

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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The mistletoe blushed for shame,
As it hung above the door,
When the maiden told her flame
She had never been kissed before.

CHRISTMAS IS COMING.

There are at this time 87 children in the orphanage, and they are all fully aware of the fact that Christmas is coming. How they count the days, and wonder "what they are going to get." And who knows? Yes, there are some good friends who make it a rule to send them something. One good brother at Eufaula always sends several boxes of oranges, and they are certainly appreciated; and there are others who remember the children. Blessings on all of them. And yet the great throng of our good people go their way, and hope somebody will remember the poor orphans. Reader, how is it with you? Now, the writer of this is by no means a pessimist. In many ways the orphanage is well treated; money comes in freely, and it buys the necessities, and it of course can buy the toys. Yet it's not the same. You know how it is. The children are just like yours and mine. When they see the boxes coming in they "get Christmas in their bones." Last year the children were taken to the fair at Montgomery. The L. & N. Railway Company furnished free transportation, the churches entertained them, and they had a fine time. Everybody seemed to try with all their power to make them have a good time. As we were returning home some of them said, "We didn't know they cared so much for us;" and how their faces beamed, and they have been better and happier children for it. The Baptist denomination in Alabama is great and strong and able to give the orphans a great time. Will they do it? What can you send? We have 45 boys and 42 girls, ages ranging from 3 to 15 years, mostly 10 to 12 years old. Did somebody say turkeys? Yes, we can use a dozen, and other things to eat in proportion—nuts, fruit, toys, candy, etc. Yes, we have a place for them, too. Suppose we give them a great time. What do you say?

SUPERINTENDENT.

(We hope the express man at Evergreen will be kept busy delivering good things to the orphanage between now and January 1.)

CHRISTMAS IN ITALY.

The social side of the Italian Christmas evidences the same deep feeling as that of the religious. There is not much levity to it. The families exchange presents and tokens of affection, and a feature of the day is the late dinner, which usually occurs about 9 or 10 o'clock, and continues until midnight, the various members of the family sipping wine, cracking nuts, eating sweets and enjoying to the utmost the society of one another. Italian families make it a point to reunite at Christmas, if at no other time of the year, members of the family frequently coming many thousands of miles to participate in the annual Christmas joys. Christmas with the Italians is not a holiday; it is a sacrament.

All Christian nations celebrate Christmas, but no two celebrate it precisely alike. The legend varies greatly as to the structure; its patron saint, usually a man, is sometimes a woman. In Russia it is old Dame Babonca who distributes the gifts on her way to Bethlehem in search for the Wise Men and the Christ Child, while in sunny Italy it is Mother Goose who does Santa Claus's bidding. But whether the patron saint be the legendary character seeking the Babe in the manger or the jolly individual who goes about scattering gladness and good cheer, the custom of remembering others with gifts is an essential feature of the observance everywhere, and the varying legends, when traced far enough, always come back to the Christ Child.



My Christmas Wish For You

It is in my heart to wish you the richest Christmas blessing. Life ought to mean more to you after today. Be an inspirer, a helper of everyone, hinderer of none, an encourager, never a discourager. Never make life harder for anyone, but easier for all. Then you will make your living here worth while.

HOW GERMANY CELEBRATES CHRISTMAS.

Christmas in Germany is observed differently than it is in America. There is no hanging up of stockings nor decorating Christmas trees. Instead, the celebration occurs on the night before Christmas, when the different members of the family gather beneath the parental roof, where a feast is prepared. After dining, they adjourn to the large sitting room, in the center of which an immense table has been placed. Here the Christmas gifts are stacked. They are covered with a large cloth, and, at the word of command of the family patriarch, this covering is removed and the presents are on view.

Not alone does the family officiate in this celebration, but for one night in the year the servants meet on a common level with their masters and fraternize.

Some people say that Christmas is just a pagan festival, with a Christian name added to it. They say it is the historic development of the heathen orgies of the Saturnalia, and that it has been kept up in Christendom all through the years with the added name of Christ tacked on to it.

Now if it gives any people any satisfaction so to believe, Scrooge-like, it does us very little harm. Yet it is true that in America today there are the two types of people, those who keep Christmas in a pagan manner and those who keep it in a Christian manner. Some people celebrate the Saturnalia. Some people celebrate the birth of Jesus.

BE PATIENT AND WAIT TILL JANUARY.

WE PRINT NO PAPER CHRISTMAS WEEK. MANY ARTICLES REACHED US TOO LATE FOR THIS ISSUE, AND WE HAVE ALREADY IN TYPE A LOT FOR THE FIRST ISSUE IN JANUARY. WE CAN'T PRINT AT THIS SEASON ALL THE MATTER WE GET. JUST BE PATIENT AND WE WILL GET IN WHAT OUR FRIENDS HAVE SENT IN. JUST AS SOON AS WE CAN.

Beneath the mistletoe she's fairly caught,
And he perceives that she's a pretty miss,
His favorite theory all comes to naught,
And he forgets the microbe in the kiss.

A BIRTHDAY OFFERING.

The executive committee of the Birmingham Association, through their secretary, Rev. J. D. Ray, are making a desperate effort to secure an offering from every member of every church in the association during the month of December for our State Mission work. Some one has suggested that all the churches make a BIRTHDAY OFFERING on the fourth Sunday, an offering to Him whose birthday we celebrate at Christmas time.

Every little tot in the community, as well as all our young people, would very readily fall in with this plan, and there is no doubt but that an offering that would free our board from debt and encourage the heart of our faithful and efficient secretary, Dr. W. B. Crumpton, would be made on Christmas eve day.

How many will agree to make the effort? If the pastor can devote a bit of time to face-to-face button-hole canvassing for this cause we are sure to make a record-breaking offering this month. In our territory we will not have State Missions again till next June, so you see the necessity for doing our dead level best now. Let us impress our people with the thought that while gifts are being made to our friends that we should not forget our Lord during the Christmas-tide. Yours in Him,

A. A. WALKER,
Missionary Evangelist.

GOD BLESS OUR SECRETARIES.

It will be good news to many loyal supporters of our mission work to know that after careful thought and prayer Rev. J. H. Chapman, who has labored so faithfully at Tusculumbia, has consented to accept the place tendered him by the State Board.

Brother Crumpton is very happy to know that Brother Chapman accepts the place of assistant secretary.

We welcome Brother Chapman as Brother Crumpton's co-worker, and we propose to do all in our power to aid him in being a true helper in the great work which was pressing so heavily upon our beloved secretary. Let us as Alabama Baptists resolve to hold up the hands of our secretaries during 1912, so that their labors for us may reach a high point of efficiency.

P. S. The following telegram will explain itself:
"Montgomery, Ala., Dec. 18, 1911.

"Rev. Frank Willis Barnett, 1705 Third Avenue, Birmingham, Ala.:

"Urge pastors and church treasurers to send in collections promptly. W. B. CRUMPTON."

I celebrated my third anniversary as pastor of Eufaula First church on the 17th. There was a fine attendance and special music. The text was, "Who is Sufficient for These Things?" During this period there have been 3,529 calls made and 472 sermons and addresses delivered. Thirteen thousand, four hundred and ninety-nine dollars and seven cents has been raised for all purposes. Twelve hundred and ninety dollars of this was gotten by the good women for the new pipe organ. Our present membership is 374. A merry Christmas and happy New Year—J. A. French.

Brother A. L. Pierce, of Red Level, Ala., passed on to his reward December 9, 1911. Hundreds of children who loved him as their school teacher will rise up to eulogize him and mourn his loss. He leaves a wife and six children and a host of friends to grieve after him. He was a member of the Baptist church and was buried with Masonic honors.—G. W. Kierce.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

SONG FOR WEEK OF PRAYER.

Tune, Emulation C. M. D. Four-four time.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save:
Like him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong;
Who follows in his train?

A noble army, men and boys,
The matron and the maid,
Around the Savior's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.

—Reginald Heber.

DURING DECEMBER.

We study about Foreign Missions.

We gather in our Christmas Offerings, giving in loving memory of Him who gave Himself for us the first beautiful Christmas morning.

We make all our preparations for the January Week of Prayer.

LET US REMEMBER IN OUR PRAYERS.

Our work in the Western District. Mrs. Fleetwood Rice, 2626 Sixth street, Tuscaloosa, has just taken up the work as vice-president of this thoroughly important district. Mrs. Rice is superintendent of the association in which she lives, and so can but be in vital sympathy with the other superintendents and with their plans for the development of the work. We do most heartily give thanks for her and also for our new vice-president in the Southern District—Mrs. J. M. Kallin, of Mobile.

Our work in the Washington Association. For the first time in its history this association of some 16 churches has a superintendent of the woman's work. She is a young woman—Miss Jennie McGlathery, of St. Stehes. It is easy to believe that she will do her best by the five societies.

Miss Cynthia Miller, our missionary to Laichowfu, North China.

Our students at the Louisville Training School—Miss Marietta Register, Miss Addie Cox and Miss Mary Kelth.

The reaching of our year's apportionment.
The January Week of Prayer and the Christmas Offering.

TO THE HELP OF THE FIGHTING LINE.

An Appeal to the Y. W. A.

What shall we do about it? Thirteen thousand and five hundred dollars from 1,300 Young Women's Auxiliaries in the southland. That's not much. Ten dollars, plus a little more, for each Y. W. A. society. What for? Don't you know? Our social object in the foreign field is medical missions. We are asked to have a share in supporting the work of 20 Southern Baptist Convention medical missionaries, 14 being physicians and six being trained nurses, seven hospitals, 12 dispensaries, treating 40,719 patients last year in Mexico, Africa and China.

"Life up your eyes unto the fields which are white

unto the harvest." One physician for every 2,500,000 people in the non-Christian world in comparison with the proportion in this country; a fight against dirt and superstition; an entering wedge into the non-Christian home; a life and death necessity for the women of the Orient; a mighty agency for evangelization—describes something of this open door of opportunity for Christian service.

"Lay down your lives!" "Except a grain of wheat fall into the ground and die it abides alone." "He gave His life for me, what have I given for His little ones?" As the great Physician went about doing good, so He has sent His followers to the front for service, expecting us to stand behind them, "holding the ropes." Shall we not, this Christmas-tide, really sacrifice, that men, women and little children may have his chance to be born again? This is not only the appeal that we bring in our tithe into the treasury, but that we make a Christmas offering unto our Christ.

Young women of the south, shall we not rally to this cause, believing that when "Ye bring the whole tithe into the store-house, saith Jehovah of hosts, I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive?"

NANCY LEE SWANN,
Assistant Secretary W. M. U.

JUDSON ASSOCIATION W. M. U.

The first annual meeting of the Woman's Missionary Union of the Judson Association was held in the school building at Pleasant Grove church October 18. The session was opened by singing the hymn, "Coronation," followed by the Lord's prayer repeated in concert.

Committees on enrollment, nominations and resolutions were appointed, after which the superintendent's address was read.

Three societies were represented, all reporting splendid work.

Devotional exercises were held by repeating verses of scripture, followed by sentence prayers.

Miss Mallory was present and gave us an interesting address on the "Standard of Excellence," which was truly an inspiration to all.

The new apportionment was read and discussed, and all societies aim to reach their apportionment.

After a general discussion on the devotional, business and social side of a society and "Our Obligations to the Young" the session adjourned for dinner.

The afternoon session opened by singing the hymn, "He Leadeth Me," after which the 23rd Psalm was repeated in concert, followed with prayer by Mrs. Kirkland.

Excellent reports were read on State and Foreign Missions and special W. M. U. work by Mrs. J. A. Saunders, Miss Ida Holley and Mrs. B. B. Hays, respectively.

Miss Mallory then gave an excellent talk, using as her subject, "A Year Hence."

The superintendent was re-elected, and Mrs. Mollie Lindsey, of Headland, was elected secretary.

The session was closed by clasping hands and singing "Blest Be the Tie."

MRS. J. H. NORTON,
Superintendent.

QUARTERLY ALL-DAY MEETING AT IRON CITY.

On Tuesday, November 28, there was held at Iron City an all-day meeting of unusual interest and pleasure. Despite the cold and disagreeable weather there was a very good attendance, there being representatives from several neighboring churches.

During the day there were many interesting talks along the line of the W. M. U. work, and all joined in the general discussion. Those present who had attended the convention in Gadsden told of the work done there and of the inspiration they had brought home with them.

The Iron City ladies are unsurpassed in hospitality, and the day was one of great delight and blessing. The report from their church showed them to be

earnest workers for the Master and ready to undertake even greater things for Him. Untold good must come from such meetings, where there is such a sweet spirit of love and where all are banded together with the same motto, "Serving to Save."

LOUISA R. STILLWELL

SHINTO WORSHIP IN JAPAN.

Recent advice from Japan puts a less encouraging interpretation on the action of the government in encouraging religious observances than many at first hoped. The anarchist plot startled Japan and led some to express the idea that the Japanese people must be religious in order to be safe, and that all religions should be impartially recognized. The fact seems to be that the feeling of insecurity induced by the trial of the plotters resulted in a desire to make the Shinto beliefs and observances supreme by way of assuring belief in the divinity of the Mikado. The minister of education is reported to have said: "In imparting education the most careful attention should be directed to encouraging the people to reverence the Shinto deities, placing great importance on religious services held in commemoration of their ancestors." A missionary writes that in consequence of this teachers are taking their children to Shinto shrines, and some are trying to keep children from attendance on the Christian Sunday schools. The Christians are opposing this, and there is danger of a clash. It seems impossible that Japan should turn back to the legends on which Shinto is founded and withdraw religious liberty from its subjects and their children. The Japanese must learn that the hope of the nation is in God as revealed in Christ and not in legends or in the emperor's person.—Missionary Review of the World, October, 1911.

PERSONAL OBSERVATIONS ON JAPAN.

We have found nowhere a nobler band of men and women than the evangelistic missionaries and Japanese pastors, who are closely clinging to the word of God and "contending for the faith once delivered to the saints." There are mission schools where, as in Eliza Agnew's Girls' Seminary at Oodooville, Ceylon, nearly every student that passes through the full course graduates a Christian; and many go forth as Bible teachers, or in some way to take their part in Japanese evangelization. Nothing has interested us so much as this noble work with the boys and girls of Japan. The adult population is difficult to reach. Life habits are like iron fetters—hard to break. Life associations are difficult either to disregard or displace. The young classes are more pliable and pliant, and among them, here as elsewhere, the great work of the future must be done.

It is painful to see God's work hampered and hindered for lack of workers and funds. We have already seen mission enterprises, of the most triumphantly successful sort, where one additional worker, or a gift of \$500, would at least double or treble efficiency and results. We have wished many times that some wealthy and generous givers, whom we know at home, could get a glimpse of the work and its needs. THEY COULD NOT WITHHOLD MONEY. No man or woman who loves God and His gospel can easily forget or disregard impressions and convictions born of face-to-face contact, and converse with God's self-denying workers on the field, and of actual observation of the spirit in which, and the fruits with which, He has made their work to abound.—Missionary Review of the World, January, 1911.

BIBLE READINGS FOR JANUARY WEEK OF PRAYER.

Tuesday, January 2, 1912—Topic: "Peoples Without God."—Rom. 1:21-25, 28-32; II Cor. 5:21

Wednesday, January 3, 1912—Topic: "The Birth of Our Great Teacher."—Isa. 9:6; Matt. 1:21; Matt. 2:2; Lk. 1:32; Lk. 2:11; Lk. 2:25-32; Lk. 2:40; Lk. 2:49; Lk. 2:52.

THOU SHALT CALL HIS NAME JESUS: CHRISTMAS SERMON.

Rev. G. Campbell Morgan,

Text "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

The Hebrews mean far more by their names than we do.

They were often wrong in their naming of the children. The first name, Cain, was wrong. Eve named her first-born Cain, "acquired." She hoped that the promised seed had come. She was doomed to disappointment. The second name was a mistake. She called her next boy Abel, "vanity."

When Mary's child was born, Joseph named him Jesus in accordance with the instruction of the angel. That angel was the messenger of heaven's thought and of God's will. The name expressed heaven's confidence in the Child newborn. Earth's salvation will come when earth shares heaven's faith in Jesus.

I. The story of the giving of this name is one of supreme interest.

Let us first remember the humanness of the name. It was a very common name. Many a boy living in Judea in the days when the babe was born was called Jesus. It had long been a popular name in Hebrew families, for Jesus is but the Greek form of the Hebrew Joshua.

There was nothing, therefore, startling in the name. When the neighbors heard that Mary had called the new-born boy Jesus, they did not ask what she meant, for there were other boys that bore the name. Thus God chose a name perfectly familiar, which set the new-born child among the children of men rather than separated him from them.

How came that this name was so familiar? What were its associations in Old Testament history?

The name had been borne by two men standing out prominently on the pages of that history, the first a leader and the second a priest.

The first man to bear the name was the great leader who succeeded to the leadership of the people after the passing of Moses, a man to whom there was committed the stern campaign necessary to the establishment of the people in the land. He was born in slavery in Egypt, lived there for about forty years in the wilderness, passing through all its experience; and finally he led the people into possession of the land.

The second man conspicuous in the history to bear the name of a priest who, in the days when a remnant returned from captivity, led the people in the re-establishment of the worship of God.

Let us now examine this matter a little more closely, for the name itself has a history.

After the exodus, and a year's sojourn under Mount Sinai, men were sent to spy out the new land. They were princes of the tribes. Among them went a prince of the tribe of Ephraim, bearing the name of Hoshea, which means "salvation."

When the spies returned, this man was the spokesman of the minority, declaring that Jehovah was able to bring his people into possession of the land, in spite of the difficulties. Because of that word spoken, Moses, with insight and foresight recognizing the force that this man would be in national life, changed his name.

As we have said, Hoshea means "salvation;" but this man had no thought that he could bring salvation to his people. He declared that deliverance would be the result of the activity of Jehovah. Moses therefore made for him a new name. Weaving together Jehovah and Hoshea, he called him Joshua, which signifies "Jehovah saves," or "Jehovah will save," or the "salvation of Jehovah."

The high priest of the later day who bore the name by his action entered into a measure of its significance, as he stood, representing the people, clothed in filthy garments, and ultimately was crowned. All that was prophetic and symbolic, he himself failing to bear away the iniquity of his people, or to lead them to fulfillment of the purpose of their existence.

The centuries passed and, the high and noble thought of the name was never realized in the life of any who bore it.

Then there was a hush in the outer court of an inn, and the little child entered the world; and the world was quite careless about its coming, but

"PEACE ON EARTH GOOD WILL TO MEN."

Two thousand years ago there rang
An anthem sweet and wild
Upon the silence of the night
Above a little child;
Adown the ages of the world—
Through all the years since then,
The message comes, with cadence sweet,
"Peace, and good will to men!"

Oh, wayward hearts, and sinful one,
So erring and untrue—
So full of bickerings and strife,
This message is for you!
O hear the song—the wondrous song,
The Christmas angels sing,
And to your pulsing, restless heart
A wondrous peace 'twill bring.

I sit apart from all the world—
It's sinfulness and blight,
And hear again the angel band
As on that holy night,
"Peace to the tired hearts," they sing,
Peace to the grieving one!"
"Oh, heart of mine, be still," I cry,
Though wretched and undone.

Peace to the lonely, empty homes,
Oh, Christmas angels, bring,
Where little faces laugh no more,
Nor baby voices ring.
Peace for the home made desolate—
Where no one sees the glow
Of holly green and berries red
Twined with the mistletoe.

Peace for the world—for all mankind,
The gladsome anthem rings,
Then, somehow, tears are falling fast,
And mem'ry sweetly clings
To dear, lost faces still and white,
So safely lying low
Beneath the silent, silver stars
Beneath the Christmas snow.

And for the lips that cannot plead—
The dear lips, mute and cold,
I whisper softly, "Peace for them,"
O angels, peace untold!
Peace to the sorrowing and sad,
The aged, erring—all!
In ev'ry heart in all the world
Let your sweet message fall!"

—LEILA MAE WILSON.

December 25, 1910.

heaven was not. Stars were shining; angels were singing. Wise men were feeling the touch of the larger life, and journeyed toward the manger.

Who is the Child?

"Thou shalt call his name Jesus, for it is he that shall save his people from their sins."

Thus God took hold of a common name, of a great historic name, of a name full of profound significance, and gave it to the new child as significance both of his nature and of his mission.

II. That name has appealed to every generation and to all classes of men because it is a great name. It is the name of the boy who plays with his fellows, that touches us with sense of kinship. It is the name of God linked with the word in which lies all the music of the evangel of redemption, that overawes us with the sense of majesty.

The reason for giving this child his name is brought clearly out by a slight change in the Revised Version, which is a great gain, that, namely, of the introduction of the word "He" in the declaration, "It is He that shall save His people."

The presence of that word suggests a contrast. The writer of the letter to the Hebrews says to the leader of the past, "If Joshua had given them rest, he would not have spoken afterward of another day." Joshua, the high priest in the days of the restoration, was unable as we have said, to deliver his people from sin. Joshua the leader failed; Joshua the priest failed. The leader failed to lead the people into rest because he was unable to deal

with their sin. Joshua the priest failed to realize the purpose of God because he could not carry the people's sin.

The angel's message to Joshua puts this new child into contrast with these men of the bygone days. "It is He that shall save His people from their sins," and thus, by saving them, shall lead them into rest, and enable them to fulfill their true purpose in the economy of God.

III. It is His people whom He saves from their sins. But who are His people? All such as hearing His call obey; and, trusting Him as Saviour, follow Him as Lord.

When this name was given to the child by the angel messenger, it was so far as man was concerned, a prophecy, and, so far as God was concerned, an affirmation.

There is a sense in which he did not finally receive that name until he passed back again beyond the pathway of pain into the place of power. Then "God highly exalted Him, and gave Him the name which is above every name that at the name of Jesus every knee should bow."

Thus the angel uttered the name as expressive of heaven's confidence, a prophecy of hope to men; and the babe received it, carried it through the simplicity of childhood, bore it triumphantly through the temptations of youth, and, in the exercise of the ministry of manhood, bore it in the dark hour of the cross, and at last

"Bore it up triumphant,
With its human light,
Through all ranks of creatures
To the central height."

IV. There, at the center of the universe of God, is the one who bore the name; and he is our Joshua, the Priest who putting away sin, enables us to come to fulfillment of the purpose of our life—our leader, who brings us not only into the land, but into perfect and abiding rest.

And thus the name abides full of all music. Modify it by whatever translation you will, it is impossible to destroy that music.

"Jesus, the name high over all
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly."

That is the tone of his triumphant march to the perfecting of salvation, and therefore it has another tone—

"Jesus, name of sweetness,
Jesus, sound of love;
Cheering exiles onward
To their home above.

"Jesus, O, the magic
Of the soft love sound!
How it thrills and trembles
To creation's bound!"

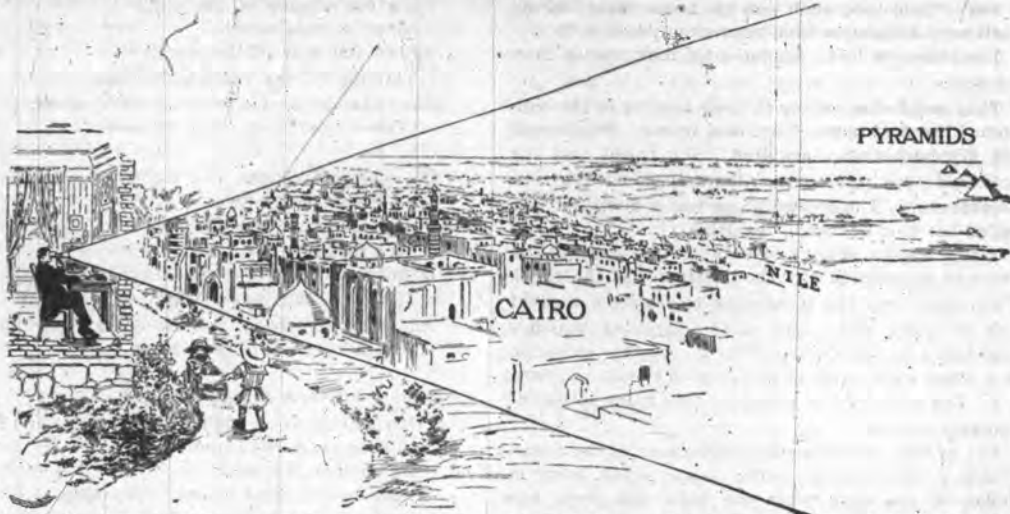
I just had a letter this morning from Dr. Crumpton laying before me, together with the pastor of the state, to inaugurate a general "tithing movement" in all our Alabama churches. I had planned such a movement in my two churches, to begin in the early part of the year, and now I think Dr. Crumpton's suggestions will help me to push the plan in my churches, and I hope by the time our State Convention meets in Jasper the movement will have taken hold of the heart of every pastor and every church in the state, so that our great secretary's heart will not be burdened with debt and that much "tithing money" will have found its way into the hands of the secretaries of our Home and Foreign Mission Boards. Fraternally—W. N. Swain, Marion.

We have just closed our meeting at West Side, and will baptize Wednesday night. We had eight additions—five for baptism and three by letter. The Lord gave us a fine meeting. We had Brother Winchester from Atlanta, Ga., who did the preaching. The church was revived and prospects are good for another year. Fraternally—W. C. Crowder, Girard.

A Journey Through Palestine During 1912, With Rev. Jesse Lyman Hurlbut, D. D. Will be a Feature of the Alabama Baptist.



Map Patent No. 814,569 by Underwood & Underwood. Pat. in Great Britain.



Millions of people have longed to see, and to have their families see, the most important places in far-off Bible lands. But to these millions it has always seemed that such longing could never be satisfied, except at the great expense of bodily travel.

Today, however, the Underwood Travel System has been perfected, and by its use people may gain the experiences of being in and seeing these distant places, even though their bodies remain at home. And lest any one should say that it is impossible to get anything but make-believe views of distant places, it will be well to call to mind the telephone and the experiences it makes possible. The telephone gives us direct access to distant people through the sense of hearing. This Travel System gives us direct access to the distant places through the sense of sight.

The telephone reproduces, near our ear, sound waves so similar to those produced by a distant person that we not only understand the words spoken, but also feel we are in the presence of the person himself. Likewise this Travel System is a means of reproducing near our eye light waves so similar to the light waves reflected by a distant place, that we not only see with wonderful accuracy how the place looks, but also actually feel that we are looking not at a representation merely, but at the place itself.

The features of this system by which this truly remarkable result can be accomplished are, as are also the features of the telephone, apparently simple. There are three features: (a) The stereograph and the stereoscope, (b) a unique system of patented locating maps and (c) authoritative guide books.

(a) The stereograph, "the most remarkable material product of human skill," is fundamentally different from the ordinary photograph in being made on the principle of two-eye vision. That is, the ordinary photograph is made by a camera with a single lens, like a person with one eye, while the stereograph is made by a camera having two lenses set about as far apart as our two eyes.

This stereoscopic camera gives two slightly different photographs, and when mounted side by side on a card and they are looked at in the stereoscope, the result obtained is: First, that we get perfect space for our minds as contrasted with the appearance of space in ordinary pictures. The ob-

ject stands out in all three dimensions—length, breadth and thickness.

Second, we see objects or places life-size; that is, in natural size and at natural distance; the two small photographic prints, a few inches from the eye, serve as windows through which we look.

(b) The Patent Map System. By the use of this map system a person is able to know at once just what part of a country or city he is looking at through the stereoscope, and the direction in which he is looking, as well as to know his surroundings. For instance, the map given herewith shows Jerusalem and the old Temple grounds as they exist today. The figure 3 in a circle is connected with the point of a Great V, and indicates that in a stereograph numbered 3 one stands at the point of that V and looks over the territory included between the two lines of the V.

(c) The Authoritative Guide Books. In these books authorities on each country serve as guides, giving the

consciousness of his immediate bodily surroundings, and to gain, for a short time at least, a distinct state of consciousness or experience of location in the place represented. Taking into account certain obvious limitations, such as color and motion, we can say that the experience a person can get in this way is such as he would get if he were carried unconsciously to the place in question and permitted to look at it. In other words, while this state of consciousness lasts, it can be truly said that the person is in the place seen.

"James R. Angell (A. M.), professor of psychology, University of Chicago; Russel P. Angier (Ph. D.), acting director psychological laboratory, Yale University; J. W. Bair (Ph. D.), director psychological laboratory, Clark University; C. M. Bakewell (Ph. D.), professor of philosophy, Yale University; Stephen S. Colvin (Ph. D.), professor of psychology, University of Illinois; Chas. H. Judd (Ph. D., LL. D.), professor and head of the depart-



ment of education, University of Chicago; A. E. Kirkpatrick (Ph. D.), director child study department, Fitchburg Normal School; James E. Lough (Ph. D.), professor of experimental psychology, New York University; W. B. Pillsbury (Ph. D.), junior professor of philosophy and director of the psychological laboratory, University of Michigan; Robert MacDougall (Ph. D.), professor of descriptive psychology, New York University; E. B. Titchener (Ph. D., D. Sc., LL. D.), Sage professor psychology, Cornell University; Howard C. Warren (A. M.), professor of experimental psychology, Princeton University; R. M. Wenley (D. Phil., Sc. D., Litt. D., LL. D.), professor of philosophy, University of Michigan.

most definite and interesting information about each place seen. As most of us would make entirely too much of the presence or absence of the material place or object, and thus suppose that any experience to be gained by the use of such a system cannot be a real experience of the place or object in any true sense, it is well that the matter has been submitted to many psychologists, philosophers and educators, with the result that those whose names are given below have united in signing the following striking statement:

"If a stereoscopic photograph of a place is used with certain accessories (as a special map which shows one's location, direction, field of vision, etc.) it is possible for a person to lose all

"Prof. George Trumbull Ladd and other educators state their position in a slightly different form, declaring emphatically that while the state of consciousness above described continues, 'it can be truly said that the person is really seeing the place itself.'"

This statement doesn't mean that these men believe the person in some astral form flits from the body to the distant places. It means that we ought to discriminate far more carefully in our understanding of what "location" for a person means, the only real location for us. But it is evident, as we think about it, that if our body should be taken to Palestine, for instance, and brought away again while we were unconscious, it would profit us nothing. We take our bodies to Palestine as travelers, not that we may eat and sleep there, but that we may get conscious experiences of those places. It is in accordance with the great truth laid down by Jesus when He said: "The kingdom of heaven is within you"—it is not so much an external place as an inner state. If you have the inner state you are there, no matter where your body may be. Likewise the essential thing we need to go to Palestine for is those inner conscious experiences of Palestine—the same sort of experiences that may be gained by this Travel System.

In other words, the above statement means that the great places of the world can now in a real sense be annexed to practically every home and school room. Certainly, such a system ought to be known and used as widely as possible. Consequently, we have made arrangements by which two features of this system, as it is applied to Palestine by Rev. Jesse Lyman Hurlbut, D. D., can be given in the Alabama Baptist during 1912. This stereoscope tour of Palestine takes us to 100 of the most important places throughout the land, starting at Jaffa and ending at Damascus. Sections of the patented maps above described will be given in the Alabama Baptist; and on these each week two places will be indicated where a traveler may stand today, a certain territory over which he may look from each of these points will be marked off, and then Dr. Hurlbut will tell us of just what a traveler does see there today if he stands in these places and faces in the direction indicated, or what he can see in stereographs taken from these places.

THE CATHOLIC MENACE.

Victor I. Masters, Editorial Secretary.

It has been fashionable for some years in southern circles to minimize the thought of there being any danger in America of the Catholic seeking to get their grasp on the nation so as to squeeze out of it the democracy, religious liberty and other blood-bought principles that make up the very life throbs of the great Republic.

It is coming about that the tone of comment is changed. And while we are not pessimistic, we are quite sure that there should be a change. One of the most notable things in the present Romanist movement, is the effort they are putting forth to capture America. In European countries and in South America, Central America and Mexico Romanism has been weighed in the balances, and found wanting. In those countries it has meant general ignorance, the throttling of the spirit of liberty, the tying to a poor infirm institution rather than to God the conscience of the people. The path of human progress is slow and painful, but these countries are at last rising and shaking off the incubus of Catholic rule.

The Pope and his advisers are both cunning and bold. They are setting their traps to win America. With a Catholic ecclesiast the end justifies the means, when the end is to advance Catholicism and squeeze out and destroy evangelical faith.

In America three new Cardinals were made recently, and the daily press of this country, the growing readiness of which to acclaim whatever Rome desires acclaimed and relegate to oblivion what Rome wants so relegated, is one of the most sinister items in the situation—the daily press shouted in big letters and through many columns about the high honor the Roman pontiff had done to America: And we cannot forget the recent spectacle of the celebration at Baltimore of the twenty-fifth anniversary of the giving of this cardinal red hat to one of the Catholic dignitaries. The memory is enough to make one weep. Our president, an ex-president, the speaker of the House of Representatives, the vice-president, the chief justice of the Supreme court, and a large band of political leaders from both parties gathered at Baltimore to do special honor to the "red hat" celebration.

This was in America, the land of the Puritans and the Quakers, the land into which many of our forefathers fled to get away from the conscience-throttling dominance of this same unscrupulous religious cult. Alas, how the times have changed since the sturdy pioneers dared the dangers of Indian massacres and the trackless forests for the sake of civil and religious liberty!

The Catholics have put their finger on the press in America in order to juggle with fairness and gain unrighteous advantage for themselves. The Baptist Standard vouches for the dispatch which follows, and which shows that these same censors of the press have determined that the American public shall not have the unbiased truth about the wavering grip of this spiritual octopus on the people of Europe, lest they should become wary. The paragraph is as follows:

"Columbus, O., Aug. 25.—At today's session of the convention of the Catholic editors an address was delivered by Samuel Byrne, editor of the Pittsburg Observer, in which he said: "I have come here for the purpose of very briefly suggesting one thing. It is this: That the Catholic editors of the country, concertedly and persistently, urge their readers to notify the proprietors and managers of the daily papers that, unless they use instead of the European dispatches of the Associated Press, those furnished by the newly established Catholic International United Telegraph Agency, they will withdraw their patronage from them, either as readers or as advertisers, and will, moreover, boycott both the offending newspapers and those who advertise in them."

We have faith in the continued dominance of religious liberty in America. Still we have no idea in the world that it would continue to exist if the Catholics were able to slip up on the blind side of the evangelical denominations to the extent of getting themselves into political control before the evangelicals get awake.

Why should we believe that this religious power, that has never through ten centuries changed in

its policy of intolerance, of repression and persecution, and when it dared and could, of destruction of all who would not bow to its mandates—why should we believe that after so long a time this leopard has changed his spots? We have faith in the future in America, but the faith is conditioned upon the awakening of evangelical Christians to the situation. The distressing fact is that everybody seems to be asleep and the daily press is already so influenced that there is little hope that the public will ever be awakened through its columns.

Some patriot has said that the price of liberty is eternal vigilance. Surely this truth never applied more thoroughly than it does when Rome seeks through much cunning to destroy liberty of conscience among the American people.

Home Mission Rooms, Atlanta, Ga.

GOOD FOR THE JAPS.

The Baptists of Japan go up head; their Theological Seminary at Tokyo refuses to aid tobacco users. An exchange, as quoted by the Christian Index, says: "The Japan Baptist Theological Seminary at Tokyo sends out its first annual calendar, for 1910-1911. The faculty numbers seven, with W. B. Parshley as president. Yūgoro Chiba is dean and Professor of Theology. Two other professors are Japanese—T. Takahashi and K. Sato. Among the entrance requirements is one that calls for two years of membership in a Christian church and suitable qualification for the Christian ministry. A physical examination is required. And aid is not granted to students other than Baptists, nor to those who use tobacco."

Some sweet day in Christian America we will be doing as the late converts from heathenism in Japan are doing.

I saw two of our fine young preachers at the B. Y. P. U. at its last session. I was proud of them. But my feathers fell when I saw them coming out of a cigar store smoking.

Young men, and older ones too, you may think your churches don't care about that habit of yours, but they do. They talk to me. "If he only did not smoke." Comes after words of praise. I heard him preach about the power of habit. How he did put it before the poor sinner, the nobility of manhood that would put his foot down on temptation with a determined "No"; but alas for the weakness of human nature; I saw that preacher walking down the streets of a great city with a cigar in his mouth. How inconsistent and what an example! Paul an old preacher said to Timothy a young preacher: "Be thou an example to them that believe, in word, in manner of life in love, in faith, in purity."

W. B. C.

I have been so charmed in reading the post card columns that I have resolved to do some of this work myself. When a man is doing well he can get plenty of helpers. So it is with you. Five years ago, when I came to the state, I thought you were giving the people a very poor paper, but now I am sure you are in the front of all our papers, especially for Alabamians. I tell my people they cannot claim to be first-class Baptists unless they read it. Drs. Phillips, of the First church, and Hines, of the Dauphin Way, have just closed a two weeks' meeting in the latter church. Their sermons were deeply spiritual and in spiring. There were several conversions and additions, but as Dr. Phillips said, there did not seem to be a spiritual and revival atmosphere among the people. This church, so long without a pastor and with the strain of building and financing a large debt, had let the spiritual life dwindle. Now they are hopeful and courageous.

We have a Baptist pastors' conference organized. It is our intention to work in harmony, and by united wisdom and advice avoid some breakers which have been somewhat disastrous to our cause in the recent past. There are eight of us, wholly or partially working in the city and suburbs.

The Sunday school training course planned and led by Brother Strickland was greatly appreciated by all who came under its influence. It was decided to hold another next November. Respectfully—J. D. Anderson.

Sunday, December 10, was a good day with the Dallas Avenue church. There were large congregations at both services, and good interest all round. At the evening hour the pastor held a special service for the children, and the enthusiasm ran high among the little folks. They were here in large numbers, eager and attentive from start to finish. At the close the audience gave them a nice collection for the Orphans' Home. Our church will close the year out of debt, and will start the new year hopefully and with a determination to do yet larger things for the Master. This church broke all records last year in her contributions to the objects fostered by our State Convention, and the motto for next years is, more system in the work and larger giving. The ladies are doing their part nobly, and with system and regularity. They are as busy as bees. Happy the pastor who has such a band of loyal supporters. Our teacher training class is moving along quietly, but steadily, and will by and by accomplish their task. All our churches hereabouts are doing well, and the outlook just now is hopeful indeed. At the First church Brother Gavin is bringing things to pass, receiving new members at nearly every service and disturbing the waters frequently. At the Fifth Street church Brother Brasher is doing a great work in bringing his folks up to larger contributions. Additions are frequent. Brother Woolley has taken a strong hold on the members at Merrimack, and is starting off nicely, with interest growing all the time. Brother R. E. Pettus, the nestor of all this section, is full of enthusiasm over the outlook and thinks this will be the best year the churches of North Liberty Association have ever had. May his fondest hopes be realized. We all enjoy reading the Baptist, it is breezy and full of good things each week. Wouldn't it be glorious if every Baptist in the state would read it? May it be so ere long.—A. P. Moore, Huntsville, Ala.

Married, at the First Baptist church, Abbeville, December 11 at 11.30 a. m., Miss Ruby Holley and First Lieutenant Thomas A. Terry, U. S. Army, of Fort Howard, Md., Rev. E. S. Atkinson officiating. The bride is one of Abbeville's most accomplished and popular young women, and is a social favorite in that section of the state. She is a devoted member of the Baptist church, while the groom is a prominent army officer, an honor graduate of West Point Military Academy. He is an Abbeville boy, and the community is justly proud of him. The happy couple left immediately following the ceremony for their future home at Fort Howard, Md., near Baltimore, where Lieutenant Perry is stationed.

We had a fine day at West Greens last Sunday and worshipped for the first time in our new house. Everybody looked at least half as glad as I felt, for we had worked hard and sacrificed much to bring it about. Our house is planned after the Monish Memorial church, Tuscaloosa, and is very pretty and comfortable. We are expecting to dedicate it and also the one at Epes in the near future, as we are nearly out of debt at both places. The executive committee of the Bigbee Association has secured the services of Rev. J. D. Cook, now of Meridian, Miss., but soon to move to Choctaw, as superintendent of missions for half of his time. He is a splendid man, a hard worker, good preacher and a wise builder. We count ourselves fortunate in having him back in our territory. A merry Christmas and happy New Year to your and yours.—J. E. Herring, Sumterville.

Dear Brother Barnett: Park Avenue Baptist church is not a "hiss and a by-word," but a fight in North Birmingham, with a pastor not surpassed by any church's pastor in the city, and one to whom the members and people generally are devoted. The Holy Spirit, through Dr. W. B. McDaniel, is bringing things to pass. The Sunday school and prayer meetings grow in interest, and the influence of the church is being felt. A corps of hustling deacons stand by the pastor. God bless you and the boys.—J. E. Cox.

If all the Baptists of Alabama were like Rev. J. E. Coffield blind tigers and moonshiners would have to flee to the other side of the globe to find a resting place and we would not have any more committees on temperance. Why not practice what we preach?—J. J. Shadix.

George H. Doran Company, New York

We present for our readers a selection of beautiful Christmas books published at popular prices by Geo. H. Doran Company, New York. They can be ordered from them direct or through Loveman, Joseph & Loeb:

"An Old-Fashioned Christmas Day."
By Washington Irving.

"An Old-Fashioned Christmas Eve."
By Washington Irving.

These two books illustrated in color by Cecil Aldin are cheery remembrances for Christmas time. Washington Irving is deservedly an American classic, and these are really beautiful books. The text matter keeps pace with Mr. Aldin's accurate depiction of olden time festivities. Illustrated throughout in color. Decorated boards. 50 cents.

"Christmas Roses."

This booklet comes to us with Raphael's Madonna, Della Sedra, in colors on the front cover. It is known as the "Rose of Friendship." There are five other pictures in color in this attractive booklet of "Christmas Roses," with selections and verses by May Byron. 50 cents.

"Christmas in the Heart."

A book of gladness and devotion—an exquisite little book in decorated board, gold and color. The illustrations go hand in hand with the thoughts, and in short, this may be termed a little devotional book of quite a new character, full of glowing color and decoration. The picture of a girl "singing and making melody in your heart unto the Lord" on page 31 is well worth framing. 50 cents.

"Christmas Bells."

A book of joy and peace, arranged by May Byron and illustrated by Cyrus Cuneo. A companion to "Christmas in the Heart." This book was printed in England by Bushel Colour Press. Decorated boards. 50 cents.

"One Night in Bethlehem."

A Christmas story, with six illustrations in color. Dr. Dawson tells the story of some of the unnamed travellers who were sheltering in the inn on the night of the birth at Bethlehem. The story is full of the spirit of Christmas—the first Christmas, that night at Bethlehem. Decorated boards, 12m. Net, 75 cents.

"The Holly Tree Inn."

This famous Dickens story is pictured in color by H. M. Brock, all of which are well worth framing, and they can be taken from the book without injuring it. If you have read and enjoyed "The Holly Tree Inn" get this book and see what a beautiful setting it has. Decorated boards. 50 cents.

"A Christmas Tree."

This is one of the world's great Christmas stories told by the immortal Dickens in his own inimitable way and is a companion book to "The Holly Tree Inn," and illustrated by the same famous artist, H. M. Brock, in colors. Decorated board. 50 cents.

"A Christmas Carol."

This Christmas classic by Dickens will live as long as the Christmas spirit lives, for wherever men and women and children love Santa Claus, so long will this story be read with joy. Hodder & Stoughton have just given it a beautiful setting. The illustrations in color and pen and ink sketches by A. C. Michael show him to be an artist who is a true Dickensite. If you feel that you are losing your grip on the Christmas spirit get this volume and revive it. It comes boxed at \$2.00 net.

"Master Painters."

Dainty gift books, beautifully illustrated in color, daintily bound, worthy in sentiment, in exquisite taste. Suited alike for individual gifts or for classes, for these selections from the works of John Ruskin are authoritative. If you have never seen one of this series you can have no idea of their beauty, for each one is a work of art with its picture inserts of the works of the master painters. We have received copies of Van Dyck, the great Dutch painter of Antwerp; of Sir Joshua Reynolds, the famous English artist, and of Titian, the supreme recognized master of Venetian art. The selections in each book of the artists' best pictures have been discriminating, and the prefatory remarks in each volume anent the artist's life and status have been done with care. We certainly treasure the copies we have, and hope the publishers will send us the series as they come from the press. In decorated boards. 50 cents.

"The Cage."

A novel by Harold Begbie.
"Social questions are only difficult and dangerous while the one central and eternal question of life: Whither goest thou? remains unanswered."
Is divorce ever justifiable?
In this very timely book Harold Begbie meets the issue squarely. He deals with the breakdown of Puritanism as regards the marriage relation, and contrasts the modern gospel of enjoyment with the old-fashioned gospel of duty.

A woman is the storm center—a woman so situated that a more than ordinary liberality of action would seem in her case excusable.

This is a great story, because of its faithful dramatization of the various individual excuses and social dangers which are involved in this most momentous problem of modern society. It is a great book because of its fidelity to a great principle. \$1.20 net.

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If any one imagines that it is child's play to become a boy scout let them read this book by Anna C. Ruddy. It is a book both for the boy and his father if the latter is the right sort. It describes not only life in camp, but the essentials of scouting. And it is withal a record of some exciting days in canoe and ashore. \$1.20 net.

"The High Calling."

By C. M. Sheldon.
This novel by the author of "In His Steps" deals with the romance of American home life. Mr. Sheldon has invested his subject with a great, yet entirely normal interest, making a book fascinating to the many rather than to the few. In the story of the individual members of a growing family, Mr. Sheldon finds ample scope for his acknowledged skill in delineating character and in analyzing motives. In essence the book is a wholesome, true-hearted American novel.

George H. Doran Company, New York. \$1.20 net.

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By Adeline M. Teskey. A story of the east and the west.
The diary story of the daughter of a Chinese mother and an orientalized American which has the keen insight into eastern problems of letters of a Chinese official and the quick sympathy and narrative interest of the lady of the decoration.

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"Nancy, the Doctor's Little Partner."

By Marion Ames Taggart, author of "Pussy Cat Town," etc. Illustrated by Ethelred Breeze.
In this story Nancy Porter is the same bright and cheerful little maid—a little older grown perhaps—making herself more valuable each day to her comrade father, and bringing sunshine into the lives of all whom she meets.

Each, square 12mo. cloth decorative, \$1.50.
L. C. Page & Co., Boston.



"Dionis of the White Veil."

By Caroline Brown, author of "Knights in Fustian," etc. Illustrated by Henry L. Roth. 5 1-4x7 3-4, cloth decorative, \$1.50. L. C. Page & Co., Boston.

This story is a work of romance and adventure and well reveals the handicaps and cruelties that were encountered by our pioneer settlers and the early Catholic missionaries—a romance of the early days of the eighteenth century, with the scenes for the most part laid in the region bordering the Mississippi, from Louisiana north towards the Illinois country. When the gay and handsome Chevalier Fauchet first sets eyes upon the heroine, Dionis Montfort, she has entered upon her novitiate, and is to take the vows of a nun in less than a week's time. Fauchet, a universal lover, gallant always, serious never, is attracted by the demure and innocent novice, at first because of her beauty; but later when he realizes that it is real affection he feels for the girl, the Chevalier determines that the church must fight him for her life's devotion. How fate throws the two together, allowing love finally to triumph over the church, makes a romance remarkable in its consistent and absorbing charm.



The Little Count of Normondy; or The Story of Raoul.

By Evalene Stein,
Author of "A Little Shepherd of Province," etc. Illustrated by John Goss.

The story of a little lad who succeeds, by his lovable nature, in establishing peace in a noble family which had long been estranged. It will be sure to delight the boys and girls, even grown ups will find it pleasant reading.

5 1-4x7 3-4, cloth decorative, \$1.25.



Chinese Playmates; or, The Boy Gleaners.

By Norman H. Pitman, author of "Chinese Fairy Stories," etc. With fourteen illustrations by Sen Fah Shang. L. C. Page & Company. Price, \$1.00.

One of the quaintest of books, telling the story of Lo-Lo and Ta-Ta; how they got lost, and were entrapped by a vile old woman who made them work hard; and how they were finally rescued and came home not much the worse for their unhappy experiences. The chapters are brief, and the story is told in large-sized type, with amusing pictures true to Chinese style and life. The story is interwoven with descriptions of the manners and customs of the people of the flowery kingdom.

Rodney and the Ranger

By John V. Lane, author of "Marching With Morgan." Illustrated by John Goss. Cloth decorative. L. C. Page & Company, Boston.



From the year 1772 to the battle of Cowpens is the period covered by Rodney the Ranger. The hero is sixteen years old when the story opens and he has many and varied experiences. He is captured by the Indians and adopted into the tribe, gaining much valuable training which afterwards is put into effective service. He escapes and eventually becomes one of Morgan's Rangers. The story is one that engenders patriotic feelings and young men who read it will imbibe some of the spirit which made the men of Revolutionary day risk their lives in defence of home and country.

The Spell of Holland.

By Burton E. Stevenson, author of "The Marathon Mystery," "The Boy's Story of the Railroad Series," etc. With colored frontispiece and forty-eight illustrations. 5 1-4x7 3-4, cloth decorative, boxed, \$2.50. L. C. Page & Company, Boston.

This is one of the kind of books that gives joy to the heart of the reviewer as it is a travel book with numerous pictures and graphic descriptions. The author Burton E. Stevenson made himself at



home in quaint, picturesque and historical Holland, having always with him excellent picture making arrangements. The cover of the front page casts a "spell" over whoever picks up the book. It is blue and green with letters of gold, and of course there is a wind-mill in the back-ground. The style is chirpy and full of incidents. In fact it is one of the chattiest, breeziest and most sympathetic accounts yet penned of the land of the dykes, wind-mills, and cleanliness, and it takes us back to more than a score of years when on Xmas Eve we landed in quaint Rotterdam.

"The Romantic Story of the Mayflower Pilgrims." And Its Place in the Life of Today
By Albert C. Addison.

Printed in two colors. Illustrated with very many illustrations from photographs and rare prints, many hitherto unpublished. 6 1-4x9 5-8, cloth decorative, boxed, net, \$2.00. L. C. Page & Company, Boston.

In this authentic and interesting book the author most sympathetically relates the wonderful and romantic story of the Mayflower Pilgrims, and the privations and struggles of the little colony are set forth with tender appreciation. Space is also given to the history of that other group of men driven from England for conscience' sake, whose home was old Boston and who became the Puritans of the new Boston of Massachusetts Bay.

The pictures, rich with photogravures, are very numerous and full of instruction. The style is that of the story and so the book reads itself. The tired reader will find it restful. The publishers and artists have made of the volume a thing of beauty. The illustrations are original and many of them of new subjects. Here is a book which is sure to delight every man, woman and child who may have the good fortune to get their hands upon it.

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"Joy Thoughts" and "Love Thoughts."
are two charming gift books. Their influence will last not for a season but for a life-time and brighten each day: The compiler, Charlotte Sherwood Martindell is the author of "The Diary of a Bride," a book that warms the hearts in the darkest hours, or make joyful hours more joyful. Price, 50 cents each, by mail. Address, C. S. Martindell, Hamilton Ohio.

"The Christmas City, Bethlehem Across the Ages."
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Stories, legends and vivid pen pictures of Bethlehem of old and of today by one who writes delightfully and is familiar with the people and language of the Holy Land. Its dainty binding, illustrations, decorations, and its modest price, make it an acceptable Christmas gift.

12 mo. Fully illustrated, \$1.25 net, postpaid \$1.35. Sturges & Walton Company, 31-33 East 27th Street, New York.

Edda and the Oak.
By Ella W. Peattie.

Illustrated in color by Katharine Merrill. Cloth, 134 pages. Price, \$1.25. Rand McNally & Company, Chicago and New York.

Although this is Mrs. Peattie's first book for children, she is author of some dozen books in other lines of literature and of frequent magazine articles. Katharine Merrill, who has supplied the book with numerous distinctive colored pictures, gives many indications of wider fame. Pleasant in their gray blue, dull rose, and generally soft colors, and original in composition, the illustrations are particularly interesting in showing the distinct personality of the artist.

The text and illustrations and book making are all that can be desired in a gift book for children.

Our Children.
By Dr. Paul Carus.

Parents that cannot make up their minds to live for their children, says the author. Then he undertakes to discuss with parents how they may wisely

give themselves to their children. Some of the chapters are: Education and Progress, "The First Steps", "Parenthood", "Sympathy with Animals", "Square Dealing", "Don't Say No", "Treatment of a Naughty Child", "Do not Punish", and a lot of other things. There is much in the book to arrest the attention of parents. Every time we read after this modern philosopher we pray that God will reveal in him his blessed son.
Open Court Publishing Company, Chicago.

The Japanese Floral Calendar.

This delightful work by Ernest W. Clement, M. A., is profusely illustrated.

Here we catch the spirit of the Japanese and see something of their delicate appreciation of trees and flowers. Westerners can hardly appreciate how artistically cultured are the Japanese, even their humblest people. They abominate our bouquets, the crowding of flowers into a handful of crushed and bruised colored things. They count that coarse and brutal. They enjoy for hours single sprays even when destitute of blossoms. They are famous for arranging flowers and branches.

Open Court Publishing Company, Chicago.

Tips to Magazine Buyers

A Practical Book on Home Decoration.

Any one interested in the subject of home decoration will find this book, "Your Home and its Decoration," of very practical use. Whether a new home is being built, an old one remodeled or decorated, or a single piece of furniture is about to be refinished, this work will give valuable hints and directions. This volume contains 200 pages, with 12 beautiful color-plates and over 130 duotone illustrations, many of which are reproduced from original drawings. The various sections into which this important subject is divided have been written by specialists, and the entire work has been carried on under the supervision of expert decorators. In the last chapter, purchasable products which are necessary to produce certain effects are mentioned, and complete specifications for the use of these products are given. Arts and Decoration recommends "Your Home and its Decoration" as an invaluable aid to all home-builders. This book sells at \$2.00 per copy plus 15 cents for mailing, at which price we shall be glad to supply it to readers.

Arts and Decoration is the only monthly magazine devoted to art as a natural and essential part of home-making. Well-built houses, new ideals of decoration, and the increasing number of art-lovers in well-to-do families the country over are evidences of a far-reaching art movement. Through the co-operation of several leading decorators and architects, the publishers are enabled to announce a notable series of articles on the best recent examples of house-decoration in America. One or more articles will appear each month on a distinctive house having some unique decorative feature. The magazine is most beautifully printed and illustrated on the finest paper, befitting the beauty of the subject with which it deals.

Single copies 20 cents; Subscription \$2.00 a year. Special offer: Send us \$3.00 and we will enter your name as a subscriber to Arts & Decoration for one year, sending "Your Home and its Decoration" without other cost to you. Or send us two subscriptions to Arts & Decoration at \$2.00 a year (one of which may be your own) and we will mail you this splendid volume absolutely free.
Adam Budge (Inc.) East 42d Street, New York.

The Pacific Monthly.

San Francisco, and California generally, will have a good deal of attention in the next number, but there will be a variety of interesting general articles and a lot of splendid stories, among which will be a characteristic tale by Felix Benguiat, a strikingly imaginative thought-compelling invention.

"Guessing a Decade; The Pacific Coast in 1925; Interesting Predictions by Prominent Men." What progress, industrial, commercial and social may follow upon America's bold cutting of the continental waist-line of the western hemisphere is a fascinating problem, and a considerable number of "predictions," suggestions and opinions of the decade following the completion of the canal have been collected.

This magazine gives one a good idea of the great west.
The Pacific Monthly Company, Portland, Oregon.
\$1.50 a year.

The Confederate Veteran.

The Confederate Veteran, Nashville, Tenn., disseminates information about soldiers of the war on both sides; it has long represented officially every great Confederate organization, and is enthusiastically supported by the men and women who are familiar with it. While ardently loyal, as its name indicates, it is so dignified in tone and so patriotic that it maintains not only the respect but the good will of "the other side."

The Veteran is printed on fine paper and is illustrated with high-class engravings. It is one of the most creditable magazines in the country. Price, \$1.00 a year.

A FELLOW SUFFERER.

Linden, Ala., Dec. 14, 1911.

Dear Barnett:

I am afraid to look at the label on my paper. However, I will give you the benefit of the doubt, for I know from the experience of the past year in the newspaper line, if your subscribers have been as derelict in paying you as they have me, you need all the small amounts you can get. I enclose check.

The average man seems void of conscience when it comes to paying a newspaper debt, and few seem to realize the heavy expense of publishing even a small county paper.

Our people have two great lessons to learn—(1) loyalty to the denominational paper and (2) systematic giving.

You are doing good work and getting the Baptist on a high plane. May it continue to expand and prosper.

After ten months' work and an uphill pull at the editorial tripod (besides preaching twice every Sunday) I have increased the circulation of our little "weekly" from 500 to 1,600, and am striving, at personal sacrifice, to make it felt in the county.

Wishing you a happy Christmas and a bright New Year, I remain,
Most cordially,

WM. F. SHUTE.

(Brother Shute is doing a good work, and we hope his subscribers will catch the Christmas spirit and pay up and ahead.)

Pingtu, Shantung, China, Oct. 28, 1911.

Dear Brother Barnett:

I have told you that, connected with our Pigt station, we have seven churches. I give here the name of each church, the number baptized this year, and the present enrollment. These figures are encouraging and I think will be of interest. The number who have entered the church is already 20 per cent more than any previous year in the history of this work.

Pingtu (City) church, number baptized this year, 81. Present membership 421.

Saling, number baptized this year 82. Present membership 403.

Wutswang, number baptized this year 101. Present membership 309.

Chilehwatsi, number baptized this year 27. Present membership 240.

Pantaosran, number baptized this year 14. Present membership 75.

Lanlin, number baptized this year 20. Present membership 117.

Triekwoa, number baptised this year 26. Present membership 121.

Total number baptized this year 351. Present membership 1686.

Next week the native association of our mission meets at Tengchow. I give here the financial statement of the board of this association for the year and a half:

To balance on hand from last year	\$ 27.20	
To total collections to Nov. 1, 1911	984.92	
By salaries for evangelists	\$ 625.86	
By traveling expenses	193.05	
By house rent, repairs, class work, benches, tables, etc.	197.58	
By postage	.63	
	\$1012.12	\$1012.12

The work of the association has been in the western part of the province. This year they have organized two churches out there—the present membership of which is 107.

Sincerely,
T. O. HEARN.

ENDOWMENT HOWARD COLLEGE.

My last \$25, though unavoidably delayed, is now in the mail. It has been a struggle for me to finish paying my notes, but my love for the cause makes the sacrifice a pleasure and carries joy with the gift. Let all the pledges be redeemed, that the Baptists be not ashamed, but that the friends of the college may rejoice and Montagué be made glad.

J. W. STEWART.

TRUSTEES OF LIFE.

We do well to regard God as the preserver of our lives. In Him we live and move, and have our being. Without Him we could not live another day. But we ourselves are largely responsible for the care and conduct of our lives. God has made us trustees of the life which He has given to us. A great treasure has been committed to our care and culture. It is as much our duty to do our best to protect and preserve our life as it is to worship God and glorify His name. We say much about serving God, yet we are apt to forget that in properly caring for our life we are serving Him. It is a false notion that serving God is to be confined to Sabbath days and sanctuary exercises. There is a much broader service than that. Every day in the week we are under obligation to serve God by the best use of our mental and physical powers. We are to do our part in keeping them in a healthy condition. We are to not take any chances of injuring our health. We are not to needlessly expose ourselves to dangerous diseases. It is an affront to God to say that He is bound to protect us, even if we do put ourselves in contact with the subjects of malignant disease, when it is not really necessary for us to do so. Wisdom demands that we shall safeguard our life. God demands it. A true trustee is one who is ever loyal to that which is entrusted to his keeping and care. From these observations it is plainly evident that one is divinely forbidden to injure his life by those habits which are damaging to his health and destructive of his mental and physical faculties. Hence the habit of intemperance is forbidden by one's trusteeship of his life. It ruins the gift which God has put into one's possession. It shortens one's life. No drunkard has a right to God's protection. His untimely death is not a dispensation of Divine providence. It is self-destruction. Be a true trustee of your life.

WE WISH OUR READERS A HAPPY CHRISTMAS.

At this season our heart is full of gratitude for God's love, which has been over us, and for the love of the brethren, which has grown greater and greater until we truly feel that all over the state we have loyal friends who are ready to uphold our hands as we strive to hasten the coming of the Kingdom. We have no enemies to forgive, and if any one is grieved because of anything we have said, done or left undone, we hope they will forgive us. Wishing all of our readers a happy Christmas and a prosperous New Year,

We are yours for service,
FRANK WILLIS BARNETT.

It did me a whole lot of good to read Brother Crumpton's letter this week. And Brother Bateman's letter was all right, too. We have here at Daphne a real live little Sunday school. A goodly number of the scholars are students of the State Normal here, and we are trying to prepare them to become Sunday school workers when they go back home, as well as make school teachers of them. Our church is trying to get a pastor located here and give us two Sundays instead of one. There are great opportunities in this section.—W. B. Speer.

Editorial

VISIT PALESTINE DURING 1912

In this issue of the Alabama Baptist we describe a Travel System based on patent maps, stereographs and special descriptions, by the use of which people cannot only see with wonderful accuracy how distant places look, but also may gain distinct conscious experiences of being in these places. Arrangements have been made by which two features of this system as it is applied to Palestine by the Rev. Jesse Lman Hurlbut, D. D., are to be given in the Alabama Baptist during 1912. One of the patented maps, with descriptions by Dr. Hurlbut, will be found in this issue under the heading, "A Journey Through Palestine." The special feature of these maps is the V-shaped lines which mark off definite sections in Palestine, numbered in order. In the descriptions Dr. Hurlbut tells of just what a person does see in each of the places today as he looks over the territory included between the V lines. Then a reference is made to the wonderfully accurate and graphic stereographs, by means of which people can get real experiences of seeing these parts of the land for themselves.

This Travel System has received the highest endorsement from scores of authorities. Says Prof. Charles Foster Kent, Ph. D., of Yale University, in his recent book on "Biblical Geography and History:"

"The marvelous development of that most valuable aid to modern education, the stereograph and the stereoscope, makes it possible for every one to visit Palestine and to gain under expert guidance in many ways a clearer and more exact knowledge of Biblical history and literature than he would through months of travel."

The importance of this intimate knowledge of Palestine to be gained by this system is "not so easily, completely, universally recognized in all the immensity of its applications and suggestions." Heretofore this first-hand knowledge of the land has been so utterly beyond the reach of the mass of people they have usually given little careful thought to its immeasurable importance. Consequently there are many erroneous ideas prevalent as to what is really essential in such a trip, as well as about its benefits.

In the first place practically everybody makes too much of the fact that in ordinary travel the body is moved from place to place, and hence they give undue prominence to the physical satisfaction and benefit that may result. But of course we do not need to go long distances at so great expense to get physical outings and physical benefit; these can be gained near home. The truly essential thing we need to go to Palestine for is the knowledge and inspiration that comes from seeing that historic land.

Then, in the second place, people make the mistake of thinking that the largest part of the satisfaction of such a trip is received while traveling. But the vastly greater amount of the satisfaction and benefit the sight of Palestine gives comes to us as a result of the quickening of old interests and the increased capacity for hundreds and thousands of new interests as to all that has occurred, is occurring or will occur in the places seen. This means that the vastly larger part of the pleasure and benefit does not come immediately, but from thousands of sources throughout the future years. When this knowledge of the land is once gained it will be a life-long possession. Never again can we study the Bible, go to Sunday school or church, hear a lecture or read a book on Christianity but this knowledge will be used.

The vital need of having this personal knowledge of Bible lands for such constant use becomes more evident as one goes on to consider what has often been pointed out by Bible students like the late President Harper, namely: that the greatest difficulty one meets with in trying to read the Bible intelligently is the feeling of unreality clinging about Bible characters and events; and that the greatest help in overcoming this greatest difficulty is to make Bible lands real; that we have sung about the Jordan and Zion and these far-away lands until most children, and even adults, have a fanciful and unreal idea of them; that while this is true, Bible history must have more of the nature of mythology; but that when children and adults do really know parts of the land it helps as nothing else can to make Bible characters take on flesh and blood.

Surely no one can estimate the importance to people of the first-hand knowledge of Bible lands now put within their reach by this Travel System. Considering the ease and quickness with which this knowledge can now be obtained, the numberless times it will be used, and its importance in giving interest and reality to Bible history, we do not hesitate to say that this stereograph system should be put within the reach of every child and adult.

It should be emphasized finally though as already stated, that the special maps and descriptions are to be given regularly in the paper, not only for the benefit of those who have stereographs, but also for those who are not thus well equipped. It is believed that these maps and descriptions even by themselves offer a unique and most effective means of getting acquainted with the most important places in Palestine.

BAPTISTS MUST STEM THE ROMAN TIDE.

According to Dr. Ernesto Begni, editor of "The Catholic Church of the United States," an exhaustive historical work on the growth of American Catholicism, which it is declared has been twice "blessed" within the last few years by the Pope, because of its strong emphasis on the achievements of the Roman church in this country—America is today the spiritual and temporal backbone of the papacy.

This was not always so. It is only a few years, comparatively speaking, since the power and influence of Rome in this country was negligible, its churches were comparatively few and its professing communicants limited and scattered. Politically it had no standing whatever. Not so very long ago to own allegiance to the Pope was enough to invite distrust and insure social and business ostracism.

The faith bequeathed us by our Puritan and Huguenot forefathers was then strong and deep within us. Religion meant something definite to us. We prospered, our churches thrived, we grew in power and numbers. Meanwhile Rome, busy trying to hold its own amid the spirit of revolt against its dominion sweeping over the old world, seemingly made little headway. We liked to think it never could. But the faith of the Pilgrim Fathers, once the pride and glory of American Protestantism, has suffered grievously.

Protestants are still the dominant power numerically in this country. But we are a force of many parts.

United, our potentiality would be irresistible. Every one of us recognizes this, but understanding it we ignore it. Meanwhile Rome profits by our discord, or call it lack of harmony if you please. It now claims 15,000,000 communicants in our midst, where it could scarcely count as many thousands a century ago. Its institutions spread from coast to coast. Its parochial schools teach more than 1,000,000 children and breathe a vital protest to the training of our public school system. It has four cardinals among its ecclesiastics and boasts that it may have ten shortly.

Indeed to any one who has read the amazing testimony of the silent development of Catholic power in this country emphasized in the eight volumes of the work, "The Catholic Church in the United States," the suggestion may not seem so extraordinary a possibility as it would a generation ago. The strength, wealth and influence of the Roman church in America, which this work, published under the auspices of the leading members of the American hierarchy, reveals for the first time, may well astonish, if it does not dumbfound, those of us in Protestant America who have believed Rome still a negligible force here. In the light of the stupendous showing which this work concretely exhibits, however distasteful it may be to most of us, we may as well confess that the influence of Rome is now very far from negligible.

Its subjects control the politics of many of our large cities and aspire to dominate the policies of the nation. In the industries and in society, in the press, as well as in the affairs of government, they are a factor that must be dealt with and considered.



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Catalog Free.

Rev. B. S. Ralley, of Clayton, Ala., filled the pulpit at both morning and evening services the first Sunday of this month at Kissimmee, Fla. Some of the leading talent in Baptist affairs in the state are members of this church.

What do these things portend? How may we interpret them? What do they signify? Is our country, developed to its present eminence by Puritan influence, ultimately to become a chateleine of Rome, like Spain, Portugal, France and Italy?

It seems to us that one does not cry wolf needlessly when he calls attention to the unwarranted Catholic aggression in this country. The condition of the permanent continuance of religious liberty in America is that evangelical Christians shall get awake as to the cunning efforts of Rome to get her conscience-throttling hand at the throat of the American people.

If we have to accept this as inevitable, it is surely a big price to pay for our inertia and our incapacity to assimilate the great masses of the people we have alienated from us and who of right should be the life and substance of the Christian church today.

The question is not whether we are going to continue to dissipate our great heritage, but what are we going to do to repair the damage already done and to redeem the past by the future?

If we are to preserve the institutions of our fathers and perpetuate the faith they gave us, the time to act and answer is now. Tomorrow Rome may be in supreme control of everything, and then it will be too late. The Baptists have a great duty to perform. If you doubt it read Brother Master's article published elsewhere on the Catholic menace.

We had a very appropriate and much appreciated program at our church on Thanksgiving evening. The following was the program: Devotional exercises, conducted by the pastor; a paper, "Our Nation's Debt to God," taken from Deut. 8:1-10, by Miss Jones; solo, by Miss Nora Thompson; address, "Thanksgiving, and How to Observe It," by Mr. John Greer; male quartette, by Silvery brothers and Cone brothers; a paper, "An Explanation of the Institutional Church of Dr. Len G. Broughton, Atlanta, Ga.," select song, by the choir; a paper, "The Fading of the Leaf," taken from Isa. 64:4-7, by Miss Willie Reid; recitation, "What They Found on New Year," by Miss Alle Thompson; a collection for the orphanage, amounting to \$5; male quartette; impromptu talks by several of the brethren.—L. L. Hearn.

Married, at the Baptist church at Vance, Ala., at high noon December 12, Dr. W. W. Griffin and Miss Myrtle M. Caffee, J. G. Lowrey officiating. Dr. Griffin is the youngest son of Mr. Ship Griffin, banker, of Moundville, Ala. Miss Caffee is the daughter of Mr. Marion Caffee, a prosperous farmer of Vance. A large number of relatives and friends attended the beautiful marriage, and many good wishes follow them as they enter this new found path of life. May peace, happiness and prosperity attend them through life.—J. G. Lowrey.

This pays my subscription up to January, 1913. I am 92 years old. The Alabama Baptist is a comfort to me—makes many lonely hours seem shorter. You will receive my \$2 in advance as long as I can see to read. Yours in His name—C. S. Wallace.

We have just passed through a most gracious meeting. Brother W. L. Walker and Singer E. L. Woislager, from Atlanta, were with us for two weeks, and the church was genuinely revived. An even dozen joined for baptism during the meeting, and with the two already waiting the ordinance, I baptized 14 last Sunday. There were other conversions, some of whom went to the other churches. Our people were delighted with the work of the two visitors, and quite a liberal amount was raised to finance the meeting and give the Home Board for evangelism. We have recently installed a steam heating plant valued at \$1,000, and our property is now in good shape for the Lord's people to do business in winter or summer. Our church is in good shape, only we do not do as much for missions as we should. Now that these other things are out of the way, I trust our people will move up in missionary spirit. May the Lord give you a happy Christmas. Fraternally—C. M. Brittain, Columbia.

Dear Brother Barnett: I am settled in my work for another year. I will continue to live at Altoona; will serve this church as last year—on the second and fourth Sundays; also East Gadsden on the first and Hoke's Bluff again on the third Sundays. This is indeed a large field, and its needs are many. I feel in my heart the call of the Master to try to meet the demand, and am praying that I may be able. I need your prayers, Brother Barnett, as well as all the readers of the paper, that a great work may be done on this field, and especially at Altoona, where there has been so much gloom and disparagement the past summer and fall. We have a fine mining town, but it is very hard to keep the workers organized, and especially where conditions are like ours have been. It seems that there is a bright future for us now for another year. I am doing my best to get our people to read the paper. May the Lord richly bless you in your work this year. Yours in His name—L. L. Hearn.

Dear Brother Barnett: I was much interested in Congressman Heflin's speech on the cotton situation, which was reproduced in last week's issue of the Alabama Baptist. There is one thing, however, the congressman has overlooked in figuring out how there should be a better demand for American made goods in China as well as other places. That is, the modernizing of China has caused a cutting off of the pigtails and shirt tails of the Chinamen, and this shortening of the latter, when figured for 400,000,000 Chinese, would certainly cause congestion in the American shirting market. This by a conservative estimate would be about 300,000 bales of raw cotton. Yours truly—A. G. Sullivan.

My work here at the Springs is moving on fine. We have preaching once a month, a weekly prayer meeting and a fine Sunday school, with a teacher training class. Come to see us some time. God bless you, yours and your work. Yours in His service—J. B. Byrd, Talladega Springs.

Sunday, December 10, was our first day at Newbern. Had good congregations and two new members under watch care.—J. A. Beal.

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The fifth Sunday meeting of the Tennessee River Association will meet with the Trenton church December 29, 30 and 31. Brethren, come to the front. Let's do great things for the Lord this year; let's keep His business well organized and put well cultured literature in all the homes we can. The Alabama Baptist should be in all of our homes. It is well worth reading. It is a great help in our work for the Lord. I am a pastor and member of the Tennessee River Association. Yours—A. L. Stiner, Klyes, Ala.

Sunday at 12:30, in Opelika, at the home of Mr. and Mrs. J. S. Barley, relatives of the bride, J. H. Wallace solemnized marriage between Mr. Edward N. Lockhart, of Inverness, Fla., and Mrs. Lizzie H. Newell, of Waverly, Ala. A union of Baptists. Their many friends wish them much success and pleasure in their new life and home among the orange groves.—J. H. W.

I have been sojourning in this city in quest of health for nearly six months. I am going home. Please change my paper back to my home address—2312 Avenue H, Ensley, Ala. Yours truly—W. B. Williams, Asheville, N. C.

(Glad he is able to come home.)

The community was saddened by the death of Mr. T. W. Cobb, of Union, Ala., on Monday last. The Baptist church is a great loser by his death, as he has been a faithful member for a long time. He was 68 years old, but was always in his place, when there were services at the church.—M. Taylor, Union, Ala.

I don't see how I could get on without the paper. It gets better every week. Many good wishes for you and yours and a merry Christmas and a happy New Year's.—M. M. Huffman.

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My ability to understand you and treat your case in your own home is the gift of experience. I have successfully treated thousands of sick women without ever seeing them. It is unnecessary for you to call upon me. It is unnecessary for you to visit local doctors or druggists; unnecessary for you to submit to embarrassing examinations or uncalled for operations.

Just write to me from any distance and tell me if you suffer from monthly pains or irregularity; itching parts; whitish discharge; head, back, thigh or abdominal pains; bearing-down sensations; hot flashes, dizziness, weariness, lassitude, weakness, nervousness or other evidences of female trouble. Because I am a woman, I will understand you. I will know, from your de-

I am back on my field again after two months' rest and study in the seminary at Louisville. We are closing the old year with gratitude for the Lord's blessings upon us and hopeful that the incoming year of 1912 will bring even greater things to the kingdom. Of course I enjoy the Alabama Baptist. It is among the best.—H. D. Wilson, Brantley.

Alabama Baptist: Please go no longer to my old address—2615 Avenue G, Birmingham, Ala.—but come to my new home—Room 317 New York Hall, Louisville, Ky. I need you to assist me in my duties here and to bring fresh messages from old Alabama.—J. O. Colley.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, box 548, South Bend, Ind.

Whereas, our Heavenly Father in His omniscience has seen fit to call from her earthly home our sister, Mrs. F. A. Farris; and whereas, she has been to our organization one of the most loyal and faithful members; therefore be it resolved by the ladies of the Aid and Mission Society of the Baptist church of Sylacauga, Ala.:

First—That in her death one is taken from our number who in the days of her active membership was ever foremost in "putting her hand to the plow and never looking back" in the things which made for the upbuilding of God's kingdom.

Second—That even though some months have elapsed since first the dread hand of disease was laid upon her, the thought of her good deeds and the good resulting have been to many of us an inspiration for our undertakings.

Third—That we are thankful that she was ready to answer that "one clear call," and in our love and reverence for her memory we shall ever find an incentive for doing in the best way possible our work in the kingdom, which was the dearest interest of her life.

Fourth—That a copy of these resolutions be kept in our records, that a copy be sent to members of the family that they be published in the Sylacauga Advance and in our state paper the Alabama Baptist.

MRS. F. B. FULMER,
MRS. JAMES HOWARD,
MRS. G. E. CROWELL,
Committee.

The West Woodlawn Baptist church has started a mid-week prayer meeting. Hitherto the mid-week service was held by the B. Y. P. U. Our young people now meet Sunday evening an hour before the regular evening service. There are signs of life in our Sunday school that are gratifying. We expect soon to begin work on our basement, which when done will give us a good working plant. Of the ten persons baptized this year eight are from the Sunday school, and a great harvest all around us is still waiting. A gratifying growth in the congregation marks the close of the year. The offerings have not been large, but as compared with former years give cause for rejoicing. Just now our ladies are in expectancy over entertaining the ladies of the whole district.—John W. Stewart.

Things are not moving quite so fast in the Carey Association as indications pointed at the Ashland meeting. Our missionary whom we elected turned us down, but we will go after another. Pray for us and watch us. My own work goes well. We will take higher ground along all lines next year, I believe. There have been about 60 additions since I came last April, 30 of whom I baptized. We will raise about \$500 for all benevolences. Had 205 in Sunday school; 60 in Baraca class. Cordially—H. B. Woodward Lineville.

Rev. L. O. Dawson is beginning his twentieth year as pastor at Tuscaloosa. The Tuscaloosa saints for more than a year have given \$750 per month for all purposes, and the First church has received on an average two members on each Sunday during the past year. We congratulate the church and its beloved pastor.

A New Era in the Marble Industry

More Interesting facts about the South.

From the very earliest ages of history, marble everywhere has been recognized as pre-eminent in the construction of the world's greatest buildings and monuments, and until a recent discovery, the marble used in the ancient days in building gorgeous temples has been regarded as the most perfect marble the world has ever produced.

A deposit of marble has recently been discovered in North Georgia, however; that possesses all the superior qualities of the marble of the olden days; especially is this true in respect to durability and weathering qualities. These qualities, with its superiority in beauty and markings, has enabled Georgia marble to establish a new era in modern marble and its uses as a construction material.

Samples of this marble were sent to the U. S. Government for testing, and Mr. J. B. Johnson, Prof. of Engineering and Director of Testing Laboratory, reports that the crushing strength of this marble is upwards of 10,000 pounds per square inch, and a test made by the New York Weekly Underwriter shows that it will withstand heat to upwards of 1,000 degrees Fah.

This marble for building purposes is growing in demand by leaps and bounds, but perhaps one of the most practical proofs of the excellency of Georgia marble as a permanent building material of unequalled durability, is the fact that the United States Government is using it in many of their most important and pretentious buildings, buildings erected for the purpose of serving many generations as yet unborn. Then, too, many of these edifices are thousands of miles distant from the Georgia Quarries, some in New England and Canada, right in the heart of large marble deposits that have been famous in the past.

For monumental purposes Georgia marble is equally as popular and desirable. The fact that the crystalline formation is so closely interlocked prevents decomposition, insuring a beautiful, permanent monument. It is superior to granite because it is more compact, or harder, and is far more beautiful. In the immense deposits of this large crystal marble in Georgia, in hundreds of places where the projecting points have been exposed to the elements ever since the marble was formed, ages and ages ago, not a single ounce of decomposed marble can be found, and every exposure is free from disintegration or stain.

There are various grades of Georgia marble, but the best are Cherokee, Creole, Etowah and Kennesaw, quarried by the Georgia Marble Company, of Tate, Ga. This company conducts the most extensive quarry operations in this country, controlling about 6,500 acres of land. Its capacity is about 60,000 cubic feet of marble per month, which is approximately 30,000 tons. It owns and operates its own electric plant, machine and wood working shops, many miles of standard gauge railroad, switch engines, etc., and works a night and day shift in its mills.

Any one contemplating erecting a monument or building of any nature, should investigate Georgia marble before deciding on the material to be used. This stone can be had in any size, shape or shade desired, and your marble dealer can supply you; if not, simply drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.

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1,000 very fine Red Letter Bibles to be given away for a slight service. Grand opportunity to get a good Bible without cost. Write immediately for full particulars free. HOUSEHOLD BIBLE CLUB, 810 Jackson Street, Topeka, Kan.

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corns, Corn Mills, Feed Mills, Grain Separators, Saw Teeth, Locks, Mill Supplies, and all kinds of machinery. Send for catalog.

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NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 27th Day of November, 1911.

Estate of Henry Coleman, Deceased. This day came Joel F. Webb, administrator de bonis non of the estate of Henry Coleman, deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 19th day of December, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,
nov29-3t Judge of Probate.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 23rd Day of November, 1911.

Estate of Mary Hill, Deceased. This day came Dave Hill, administrator of the estate of Mary Hill, deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 20th day of December, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,
Judge of Probate.

GREATEST HYMNS.

Just out. By J. A. Lee and E. O. Excell. 400 songs. Round and shape notes. Greatest book that has ever been published.

Send today 25 cents for sample copy. **J. A. LEE, Glencoe, Ky.**

A WEEK IN WASHINGTON COUNTY

There are some fine folks and good Baptists in Washington county. I began a week's work at Chatom, the county seat, Saturday night, December 2, and remained over there until after the Sunday morning service. The brethren there have about completed arrangements for the erection of a church. At present services are held in the court room of their splendid new court house. We assisted in organizing the Sunday school Sunday morning. Brethren James Granade, Smith and Davis were there to take a leading part in the work. These brethren, along with the other faithful ones, will take care of things at Chatom. Sunday afternoon I went to Loper Station,

where Sunday school is conducted by Brother R. L. Strickland, a young student from Healing Springs school. This young brother has been licensed and is being educated by Rocky Ridge church. He promises well. The Sunday school was held in the commodious dwelling owned by Brother Loper. After service Sunday afternoon young Brother Loper drove me to Healing Springs

for a night service. Brother Darden and his good wife, Miss Pearl Windsor and Miss Bessie Martin are certainly doing splendid work with the material at hand in this school. I was much impressed with their work, not only in the school, but throughout the community, and really over the county the influence of these consecrated lives is being felt. Brethren, we ought to keep Darden there if possible for five years at least. I was splendidly cared for in the dormitory, which is efficiently managed in the culinary department by Brother Ed Pipin and his wife. This good brother has rented his farm and moved to this school in order that his children may receive an education. Fifteen boarding pupils can still be accommodated there. They ought to be there after Christmas.

Monday afternoon and night we held forth at

Shady Grove Church, two miles from Healing Springs. It was my pleasure to be in the home of Brother H. C. Causey and to visit in the home of Brother Tate, both of whom, with many other brethren, are holding the fort at Shady Grove. At the night service a subscription was made sufficient to cell the church building.

Tuesday morning beloved Brother Tucker, bellwether of the flocks in these parts, a saint, tried and true, drove me to

Koenton for an afternoon and evening service. The brethren here lost their church house in a cyclone about two years ago; hence it gave me pleasure to see Brother Hilton Blount unloading the lumber on the site selected for the new building.

We assisted in organizing a training class, as well as reorganizing the school at Koenton. Brother Joe Blount is superintendent of this school. I wish every church could be as fortunate

in selecting a superintendent. Tuesday night I spent comfortably in the home of Brother Hilton Blount, who with his wife are among the leading workers in the Koenton church. Tuesday I had dinner and supper in the home of Mr. Milton McDowell. Sister McDowell is also one of the foremost Christian workers of the community.

Wednesday Brother Hilton Blount drove me to

Friendship Church, where we were met by a goodly number for a morning service. After this service Brother Ben Everett, a young licensee, drove me to

Frankville. Here I was entertained royally in the home of Brother Powe Granade. We had service in the afternoon and again at night. The Granades, Elmore, Johnstons and Woods are among the leading members of the church there, all of whom are loyal and true. The church building at Frankville is the most commodious I saw in the county.

Thursday morning I drove for the final work of the trip to **St. Stephens,**

ancient and historic. There I had dinner with Brother Mal Pelham, superintendent of the Sunday school. Pelham is a mover, and so is his wife. It was my pleasure to have supper and spend the night in the splendid home of Sister McGlathery, who had just had gas lights installed in her home. This, with the water works, gives her all the conveniences of any city home. A remarkable family is this McGlathery family. Six girls and two boys in this family. One married daughter away from home and one young girl. The remaining six received

Teacher Training Diplomas at the evening service along with others in the community. Can this record be equalled in the south? I doubt it. I don't blame Dr. Cox one bit for wanting to stay there all summer. If some of these stalwart young Baptist brethren don't visit around St. Stephens I will say they are short of vision.

While in the county we arranged to hold a Bible institute in Healing Springs the last week in July, of which more anon.

HARRY L. STRICKLAND,
Baptist Sunday School Secretary.

Sunday, December 10, was a good day with the Tuxedo Baptist church. Received three by letter and had large congregations at both services. Also had a large crowd at the pastor's home last week, and when they left you ought to have seen the good things they left—everything that was good to eat. I thank the Lord for placing us with these good people and thank the good folks for their kindness.—V. C. Kincaid, Pastor.

The pastor has received a handsome Christmas gift from the Ensley church in the way of a substantial increase in his salary. I will spend two weeks in Kentucky during the holidays.—A. K. Wright.



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PRESIDENT.

Georgia-Alabama Business College, Macon, Ga. Enrollments Limited to 350 Students at a Time. Reservations Must Be Made in Advance. No Student Admitted Without Two Good Recommendations as to Character and Intelligence.

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Every Sufferer From Eczema

is urged to read these cheering words from I. S. Giddens, Tampa, Florida, which not only express his own gratitude, but give hope to all who are afflicted:

"For seven years I had eczema on my ankle. I tried many remedies and numerous doctors. I decided to try Tetterine, and after eight weeks am entirely free from the terrible eczema."

"What Tetterine did for Mr. Giddens it will do for anyone suffering from eczema, tetter, erysipelas or other skin affections. It instantly relieves, and surely cures to stay cured."

TETTERINE 50 cents at druggists, or by mail from Saurtrine Co., Savannah, Ga.

PILLOWS FREE for 36-pound Feather Bed with 6-pound pair of Pillows free. Freight prepaid. New feathers, best ticking, satisfaction guaranteed. Agents wanted.

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Dealers in Furs, Hides, Wool
Established 1900.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

IN MEMORY OF MRS. LUCY ROUSE.

The subject of this sketch was the daughter of Jones and Nancy Stephens; born in Chambers county, Alabama, February 24, 1844; fell asleep in Jesus on the 12th day of November, 1911, being 66 years, 8 months and 26 days old. She moved with her parents from Chambers county to Coosa county when about 6 years of age, and joined the Missionary Baptist church at Concord in early life. She married T. A. Rouse on the 29th day of January, 1867. To this union ten children were born—six girls and four boys. She was a faithful wife, kind and loving mother, a good neighbor and a devoted Christian.

It was the pleasure of the writer of this to be a member of the same church (Antioch) with our deceased sister, where her membership had been for about 30 years. Thus we had the opportunity to observe her Christian walk. She was faithful to her church and Sunday school (of which the writer was superintendent for several years), and many times did we ask her for counsel in the work, and we never failed to receive the needed help. A seat in our church is vacant; a chair in the home is unoccupied. Just before the end of life came, realizing that she must soon go, she called her girls to her bedside and had a last farewell talk with them. She leaves a husband, eight children, two sisters, one brother and many other relatives and friends to mourn her loss.

Sleep on, dear wife, kind mother and dear friend, and take thy rest. God in His wisdom thought it best. Soon we'll meet beyond the river.

Soon we'll meet to part no more,
Soon we'll meet the blessed Savior,
Where parting will all be o'er.

J. H. HICKMAN.

God in His wisdom saw fit to take out of our midst one of our scholars—Patrick F. Nall, aged 10 years, who was accidentally shot on Tuesday, December 5, at 1:10 p. m., at his cousin's (Hughes Powell's) house. The two were playing together when the accident happened. He was buried in the family graveyard at Sardis. Therefore resolved:

First—That we, the members of this Sunday school, cherish his memory as a brother beloved.

Second—That we tender to his family our deepest sympathy and commend them to God, the great Comforter.

Third—That a copy of these resolutions be spread upon the minutes of the Sunday school; that they be published in the Alabama Baptist; that a copy be sent to the family.

SARDIS SUNDAY SCHOOL.

Morris, Ala., Dec. 10, 1911.

Dr. Howard Osgood, who died on Tuesday, November 28, was born January 4, 1831, and was ordained to the ministry in 1856. Dr. Osgood was a great teacher. He seemed to have read everything bearing upon the Bible. He was strong in linguistics, having an easy mastery of Hebrew, Greek, Latin, German, French and other languages. He was very conservative, both as a theologian and as a student of Biblical questions. He had little sympathy with some of the views of some of the advocates of the higher criticism of the Old Testament.



There is no needless delay about putting the horses up for the night and getting into your own comfortable home when the work is lightened—and lightened—by a Rayo lantern. Rayo lanterns give such a strong, steady light you can put your hand on what you want in a second.

Rayo lanterns are the best and brightest on the market.

Made in all kinds of styles and sizes, to suit any use.

Finest material and workmanship; most light for the oil consumed; will not blow out.

All Rayo lanterns are equipped with selected Rayo globes, clear, red or green, as desired. Wicks inserted in burners, ready to light.

Dealers everywhere; or write for descriptive circular direct to any agency of the



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Say Ma-re-ta to your grocer, and keep saying it until you get them.

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It Never Flickers

The long winter evenings give a woman a splendid chance for sewing or embroidery; but her eyes suffer from the strain unless she has a good light. The Rayo is the best lamp made.

It gives a strong, diffused light that is remarkably easy to the eyes. There is no glare to it; no flicker. It lights-up a whole room. The Rayo is an economical lamp, too. You get the most possible light-value for the oil burned; and the Rayo itself is a low-priced lamp. Yet it is a handsome lamp—an ornament to any room in the house. The Rayo Lamp is easily lighted without removing shade or chimney; easy to clean and tweek. Made of solid brass, nickel-plated; also in numerous other styles and finishes.

Ask your dealer to show you his line of Rayo lamps; or write for descriptive circular to any agency of the

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YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 114 North Wayne Street, Fort Wayne, Ind.

A PUZZLE UNRAVELED.

Our beloved secretary has submitted to the readers of the Alabama Baptist what he is pleased to call a puzzle. It seems to me that he could have long ago answered his own question, "Why nobody hired us," or, in other words, why do not the churches of Alabama call the Alabama boys? There is, no doubt, more than one reason. But I am going to mention some, and when I do there are at least 100 Howard College and Seminary Alabamians who will say "Amen."

1. One reason the churches do not appreciate her boys and call them to their pulpits is because of the discrepancies made at the state conventions. They think—and the laymen are at the convention looking around for a pastor—if the Alabamians are of no consequence in the convention they can't be in our pulpits. There are Howard and Seminary boys who have given to these institutions every time the call was made—gave of their own slender purse—and took collections after collections, and have gotten fine sums out of wealthy men for these great schools, and yet their names are never mentioned (prominent among these). I think of one who figured in getting from one man \$10,000. Little, if anything, was ever said about his great work, and yet the work of a Mississippian was extolled to the sky. True the Mississippian deserved all the praise given him. But the Alabamian deserved much, if Howard College was worth the saving.

How many Alabamians are put on committees, either standing or special, at the conventions? As one who loves his native state and would like to be recognized as at least a willing worker, I have a right to know. How many Alabamians, I ask, have preached introductory or missionary sermons at the convention? If the convention treats her sons this way why ask the question, "Why do not our churches call Alabamians to fill their pulpits?" I know a prominent Southeast Alabama church that has never had an Alabama pastor. She always sends off after "furinners."

And just as soon as the new men come into our state our boards make them prominent by giving them places at the front, and that, too, when they know nothing about the work of Alabama. Of course a church wants its pastor to be prominent. Now, in order to get a pastor whom the state workers will honor by putting to the front, they must send off for one, for they know that if they call an Alabamian that both church and pastor will be compelled to occupy a back seat in the synagogue.

Many of our Alabama boys have gone out of the state; others have quit going to the convention. They are the men who have borne the heat and burden of the day. They have been the men who have gone down in the ditches digging out the mud; others enjoy the flowing waters through these ditches.

There are not six prominent pulpits in the state filled by Alabama-bred men. There is but one "grand old first" city church in the state that has now an Alabamian. The D. D.'s and L. L. D.'s born in Alabama are dubbed as a general thing in some other state.

2. The newspaper picture exhibits

are made from the faces of men not born here. How many have preached college commencement sermons?

Now, what I have written is not in the spirit of a "sore-head," for I have no grievance against any one. I have all the honors I deserve, and possibly more than I can gracefully bear. Possibly I am as high up the ladder as one so dizzy headed can ever climb. Certainly I am satisfied to be an humble worker for Christ. We welcome every man who comes to our great state, if he comes in the name of the Lord. He is our brother, and our home is his home. But what I have written in this article is true, and shall remain true till our conventions and boards change their policies. But change or no change, I shall still prove loyal to my dear old state and all of her interests. R. M. HUNTER.

Flomaton, Ala.

THE TENNESSEE RIVER ASSOCIATION.

The territory covered by this association is rightly termed the Egypt of Alabama.

I spent the last ten days in this association assisting the brethren in collecting their "corn pledges" to the Baptist Orphanage. These pledges amount to more than 1,000 bushels of corn. For many years it has been the custom of this association to send a carload of corn to the orphanage. Last year much of it had to be bought, but they sent it in all the same; but this year has been a "corn year," and their barns are full. There was not a question about sending the corn this year, but how shall we get it shelled and sacked; but they did it, and the corn is on the way while I write. Bob Butler, for many years the moderator of this association, was the originator of this move. For years he attended to the shipping and collecting, but last year he laid down his burdens and now among his loved ones at the home of aged father his remains are resting. Brother M. Briscoe and myself called in to see Brother Butler, his father, who is very feeble and who ere long will follow his noble son to the rest that remains for the faithful.

This work is now done by Brother G. P. Bouldin, of Hollywood, who is a worthy successor to the lamented Butler. For two years he has sent in the corn to the orphanage. Every effort has been put forth to reach every church and community by him, and the success which has attended his efforts shows that it has been done well. I was entertained for two days at the home of Brother Bouldin, which will remain a bright spot in my memory. I ate Thanksgiving dinner with Brother Nehr, his father-in-law, who is also a minister. This dinner was served in first-class Yankee style, and needed nothing more to make it complete. Mrs. Bouldin, the mother of Brother Bouldin and the Bouldin tribe of these parts, lives with this noble

son. What a splendid woman she is—the mother of lawyers, farmers, missionaries, merchants—raised them on the farm, where most all the great men are raised.

I spent two days at the home of Brother Briscoe, the pastor at Scottsboro and the moderator of the association, and withal the most useful, efficient and popular preacher in all these parts. Brother Briscoe laid down everything and went with me till the last effort possible was made. I spent two days in his home, and enjoyed the hospitality of his splendid family. I preached for him at Scottsboro and Stevenson, and we spent some time at Bridgeport, where our Baptist school is located, which is doing a splendid work under the management of Brother Reese, the efficient and capable principal.

We spent the last day in Big Coon valley. This is the home of the Coffeys, and where many of them live now. We spent a night with Brother John Coffey, the clerk of the association, and ate dinner the same day at Brother Frank Bell's, where they were having a cotton picking and a quilting. My! what a dinner! Time would fail me to tell of the good things we had set before us. Then on Sunday, after reaching at the Holton Memorial and a good dinner with Brother Vorex and family and a sermon at night at Stevenson, the corn canvass closed.

What a splendid country, and such people—the Butlers, Cummings, Henshaws, Halls, Bouldins, Chapmans, Bryants, Coffeys, Varnells, Howlands, Vortexs and many others whose

names I cannot recall, but who are known by Him who never forgets.

I must tell you more of this wonderful country and people later.

S. O. Y RAY.

TWO DISTINCT SHOCKS.

Yes, one of them came last week when I read the Alabama Baptist and found the statement that two of our beloved institutions (the Judson and the Howard) were \$40,000 in debt. I was positively shocked.

The Second Shock

came Monday-morning when I walked into the pastors' conference at the First Baptist church, Birmingham, and found a man on the floor arranging transportation for the Southern Baptist Convention. Are we getting near the convention? It doesn't seem possible. Let earnest prayers rise from every heart and gifts flow into the Lord's treasury for our great work, both at home and abroad.

JNO. W. STEWART.

Birmingham, Dec. 12, 1911.

We are now comfortably located in the pastorium at Grant's Creek church. We did not receive a "regular pound ing," but we have been very substantially remembered by the brethren and sisters. Some sent syrup, some chickens, some potatoes and others sent in such things as are always useful. We had a fine service at Beulah last Sunday. Hope to accomplish much for the Lord's cause during the coming year. Come to see us whenever you can. Fraternally—J. A. Dickinson, Fosters, Ala.

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E. E. FORBES PIANO CLUB

WHAT YOU PAY.

You pay	\$287.00
You pay cash	5.00
You pay, each week	1.50

WHAT YOU GET.

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- You get your money back in thirty days if the Piano is not satisfactory.
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YOU SAVE \$88.00.

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OLDEST AND BEST CURE FOR MALARIA.

NO CURE NO PAY	A Fine General Tonic. Contains no arsenic or other poisons. Leaves no bad effects like quinine. If your Druggist or Merchant can't supply it, write to ARTHUR PETER & CO., Gen. Agts, Louisville, Ky.	NO CURE NO PAY
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CHRIST AS THE MORNING STAR.

"I am the bright and morning star."—Rev. 22:6.

- I. What Christ is in himself.
1. Heavenly in His origin.
 2. Beautiful and benign in His character.
 3. Brilliant and effulgent in His influence.
- II. What He is to the people.
1. He enlightens them.
 2. He guides them.
 3. He cheers them.

THE STAR OF BETHLEHEM.

As shadows cast by cloud and sun
Float o'er the summer grass.
So, in thy sight, Almighty One,
Earth's generations pass.

And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten and are gone.

Yet doth the Star of Bethlehem shed
A lustre pure and sweet,
And still it leads, as once it led,
To the Messiah's feet.

O Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.
—William Cullen Bryant.

HANGING THE STOCKINGS.

Christmas eve! It's Christmas eve!
Supper's cleared away—
Seems as if I can't believe
That today's today!
I don't see a thing, do you,
We can hang a stockin' to?

For a month or just about,
Days would hardly stir,
Though I crossed their places out
On the calendar.

Pins or nails'll never stick
In this hard old chimney brick.

P'raps as soon as night's begun
He'll come stealing in!
My! It makes the shivers run
Up and down my skin.
Mayn't I pound a nail up here
In the woodwork, mother dear?

Daddy's sock 'll never do—
Not a 'toy would fit.
'S'pose we let him stand his shoe
Just in under it?

—There! They're done. I'm sleepy some.
Bet tomorrow'll never come!
—Everybody's.

WARNINGS FOR STORES,
CHURCHES AND BAZAARS.

Holiday fires in these while filled with
people are usually holocausts.

Light, inflammable decorations make
fires easy to start and easy to
spread. A match, a gas flame or an
electrical defect may do it.

Watch gas jets! Decorations may be
carried against them by air currents.
Watch smokers! Do not permit them
to light cigars inside buildings.

Do not make the slightest change in
electric wiring without consulting
electrical inspector.

WARNINGS FOR THE HOME.

Every year in America many children
are burned to death by fire from
Christmas candles.

Do not decorate your Christmas tree
with paper, cotton, or any other in-
flammable material.

Use metallic tinsel and other non-in-
flammable decorations only, and set
the tree securely, so that the chil-
dren in reaching for things cannot
tip it over.

Do not use cotton to represent snow.
If you must have snow use asbestos
fiber.

Do not permit children to light or re-
light the candles while parents are
not present. They frequently set fire
to their clothing instead. The tree
itself will burn when needles have
become dry.

Do not leave matches within reach of
children at holiday time. Candles
are meant to be lighted, and if the
children can get matches they will
experiment with them. They imitate
their elders.

CHRISTMAS AT THE WHITE HOUSE.

President Taft, altogether, distributes
about 500 gifts each year. That includes a
turkey for each employe of the executive
mansion—and some others, for last year he
gave no less than 365 turkeys. Every clerk
in the White House receives a new and
shining \$5 gold piece. The president is as
punctilious in remembering his friends at
Christmas as at other times, and he knows
exactly what is the right thing to do. For
instance, the morning after the boys from
St. Paul's sang Christmas carols for him an
inscribed photograph was sent by the presi-
dent to Dean Myers Winchester, the one-
year-old son of the choir director. The Taft

children—Helen, Robert and Charley—have
outgrown Christmas trees, so there is none
in the White House. But they are children,
just the same, when it comes to the holiday
gayety. The president loves to be with them
and invariably joins Mrs. Taft as early as
possible in the evening.—Robert D. Helm in
Leslie's.

WHEN DADDY LIGHTS THE TREE.

We have our share of ups and downs,
Our cares like other folk;
The pocketbook is sometimes full,
We're sometimes almost broke;
But once a year, at Christmas-time,
Our hearth is bright to see;
The baby's hand just touches heaven
When Daddy lights the tree.

For weeks and weeks the little ones
Have thought upon this hour;
And mother, she has planned for it
Since summer's heat and shower.
With here a nickel, there a dime,
Put by where none could see,
A precious hoard against the night
When Daddy lights the tree.

The tiny tapers glow like stars,
They remind us of the flame
That rifted once the steel-blue sky—
The morn the Christ child came:
The blessed angels sang to earth
Above that far country—
We know they sing above our earth
When Daddy lights the tree.

The weest lass in mother's arms
Laughs out and claps her hands,
The rest of us on tiptoe wait:
The grown-up brother stands
Where he can reach the topmost branch,
Our Santa Claus to be,
In that sweet hour of breathless joy
When Daddy light the tree.

Our grandpa says 'twas just as fine
In days when he was young;
For every Christmas, ages through,
The happy bells have rung.
And Daddy's head is growing gray,
And yet a boy is he,
As merry as the rest of us
When Daddy lights the tree.

'Tis Love that makes the world go round,
'Tis Love that lightens toil,
'Tis Love that lays up treasure which
Nor moth nor rust can spoil;
And Love is in our little home,
In largesse full and free.
We all are very close to heaven
When Daddy lights the tree.
—Margaret Sangster.

A CHRISTMAS PRAYER FOR CHILDREN WHO WORK.

By Walter Rauschenbusch.

O Thou great Father of the weak, lay Thy hand tenderly on
all the little children on earth and bless them. Bless our own
children, who are the life of our life, and who have become the
heart of our heart. Bless every little child who has leaned
against our knee and refreshed our soul by its smiling trustful-
ness. Be good to all children who crave in vain for human love,
or for flowers and water, and the sweet breast of nature. But
bless with a three-fold blessing the young lives whose slender
shoulders are already bowed beneath the yoke of toil, and whose
glad growth is being stunted forever. Let not their little bodies
be utterly sapped, and their minds given over to stupidity and

the vices of an empty soul. We have all jointly deserved the
mill-stone of Thy wrath for making these little ones to stumble
and fall. Grant all employers of labor stout hearts to refuse en-
richment at such a price. Grant to all the citizens and officers
of states which now permit this wrong the grace of holy anger.
Help us to realize that every child in our nation is in very truth
our child, a member of our great family. By the holy Child that
nestled in Mary's bosom, by the memories of our own childhood
joys and sorrows, by the sacred possibilities that slumber in
every child, we beseech Thee to save us from killing the sweet-
ness of young life by the greed of gain.—One of a series of
prayers being published in the American Magazine.

