

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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BUILDINGS OF NEWTON SCHOOL BURNED.

On Wednesday morning, the 3d inst., about 11 o'clock a dull, heavy report was heard in the rear of the auditorium, but as the report was not very loud no one paid any attention to it; but in a few minutes a cracking sound was heard by the principal, who was reviewing some work with one pupil in the opposite end of the same building. He at once ran to see what it was, and found a volume of smoke and flames gushing from one of the music rooms in the basement. He knew at once what had happened, for kerosene oil heaters had been placed in the music rooms as the only means of heating them in the winter. It was evident that one of these had exploded and had set the heart pine lumber with which the whole basement was finished on fire. The first impulse was to smother the flames by closing the door, but before this could be done the glass on the outside popped, and the in-rush of air drove the flames and smoke into the hall, filling it for 40 feet with flames and smoke in less than one minute from the time it was discovered. Fortunately there were no students in this part of the building, and only two teachers remaining to finish up their work. The principal ran to the front and notified the classes and teachers that the building was on fire and for all to get out at once. Many young men and women thought of the library, their music, the pianos, etc., and were about to rush into the smoke-filled hall to try to save them, but the principal stood at the front and urged them to leave the building, which was now in flames in the rear and rapidly sweeping toward the front. In five minutes the whole of the auditorium was enveloped in flames, leaping far above the top. In 20 minutes the roof fell in and the walls tottered and fell. The old building in the front, being thoroughly wet from the recent rains, burned more slowly, but beyond control. Hundreds of people gathered in a large circle and helplessly watched the complete destruction of the first and last of the buildings which had housed the school for nearly 14 years. Notwithstanding the great excitement, not a single person was in the least injured. The board of trustees held a meeting on the grounds and authorized the principal to open school the following morning in the Baptist church, using the Sunday school rooms and pastor's home as temporary quarters. The loss of pianos, buildings, library, a small chemical laboratory, furniture, etc., aggregate, counting them at actual cost, from \$12,000 to \$15,000.

The four Sunday school rooms and the five rooms of the pastor's home serve as music rooms and recitation rooms, while the church serves as a study for the whole school. In less than 24 hours from the destruction of the buildings every teacher had a place for work and four pianos had been procured for the music department.

(Continued on Page Sixteen.)



Noble Smithson

SPECIAL CREATION.

In the course of a year many books find their way to our book table for notice, and frequently it is with a sigh that this reviewer picks up one to try and give a just idea of it, but every now and then his heart leaps with joy as he fingers some volume which is a real contribution to the world's thought. We have just received the above book, written by our old law partner and friend of more than a score of years, the Hon. Noble Smithson, of Knoxville, Tenn., a self-made and self-educated man, who has always done his own thinking. The book comes as a joy to us, in that our friend, who for years was an agnostic, in his preface says:

"The purpose of this little work is to present some of the facts, and make some of the arguments, which tend to prove that each human being is a new, direct and special creation by Almighty God," and he opens the work in section 1 by saying, "I believe there is a personal God, the Creator and Ruler of the universe. If this is not true, matter, force and the motion of matter constitute the universe. There is no middle ground between these two propositions." To the question in section 2, whence and whither? "Has man descended from worms, fishes, lizards, opossums, hedgehogs and apes, as Haeckel says? Is he a son of an ape? No! A Son of God!"

He takes up Darwin, Huxley, Spencer, Haeckel, Romanes, Welsman, Mevart, Coke and other writers on organic evolution, and we advise all who have been won away from a belief in a personal God to get this volume and see with what pitiless logic this truly great lawyer brushes aside many of the absurd theories of the evolutionists as he points out the utter absurdity of the theory that dead atoms and blind, unthinking cells do spontaneously and automatically group themselves into chemical combinations and mechanical arrangements which are necessary to produce the human body; and that this body becomes, spontaneously and automatically, a live human being with intellect, memory and will.

He drives home his proposition that: "Intellect, memory, will power, force and motion are necessary to group two or more atoms into a presented chemical combination, or into a specified mechanical arrangement."

And hence he believes that a new soul must be directly and specifically created for each embryo body, and that if one believes that he has a soul,

(Continued on Page 12)

JACKSON AND WHATLEY.

On Sunday, December 31, I attended a Fifth Sunday meeting at Jackson, I was on the programme for an address on Christian or denominational education. In addition to this address I preached on Sunday morning as the brother appointed to render this service was not present. I made some remarks on other topics discussed at the request of the brethren. The attendance was not large on account of unfavorable weather and the fact that the holiday season was not over. Those who were present, however, seemed to enjoy and be profited by the meeting. Fifth Sunday meetings ought to be of great service in many of our associations. The brethren present at the Jackson meeting responded to my appeal for help for our work, though not as liberally as I had hoped they would. I was most pleasantly entertained in the home of Brother James Pritchett and how I did enjoy the good country sausage and souse.

On Monday, Jan. 1, I went to Whatley with Brother J. H. Creighton and spent a night in his delightful country home and feasted on back-bone and spare ribs. Hog killing time in the country is a great time. I asked Brother Creighton how long he had lived at Whatley and he told me that if he answered my question he would tell me how old he was. He is serving as pastor at Whatley for the second time and altogether has served that church many years. It is a rare thing for a preacher to serve a church in the community where he was reared, Brother Creighton is an exception, but this is easily understood by those who know him. I regard him as one of the most useful pastors in the state. I spoke at Whatley on Monday night and took up an offering for our work.

I ought to have stated that Brother W. A. Parker was unable to attend the Jackson meeting on Sunday on account of illness. The hog killing season was responsible for his illness. He was greatly missed in the meeting.

W. J. E. COX

"Dr. Paul V. Bomar, an exile and a nobleman, honored us with a visit on Monday. We covet this man for South Carolina. They have had him in Alabama long enough. He has been pastor of the Baptist church of Marion, Ala., for about 15 years, and that is entirely too long a time for a man to be away from home."

This coming from Dr. Cody, a beloved Alabamian, now editor of the Baptist Courier, ought to give him a twinge to come home. Alabama would spare Dr. Bomar with as much reluctance as South Carolina would give up Dr. Cody.

Pastor S. E. Boroughs, of Central, has accepted the pastorate of the Baptist church at Newton, Ala., and enters at once upon his new work. He writes that one of the Baptist schools of Alabama is located at Newton. We wish him all joy in his new home and work.—Baptist Courier.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Watchword for 1912: "Serving to Save."

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W. M. U. Watchword: Our Sufficiency is from God.—II Cor. 3:5.

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Send contributions for this page to the Mission Room.

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Y. W. A. Watchword: They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

LET US REMEMBER IN OUR PRAYERS

Our work in the Eastern District.
Our work in the Alabama Association. Since our united prayers were asked for this Association, over a year ago, one new society has been added to the list, making a total of four. Still nine of the twelve churches are unreached, leaving much work yet to be done by the helpful Superintendent, Mrs. Ella Ellsworth of Lapine.
Our missionary to Shimonoski, Japan Mrs. J. Franklin Ray.
Our students at the Louisville Training school, Misses Register, Cox and Keith.
Our student at the Newton Institute Miss Serena Bottoms. The recent fire at this institute is to be deplored by each of us, and the inconveniences necessary because of the loss of the building, should draw us with even more loving, prayerful sympathy to our new friend.
The follow-up work of the Week of Prayer.
The reaching of our year's apportionment.

RECEIPTS FOR DECEMBER.

State Missions.
Cuba W. M. S. \$11; Dickenson W. M. and A. S. 50 cts.; Montgomery (H. A.) W. M. A. S. \$2.60; Enterprise W. M. and A. S. \$3.27; Eufaula Y. W. A. \$6.00; Alexander City W. M. S. \$16.25; Union Springs W. M. S. \$45; Blocton (1st) W. M. S. \$4.00; Livingston W. M. S. \$25; Luverne L. A. and M. S. \$3.00; Wylam S. B. B. \$5; Tuscaloosa (1st) W. M. S. \$21.42; Piedmont Y. W. A. \$1.16; Hartford W. M. S. \$12; Anniston (P. M.) W. M. S. \$25; Union Springs Y. W. A. \$4.15; Georgiana M. of K. \$14; Evergreen (Unity Asso.) W. M. S. \$3; Ruhama L. A. and M. S. \$16; Ela W. M. S. \$5; Jackson Y. W. A. \$2.50; 66th St. (Birmingham) W. M. S. \$2; Sheffield W. M. S. \$1. Total \$229.05.
Home Missions.
Bessemer (1st) L. A. S. \$10; Louisville L.-M. S. \$3; Dickenson W. M. and A. S. 50c; Tuskegee W. M. S. \$5; East Gadsden W. M. S. \$1.30; Cubahatchie W. M. S. \$3.50; LaPlace W. M. S. \$3.50; Brundidge W. M. S. \$3.75; Goodwater W. M. S. \$10; Winterboro W. M. S. \$1.55; Beatrice W. M. S. \$7; Enterprise W. M. and A. S. \$4.50; Blocton (1st) W. M. S. \$4.10; Jackson L. A. S. \$3.25; Luverne L. A. and M. S. \$4; Monroeville W. M. S. \$1; Prattville W. M. S. \$13; Hillsboro L. A. S. \$1.40; Mobile (1st) W. M. S. \$23.45; Hackneyville W. M. S. \$1; Dothan (1st) W. M. S. \$20; Evergreen (Unity Asso.) W. M. S. \$3; Fitzpatrick L. A. and M. S. \$6; Whatley W. M. S. \$2.50; Ensley W. M. S. \$20; Samson L. A. and M. S. \$1.75; Birmingham (6th St.) W. M. S. \$1; Summit (Birmingham Asso.) L. A. S. \$6.80. Total \$197.05.
Foreign Missions.
Dickenson W. M. and A. S. 50c; Spring Bank L. A. S. \$1; East Gadsden W. M. S. \$1.45; Cubahatchie W. M. S. \$2.75; LaPlace W. M. S. \$2.75; Birmingham (27th St.) L. A. S. \$10; Brundidge W. M. S. \$3.50; Phoenix City (1st) W. M. and A. S. \$2; Luverne L. A. and M. S. \$6; Greensboro W. M. and A. S. \$12.50; Sister Springs W. M. and A. S. \$1.82; Carlsville W. M. S. \$10; Mobile (1st) W. M. S. \$22.50; Hackneyville W. M. S. \$1; Shiloh (Selma Asso.) L. A. and M. S. \$3.50; Gadsden (1st) W. M. S. \$7; Pine Hill L. M. and A. S. \$5; Clanton L. A. S. \$15.25; Evergreen (Unity Asso.) W. M. S. \$5; Birmingham (Calvary) L. A. and M. S. \$5; Hebron (Union Ass'n.) W. M. S. \$2.10; Tunnel Springs W.

M. S. \$4; Birmingham (66th St.) W. M. S. \$2. Total \$239.72.
Christmas Offering to China.
Montgomery (1st) W. M. S. \$80.09; Mrs. Malone, \$5; Greensboro W. M. and A. S. \$3.20; Seals L. A. ville W. M. S. \$2; Hollins W. M. S. \$3.20; Seale L. A. and M. S. \$5; A friend, \$11.85; Wedowee W. M. S. \$6; Calera L. A. S. \$1; Lanett W. M. S. \$5; Smyrna W. M. and A. S. \$3.25; Birmingham (27th St.) L. A. S. \$3.58; Tuskegee W. M. S. \$32.60; Inverness W. M. S. \$3; Sylacauga L. A. S. \$4.05; Uniontown L. A. S. \$16.05; Antioch (De Kalb Ass'n.) W. M. S. \$1; Montgomery (H. A.) W. M. S. \$6.11; Rock Springs (East Liberty Ass'n.) W. M. S. \$4.50; Hebron (Union Ass'n.) W. M. S. \$1.76; Vincent W. M. S. \$2.50; Gordo W. M. S. \$5.75; Aliceville W. M. and A. S. \$6.00; Eiba W. M. S. \$2; Lapine W. M. S. \$2.50; Nohaulga W. M. S. \$11.25; Gante W. M. S. \$3; West Bend W. M. S. \$50; Shiloh (Selma Ass'n.) L. A. and M. S. \$6.35; Collinsville W. M. S. \$6.05; Tunnel Springs W. M. S. \$3.50; Mt. Zion (Tenn. River Ass'n.) W. M. S. \$1.42; Midway L. W. S. \$24. Total \$284.96.
Orphanage.
Allenton L. A. and M. S. \$2; Midway L. W. C. \$16; A friend, \$10; Florala W. M. S. \$3.30; Orrville L. A. S. \$15; Oxford W. M. and A. S. \$10; Wylam S. B. B. \$1; Mt. Olive (Central Ass'n.) W. M. S. \$3; Jacksonville L. W. C. \$5.75; East Thomas L. A. S. \$2; Furman W. M. and A. S. \$15; Sylacauga L. A. S. \$7.50; Prattville L. A. S. \$2; Tuskegee L. A. S. \$15.75; Total \$108.30.
Mary Ann B. Brown Scholarship.
Mrs. Malone, \$5; Mrs. Tartt \$25; Cordova W. H. M. S. \$1. Total \$31.
Alabama W. M. U. Expense Fund.
Beatrice W. M. S. \$2; Jackson L. A. S. \$1; Prattville W. M. S. \$1.85; Tuscaloosa (1st) W. M. S. \$5; Monroeville W. M. S. \$2.65; Memphis L. A. and M. S. 60c; Furman W. A. and M. S. \$1; Georgiana M. of K. \$1.20; Wilton W. M. and A. S. 80c. Total \$16.10.
Aged Ministers.
Furman W. M. and A. S. \$5.05.
Orphanage Well.
Birmingham (1st) L. A. S. \$26.50; Albertville S. B. B. \$5; Tuscaloosa (1st) W. M. S. \$7; Tuskegee L. A. S. \$5; Cordova W. H. M. S. \$2. Total \$45.50.
Howard College Library Fund.
Ruhama L. A. and M. S. \$5.
Denominational Education.....
Orrville L. A. S. \$8.
Jubilee Offering to Home Missions.
Mobile (1st) W. M. S. \$24.90; Andalusia W. M. and A. S. \$1.75. Total \$26.65.
Mountain Schools.
Eufaula Y. W. A. \$8; Anniston (P. M.) F. M. B. \$3; Tunnel Springs Y. W. A. \$5c; Selma (1st) Y. W. A. \$17.50; Jackson Y. W. A. \$3. Total \$31.85.
Indians and Home Board Schools.
Montgomery 1st S. B. B. \$1.60; Thomasville S. B. B. \$1.50; Wylam S. B. B. \$2; Alexander City S. B. B. \$4. Total \$9.10.
Missionary to Birmingham District.
Bessemer (1st) L. A. S. \$3; Birmingham (Calvary) L. A. and M. S. \$2; 27th St. L. A. S. \$2; 1st church L. A. S. \$10; 56th St. W. M. and A. S. \$3; Ruhama L. A. and M. S. \$9; Avondale (1st) L. A. S. \$5; East Birmingham W. M. and A. S. \$1; 66th St. W. M. S. \$2; Pratt City L. A. S. \$4; Ensley W. M. S. \$2. Total \$43.

Jubilee Offering to Foreign Missions.
Bayou Labatre W. M. and A. S. \$10; Troy W. M. S. \$4.60; Mobile (Dauphin Way) Y. W. A. \$5; Mobile (1st) W. M. S. \$25.90; Troy Y. W. A. \$10.50; Andalusia W. M. and A. \$11.50; Prichard L. H. H. C. \$5. Total \$71.50.
Jubilee Offering to Japanese Kindergarten.
Vinegar Bend L. A. S. \$5; Miss Turner \$5. Total \$10.
Christmas Offering to Medical Work.
Tunnel Springs Y. W. A. \$2.15.
Christmas Offering to Kindergartens.
Wylam S. B. B. \$2; Union (Birmingham Ass'n.) S. B. B. \$2; Orville S. B. B. \$2.50; Union Springs S. B. B. \$1.50; Talladega (1st) S. B. B. \$8; Huntsville (5th St.) S. B. B. \$7; Evergreen S. B. B. \$20. Total \$43.00.
Medical Work.
Eufaula Y. W. A. \$10; Anniston (P. M.) F. M. B. \$4; Tunnel Springs Y. W. A. \$1; Jackson Y. W. A. \$4.75. Total \$19.75.
Kindergartens.
Rockford S. B. B. \$2; Thomasville \$2. Total \$4.
Miss Willie Kelly.
Demopolis L. A. and M. \$3.75.
Miss Anna Hartwell.
New Prospect (Birmingham Ass'n.) L. A. S. \$5.
Native Worker.
Evergreen W. M. S. \$25.50.
Bible Woman.
Montgomery (1st) Philathea class \$15.
Chinese Student.
Anniston P. M. S. B. B. \$5.
Training School Enlargement.
Blocton (1st) W. M. S. \$1; Furman W. M. and A. S. \$6; Fitzpatrick L. A. and M. S. \$4; Evergreen W. M. S. \$6; Wilton W. M. and A. S. \$1. Total \$18.
Training School Support.
Blocton (1st) W. M. S. \$1; Luverne L. A. and M. S. \$1; Evergreen W. M. S. \$6. Total \$8.
Training School Student.
Eufaula Y. W. A. \$1; Blocton (1st) W. M. S. \$1; Jackson Y. W. A. 25c. Total \$2.25.
Lucy F. Stratton Scholarship.
East Thomas L. A. S. \$2; Mobile (1st) W. M. S. \$5; Birmingham (Calvary) L. A. and M. S. \$2.50. Total \$9.50.
Mary Clay Burns Scholarship.
Selma (1st) L. A. S. \$95.
Bible Fund.
Blocton (1st) W. M. S. \$1.
Margaret Home.
Montevallo S. B. B. \$1; Montgomery (H. A.) Primary classes \$2.50. Total \$3.50.
Our Mission Fields. (Society Subscriptions).
Hopewell (Bigbee Ass'n.) W. M. S. Monroeville W. M. S., Orville S. B. B., York W. M. S., Columbiana W. M. S., Liberty (Lauderdale Ass'n.) W. M. S., Mt. Zion (East Liberty Ass'n.) W. M. S. Total \$1.60.
Undesignated.
Collerine W. M. and A. S. \$7.35.
Miscellaneous.
Mission Literature \$6.25. Calendars \$3.32. Total \$9.57.
A grand total for December \$1640.75.

SCRIPTURE THOUGHT.

The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed. Deut. 31:8.

FROM THE INTERIOR OF CHINA.

Chengchow, Monan, November 4, 1911.

We feel that you will want to know about us here, these rebellious times, so we send you word today from our Interior Mission.

The Wuchang uprising began Oct. 10th and definite news of it reached us four days later. The fifth day passenger train was stopped and the sixth, our money out and none to be had in Chengchow. Bills worth 1000 cash sold for 200 and 400 cash. Telegraphed bank at Shanghai to transfer money to Chengchow for us, but they could not. But later we arranged to get money from a Chinese merchant.

The seventh day, the French and Belgian women and children left Chengchow by special train. The eighth day the following telegram came from Consul Williams at Peking:

"Impossible to know if danger threatens you, but since you are in line of communications, you may feel less anxiety if ladies and children depart; inform legation when they desire to leave so that train accommodations may be provided."

During those days trains were hurrying south, night and day, with soldiers and provisions. Seven native helpers left us later on; among them Mr. and Mrs. Li of the boys' and girls' school in Enifeng and Mr. and Mrs. Tawel of the hospital in Chengchow, who went away to their homes in Shantung. Their going made it necessary for Mrs. Couling to close the schools, and she started Oct. 30th in a box car to Shanghai—having to go all the way round by Peking. She unfortunately, had for fellow travelers a number of Manchu women, the very people whom the Chinese feel so bitter against, and having received the following telegram from Consul Williams: "Taiyuen and Hsian held by rebels: rebel army on Peking and Honkow R. R." A few hours after her departure, our station telegraphed missionaries up the line to meet and advise her, but she went safely on her way.

The director of Foreign Office in Kaifeng urged that Mr. and Mrs. Harris and Miss Walker, go to Chengchow, as they were living some distance from the city, and he could not hope to protect them from the rabble. They came to Chengchow and on Oct. 31st Mr. and Mrs. Harris went on to Chefoo, hoping they might there be safe, and continue on the language. They had only been in Kaifeng a short while and the work was opening up happily; it wasn't at all pleasant to leave it.

Reliable news was received that day also, saying the rebels were holding their position well in the south and driving the Imperialists or Manchus back. We in Chengchow are all packed, ready to go to the coast on short notice, since this place is along the main line of battle and will likely be a scene of conflict ere long.

Thus far, most all missionaries have found it necessary to leave their stations, while the rebels and Imperialists were fighting about them; not that they were not protected by them, but that while the soldiers were engaged the rabble was unmanageable.

Kaifeng is still held by the Manchus, but it is a great center and the Chinese will surely fight for it sooner or later. We had sad times there some days ago; the fathers and sons of the Manchu families had to go south to war, and the women and children were left crying night and day outside their walls; many of them bound up their feet and changed their manner of dress in order to be like Chinese and come under their protection.

Chengchow is an important point, since the Manchus have large amounts of silver stored here for their troops and hundreds of soldiers are tented here.

Word comes from the Pochow station that all is quiet with them; they are further removed from the trouble. Have been blessed with recent good meetings with their Christians. The great unrest and uncertainty about us has hindered us no little at Kaifeng and Chengchow. Mrs. Lawton and Miss Walker's trip to the out-stations was cut off, because of no trains and unsafe to travel otherwise. We had all been busy these last six weeks in the country and city preparing for a good ingathering at our meeting last week, but only a few came from the villages to the meeting, and while we went on with it, day and night, still it wasn't what we hoped for.

We got so many conflicting reports day by day,

that we know not what to believe, at the same time, we do know that General Yuan Shih Kai, one of the greatest of China's generals, passed us two days ago, with commission from the throne to put down the rebels. He himself is a Chinaman, employed by the Manchus, and it is thought may not remain true to the Manchu Throne.

General Li, in command of all the rebel forces about Wuchang, is a man of great ability and very popular with his men.

'Tis a cause that lies nearest to the heart of the Chinese and they are fighting in earnest. A great number of the men in the Imperialist army are Chinese, and may desert and go to rebel ranks any time. The Chinese feel that they have endured the hard rule of the Manchus as long as they can, and are very willing to fight them, though untrained themselves. Great numbers of them have had their queues cut off, which boldly declares they are no longer subject to the Manchus; during all these years the queue has been the emblem of their subjection.

This war is of course nothing like the Boxer War, and we do not fear so much for our lives, as for our work being hindered and spoiled and our homes looted. With all our hearts, we long and pray that in some way it may be used to help in the bringing in of the Kingdom of God in China.

REPORTER FOR INTERIOR MISSION.

EVANGELISM AND EVANGELISTS.

By Rev. T. O. Reese.

Evangelism is not something new. It is as old as the Gospel. It was heard in the glad announcement the first Christmas morning when the angelic choir made the welkin of heaven ring with, "Glory to God in the Highest, peace on earth good will to men." Evangelism! It was heard in the voice of John the Baptist, when he pointed to the form of a Galilean stranger and said, "Behold the Lamb of God which taketh away the sin of the world." Evangelism! It actuated Andrew to go to his own brother Simon Peter, and bring him to Jesus. Evangelism! It impelled Philip to join (glue) himself to the chariot of the Eunuch and preach unto him Jesus. Evangelism! It thundered from quivering lips of Peter on the day of Pentecost, and men were cut to the heart and cried out, "men and brethren what shall we do?"

Evangelism means soul-winning. Do you believe in it? Soul-winning is not only the business of the church, but the business of every soul redeemed by Christ's blood. Soul-winning was the great business of life with Christ himself—"For the Son of Man is come to seek and to save that which was lost." "Christianity's first and supreme task was evangelism to win men from sin unto salvation, from spiritual death to spiritual life, from darkness to light."

Every pastor ought to be an earnest aggressive soul-winner. Every individual Christian ought to tell the "good news" to others. This was the way the Gospel first won its way.

But is there no place for the evangelist? Is his office Scriptural? Undoubtedly it is for we read, "He gave some evangelists." Paul, Apollos, Phillip and others were evangelists. Christ was the prince of evangelists. He went from place to place preaching publishing the "good tidings" to the people at large. In the three years of his public life he travelled three times over Galilee. Three times he visited Jerusalem. For weeks he preached at Capernaum. Six months he labored beyond Jordan. When we speak against true evangelists we speak against Paul, Apollos, Phillip and Jesus.

Some look upon evangelists, and the work of evangelists with disfavor. The chief cause is found in the imprudence of some unwise and over zealous evangelists. We can all recall the names of evangelists who have not recommended themselves to the good judgment if in deed to the confidence, of their brethren generally. This has had a tendency to bring this class of workers into disfavor and even disrepute. But this is no good reason why we should look with suspicion upon all evangelists. For there are hundreds of evangelists, both under the direction of Mission Boards and Independent who are clean, cultured, safe and sane. A more Godly, a more self-sacrificing, a more hard working set of men are not to be found in pastors, missionaries, teachers or in any other class of workers.

Many an evangelist has gone into a town given up to worldliness and sin. The pastor has said, "we are glad you are here, but this is a hard field. The members of our churches play cards, dance, go to theaters, and gayety and fashion have taken possession of the town. We have tried to advertise the meetings; we had a few prayer services but they have not been very well attended. We are sorry for you. God bless you." The evangelist takes his place on platform or pulpit. There are before him many who came merely through curiosity, or more likely to criticize and pull to pieces. Amid the general chill that pervades the house the unpretending evangelist opens his Bible and reads, such passages as the following: "Let your light so shine before men that they may see your good works and be constrained to glorify your father which is in heaven." "Yield your bodies a living sacrifice holy acceptable unto God which is but your reasonable service." He preaches a plain practical pungent sermon on "Consecration." Every eye is scrutinizing the speaker. The general chill gives way before a strange warmth. Spectacles become dim with moisture suggestive of tears. Fathers who have been living careless and indifferent lives bow their heads and begin to weep. Worldly mothers who have been bringing up their sons and daughters in utter godlessness put their handkerchiefs to their eyes and sob out their sorrow. All over the audience there is deep emotion. Backsliders are reclaimed; sinners by the score are saved. The places of evil amusement are sparsely attended; saloons lose their patrons; the church is crowded; the whole town is shaken; the community is cleansed and elevated. Does not God approve the work of evangelists? Have they a place in the bringing in of the kingdom? Blot out what God has done by evangelistic endeavor, and our sky would be shrouded in gloom; our sanctuaries would be almost vacant and languor and death would be about us on every side. What God hath ordained, let not man push into the rear.

WATCH SERVICE AT LINEVILLE BAPTIST CHURCH.

A watch service was held at the Baptist church Sunday December 31st, from 10:30 to 12:30 o'clock.

The service was under auspices of Y. W. A. and Miss Minnie Love Webb presided. After devotional exercises a splendid program was rendered by the girls.

Miss Willie Ingram read an excellent paper, "Goodby to the old year, Welcome to the New." While she was reading this little poem at the close of her paper, the hands of our watch stood at 12.

We are standing on the threshold, we are in the open door;

We are treading on a borderland, we've never trod before.

Another year is opening, another year is gone;

We have passed the darkness of the night, we are in the early morn.

We have left the fields behind us over which we have scattered seed;

We pass into the future which none of us can read. The corn among the weeds, the stones, the surface mould,

May yield a partial harvest; we hope for sixty fold. Then hasten to fresh labor,—to thrash and reap and sow;

Then bid the New Year welcome and let the old year go.

Then gather all your vigor, press forward in the fight;

And let this be your motto, "For God and for the Right."

Miss Ingram in behalf of the Y. W. A. wished all a happy New Year.

Next, Pastor Woodward arose and said it is 1912. In his elegant and forceful way, he made a grand talk on the uses and abuses of time, closing with an earnest appeal to the non-Christian to accept Christ. Quite a number made public their resolutions for another year. It was a glorious privilege to begin the year by worshiping one with another.

The service was very impressive and thoroughly enjoyed by the goodly number present.

Dear Little Proctor: Our Baptist Sunday school of Union Springs gave \$132.70 as a Christmas remembrance to our Baptist Orphanage, little Willella Gholston, age 7 years, receiving the prize for the largest individual gift.—P. M. S.

We are comfortably domiciled in the new pastorate at Notasulga. We moved just four days before Christmas, but found that "Santa Claus" had preceded us. The pantry was filled to overflowing with provisions of all kinds. My, what a pounding! Nor did it stop at that. Ever since we have been here we have been kept busy accepting good things and expressing our appreciation. Never has a pastor received a more hearty welcome. Surely we can say as did the Psalmist, "The lines are fallen unto us in pleasant places." We are among some of God's elect. A year ago, when we accepted the pastorate of the Notasulga church, they had no home for the pastor. They had to depend on their pastor coming to them once a month from some other place, often many miles away. They have built a neat and comfortable parsonage, and from now on the pastor will live in their midst. The Lord has wonderfully blessed our labors here. To say we are thankful is but a feeble way to express what we feel in our hearts. With hearts filled with gratitude to God and to His people here we begin the new year with a determination to do more than ever before for the advancement of our Master's kingdom. Fraternally—Chas. H. German.

If you know of a good young man who is willing to do lots of preaching and hard traveling and not get much money send him down this way. I can place him quick. This section is desperately in need of two or three spirit used workers. Yours in the kingdom—R. L. Aaron, Hawthorne, Ala.

After spending six week here and there in beautiful Florida, including our holidays spent in Orlando, the "City by the Lakes," we are on our way to Punta Gorda. Please send paper to Punta Gorda, Fla., instead of Tyler, Ala. May this year be the best you, the boys and Alabama Baptists have ever seen. Fraternally—Robert Jones.

Please change my paper once more—from Billingsley to East Lake (Howard College). I trust you and the boys have had a merry Christmas and a happy New Year. I have been at home resting from an attack of appendicitis. Some would say that I have had a "tough" time, but I do not think so. Through it all the Lord has greatly blessed me, and His people have been exceedingly kind to me. I enjoy reading your paper very much. It is a good one. Fraternally—C. H. Hester.

I am enclosing \$1 for a year's subscription to the Alabama Baptist. Send first three weeks' issues to above address, and then change to Camden, Ala., as I am to move to that field and take charge the last of this month. Should be there by the second Sunday, but cannot get moved sooner. The work there is for half time, and rest of time will be given to neighboring churches. I hope I may have the pleasure of meeting you personally at an early date and renewing old acquaintance. You are doing a good work as editor, and the people of Alabama, as far as I know, seem to appreciate your paper very much. You have made yourself a name away from home. The Lord bless you and the work. Would be glad to have you in my home any time you can come to Camden. Fraternally—J. N. Kimbrough.

(We had the pleasure of being much with Brother Kimbrough during our pastorate in Johnson, Tenn., as he was located at Jonesboro, only a few miles away. We found him a true Christian gentleman, and we give him a hearty welcome to Alabama and commend him to Alabama Baptists.)

The officials of the Fayette County Bank have set an example that is worthy of imitation by all business houses and corporations. Tuesday morning, January 2, A. M. Grimesley, president of the bank, invited the pastors of the Baptist and Methodist churches of Fayette, with a few other gentlemen, to meet in the directors' office, where they held a service, the purpose of which was to formally dedicate their new building and business to God. Every man ought to take the Lord into business with him, and if he is not willing to do it there is something wrong. Study your business, brethren, and see if you can take God with you. If you can, take Him, but if you cannot, you had better change your business.—J. M. McCord.

I wish to thank Brother Hunter for his able answer to Brother Crumpton's puzzle of December 20, 1911. Is it not a fact that we honor visitors more from the home up the line, than we do home folks? I wish to ask, What figure do geographical lines cut in the ministry? Does not the very nature of the gospel obliterate them? God said, in substance, to Abram: To leave kith and kin and go. Christ said, "Go into all the world." Paul asks, "How can he preach except he be sent?" And in a vision heard the call: "Come over into Macedonia and help us." Peter balked at boundary lines, but Paul did not. I will give you an example: Rev. P. G. Maness, of Chilton county, serves three churches in Bibb county. One of them—my home church, viz: Mt. Zion. I serve three churches in Chilton county, and Brother Ma-



From the Post Card Brigade

ness belongs to one of them. Very often we meet on the way to our work. We pay Brother Maness \$200, and his church is very liberal to me. I go to Mt. Zion regularly and hear him preach. I delight to be among the brethren as one of the boys and help push. I do not know how much I am honored at Mt. Zion, and I care less, but I do know that Brother Maness is held in high esteem in his home church. He has served it several years, and I served Mt. Zion six years. What does the cause of Christ lose by us crossing county, state or national lines? Is not the world the field? Withing the dear old Baptist prosperity—James D. Martin, Centerville.

Dear Broher Barnett: To start off the new year right I am sending you a couple of dollars to put up my figures to January 1, 1913. Somehow I don't feel right without my weekly letter from the Baptist host of dear old Alabama. I oftentimes think of the happy days I spent in East Lake. I love old Alabama. I love Dr. Crumpton and every one in the old state. It was there I answered the divine call, and that alone will always be the happiest day of my life. The Lord has been good to me since that great day. He has been good to me since I have been in Georgia. I enjoy my work, but O! you Alabama! I'm going back some day. Fraternally—J. S. Hartsfield, Pastor First Baptist Church, Jefferson, Ga.
(We hope he will come back.)

Dear Brother Barnett: Despite the bad weather and muddy roads the Butler County Association held another soul-stirring rally last Saturday and Sunday at Mt. Olive church, 10 miles south of Greenville. The ladies of the church were organized with 20 members and Miss Rosa Cooper, of Greenville, Route 1, as president. The preachers of the county were organized into a conference, with L. L. Gwaltney as president and J. M. Cook as secretary-treasurer, and meetings will be held monthly. Reports are favorable to the formation of pastoral fields, and we feel sure that they will be in operation a year from now. We have a titling band in the county of six members, five of whom are preachers. May God open the minds and hearts of more laymen to their duties and obligations. Yours very truly—J. M. Cook.

Rev. J. Wiley Rucker, who for two years has been in Alabama adjusting some affairs, is now in a position to accept a pastorate. Brother Rucker graduated at William Jewell College, Liberty, Mo., and at the seminary at Louisville. He served Immanuel in Kansas City six years; from thence to Bolivar, Mo., to preside over a branch of William Jewell College; from there he was called to Fayette, Mo., to serve the First Baptist church. Affairs that were urgent called Brother Rucker to Alabama. He is young, energetic, broad of culture and his preaching capacity is great. Don't let him go back to Missouri. Postoffice address, Boligee, Ala.

Frequent reference in the religious press and from the religious platform to "foreigners" rather perplexes me. Who is this unfortunate or offending "foreigner"? Is a United States citizen a "foreigner" anywhere within the boundaries of the United States? Is a child of God a "foreigner" anywhere within his Father's domains? How can a Baptist be a "foreigner" to any other member of the Baptist brotherhood? Or is there in reality no such brotherhood? Who are the "foreigners" anyway, and what are their crimes?—John W. Phillips, Mobile, Ala.

With the help of our pastor and his wife, Brother and Mrs. Thomas, the young people of the Louisville Baptist church reorganized the B. Y. P. U. a few weeks ago, with Miss B. F. King as president and Mr. J. A. Richards as secretary. While organizing with only 15 members, we hope to double this number soon. We have wide-awake committees, who are working hard. As a result much interest is being manifested. For the year 1912 we hope to "go forward" in this work for our Lord and Master.—Leonora Pierce, Corresponding Secretary.

Move me up to 1913. I don't want to miss a single copy. The paper is indeed a home comfort to me and rest when I am tired. May you ever have the guiding hand of the Master with you. Success to you and the dear boys. Yours truly—Ray W. A. Chance.

This is to extend you greetings for the new year. May its close find you larger and stronger and bedecked with all the graces that should adorn a first-class newspaper. The Tuskegee church will remember very tenderly the year that has just closed. The Lord was good to us, giving us a substantial increase in membership, spiritual growth and a ready and generous hand for every good word and work. We take pride in our financial showing for the associational year. The church gave for home expenses \$1,715.61 and for benevolences \$2,321.95, or \$37.81 per capita for all purposes. Our Sunday school is in good condition and enthusiastic under the leadership of Superintendent L. J. Brown, whom we think is going to develop into one of the best Sunday school workers in all the state. We had Brother Strickland with us on a recent Sunday, and he greatly pleased our people, leaving with us many helpful hints which we hope to put into use. Santa-Claus came to see us (yes, editorial "us," too,) Christmas, and left us some very substantial evidences of his call. Going into the Sunday school room with hammer and paint brush, he repaired the "waste places," and then proceeded to beautify the room with his brush. A coat of light tan to the picture moulding, and from there on and overhead with white alabastine, and all trimmings done in pure white, gave things a most pleasing appearance. Before leaving he put in place two handsome new stoves and a nice quartered oak bookcase. Rumor has it that "Old Santa" in this case was none other than W. W. Campbell; and nobody doubts it, as such a deed is fully in keeping with the generous spirit of this splendid layman and loyal deacon. Yours fraternally—J. Renfro Curry, Tuskegee.

The cause of religion and righteousness has a hard struggle on St. Andrews Bay, but there are a few faithful ones here. Yours truly—H. J. Carlisle, Callaway, Fla.

Please forward me some sample copies of the Alabama Baptist and I will endeavor to get some new subscribers to the dear old paper to send in with my renewal. I believe you are making the paper better each week. I enjoy it so much. Our Sunday school and all is on a kind of a "stand still," but hope to do better. Wishing you much success in every way during 1912, I am very truly—Kate L. Kendrick, Woodstock.

Rev. Frank W. Barnett: May you have a very prosperous and happy New Year. I pray that God may richly bless you in your efforts to serve the denomination and the Baptist brotherhood of Alabama in giving us such a good paper. I enjoy it very much. It is better than it has ever been since I have been a reader of it. I have no fault to find or criticism to make. I trust that God will richly bless you this year and that you may have the active co-operation of the brethren in circulating the paper. You shall have mine. Send me a list of subscribers at this place and I shall make an effort as soon as I possibly can to collect what is due you, and at the same time try and get some new subscribers. We are getting on very nicely down here. The Lord is blessing us, I believe. The brethren and sisters are so good and kind to the pastor and his family. They are continually showing their appreciation in substantial ways. One of the deacons and treasurer of the church informed me yesterday that my salary would be a hundred dollars more this year than last. That makes me feel good, and I feel that the church appreciates my services. Sincerely—Ed S. Atkinson, Abbeville.

I am on a good field. Have Town Creek and Shiloh churches. These good people pound us each week with nice things to eat.—J. W. Dunnaway.

My Dear Brother Barnett: Please find enclosed my renewal and change my paper from Spears to Black.—A. J. Brooks.

I want copies of March 8, 1911, for file. Please send if you have any.

Enclosed find \$1 for the payment of my paper up to April 11, 1912. Wishing you a happy New Year and great success to the Alabama Baptist. Respectfully—Rev. J. C. Baker.

In remitting a good brother writes: "Instead of \$2 today may you get \$2,000 to start you off for the new year is the wish of your friend."

Married, at the bride's father's, Mr. Anderson Hardie and Miss Nettie Threadgill, both members of Baptist churches, Rev. J. A. Smith officiating. Wishing them a long and happy married life—R. L. Ennis, Ozella, Ala.

Please change the address of the Baptist from Central, S. C., to Newton, Ala., as I have accepted the care of the church there, and will leave next week for my new field. Wishing the Baptist, with her many readers, a happy New Year, I am yours fraternally—S. E. Boroughs.
(We welcome Brother Boroughs to Alabama.)

Join Our Post Card Brigade

I write you at the close of this year. I hope you had a merry Christmas and wish you a happy New Year. We had a nice Christmas tree and took up a collection for the orphanage. I still enjoy the paper. I have tried hard to get some new subscribers, but I just can't. (Bad word.) I will try again. Yours truly—R. L. Ennis.

The paper grows better all the time. I like the write-ups of the brethren. They seem to be doing good all over the state. I will send you a check for my renewal soon, and I hope to accompany it with new ones. A happy New Year to you and yours Lovingly—J. E. Merrell.

I had the happy experience of closing the year with my salary paid in full by all my churches. In addition to that I was kindly remembered with Christmas presents by Grand Bay and Willmer. Our churches are nearly all supplied with pastors. We do not need more preachers as much as we need more active laymen in our association.—J. M. Kallin, Mobile.

Wishing you a happy New Year and great success to the Alabama Baptist until the kingdom comes. Yours fraternally—J. M. Salley.

Rev. F. M. Woods, of Maplesville, preached two able and impressive sermons at the First Baptist church of Blocton on the last Sunday and last day of 1911. The sermons were appropriate to the season and occasion. Brother Woods is one of our ablest and best preachers, with a rich experience and a strong faith. He served as pastor of the First Baptist church of Blocton for several years, and all of our people love him and enjoy his able and logical sermons.—John L. Ray, Pastor.

The fifth Sunday meeting at Keener, Ala., was well attended by the preachers of the churches of Etowah Association, despite the inclemency of the weather and bad roads. The subjects were interestingly and enthusiastically discussed. The plan and method of finance as set forth in the gospel was most forcefully presented on Sunday by J. G. Dickinson and D. G. Goodhue. The obligation to support the pastor and missions and all church interests was shown to be a most binding one.—D. P. Goodhue.

I have reached my new home in Holmes county, Florida, and we are just delighted with it. We have a fine farming section here and the best people I ever met anywhere. We had a good fifth Sunday meeting at Friendship church, my home church, about six miles northwest of Ponce de Leon, Fla. Please change my paper from Chancellor, Ala., to Ponce de Leon, Fla., Route 1.—J. W. Baker.

Brother Burrows, from South Carolina, has been called to the church at Newton. We look for him the 1st of January.—S. O. Y. Ray.

I wish you a merry Christmas, and also trust that 1912 will be the best year yet for the Alabama Baptist and its editor. Sincerely—J. A. Beal.

Married, on December 24, 1911, in Pike county, Prof. Edgar L. King to Miss Mamie Flowers. Both are members of Good Hope Baptist church. The writer officiated. God bless them, and may they have a pleasant voyage through life.—J. L. Hand, Newton.

I have just closed a three days' meeting at Friendship church, near here. The people were greatly revived. I return to my home at Inverness Thursday the 4th. A happy New Year to you and yours. God bless our dear paper.—R. S. Wood.

Accept all good wishes for a happy New Year for yourself and yours. We have just let the contract for a new church building to cost about \$27,000. Love to all my old Alabama friends. Cordially yours—Thos. M. Callaway, Fitzgerald, Ga.

Please change my paper from Bessemer, R. F. D. No. 2, to Palmetto, Fla., which will be my address after January 1. With many regrets I say good-bye to my home state, but feel the Master would have it thus. I shall never cease to love Alabama and the good people and the old Baptist. I will do evangelistic work for the next season. If the brethren in Alabama should want to use me in some meeting later I would be glad to serve them. May the Lord continue to bless the hosts of the king and give us the victory in His name.—J. Ed. Lowry.

(We are sorry to give Brother Lowry up. We pray God's blessing upon him in his new field.)

Enclosed find check, for which send the Alabama Baptist to T. H. Carter, Ensley, Ala. Wishing you and the boys a merry Christmas and a happy New Year, yours for service—V. C. Kincaid. (Thanks for the new subscriber.)

I appreciate the dear old Baptist.—Mrs. Jeff D Johnston, Evergreen.

We are happy and contented here. I have begun my fourth year with Antloch church. The church will double the salary over any preceding year that I have been with them. The ladies of the church acted the part of old Santa Claus and gave us a good pounding Christmas—lots of good things for the whole family. Many good wishes to you and the paper. Fraternally—G. H. Carr, Cedar Grove, Ga.

Enclosed you will find \$2, which will pay me up to January 1, 1913. I have never read a copy of your paper without its being paid for in advance, and don't expect to. Doubtless you will remember I wrote you some time ago about this. I have been doing all I could to get others to take the Baptist, as I think it contains information that no loyal Baptist can afford to ignore, besides the enjoyment they can get out of it. I think I could have secured you one or two new subscribers for the new year but for sickness in my family. Hope to send you some later. Yours for service—Mrs. J. W. Patterson.

In response to Dr. Crumpton's inquiry in this week's issue of the Alabama Baptist, "Where is the city pastor that has neighbors to bring in spare ribs for breakfast?" we had on the second night in December not only spare ribs, but steak and sausage, sugar and coffee, flour and meal, potatoes, both kinds, syrup and all sorts of good things brought in, and this was not the first time, either. Our people here show very great appreciation of our feeble efforts. May God help us to lead them to greater things in His name.—C. R. Miller, Avondale.

Dear Brother Barnett: I am enclosing draft for \$2 to show my appreciation of the weekly visits of the Alabama Baptist, and I want to offer congratulations and best wishes for you and your work. I am nearing the close of my fifth year as pastor here, and the Lord has been very gracious to me and mine. Our program for the year just ahead of us is a \$5,000 annex to our house of worship for better work in the Bible school. Through you I send greetings to friends in dear old Alabama. I read with interest about the work there, and when I look out upon nine inches of snow and almost zero weather I cannot help longing for the sunny days of "Dixie." Missouri is a great field and has a great force of workers, and it is a joy to be a co-worker with them. With sincere good wishes for the New Year, cordially yours—Austin J. Thames, Palmyra, Mo.

Enclosed find my check for renewal for 1912, and wishing you the best that the new year can bring you and your readers and the cause in the state of Alabama. Yours truly and fraternally—W. G. Robertson, Carrollton.

Enclosed find money order for \$2 for renewal of my subscription. I have taken the Baptist from its first issue up to the present and would feel lost without it. Wishing you continued success in giving us a good paper and many blessings and much happiness for you and yours, I am sincerely yours—Mrs N. E. Goodwin.

I have been reading the Alabama Baptist for two years on my father's credit because I lived in the house with him. Now I have moved 26 miles from him, and you know that is too far for us both to read the same copy. I am down here in a place where I think I can get several subscribers as soon as I can get some copies of the paper to show. I don't see how I can do without it. A man can always tell when he preaches to a church when they take the Alabama Baptist. They pay the preacher and give more for missions. Yours in the Master's work—Rev. A. W. Gregg, Wadley.

Allow me to call Capt. R. P. Hobson's attention and that of the Birmingham News to the fact that the position taken by the Birmingham News is well taken: A harmful poison cannot symbolize the blood of Christ, which in its effects is just the opposite. It is altogether helpful. A hurtful, harmful poison cannot possibly represent or symbolize a helpful thing. The religious denominations of Etowah county have long since recognized this fact and acted upon it. They do not use fermented wine to represent or symbolize the blood of Christ. They use grape juice, which is a harmless, nourishing food, and can therefore fittingly symbolize the blood of Christ. The churches of Etowah county are right, and all churches should be doing the same thing, and then this inconsistency would not exist and this argument could no longer be made use of by the whiskey crowd.—D. P. Goodhue, Gadsden.

How I would love to talk with you about the olden times and the great things you are doing and planning for the dear old state. God bless you in all. I am happy in my work here and Go dis prospering it. Sincerely yours—Henry W. Baetty.

I send you \$2 for the Baptist. Please accept my thanks. I feel I cannot live without it. I am in my 73d year. It may be the last—am so feeble. I would like to get you some subscribers, but am not able to get about. May our heavenly Father bless you and family. May you have a happy Christmas and a happy New Year.—J. V. Hodges, Jackson.

Join Our Post Card Brigade

Married, at Grant's Creek Baptist church, 8 p. m., December 20, Mr. William Hereford and Miss Fannie Spain, the writer officiating. The happy pair left at once for a visit to his parents in Northeast Alabama. Their future home will be in Tuscaloosa, Ala. May peace and happiness attend them through life.—J. G. Lowrey.

Married, at the residence of Haywood McKinney, Lock 9, Greene county, Alabama, on December 24 at 4:30 p. m., Mr. Daniel Luther Burns and Miss Maude Mae Isom. The ceremony which made them one was pronounced by the writer. May peace and prosperity be theirs.—J. G. Lowrey.

Judson College, Marion, Ala. 1839-1912, Founders' Day. Seventy-fourth anniversary of the founding of Judson, January 9, 1912. 10 a. m., address by Rev. Arnold Smith, D. D., Alexander City, Ala. Class ceremonies. 8 to 11 p. m., Mother Judson's birthday party. The honor of your presence is requested. Gifts received for the permanent improvement fund.

Married, at the residence of Mr. J. W. Holston, near Arkon, Ala., on the evening of December 25, Mr. Alexander Hafner and Miss Emma Holston. This young pair enter upon the journey of life with bright prospects, and many friends wish them a happy and safe voyage.—J. G. Lowrey.

Married, at the residence of Mr. F. A. Hewett, Mountain Terrace, South Highlands, Birmingham, Mr. Ennis Graham and Miss Lula May Brake, the writer officiating. Miss Brake is a young woman of rare culture and refinement, a pious Christian, with a sweet disposition. Mr. Graham is a splendid business young man of Hartselle, Ala. After the marriage they left at once for Hartselle, their future home. May sunshine ever be theirs.—J. G. Lowrey.

According to promise I am enclosing \$2 for the Alabama Baptist until January 1, 1913. Please accept same as a New Year's gift. The Baptist is a welcome visitor in our home and each paper seems better. I wish you and yours a happy and prosperous new year. Yours in Christ—Lee Crow.

Brother Barnett You will find enclosed \$1, which will move me up to 1913. I can't get along without the paper. I and my wife run a race to read the paper first. Well, the year 1912 is here. May God bless you in your work.—Rev. M. A. Johnston.

Last Sunday was a great day for the Dodwill Baptist Sunday school. The program committee, consisting of Mrs. T. S. Herren, Mrs. W. S. Herren and Miss Fannie Bulger, had prepared a most excellent special day program, which was quite perfectly carried out. The children all did their parts in a most satisfactory way, and we had, all in all, one of the greatest services in the history of the church. We had, notwithstanding the rain, 150 in Sunday school. Each class had been asked to bring a special offering for the orphans, and we had a total offering of \$80. They are putting the roof on our new church, and it will be ready for use by the 1st of February. It is a beauty, and will not be surpassed by any church building in this section of our state. Fraternally—A. W. Briscoe, Camp Hill.

Dear Brother Barnett: I herewith enclose my check for \$2 for the Alabama Baptist for 1912. I am sending today my dues to the Alabama Christian Advocate. I don't want to miss the weekly visits of these good papers, as both assist me in my daily walk and teach me my duty to my fellow man. With best wishes for a prosperous new year, I am yours truly—F. H. Fielder.

I would be glad if I could send you some new subscribers, but the Baptist in the community in which I live are all anti-board Baptists—not in sympathy with the organized work. So it is no use to ask them to take your paper, so I will just send you a renewal for my paper, wishing you much success in your great work.—Martha Briant.

Home Board Evangelist T. O. Reese and his co-worker, Mr. C. H. Mount, gospel singer, will begin a meeting with Central church, New Orleans, on January 7 and at Bogalusa, La., on January 28. On March 3 they go to Houston, Tex.

Hope you are well and have had a good Christmas and that the new year may bring you greater success for the paper than in all of the gone years. God bless you in your work. Your friend—Mrs. W. C. Cleveland.

Married, by the writer, on Route 3, Bangor, December 28, C. H. Martin and Miss Ada Holt. Mr. Martin is an active member of the Bangor Baptist church, and Miss Ada was converted in a meeting at Mt. Olive a few years ago, but she has not joined the church yet. We hope she will soon join the church and thereby assist her husband in living a consecrated life.—J. E. Croel, Bangor.

BROTHER CRUMPTON'S NOTES ON SAYINGS FROM HIS CORRESPONDENTS

B. H. Lovelace, Florence:

"The brethren here and elsewhere are doing all in their power to make me feel at home, and I am profoundly grateful to them.

"Of course I have just landed and have not discovered the peculiar needs of my new field, but I assure you that I am going to do all in my power to bring and to keep the First church at Florence in perfect harmony with the plans and purposes of our State Mission Board."

This, from one of our new comers, I appreciate. It has the right ring about it. While we are losing some of our good men, God is sending some first rate timber to take their places.

J. G. Reynolds, Greenville:

"It is very gratifying to us to be able to report all of our Rallies good. We feel confident they are helping the churches. We want you to come and be with us at some of these meetings. Organized B. Y. P. U. and Aid Society yesterday at Spring Hill and the brethren say they are going to do better. We are doing our best to fill vacancies at all the churches pastorless."

A wide-awake Moderator feels that his work is not over when the association closes; but he works and plans and executes all through the year.

W. M. Murray, Brewton:

"Well my church settled the matter of the auto yesterday morning after preaching. I am to have the auto by the first week in January. I have two places in view now, to preach in the afternoons. There was not one word against the church taking up this work of buying an auto. Every member took hold of it with enthusiasm. I can reach fifteen miles in all directions from Brewton, and preach to people who never hear Baptist preaching. This work has been on my heart a year, but I could not see my way clear to take it up. My church is more interested in that kind of work than I have seen it. When we get the auto I will send you a picture of it on first trip.

"I trust your health is good and that you may be able to do more work than in any year in the past. How is that for missionary enterprise!

Introduce the missionary auto and it will enlarge the pastor's field of labor.

J. Henry Bush, Highland Avenue, Montgomery

"I want personally to express to you my thanks for the many personal favors you have shown me and the encouragement you have extended me in my work as pastor. No other one man, aside from my own father, has had more to do with making me what I may be and helped me to do what, under God's blessing, I may have been able to do, than you. Your own life has been an inspiration to me and your personal kindnesses have meant more to me than I can express to you. Not only that, but I desire, in behalf of our church at Highland Ave., to thank you for your kindness in recommending us to the Board again and again, when money was sometimes hard to get. Our church could never have done anything like the work she has done, without the personal interest and help you have been to us.

"I take occasion to say this, because our church is not going to ask for assistance from the Board this year. We are going to try to make it by ourselves. We are not in good shape to try it, but our brethren are saying we must try it and I am saying Amen to it!"

How hard has been the struggle with this young pastor and his people; but now they are on their feet, occupying an important place in the city. In the years to come they will give an account of themselves.

In spite of what they were doing in the way of building, paying debts, etc., they have given regularly to missions. They voluntarily retire from the list of beneficiary churches, returning thanks for what they have received.

T. M. Thomas, Louisville:

"Your very kind letter of 'welcome' to hand and appreciated. Also I appreciate the tracts and the

copy of the last convention minutes. We have just arrived. The people are all very kind, which we duly appreciate. Great improvement is seen on every hand, made during our absence of ten years. Yet I find here a great opportunity for work. I hope to become quickly identified with all our interests. Please call on me any time I can be of service."

Another Alabama boy returned to his first love! His letter has the right ring about it.

E. B. Moore of Gadsden, is another. He has taken hold with a good, strong grip.

Brother G. L. Fenn, another wanderer, has settled at Headland, and D. R. Parker at Alabama City. All these return from Texas. Let this be a warning to those who are tempted.

From a pastor whose church has received aid:

"In behalf of our church, I want to thank you and the State Board for the valuable assistance rendered us during this year. We hope now to be able to sustain the work."

It will be surprising to many to learn that these thanks do not often come. "Where are the nine"? Only one of the ten returned thanks.

A Young Woman Who Wanted to be a Colporter.

The Board Began Her on \$25 Worth of Books. She writes:

"You can never imagine how very much I appreciate your kindness. It is so hard to get at these country churches and I am sure the books will be a big advantage. I shall be very careful to use them to the best advantage and will be so glad to write you all about them. I hope to become self-sustaining very soon and hope that I can pass to another the advantage given me."

Good books put in the homes will be preaching and teaching for generations. This young sister has undertaken a good work. God bless her efforts.

From the clerk of one of the Beneficiary Churches:

"We will be so in the habit of co-operating by the time we are able to walk alone that the transition will not be noticed. That's one good feature of the Calendar for the beneficiary churches. I really think we will be able to send you back more than the \$84 asked for."

There is such a thing as becoming a real missionary church from force of habit. Regular collections kill anti-missionism quicker than anything else. Teddy's Big Stick is no where, compared to systematics in giving.

\$30.00 was the amount of a check "from a widow who doesn't want her name published."

For years this good sister has been doing this way. The Lord knows her name and where she lives. He will reward her openly. \$5.00 of the amount was "for that pledge you made in Philadelphia for the State." The door is open for more pledges of this kind.

Alabama must be well represented in the European Theological Seminary.

\$96.26 was the size of the check A. T. Sims sent from Geneva just before the Association, but sent it right along and presented the receipt to the Association. That is the only sensible way to do. Sending money to the Association, except for minutes and Associational Missions is folly. Geneva rounded up for benevolence for the year \$400. That was good.

\$65 for Missions! That was the first collection taken by E. S. Atkinson soon after taking hold at Abbeville. A good start surely!

N. P. Linden, Silver Hill:

"We send you hereby for Foreign Missions \$20.00, \$10.00 from the Sunday school and \$10.00 from the church. Our new minister is here since October 20. He is a young man, but full of life and tries hard to please his Master in the work for Him. Speaks both Swedish and English well. So we decided to have services in English 2nd Sunday in every month, if it proves to be of any good for our Lord's sake. May God bless the money."

Here is a Swedish church in Baldwin county which the Home Board has been helping from its organi-

zation. Notice this is for Foreign Missions. To the Foreign Field by way of the Home Field. That is the way it always works. Wonder how many of our American churches, with only fifty-five members, give as much as \$20 at one collection!

"I herewith enclose you a check to be used in paying counsel to test the constitutionality of the liquor laws. While I voted against the adoption of the Amendment it was done under the distinct understanding that the prohibition laws should be given a fair test, and this has not been done, no effort has been made in many places to enforce the laws; and I think the time has come when the law-abiding people, regardless of party affiliation should get together and stand together for the enforcement of the laws and Civic Righteousness in Alabama."

That is the way a mighty good man thinks about it and this writer says "Amen!" By the way, numbers of Simon-pure prohibitionists were given a chance to help in this contest, who failed to respond. Are they willing for a few of us to fight the battles alone?

W. M. Murray, Brewton:

"I am more and more pleased with your Calendar. It works well. I am trying to keep up our regular offerings to Missions and build the church. So far we have not fallen off any."

Building a church and not falling off at all in giving for benevolent purposes! God will honor giving like that. They make a sacrifice in giving. After all is not that the very best of giving.

W. A. Bellamy, Seale:

"Am glad Brother Shugart was selected State Evangelist. He did more good here than any preacher that has been here in many years. He took this town by storm, came out and denounced sin in high as well as low places and yet everybody wants to hear him again. The last night of our meeting was the largest congregation. May God bless and sustain him."

Good words like these came from almost every place where Shugart holds meetings. We praise God for this gifted young brother.

"I enclose a check of twenty-five dollars contributed by the Judson Sunday school."

Good for the Judson Sunday school. The Judson is one of our Baptist Girls' Colleges. All of our Baptist schools should impress the duty of giving, to God's cause, on the pupils.

THE CHURCH A COMPOSITE LIFE.

Alabamians who have wandered far from the sunny skies of their beloved state are very clannish, and they always wish the "home people" to know what the absent children are doing. So, I, Alabama born and an old Judson girl, would like to say a word about the notable book which has recently gone out from the pen of an old Howard boy who was also Alabama born. The writer of the volume is Dr. J. N. Prestridge, grandson of Dr. Abner McCraw, several times president of the Alabama state convention and pastor of the Selma church. Dr. McCraw was a man of artistic temperament besides being a greatly lived pastor and put into the Selma church the first organ ever placed in a church in that city, paying for it himself.

The title of the volume by Dr. Prestridge is, "The Church a Composite Life;" it is brought out by the Baptist World Publishing Co., of Louisville, Ky., and sells for one dollar. I can only touch its contents lightly here and there, sipping a bit of the truths it contains for those "who plight their truth to life;" the book must be read to be thoroughly appreciated.

A church has a life and a body. We see a man, that is we see his body. We see a church, that is we see its body. A man could not live in a body of iron. His body of flesh was designed to grow with his unfolding mind and to bend and sway with his will, as the living man walks within it. So God, walking in His living sanctuary, reigns therein, furnishing motives, plans, illumination, authority, power and building substance. The more obedient the living temple to His every thought and impulse, the richer

the fruitage, the larger and more beautiful the outcome.

There are families, communities, nations, and there have been centuries in which the life of God has been so imprisoned behind the bars of human authority and tyranny, that it seemed almost impossible for wings to grow with which to fly to higher things. Consequently no heights were reached where vision was possible, and where there is no vision the people perish.

The church is in two worlds. The average human definition maker defines only that part of the church which is in the visible world,—which bulks so large that he can not sufficiently see and appreciate its other and major part,—its life side. Then the author proceeds to give the essentials of this two-fold church of body and spirit, beginning with a converted membership. When God and Adam walked together, when John confidently laid his head upon the bosom of Jesus, each case signified that the life of God and of a child of his must become one,—and fore-gleams were seen, blossoms were unfolded of the coming perfected order. The composite life of individuals makes up the church. Humanity is a millineum plant, the things of God belong to eternity and the impact of the union of God and humanity develops a dynamic force capable of wrecking all the false structures which may be set up through the ages. Being a thing of life it constantly grows, expands, accomplishes, propagates.

A church being an aggregation of redeemed people, a composite life in Jesus Christ which by a law of inward spiritual life expresses itself outwardly in a body, must include the comprehensive ordinances provided by Jesus Christ for its component members. Then is shown the perfect adaptation of the ordinances, the one a perfect symbol, setting forth the burial and resurrection of the believer, the other the necessary spiritual food,—for spiritual birth must be followed by spiritual substance. Following the growth within, the church's body must be followed by spiritual sustenance. Following the growth within, the church's body must expand in order to remain a perfect fit. As the Sunday school was unfolded provision had to be made for it; thus the body of the church was constantly developed to meet the needs of the growing spirit within.

So definitely did Christ consider his church a life,—a composite life of which he was the head, that he had no anxious concern because when he left it it wore only swaddling bands. He built for it not one shelter, collected for it not one mite, wrote for it not one line,—because he knew the functions and powers of life, that where there was a life there would be growth. The only endowment He sought to bequeath and planned to continue to bestow was life abundant. Struggle is a concomitant of unfolding life and church history tells a prolonged story of struggle. The author traces the early life of the church, through Paul who is the great teacher, then he deals with the perpetuity of the church, dwells briefly upon the succession of churches and lastly gives an inspiring glimpse of the churches of the future, when they shall "blossom and bring forth fruit to the glory of God and the joy of man."

"He whose book makes even for a time an open way for a fresh pulsing of life is crowned." The church a Composite Life opens the way for fresh, vital thinking and the author is congratulated by many.

ISLA MAY MULLINS.

Under the preaching last Sunday of A. A. Walker and the pastoral care of Rev. C. R. Miller (Packer Memorial) made the largest offering to State Missions that they have made for a long time. Brother Miller is in sympathy with every interest fostered by our denomination, and we predict for him a very successful pastorate at this place.

We have organized a teachers' training class in our Sunday school, with 10 members enrolled, and have a splendid little Sunday school, which we hope to enlarge in numbers. Those we have are faithful to the work and an inspiration to their pastor. We hope to grow in grace and knowledge together this year, and crave an interest in your prayers.—Rev. Z. W. McNeal, Cherokee, Ala.

We regret that a strong article under the above caption sent us by Dr. Willingham arrived too late to get in, and that now on account of lack of space compelled to omit much of it.

Share Plan.

Our Foreign Mission Board has proposed a plan which is taking well with churches and individual members. We have divided up the \$600,000 which we must raise by the last of April, 1912, into 6,000 shares of \$100 each, and we have asked that churches, societies and individuals will subscribe for these shares. Some of the churches take a quarter of a share, or half a share, or a whole share (\$100), others take from five to sixty or seventy shares. Some individuals are subscribing a number of shares. One preacher has subscribed personally for ten shares. What could not our people do if one tenth of them would subscribe as liberally as some have done. It is understood that the money does not have to be paid immediately but should be paid by the last of April. We hope that many who have deferred subscribing will do so at once. Just drop a letter to us, giving your address and association, stating how much you will try to send forward by the last of April.

Comparison.

Some people do not know that in comparison with other leading denominations the increase in our receipts has been much more rapid than others. While we deplore that our receipts are so low yet, still we should rejoice that our people have caught the vision and are gloriously advancing.

Fifteen years ago in 1896 we reported on the foreign field 735 baptisms with 98 churches and 30 houses of worship. We had 96 missionaries and 112 native workers. We had 31 day schools with 851 scholars. Our receipts for the year were \$107,262.42. We had one medical missionary with a dispensary, no hospital. We had no theological seminary for our young preachers, no training school for women to prepare to go among their people in foreign lands and teach God's word. Today let us look at the marvelous change under the blessings of God. At our last Convention in 1911 we reported 3,618 baptisms with 297 churches and 233 houses of worship. We had 264 missionaries and 531 native workers. We had 220 schools with 5988 scholars. Our receipts for the year were \$510,008.97. We had 15 medical missionaries with 7 hospitals and 12 dispensaries. We had 9 theological schools for men and 6 training schools for women in foreign lands. Surely this is cause for praise, and thanksgiving to Almighty God.

The Needs.

The needs on our fields grip the hearts of those who consider them. Our people are not heartless. If only they could go and see the conditions as they exist, they would gladly give of their substance. Our missionaries are, some of them, living in distressing conditions. They need homes. Will not we who stay in this favored land see that these noble men and women who represent us on the foreign field are provided for, that their wives and children shall have sanitary, comfortable places in which to live, that they after returning from the arduous work among the natives shall have a place where they can rest their weary bodies and minds and souls. We need church houses—not expensive, luxurious places, but plain, neat chapels in which to preach to the multitudes who come. Missionaries write and say that it is not necessary for them to invite the people to church, that these cannot get into the buildings which are too small, and in some cases they have no buildings at all. We need better equipment for our schools and seminaries. Thousands of native young boys and girls are in this way being trained in a Christian atmosphere, and being prepared to shine forth for Christ in the midst of darkness. Hundreds of young preachers and young women are being prepared in the theological seminaries and training schools to become efficient workers, but there is great need for proper equipment for this very important work. There is great need for money with which to print God's Holy Book, and to employ native men and women as colporters to scatter this book and other good literature among the people who are now rapidly learning to read and

should have the blessed message of God at once. And what shall we say more in reference to the need—imperative need, for a number of consecrated men and women to go out at once to assist the missionaries who are breaking down from overwork on the field. We have carefully gone through and made a list of the more important, pressing needs, and to supply them, we ought to have hundreds of dollars at once. We believe that if by the last of April our people will pay off all of the indebtedness which now hangs upon the Board like a millstone, we will see marvelous things done in God's name.

The Missionary Calendar for Prayer, 1912, prepared by the Woman's Baptist Foreign Mission Society of Philadelphia, appears with attractive frontispiece of green and gold and is beautifully illustrated with half tones of missionaries. The foreword is written by Harriet Newell Jones, editor. Each day of the week has a motto and a promise, with a list of those on the field for whom intercession is to be made. It is a great duty to those at home to remember those far out on the field of service with prayer, and this calendar is a reminder and a guide in "holding the ropes." (Philadelphia, 502 Roger Williams Building. 25 cents.)

On Thanksgiving day, besides having the union service at our church, there was a service conducted by the B. Y. P. U. An offering was taken for the orphanage, which amounted to about \$8. A few days prior to this Rev. L. O. Dawson and Mrs. Harry Eddens, of Tuscaloosa, gave an entertainment under the auspices of the B. Y. P. U. The union cleared over \$40. The church is doing nicely. Since our arrival, a little over two months ago, there have been 11 additions. Four were baptized last Sunday. Fraternaly—D. I. Purser, Lafayette.

During a recent visit to Lowndes county I went to old Ash Creek church, where such notables as Rev. T. M. Bailey, Dr. David Lyon, the Crumptions and Rev. Sturgis used to preach. The church is used as a school house now and fast falling into decay, with the doors wide open and the shutters flapping in the wind. Rev. Cook, a fine young preacher and school teacher residing at Braggs, rides 16 miles once a month, to break the bread of life to the people at Gordonsville, where the church is.—M. E. Bell.

Enclosed herewith find \$2, which pays my subscription to January, 113. We have some good Baptists in this country, but they don't seem to be interested in the paper. I don't see how Baptists can get along without it. I have been taking it 25 years. I certainly enjoy reading it. I am 83 years old. My eyes are weak. I can't go to church often, but can stay at home and read my paper. Respectfully—Mrs. Martha Mathews.

I will send check to renew my subscription to the paper. The longer I read it the more interest I have. I learn what the churches are doing over the state. The Lamar County Association will hold its first fifth Sunday meeting with Pleasant Ridge church. We expect to have Brother Shelton with us from Haleyville. We will be glad to have others. The Lord bless the paper to the good of all who read it is our prayer.—W. C. Woods, Sulligent.

A significant matter to all observant people, whether they be prohibitionists or otherwise, is the fact that since the establishment of the dispensary in our town the police force here has been materially increased and the county jail is to be enlarged. As the dispensary will craze them, the police will catch them, the courts convict them, the sheriff incarcerate them, the law kill them.—Huntsville Daily Times.

A fifth Sunday meeting of three days will be held at Keener Baptist church, beginning Friday, December 29, at 10 a. m. A good program has been published, but if Brother Barnett will come he shall have an opportunity to butt in.—E. P. Reed, Keener, Ala.

Yesterday was a good day with us at Brantley. The Sunday school took an offering for the Orphans' Home, amounting to a little more than \$10. We received two members into the church. The Baptist people of Brantley are a loyal company and are very kind to their pastor.—H. D. Wilson.

ANTI-SALOON LEAGUE.

The Anti-Saloon league of Alabama will begin an aggressive billboard-campaign in its interests within the near future as the board of trustees of this organization authorized such a step at its regular annual meeting held in Birmingham on Thursday Nov. 4th when the following officers were elected:

President, Dr. W. B. Crumpton of Montgomery; vice-president, Felix I. Tarrant of this city; secretary and treasurer, Dr. I. D. Steele of this city; superintendent, Brooks Lawrence.

The matter of erecting large painted sign boards proclaiming the objects of the league and the sentiments and also leasing billboards, especially those near railroad stations and places where many persons are likely to see them, met with favorable discussion as an educational feature of the work. The board of trustees also ordered the calling together of the Anti-Saloon league meetings in each county throughout the state during each year for the next four years. The president's and treasurer's records for the past 17 months were read, stating that 1911 was the most prosperous financial year of the organization, with the exception of 1909, and that every indication points to an equally good year for 1912.

"The citizen" will be issued as heretofore but will be supplemented by using the Alabama edition of the American Issue, the organ of the National Anti-Saloon League.

Before adjourning the following resolutions were passed:

Resolved that the board of trustees of the Alabama Anti-Saloon League commend to the people of Alabama Rev. Brooks Lawrence, superintendent of the League as a safe and sane leader of the temperance cause.

That he has rendered the League most faithful and distinguished service, and has achieved successes perhaps beyond the possibilities of any other man.

That the Board unanimously endorse him both as a man and as a leader for our cause.

THE NEWTON FIRE.

We have only seen the accounts in the newspapers about the loss by fire of our school property at Newton. The trustees met there Monday, but as yet we have not heard from them and do not know definitely their plans. We hope the buildings were fully covered by insurance and that it will not be long before they are rebuilt. The Baptist Collegiate Institute has done and was doing and will do a great work for Baptists in South Alabama. We sympathize with Prof. Tate and faculty, trustees and students. We hope that the school will be kept together until summer and that teachers and pupils in sharing the discomforts of temporary quarters may be drawn closer together.

The Newton Saints wrought nobly in making the school possible. We are glad that Brother Barroughs, the new pastor is on the field and hope his people will rally around him and that he will prove an inspiring leader in this dark hour.

Married by and in the home of the writer at Bangor on Sunday morning, December 17, Miss Dollie Parsons, of Hanceville, Route 3, to Mr. Sam Isbell, of Blount Springs, Route 1. Mrs. Isbell is a member of Union Baptist church, and Mr. Isbell is a member of Sulphur Springs Baptist church. May their lives be long and useful in the church of Christ, is the prayer of the writer.—J. E. Creel.

G. W. Kierce, a shut-in Confederate soldier and pioneer preacher for over 50 years in the dark destitution of South Alabama and Florida, desires correspondence with shut-ins, and would be glad of any religious tracts or books for gratuitous distribution, especially small Bibles and Testaments for Sunday schools and convict prisons. Box 134, Andalusia, Ala.

Rev. S. O. Y. Ray, of Newton, will be open for work after Christmas. He is a valuable man, and some field ought to locate him, else he may have to leave Alabama, as we know another state is after him. Let's keep him.

EDITORIAL

MEN AND RELIGION FORWARD MOVEMENT.

A PRINCELY MISSIONARY GONE.



J. B. HARTWELL.

A cable message announces the death of Dr. J. B. Hartwell of Hwang-kein, China, Jan. 3, 1912. It is with great sorrow that we record the close of this most notable missionary career. For fifty-four years he gave his life with unflinching zeal and consecration to the salvation of the people of China. Few men have ever wrought with greater zeal, fidelity and wisdom. He went to China almost at the beginning of our Baptist work in that great Empire. He was the first missionary to raise the standard of the Cross in Shantung Province in North China. What marvelous changes have been wrought within this half century. When he went to China, the whole protestant Christian population of the Empire was something less than 2,000. He lived to see the protestant population more than 200,000 with Christian colleges, theological seminaries, medical schools and hospitals scattered over almost the entire Empire.

Hartwell is gone. According to the desire which he expressed in his farewell address at the Louisville Convention, he has been buried in China, the land to which he gave these long years of his life. Who will take his place? What a call his departure makes for strong young men to meet the marvelous opportunities which he has seen gradually open up in China! May the announcement of his death prove a trumpet call from God for many volunteers.



REV. JAMES R. EDWARDS, EAST LAKE.

Despite the snow and winds the Baptists of the Birmingham district joined with the Ruhama saints in welcoming Brother Edwards, who comes to take up the work at East Lake. He comes to lead a great people and brings with him good reports of his work in North Carolina. We welcome him to Alabama.

You are giving us a fine paper. I enjoy reading it so much. I could not do without it. I will try and do all I can to spread the paper in all the Baptist homes I can. I pray God that more will take it, for it is an uplift for the Baptist cause. May the Lord bless the boys and the editor.—Mrs. G. W. Taylor, New Market, Ala.

The Men and Religion Forward Movement is gathering momentum for the advance toward Birmingham for the all state convention on February 7th and 8th. With its ambition to save the men and boys of Alabama, and of the battle for Christ, the movement is gathering force from all classes and conditions of men.

Birmingham has a powerful committee of 100 which is directing the spreading of the movement. The social and business leaders are at the head of the work, and an experienced organizer, R. C. Barton, of Minneapolis, Minn., is managing the campaign.

W. M. Cosby, the general chairman of the Movement, is one of Birmingham's most consecrated business men, and is giving the greater part of his time and energies to the advancement of the cause.

The auxiliary town committee is doing everything in its power to secure the attendance of every pastor, and as many laymen as possible for the great auxiliary town convention that is to be held here on the 7th and 8th of February.

At this time six of the nation's greatest experts will conduct institutes, and bring the "message" which is to be carried back and put into practice. They have, through vast experience, collected the cream of practical knowledge and spiritual inspiration on the five great divisions of Christian endeavor: boy's work, Bible study, evangelism, social service and missions.

The movement is entirely one for the churches, and by the churches. It furnishes no new organization, but lubricates the machinery already existing.

WHAT SHALL THE RECORD BE?

Two-thirds of our fiscal year for the Southern Baptist Convention have passed, and we have, according to Dr. Crumpton's figures in the Alabama Baptist of last week, given only one-fourth of our apportionment for Foreign Missions. Were it not for the fact that so many of our churches cling to the old plan of making their contributions to this cause under an emergency call on the home-stretch, we would feel uneasy. Yet when we remember that 990 of our churches did not respond last year for Foreign Missions, even under pressure, there is much to do if we reach April 30 with a clean record.

We really find encouragement in a comparison with last year's figures. We are about \$5,000 behind the same date a year ago, but we have had no bequest this year, while our funds were increased last year by a bequest of \$10,000. So in regular contributions we are really about \$5,000 in advance of the same date last year.

According to the schedule every county in the state except about 20 will have an opportunity to contribute to Foreign Missions by April 30. I trust these 20 will make an opportunity. Brethren of Alabama, we are facing a great day in world-wide evangelization. As Baptists so greatly blessed of high heaven in our mission work, we cannot fail to catch step with the King's advancing hosts. When the roll of states is called at Oklahoma City in May, with Alabama at the head of the list, what shall the record be? If our pastors can only get a Calvary vision of the need and the opportunity all will be well.

W. F. YARBOROUGH,
Vice-President for Alabama.

It looks now as if the Chinese revolutionists had the Manchus on the run. Dr. Yun Yat Sen, head of the progressive movement in China, who was in the United States raising money when the war broke out, is now in China again and the insurgents have named him for president of the republic which they are planning to set up. Nanking has been agreed on as the future capital, as Peking is too far north. Yuan Shi Kai, the acting head of the imperial government, has been forced to agree to a truce. Meantime a national convention is to be called and the future fate of the empire is to be left to that body. Yuan contends that it will be best for China to retain the monarchical form of government, but in any case the revolutionists will secure practically everything they fought for.

"Hermes and Plato."

By Edouard Schure. Price, cloth, \$1.00.
In "Hermes and Plato" M. Schure tells of the sacred science and the mysteries of Egypt and Eleusis. The name of Hermes is shown to be a man, a caste and a god. Hermes as a name was given to the man who had passed through all initiations and attained to wisdom. Hermes as a caste was made up of such wise men. Hermes as a god was the source from which came divine wisdom.

In the second half of the book the life of Plato is sketched, the meeting with Socrates, the awakening of a new life within, his devoting himself to the wisdom of Socrates, whose mission it was to bring souls to birth. A sketch of the philosophy of Plato is given, and it is indicated that the power of Plato is in the secret knowledge contained in his teachings. Then are described the mysteries of Eleusis. These are vividly presented, and outline the drama of the soul. The Greek myths are shown to symbolize the soul's education through life, the mystery of death and the attainment of immortality. Interesting as showing the Theosophical way of thinking.
Theosophical Publishing Company, of New York.

"Pythagoras and the Delphic Mysteries."

By Edouard Schure. Price, cloth, \$1.25.
This book gives in a graphic manner a presentation of the work of the great initiate Orpheus, whom later ages know as only a musician. Thus has dwindled and become distorted the memory of the master of divine harmonies.

During the decline of Greece the Mysteries became corrupted. Then a new helper was needed to give out anew some of the esoteric doctrines. This was the work of Pythagoras. He is the master of lay, as Orpheus was the master of sacerdotal, Greece.
Cloth, 482 pages. Price \$2.00.

Pythagoras was the founder of a great school of esoteric philosophy at the Gulf of Tarentum, the Pythagorean school which was the mother of the school of Plato and of all later idealistic philosophies in the west. By theory and practice Pythagoras here taught and proved the science of sciences, the magical harmony of soul and intellect with the universe. It gives a sidelight on theosophy interpretation of life.
Theosophical Publishing Company, of New York.

Conklin's Handy Manual of Useful Information and Atlas of the World.

Many of our readers will be glad to know a new, revised edition of this famous handbook has been issued. It contains census of United States cities and towns of 500 population and over, arranged by states; largest cities of the world, new United States copyright law, postal savings banks law, tallest tower in the world (San Francisco, Panama Exposition).

Fifty-two maps—48 in colors—showing each state and all countries. Many of the maps are brand new and made specially for this work.
530 pages, flexible cloth, 25c. Full cloth, library style, 50c. Press of Laird & Lee, Chicago.

"Wider Use of the School Plant."

This volume, by Clarence Arthur Perry, with introduction by Dr. Luther Halsey Gulick, contains the results of an inquiry into the utilization of school property after day-class hours which has been carried on during the past year and a half by the department of child hygiene of the Russell Sage Foundation. The information has been gathered from the reports of school authorities and voluntary organizations, as well as by means of personal investigation. Pains have been taken to secure accurate data. A number of vital questions affecting the school situation are discussed, and from the information gathered it is surprising that we have been so long in discovering that we have a beautiful club house, built and paid for and belonging to all of us, and all ready for use. And in learning the lesson that "public education is only semi-public and incomplete which fails to recognize the larger use of school buildings by the public, the real owners of the buildings, for worthy civic and educational purposes," we hail with delight much that is being done, but must confess to alarm when social dances are maintained in some public school buildings in the great cities. We should certainly protest against such a thing being done in Alabama. There is so much good in the movement that we hate to see its case prejudiced by mixing up with a questionable amusement, even with a view to reforming it. This volume should prove of intense interest to every member of a school board, superintendent, teacher, pastor and layman who wishes to know to what use our school plants may be put.
404 pages, 31 illustrations. Price, postpaid, \$1.25. Charities Publication Committee, 105 East Twenty-second street, New York.

"Modern Baptist Heroes and Martyrs."

By J. N. Prestridge, D. D.
This is indeed a book of interest for every Baptist, as it contains pictures and stories of many living heroes, some known to us and others seen by us at the World's Alliance, and all honored by us for their steadfastness to Baptist principles. It is a book worth while, for it will stir the blood of every true Baptist who reads it and emphasize the fact that Baptists have yet a great part to play in the world's religious history. We congratulate Dr. Prestridge on



getting out such a volume. It is the first book of its kind that Baptists have ever had. There are 17 full page portraits, and the book is bound in silk cloth, with two gilt titles.

World Press, 660 South Fourth street, Louisville, Ky.

"Celibacy."

This story, from the pen of a well-known New York lawyer, deals with a subject and a problem that concern the human race almost more than any others in existence. It deals with the problem of marriage—whether a man and woman are happier when legally joined than when living in a common law union. There are four principal characters in this story—two men and two women—one pair inside the church door, the other outside. Each couple are firm and set in their beliefs and views, each sincere, and each, it may be said, high minded.

We confess to great sorrow and disappointment in the way the author works out the problem.

Broadway Publishing Company, 835 Broadway, New York.

"The Reunion of Christendom."

Frances Goodman in this work takes Codport as a typical New England village, which is "over-churches," and precedes with satire to try and put the various denominations out of the "running." He finally brings about union by having the Protestant pastors become Catholic priests and the officers of the various denominations putting their meeting houses under the care of "Father Douglas." It all runs smoothly from the Catholic viewpoint, but is an "iridescent dream."
Broadway Publishing Company, New York.

The Buried Nations of the Infant Dead.

By H. B. Pratt.

From the press of the B. G. Pratt Company, Hagen-sack, N. J. 158 pp. Price 75 cents postpaid.

The author Rev. H. B. Pratt, is a Presbyterian minister and missionary and author.

The book is a study in eschatology, and especially the part of the question that deals with the death of the infants and children who die as such and before they reach the age of accountability. It is a very comforting book for parents who have lost little ones.

He is not ashamed of his denominational affiliations. The book is well worth reading and studying even though one at times must take issue with the author.

We have received a copy of "The Gospel of the Eve," issued by the Baptist Standard Publishing Company, Dallas, Texas. 40 cents. Dr. Love and Dr. Gambrell have each a chapter on the ordinances. It is a readable little volume and ought to have a wide circulation.

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Central Publishing House, 2975 W. 25th street, Cleveland, Ohio.

The Gospel According to Mark.

This work by Dr. J. S. Taylor is the first volume of the convention series of commentaries to be issued by the Sunday School Board under the general editorship of Dr. J. J. Vanness. Dr. Taylor needs no introduction to the Baptists of Alabama. The mere fact that he has contributed the introduction and notes to Mark's Gospel will cause many of his Alabama friends to buy a copy, as he has established the reputation of being a scholarly, safe interpreter of scripture. If the editor will keep the series up to the high standard set by Dr. Taylor Southern Baptists will have cause for rejoicing.

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J. B. HARTWELL, MISSIONARY TO CHINA.

Dr. Hartwell was the son of a Baptist minister, Rev. Jesse Hartwell, D. D., and grandson of a Baptist minister, Rev. Jesse Hartwell. At the time of his death, his father was a teacher in the Furman Theological Institute and pastor at Darlington, S. C. When his father was a young man he was anxious to become a missionary to the heathen, but was providentially hindered and so for many years his earnest prayer to God was that He would give a son to become a missionary. There were six daughters in the family, but no son. The seventh child was the subject of this sketch. The day he was born Luther Rice, the companion of the Judson, came to the father's home. They were intimate and Luther Rice knew of his longing and his prayer for a son to bear the tidings of salvation to the heathen. Father welcomed him at the door with the glad announcement "Brother Rice, my missionary has come." We may imagine the joy of those two missionary hearts. He was named Jesse for his father and grand-father and Boardman for George Dana Boardman, the missionary who died in Tavoy, whose widow became the second Mrs. Judson.

When he was a little more than a year old, his father went with a colony of South Carolinians to the comparatively new state of Alabama and was pastor at Carlenville, and when he was 8 years of age his father accepted the professorship of Theology in Howard college, located at Marion, Ala.

Dr. Hartwell believed that he was converted before he was eight years of age. He used to gather the little negroes together in the fence corners and preach to them and hold little meetings with the younger children and the negroes in which he would read the Bible and pray with them. This was not mere play with him, but he yearned with earnest anxiety for the salvation of these negroes and younger children. In those days, great stress was laid upon Christian experience and young Hartwell, though no doubt a Christian all the time, was not satisfied as to the condition of his soul. From his earliest childhood, he had a yearning to preach the gospel and be a missionary to the heathen, especially to the Chinese. At family prayers and in church, his father never failed to pray for missions. At that time China was still closed and he used to plead with God to open the doors of China. His mother was a remarkable woman of deep, earnest intellect, active piety, and in full sympathy with her husband. Young Hartwell never felt any desire to enter any other calling, or that he was at liberty, before God, to consider any other. He had an abiding conviction that he must preach in China. Whenever he heard his father pray that God would raise up men, his own heart responded, "Amen!" Lord take me." At a meeting in Marion, Ala., in 1850, he became sufficiently satisfied as to his own condition to make profession of religion and was baptized by Dr. James H. De Votie several months before his fifteenth birthday. He went through the Junior class in Howard college, after which he taught about a year in the west. Then, he returned to college, entering

this time Furman University in South Carolina, where he completed his collegiate course and his course in Theology under Prof. Mims, Furman and Boyce. This was before the Southern Baptist Theological Seminary was organized.

While he was a student in Furman University, Dr. J. B. Taylor, then corresponding secretary of our Board conversed with him on the subject of devoting himself to work in China. Then began a correspondence which continued until Dr. Taylor's death. He was appointed by the Board, Feb. 1st, 1858. He was ordained at Greenville, S. C. on May 2nd, 1858. He had the honor of having a most notable ordaining council. Rev. Basil Manly, Sr., D. D., and Rev. Richard Furman, D. D., pastor of the church at Greenville.

On September 29th of this year he was married in the First Baptist church, Macon, Ga., by Rev. Sylvanus Landrum, D. D., to Miss Eliza H. Jewett. Three of their children became missionaries. Mrs. Andrew Beattie, formerly of Canton, now of California and Miss Anna B. Hartwell and his son Charles H. Hartwell, who were with him in Hwanghein at the time of his death.

When he offered himself to the Board, it was definitely to go to Shanghai. After arriving upon the field, in conference with the older missionaries it was decided that he should open mission work in the great Soochow. This was during the Tai Ping Rebellion and the rebels soon took that city. After a residence of nearly two years in Shanghai, it was decided that he with Rev. J. S. Holmes, should commence work in the great Province of Shantung. He was the first resident missionary in that state, immersed the first convert baptized at that place, organized the first church, ordained the first deacon and the first minister of the gospel ever ordained in Shantung or anywhere north of Shanghai.

In 1875, he was obliged to come to America on account of his wife's health, expecting to return within a year, but he was kept in America for eighteen years, fourteen of which he labored among the Chinese in the West, with manifest blessings from God. When, in 1893, the Foreign Mission Board invited him to return to China, he was ready and went back to Shantung, where he labored until the day of his death.

Thus he gave fifty years of his life to the Chinese and accomplished a great work. The future historian will have much to tell concerning the efforts of this intensely earnest, wise, successful missionary. He understood the people and they seemed to understand him to a remarkable degree. They loved him with a tender sympathy and always heard him gladly.

The closing years of his life were given to the training of young Chinese preachers in the Bush Theological Seminar at Hwanghein. When he became too feeble to continue all the time out of bed, he would arise at the time for his lectures and supported by two of his students, would go to his lecture room, where he would speak with such intense earnestness as to forget his physical weakness and then would return to his room to rest until the time for the next lecture.

Space falls for telling of all the marvelous work of this missionary hero. He wrought well and no doubt has

How People Cured Themselves in Olden Times.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. Gives you a hearty, healthy appetite and produces sound, restful sleep. Tones up your system and makes you glad you are living and does away with the doctor's and drug bills. Cut out the medicine, and by drinking Harris Lithia Water get big and strong and healthy like your forefathers. Harris Lithia Water is for sale by your druggist; if not, write the Harris Lithia Springs Co., Harris Springs, S. C. Free booklet of testimonials and descriptive literature sent upon request. Hotel open from June 15th to September 15th.

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NOTICE OF FINAL SETTLEMENT

The State of Alabama, Jefferson County, Probate Court, 1st Day of January, 1912.


Estate of H. M. Baker, Deceased. This day came J. L. Baker, administrator of the estate of H. M. Baker, deceased, and filed his account, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 25th day of January, 1912, 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.

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heard the Master saying. "Well done, good and faithful servant!"
A cable message announced his death in Hwanghein Jan. 3, 1912.

HE IS JUBILANT

I am writing out of a jubilant heart. I am full to overflowing! Our good people have pounded and pounded us; besides they have filled my purse with a roll of greenbacks—all as a Christmas present. With a full pocket book, a well filled larder and a perfectly united, loving and loyal people standing by us how can we be otherwise than happy? The writer can truly say with David: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits".

Yes, the passing Christmas has been an unusually joyous one with this pastor and his family. We have received so many tokens of kindly remembrance of our noble people that we are entering upon the fifth year of our pastorate here with ever-brightening prospects. Surely "The lines are fallen unto us in pleasant places; yea, I have a goodly heritage".

Bro. D. W. Sims spent one day and night with us recently—and in his gifted way delighted and instructed our people in the higher art of Sunday school work.

It was my pleasure recently to hold a revival meeting lasting eight days and nights at Carriere, Miss. This town is located on the N. O. and N. E. railroad, 53 miles north of New Orleans and only seven miles from the Louisiana line. The Baptists there have a nice, new, modern house of worship. We had unusually large and interested congregations, the house being filled to its capacity. Several persons united with the church and a revival spirit seemed to pervade the entire congregation. My old-time Alabama friend, Rev. W. W. Graves, who was ordained under my early ministry at Starlington, Butler county, and a son of the late General B. Graves, of Tuskegee, Ala., is located at Carriere. So is his brother-in-law, Will J. Turner, who was one among the first converts of my early ministry. As I had not been in the homes of these brethren since the days of my boyhood ministry, it was a great joy to spend some days with them and talk over the people and the experiences of other years. But my greatest joy consisted in a family reunion of three sisters and two brothers (one of the latter living in New Orleans but came out to Carriere). Think of it—six of us meeting and spending several days together after a separation of years. For while some of us have been meeting each other now and then through the passing years, all six have not met together before in more than 25 years. So the writer can not soon forget the Carriere, Miss., meeting.

Wishing you and yours a happy new year and many returns, I am, very cordially,

A. T. SIMS.

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A Journey Through Palestine During 1912, With Rev. Jesse Lyman Hurlbut, D. D.

Last week, when we began our journey, we stood first on shipboard and looked across the Mediterranean waters to Jaffa; then we called to mind that it was at Jaffa Peter had his vision of the world-wide field of the gospel of Christ. Today we shall visit what is said to be the very spot where Peter was a guest on that eventful day almost nineteen hundred years ago. The place is marked 3 on our map of Jaffa given herewith.

Position 3. House of Simon the Tanner at Jaffa.

A gate in a high wall gives entrance to the courtyard in which we take our stand. Large flat stones pave the ground, partly shaded by an old fig-tree with spreading branches full of big leaves, five-parted like a hand with outstretched fingers. Directly before is a stone trough or tank of water supplies in Palestine! Just such left, with a rude sort of windless for raising and lowering buckets. That man in front of the well is a water peddler, who has just filled his big goat-skin bag or "bottle", ready for delivering a cent's worth of water to some Jaffa housekeeper. No city water supplies in Palestine! Just such leather bottles as we see now leaning against the tank have been used in Palestine ever since the days when Abraham's migrating company carried drinking water in their primitive fashion. It was receptacles of this kind that Jesus had in mind when he spoke of the danger of putting "new wine into old bottles" (Luke 5:37).

Beyond the water-seller and the well we see the end of a one-story stone building with a couple of windows—mere openings in the masonry, without any glass, for any glass window is subject to a special tax in this part of the Turkish Empire. That flight of stone steps against the house wall, leading from the courtyard up to



the housetop, is the customary thing in Palestine! It makes a flat roof available to use as we at home use porches and piazzas. But we have a special interest in these stairs leading to this particular housetop. Up just such steps, it may be from this very ground past this same ancient well, Peter went to the roof of the farmer's house to pray. There he had the vision of the great sheet let down from heaven containing things that Jewish ceremonial law classed as clean and unclean—the epoch-making vision that did so much to start Christianity on its movement for world conquest (Acts 10:9-20 and 34-48).

But Jaffa is only the gateway to the Holy Land. From here thousands of eager pilgrims every year start on the journey to Jerusalem, forty miles

away up among the Judean hills. We will now set out on that same journey.

Look for a moment at our map showing a part of central and southern Palestine showing how the broad plain of Sharon borders the seashore. Our next position will be on that plain, at the spot where you find the number 4. We shall look east over the space included between those two lines that branch from 4. Position 4. Roses of Sharon on the Plain of Sharon.

We stand knee-deep in the grasses, weeds and poppy blossoms of a neglected field. A few rods ahead some old olive trees rise, with crooked gray trunks and pale, silvery green foliage. Beyond those trees we can see for miles ahead over level and gently rolling ground—fields all the way sprinkled here and there with more olive trees. Most of the soil hereabouts is good and might give abundant crops, but exorbitant Turkish taxes discourage the peasants from putting energetic work into their farming.

These delicate blossoms that spring in such profusion around us may very likely be what the old writer of the Canticles had in mind when he alluded to the lovely "roses of Sharon" (Song of Solomon 2:1). It was scenes like this that Jesus thought when he spoke of the "lilies of the field", more splendid in beauty than the robes of royalty (Matt. 6:28, 29). In springtime every pasture in Palestine is aglow with blossoms of every color.

These broad levels of Sharon, peaceful as they look today, have seen their share of thrilling events. Here great numbers of the pagan Canaanites lived in old times—the heathen against whom every Hebrew leader from Joshua to David had to fight for the life of the Israelite nation. Only a dozen miles away ahead beyond that low horizon, where the plain changes into broken ridges and low hills, Joshua fought with the pagan people of these lowlands one of the greatest battles of all human history, the battle of Beth-horon (Josh. 10:1-11). It was the greatest not in the number of warriors nor in the extent of empire at stake, but greatest in its far-reaching results, for on that day the fate of the world's religion was practically settled. If the Canaanites had triumphed then at Beth-horon and Joshua had fallen, we hardly see how there could have been in the following centuries any history of Israel, any psalms of David, any Jesus of Nazareth, any Gospel for the world! If ever in all earthly annals there was one day when the sun might well stand still till victory was won, it was that day (Josh. 10:12-14). The allied armies of the Canaanites were routed. Their chiefs were slain. The pagans who lived in the foot hills and on these broad lowlands were indeed not exterminated—they remained for centuries or longer a menace to Hebrew

life and a corrupt influence on Hebrew morals; but in David's glorious time, even they did have to acknowledge the mastery of the Chosen People over nearly all of this long disputed territory.

To see the old Jaffa house, and the flowery plain with your own eyes, use stereographs entitled, (3) "House of Simon the tanner at Jaffa", and (4) "Roses of Sharon on the Plain of Sharon".

Editorial Note:—in this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with guide book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum stereoscope \$1.15 Express charges paid. Send orders to Underwood & Underwood, Dept., Z. 12, W. 37th St. N. Y.

Prof. O. E. Brown, D. D., Vanderbilt University:—These stereographs of Palestine and other countries, are not only accurate, but also they present the scenes with the proportion and perspective which would unfold itself before an eye-witness. The use of the hand-book and maps prepares me to look upon the scenes with a perfectly definite sense of location, AND THE REALIZATION OF HAVING SEEN THE ACTUAL LOCALITY, and not merely a picture of it."

Not An Experiment.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

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Send me 12 names and addresses of music leaders or teachers, written plainly, and I will mail to you a copy of my new song book, No. 10. The book I have published. J. B. VAUGHAN, Athens, Ga.

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IN MEMORY OF B. M. BEAN.

In the death of Rev. B. M. Dean, a great man has been called home to his reward and an unstained character has closed its earthly record.

Florida should be, and is, grateful for his twenty-three years of faithful service; and Alabama where he was twice born, should be proud of so noble a son. He was born of the flesh, August 18, 1846; born of the Spirit, fourteen years later. He heard God's call to the ministry in Texas, and was ordained July 23, 1874; from that day to the time of his death he proved himself a faithful and able defender and exponent of the teachings and principles of his Master.

It was late in life before he found for himself a helpmate and companion. He had passed his fiftieth year when, on September 22, 1896, he was married to Miss Jennie Alle of Birmingham, Ala. During his ministry he served churches in Texas, North Carolina, Alabama and Florida, but the crown of his work on earth and the glory of his declining years was his service of eight years as superintendent of the Florida Baptist Orphanage. Because of this unselfish work of love, the name of "Father Bean" has become a household word all over the state; and he shall ever be remembered as one of the denominational benefactors.

It was a privilege and blessing to know B. M. Bean, and claim Lin. as a friend.

He was a man amongst men; his life was above reproach; a protector of the weak and needy; a man of fixed purposes and strong principles, of exactness in speech and practice, and a lover of righteousness.

In all his relationships with his fellows, these characteristics were prominent. Neither friend nor foe could move him from a position taken because of principle; he knew no fear of men—he only feared God. Sometimes men were led to pronounce him over stern, because of his determined stand for what he believed to be the right; but, with his firmness there was a heart as gentle as a woman's.

Like David, the cry of his soul was, through evil report as well as good; "Oh God! my heart is fixed, my heart is fixed." His daily walk and conversation were exemplary; he was exact in speech and practice, not taking from nor adding to any expression or testimony that came into his keeping. One of the principles of his life was to owe no man anything. He was a man of affairs; could always live within his income and render unto God the just portion of his substance; he was a strict tyther, and acknowledged that many blessings came to him because of this obedience.

The unprecedented success and prosperity of the Florida Baptist Orphanage was undoubtedly due to his careful financial ability; never in debt, but with money always on hand to meet its most pressing demands.

The state has lost a most worthy citizen; our denomination, a staunch upholder of our standards and principles. Through the decades to come he will live and speak in the lives of

those who have been touched and influenced by his noble life.

These are no idle, empty words of eulogy; they are true and according to knowledge of the man.

W. L. C. MAHON.

HE KNOWS.

I cannot always trace the onward course

My boat must take;
But looking backward, I behold afar
Its shining wake,

Illumined with God's life of love; and so

I onward go
In perfect trust that he who holds
The helm

The course must know.

I cannot always know and understand
The Master's rule;

I cannot always do the tasks he gives
In life's hard school;

But I am learning by his help to solve
One by one;

And when I cannot understand, to say,
"Thy will be done."

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It gives a strong, yet soft, white light; and it never flickers. It preserves the eyesight of the young; it helps and quickens that of the old.

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SAVANNAH, GA.	MONTGOMERY, ALA.	

FROM THE SEMINARY.

Christmas is gone! The New Year is here! The work at the Seminary rolls on. We scarcely have time to think of home and of the brown eyes left behind—our sisters.

At the last meeting of the Alabama Club of the Seminary we had a splendid program.

1st. Brother Vaughn discussed the preacher and giving—yes, he said preachers by all means must give.

2nd. "Alabama" was sung by a chorus from the Training School.

3rd. Brother Colley discussed Dr. Crumpton's puzzle—"Why Alabama churches do not call more Alabama men; he gave some interesting facts and several possible reasons as follows:

(1) Lack of systematic effort on part of both Alabama pastors and students.

(2) Jealousy of some pastors. He intimated that even Baptist preachers are some times jealous.

(3) Some of the Alabama men do not care especially to go back.

(4) Method of calling pastors in some sections of our state, which was an echo from Alabama.

One of the best things we had on Missionary Day was a speech by Brother Victor I. Masters. He told us a "few" things about our country church problem and our mountain responsibility and opportunity. His head seems to be filled with facts and figures.

We are having a feast of good lectures. Dr. Mobie this week, Dr. H. W. Battle and Dr. Carter Helm Jones next week.

May this new leap year bring many leaps to you. May your paper leap into many new homes and may many checks leap into your office and may the Baptist leap upward in its service to others.

Fraternally,
ALABAMA CLUB.

The Fifth Sunday meetings of the Clarke county Baptist Association met with the Baptist church at Jackson, Ala., on the Fifth Sunday and Saturday before, in December 1911. Rev. C. H. Morgan presided over the meeting after devotional services led by Rev. L. A. Williamson the introductory sermon was preached by Rev. W. A. Thorp, which was complimented by many. The published program was practically carried out.

Rev. W. E. J. Cox our Educational Secretary was with us and delivered an excellent address on Christian Education, showing many of the evils of ignorance and the necessity for the denominational schools.

At 11 a.m. Sunday Dr. Cox, by request preached a convincing sermon on paying tythes. After which quite a number of brethren and sisters promised to practice tything.

Owing to the inclemency of the weather and the season of the year, and the death of Capt. Powe of Jackson the meeting was not largely attended. Only eight churches out of forty eight were represented.

Pastor S. S. Adams and his people entertained the meeting very hospitably. Brother W. A. Parker one of the Jackson preachers was sick, and was not able to attend the meeting until Saturday morning.

Brother Cox came home with me

Monday and in the evening delivered a very interesting lecture on China. A collection for denominational education was taken at both places.

We were glad to have Brother Cox with us and hope to have him to visit us again. He is the right man in the right place.

In addition to the pastors mentioned Brothers Kenridge and Fleming were at the meeting and took an active part in it.

Happy New Year to Brother Barnett and family and a prosperous year for the Alabama Baptist.

J. H. CREIGHTON.

Whatley, Ala., Jan. 3, 1912.

In as much as our dear brother and well-beloved pastor, Rev. A. L. Blizzard, has thought it best to tender his resignation as pastor of the Baptist church of Ozark, for the year 1912, feeling that he was obeying the call of duty in so doing, and thereby entering a field in which the Lord should use him to better advantage in the glory of proclaiming the Gospel, we, the Baptist church of Ozark, Ala., assembled in conference for the following resolutions:

First: That his pastorate with this church has been a success.

Second: That with much regret we heard his resignation, and only very reluctantly, after seeing that we could not reasonably ask him to remain did we accept the same, saying in our hearts: "The will of the Lord be done."

Third: That we will miss his godly life in our midst, his eloquent words aflame with that earnestness that only God's Spirit can kindle, and his fervent prayers in our behalf, and for the unsaved.

Fourth: That his place in our midst and in our hearts will be difficult to fill.

Fifth: That we commend him to the work upon which he is soon to enter as a man who loves right, hates evil, fears God and strives to please Him in everything.

Sixth: Finally, that we commend him and his family to God, with the sincere wish and earnest prayer that He will keep him in His service unto the end of life's journey.

J. S. YARBROUGH,

Moderator.

B. P. GARNER.

Clerk.

December 24th 1911.

Mrs Lillie Joiner departed this life, Monday night December 25th at her home in Alabama City, after an illness of several months duration.

She was for some years a member of the Baptist church, having been baptized by Rev. L. F. Parker during his pastorate here. Mrs. Joiner gave every evidence of readiness when the summons came.

She leaves to mourn her death, her husband Mr. W. J. Joiner, one little boy two years old and a widowed mother.

The funeral was conducted in Dwight Baptist church after which her body was laid to rest in the Gadsden cemetery.

May the Lord comfort and bless her bereaved family.

D. R. PARKIN, Pastor.



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(Continued from Page One.)
 ment. Nearly 14 years ago, before the first little building was in construction. On the morning of the 4th inst. he again led his school into this same church to await the erection of buildings on the ashes of the old, where more than 3,000 students have found their joys of young life and the inspiration to be and to do.

As the flames went down and the desolate portions of the walls appeared and the great vacant space opened to view hundreds of heads were bowed and many a silent tear mingled with the falling dust and cinders that went up from this hallowed spot. But these pathetic scenes soon first building was erected. Prof. Tate led his little flock of 25 pupils into this church as working quarters, while the gave way to an earnest business movement, which gave expression in volunteer pledges to rebuild. The entire town is moved as never before toward this one end. Even the poorest of our people pledged both money and work to rebuild. One poor girl, who was here on a scholarship, asked that she might withdrawn and return home and the whole of the scholarship fund be applied to the new building. The little pocket change that her mother had given her was placed in the hands of the principal, under his protest, that it, too, be applied to the same purpose.

All pray for help to rebuild stronger and better than before.

Sincerely,
 A. W. TATE.

January 6, 1912.

REV. C. S. RAY DEAD.

He died at Quitman, Miss., on the morning of December 21. We buried him at Enterprise, Miss., yesterday. All his family were present to comfort him in his last hours. He had been very feeble for many years, but grew very weak about two weeks ago, finally passing away two days ago.

S. O. Y. RAY.

December 23, 1911.

FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, Sallie A. Streit, by Mamie M. Carlisle and husband, L. A. Carlisle, on the 2d day of December, 1910, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in volume 663, on page 68, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry, to the highest bidder, for cash, in front of the court house door of said county, on Tuesday, the 6th day of February, 1912, the following described property conveyed by said mortgage, to-wit:

Lot 14, in block 2, of the survey of Sylvan Heights, map of which is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in map book 5, on page 29, said lot being a rectangle fronting 50 feet on the west side of Eleventh street and extending back westward about 141 feet to an alley.

Said sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 10th day of January, 1912
 SALLIE A. STREIT,
 Mortgagee.
 A. C. & H. R. Howze, Attorneys.

WHITE LEGHORNS. Famous laying strains; prize winners. Stock and eggs reasonable. Write for bargain list T. Woman's College, Meridian, Miss.

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THE BOYS ARE MARCHING

Thirty young "Heroes" are bringing a message of good cheer to the housewives of the South. Armed with samples of Hero, thirty boy "Heroes," in full uniform, are touring the South, in squads of four, town for town, and house for house, that the women of the South may know by actual test the delights of Hero Coffee and Chicory.

Look Out for the "Boy in Gray." One of these little Heroes is scheduled to arrive at your home at a near date. Look out for him. See that you are presented with a sample of this delicious cup. He will also give you a little booklet telling you how to prepare to the best advantage, this most superb cup.

HERO COFFEE and CHICORY
 THE ROYAL BEVERAGE (100% Goodness)

Why Hero is So Good: It is a scientific blend of the best grade of coffee with pure chicory. Chicory is itself, a delicious drink resembling fine cocoa in richness and flavor, and when compounded and roasted with fine coffee, by our own process, which brings out to their fullest advantage the exquisite flavor of the chicory and the rich aroma of the pure coffee, produces a drink that is in reality fit for Kings.

Why Hero is So Healthful: By our process, the tonic effects of the chicory—which tend to increase the appetite, promote digestion, and stimulate the liver—combine with the rich flavor and aroma of the coffee, resulting in a delicious beverage, not only appetizing, but very wholesome.

A Clean, Pure Beverage; Hero can be enjoyed with the satisfaction of knowing that it is absolutely pure and clean in every respect. Our modern sanitary methods and improved machinery insure the users of hero a clean, healthful drink, free from all impurities.

Economical: Owing to the present low price of chicory, we are, even though using the highest grade coffee, able to offer the Hero brand of coffee, and chicory at a lower price than is usual for good coffees. Owing to the richness and strength of chicory, it takes less Hero to make a cup than of ordinary coffees. **Lower in price. Goes further.**

A true idea of the deliciousness of Hero cannot be had unless you try it.

YOUR GROCER KEEPS IT. ASK HIM.

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June Budded Peach Trees and One Year Apples, direct from my Nurseries, are guaranteed pure, true to name, and free from disease. Twenty-two years' reputation at stake. Correct propagation, insuring perfect condition. If interested write for my catalog and full information. **JAS. CURETON, Prop.**, Cureton Nurseries, Box 800, Austell, Ga.

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It is a busy man's paper, full of clear and condensed thought, forcibly expressed, much of it in little epigrammatic notes and illustrations, with color cartoon on front page.

Rev. Elijah P. Brown, the originator and editor of the old paper, and Rev. Thos. H. Nelson are the editors. Though a paper of general interest to all, yet preachers, teachers and thinkers will especially like it. Send for free sample. You'll want it always. We want agents in every community.

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Terrible Picture of Suffering.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardul a week I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardul can always be relied on for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

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