L. A. S., Mt.	3.50	Ramah, Sunbeam Band, Church	
Schools.	25.00	Aid.	\$ 35.81
Alexander City, L. A. S., How-	1.00	Harris Association.	
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Goodwater, L. A. & M. S., Church	1.00	West Side L. A. and M. S., Miss	5.00
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	50	Pittsview, L. A. and M. S., Miss	5.00
Clark County Association.	60	Kelly's salary.	5.00
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Missions.	1.00	ly's salary.	20.33
Thomasville, L. A. & M. S., Home	1.00	Girard, L. M. and A. S., Church	1.50
Missions.	1.00	Aid.	8.50
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Missions.	1.00	Church Aid.	
Thomasville, L. A. & M. S., How-	1.00	Seale, L. M. and A. S., State Mis.	
ard Library.	12.00	Hurtsboro, L. M. and A. S., Or-	
Thomasville Sunbeams, Home Mis	5.00	phanage.	
Thomasville Sunbeams, Orphans'	50	Hurtsboro, L. M. and A. S.,	
Home.	50	Church Aid.	\$ 352.53
Elamville, W. M. S., Home Mis.	50	Haw Ridge Association.	
Elamville, W. M. S., For. Mis.	60	Enterprise L. A. S., State Miss.	1.00
Elamville, W. M. S., Orphanage.	22.60		
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Colbert Association.		Shorter, L. M. S., For. Miss.	1.40
Russellville, Sunbeam Band, How-	1.00		\$ 2.40
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Russellville, Sunbeam Band, Marga-			
ret Home.			
Russellville, W. M. & A. S., Mar-			

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From Sylvania, Ala.:—Amid all the persecutions against the cause of truth, the cause is being hoisted in North Alabama. The true minister of Christ has the enemies of truth to meet on every side. They go about as lambs among wolves and the meekness of a dove. God wants men that will preach his plain word free from a man-pleasing spirit. I heard a hard-shell preacher in September. He preached apostasy and salvation by works. He claimed to be a converted hardshell. I think he was gone from bad to worse like the man that put brush on his fence.

Rev. J. D. Bethune filled his appointment Saturday, Dec. 9th, and Sunday at Unity church. His theme Saturday was "The Foundation Upon Which the Church Rests," and he pointed out the material the believer may build with that will only shine the brighter when the test comes. His theme Sunday was "The Maintenance of the True Doctrine of Christ" and to beware of the Fables of Men." Brother Bethune is young in the ministry, but he has power with God and is beloved by his people. I had the pleasure of engaging with him in his meeting at Shavies in August. It was a meeting in which the spirit was manifest with power. Sinners were awakened to behold the danger that awaited them. Mourners converted and saved. I also had the pleasure of engaging with the brethren at Pleasant Hill No. 2 in a series of meetings. Brother P. C. Chitwood is the pastor of the church. He is greatly beloved by his people. He seems as a father to me in the ministry. I visited Antioch church at her last meeting. God's power was felt in many hearts. Brother E. Crawford is their pastor. His influence is felt throughout the association.

Rev. Hulsey filled his appointment at Friendship No. 2 and Union Grove No. 1 last fourth Sunday and Saturday. Brother Hulsey has a great gift in preaching the gospel and is stirring up the people in Sylvania. He doesn't give the church members any strop to whip the devil around the stump when they want to dram-drink. Some of the people in DeKalb and Jackson who have their names on the church book say it isn't any harm to drink or get drunk, steal or still. But God condemns it all and is turning on the light in answer to the prayer of the good people of DeKalb.—E. C. Stone.

Forest Home, Ala.:—I have been here nearly two years and the Lord has been good to me, by giving me a noble consecrated membership. We have labored together with good results. We are growing in giving for missions and other things. Among our members is our beloved Dr. E. G. Donald, of Mt. Moriah church, who kindly remembered the Orphan's Home on Thanksgiving, and sent them a check for \$50.00. He and Mrs. Kate Knight have also made their church a present of a \$70.00 pulpit set. Let others who have money follow the example. I labored nine weeks in the latter part of this summer in several meetings, had some fine meetings, the Lord was with us in the Spirit's power and many were added to the church. Brother Barnett, may the Lord bless you for the marked improvement you have made on the Alabama Baptist.—G. W. Lovell.

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SOME BELATED TRIP NOTES.

At it again! As these notes indicate. You see I have engaged to do some work for our State Board of Missions which requires the "trips," and I put in the notes as an accompaniment gratis. I am down here now with Brother M. Briscoe, about whose field I want to say a few things and will begin at

Womack Hill.

where he met me with his two splendid grays, a turnout very uncommon for Baptist preachers, or any other sort in these parts. But he needs a good team to reach his large diocese. Brother Briscoe preaches to the church here once a month. They have ceiled their house since he begun with them and raised his salary with ease although some of the strongest men in the church have recently moved away. A good brother said to one of the members recently: "I will pay any deficit on the salary—call on me if you need it."

Butler.

This is the county town of Choctaw and the home of Brother Briscoe. Here a Baptist church was recently organized. This leaves Guntersville the only county town in the state without a Baptist church. Between \$1,500 and \$2,000 has already been raised to build, and a beautiful lot secured, a gift from Sister F. A. Miller. This house will be built at once. This old inland town is taking on new life. Recently a contract was let for the erection of a new court house. Several strong families have moved there in recent years, among them some prominent Baptists.

Hon. O. L. Gray, the efficient district solicitor, is a member of this new church. The Antioch Association at its last session passed some ringing resolutions of endorsement of Mr. Gray and Judge Lockland for the noble work done in this and adjoining counties since they have been in office. The prospects for Baptists here—all things considered—are very bright.

Pushmataha.

Here I preached on Sunday. They are beginning the erection of a nice church here, cost about \$1,500. This is one of the oldest and best communities in the county. The Cooks, Rainers, Brocks, Horns, Maury's, Knights, Gilders and Fords, with a few others, make this one of the strongest and best communities in the county. I spent a pleasant night each at the homes of brethren John W. and A. B. Cook, brothers of our J. D. Cook, now of Meridian, Miss.

Lantley.

This is a community noted for several things. (1) they are all Baptists; (2) they have the best church and school building in the county and have maintained a good school longer than any other community in the county; (3) they all belong to the Phillips family with few exceptions, and that is saying for them a thing that does not make any of them blush nor any one else blush for them. This church and Pushmataha ought to form a field and have preaching twice a month.

Mt. Sterling.

This town is only three miles from Butler. It was at one time the most wealthy and intelligent community in the county but the war did its work here, as it did in all such communities in the South, but a brighter day is dawning on them. They are rebuilding their houses, churches and school houses and soon they hope to take their place in business and every other way with the best community in the county.

Tusahoma.

Here I waited several hours for the boat which carried me back to Womack Hill without charge (as they all do every minister) and today I ate the Thanksgiving turkey with my wife and children. Tomorrow I must go twenty-two miles by preaching-time at my old church, Mt. Pisgah.—S. O. Y. Ray.

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Young Women in Business

A young woman desiring to become self-supporting and independent will make no mistake in taking up the profession of stenography. The work is not physically exhausting, is dignified and healthful, and surroundings are usually pleasant, and the wages to well-trained stenographers much higher than in other clerical positions.

There is, perhaps, no occupation so well adapted to train women to business habits and give them a knowledge of business affairs as shorthand—and this knowledge may of great value to them later in life.

We have several hundred young women students in constant attendance in the shorthand departments of the schools. They are quiet, earnest sensible girls and women who take a deep interest in their studies, and work, apparently, with a definite purpose in view—that of preparing to fight the battle of life with every advantage on their side.



PHOTOGRAPHIC VIEW OF A SECTION OF THE COMMERCIAL HALL, MASSEY BUSINESS COLLEGE, BIRMINGHAM, ALA.

In this department pupils conduct business transactions; in fact the hall is a miniature world of business. Here can be seen in active operation the work as it is performed in the offices of the mercantile houses throughout the country. Pupils who find school work irksome are generally delighted with our practical methods of teaching by business practice. Note that each student has an individual desk with plenty of drawer space for books and stationery.

