

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 39, No. 20

Organ Baptist State Convention

Office 1705 Third Avenue

BIRMINGHAM, ALA., OCTOBER 16, 1912

Published Weekly. \$2.0 a Year

Wanted—A Baptist preacher full of religion, enthusiastic and a good mixer by four churches. Salary, \$800 or \$1,000. Address Baptist Church, Vernon, Ala., care of S. G. Kennedy.

There are three of our church members taking the paper, and I am trying to get some more to take it. Will send money in time for your birthday. Yours truly—Mrs. R. B. Lacy, Oneonta. (Glad she is at work for the paper.)

Married, at the home of the bride's mother in Roanoke, Ala., on Sunday evening, October 6, Mr. N. T. Landers and Miss Sallie Radney. This is a splendid young couple with a bright future before them, and they have the best wishes of a host of loving friends.—C. B. Martin.

Rev. C. O. Stewart, of Newton, Ala., has just returned from Kentucky, where he has been holding meetings. He reports having had glorious revivals; also states that there is a field open near Kevill, Ky., for a preacher. They asked him to take the work, but he has work in Alabama.

Change my paper from 3731 Fifth avenue, North Birmingham, Ala., to Bessemer, Ala., route 2, box 315, and all correspondents will be governed accordingly. Wishing you and the paper much success, I remain yours very truly—C. R. Miller.

I have closed out with the meetings in our churches. Had great work; 61 additions in our field of labor, making an average of 15 to the church—41 by experience of grace and baptism and 02 by letter. Fraternaly—S. W. Clements, New Lexington, Ala.

Please forward my paper to this city, as Mrs. Bush and I are here at work now, she in the training school and I in the seminary. We left Highland Avenue, Montgomery, September 30 to come here. We had five years of great blessings at Highland Avenue, but feeling the need of better preparation are here now, and hard at work, too. The enrollment for this year exceeds all past records at the seminary. Alabama has a good quota. Many pastors are here with their wives. Our address will be noted please by our correspondents. Sincerely—J. Henry Bush, 953 South Third street, Louisville, Ky.

After traveling 1,250 miles, preaching 120 sermons, visiting 188 homes, selling 469 books and Bibles as evangelist and colporter for the Marshall and Gilliam Springs associations, I am now housed at 1335 Hill avenue, with the Second Baptist church, Gadsden, Ala., to which place you will please send the Alabama Baptist instead of Boaz, Ala. All other correspondents will take notice and act accordingly. I am called to this church for full time, and I hope it is the Lord's will that I am here, and I hope to do the best work of my life. Come to see us. As ever yours—W. M. Garrett.



A HEART TO HEART TALK



MAKE The Alabama Baptist a kind of a personal affair, and somehow I feel that every subscriber is a friend; any way, I hope so, but if you have a grievance against me, don't get "gouchy," but tell me about it, and let's "scrap" it out and settle it, and begin over again. I hope, though, you haven't any grievance. You sure won't have if I can help it.

Of course I want to get a living out of the paper, but there is more in it to me than the dollars and cents side. More than the mere making of a living. There is an opportunity for service in which you can help.

I DON'T KNOW of any better way you can do missionary work than to find some one who is not already a reader of The Alabama Baptist and give them your paper and tell them what a welcome visitor it is in your home.

YOU KNOW YOURSELF nothing goes so far as a personal word of commendation. You have lots of neighbors who do not take it, and you know they are missing a whole lot. Just a word from you will go a long ways towards making them subscribers.

BUT IF YOU want to "cinch" matters, just get their permission and send in their name on the special offer of \$2.00 to January, 1914 (cash or credit).

IF YOU ENJOY THE PAPER, you will be doing them a favor, and I know you will be doing me one.

THE PAPER'S CIRCULATION AND INFLUENCE could be doubled if each one of our subscribers would only take the trouble to send in a new one. Every new subscriber helps.

I AM STRUGGLING to give the Baptists of Alabama the best possible paper I can under the trying circumstances. I want its usefulness to increase. I am depending upon my friends.

YOU CAN HELP by speaking to that neighbor of yours. Won't you do it? If so, send in the name at once.

Yours for service,

Frank Willis Barnett



Please change my paper from 125 West Church, Jacksonville, to 317 New York Hall, Louisville, Ky. I am leaving my work as assistant pastor of the First church to return to the seminary to take my last year's work there. Very truly—J. T. Williams.

Please change the address of my paper from Clayton, Ala., to 541 Lexington avenue, New York City. My family is going with me to New York in order that I may make further preparation for work in China in the Bible Teachers' Training School. Yours fraternally—A. Y. Napier.

Enclosed you will find check for \$1 in payment for subscription to Alabama Baptist. I always enjoy reading the Alabama Baptist, and desire to keep in touch with our Baptist interests while I am absent from the state and attending the seminary. May the blessing of the Lord abide with you, and may this new associational year, which is just beginning, be the greatest in the history of Alabama Baptists. Yours in Him—W. H. Black.

Please change my address from Stanton to Furman, Ala. We are now located on our new field, and are delighted with the outlook. I am preaching to the following churches: Furman, Oak Hill and Ackerville. These three make the field. Pray for us, brethren. Yours fraternally—C. M. Cloud.

GENEVA ASSOCIATION.

This body will convene with Adinorum church, at Black, Ala., eight miles east of Geneva, on the L. & N. railroad, October 30 and 31, 1912. Visitors attending can arrive here Tuesday night before Wednesday of the association. We hope to have a good session, and invite all the representative brethren that can come to be with us. W. R. JACOBS, Clerk.

Wise men differ, but it is the opinion of one not so wise that every Baptist and Protestant ought to subscribe for the Menace, published at Aurora, Mo., and Watson's Magazine, published at Watson, Ga. The former is 50 cents per year single copy, or 25 cents in clubs. The latter is \$1 per annum. If just one-half of what these editors say is true (and I believe it all is true) it is high time we were awaking to realize an awful truth before it is too late. Let him who reads the history of Romanism hear the cries of her martyred millions—some in prisons foul, some at the stake wrapped in shrouds of flame, some in the open, as on "St. Bartholomew's Day." But all these died at the hands of the cruelest ecclesiastical power that has ever yet cursed a nation. Shall we who love our homes and country not only sit idly by and see Rome lay her paralyzing hand on every institution of freedom, but shall we by our votes help to hasten the day of our doom? Not I while I am sane. "Let him who runs read."—R. M. Hunter.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 624 Bell Building, Montgomery, Alabama

President, Mrs. Chas. Stakely, Montgomery.

DISTRICT VICE-PRESIDENTS.

Central, Mrs. T. W. Hannon, Montgomery.
 Northern, Mrs. Henry R. Dill, Birmingham.
 Eastern, Mrs. O. M. Reynolds, Anniston.
 Southern, Mrs. J. M. Kailin, Mobile.
 Western, Mrs. Fleetwood Rice, Tuscaloosa.
 State Organizer, Mrs. T. A. Hamilton,
 1127 S. Hickory street, Birmingham.

W. M. U. Watchword: Teaching them to observe all things whatsoever I commanded you.—Matt. 28:20.

Leader of Young People and acting Corresponding Secretary-Treasurer, Miss Laura Lee Patrick, 624 Bell Building, Montgomery.

Personal Service Sec., Mrs. D. M. Malone, Consul.
 Rec. Sec., Mrs. Wm. H. Samford, Montgomery.
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Send contributions for this page to Mission Room.

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 Mrs. McQueen Smith, Prattville.

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.

Without delay send all moneys to the acting secretary-treasurer, Miss L. L. Patrick, 624 Bell building, Montgomery, Ala.

LET US REMEMBER IN OUR PRAYERS.

The work in our Southern District.
 Our Chilton County, Blount, Elim, Antioch and Lamar County W. M. U.'s in annual session this week.
 Our State, Home and Foreign-Mission work as we reach our apportionment for the Tuscaloosa convention.

ALABAMA BAPTIST W. M. U. BOARD HOLDS MEMORIAL SERVICE TO MISS JULIA, THE LATE CORRESPONDING SECRETARY.

There was a solemn pause in the deliberations of that great body, the Montgomery Association, in the afternoon session of Tuesday, October 8. The moderator, Mr. W. B. Davidson, vacated the chair. The state W. M. U. president, Mrs. C. A. Stakely, presided, with the local members of the board and the Montgomery Associational Union's superintendent, Mrs. T. W. Hannon, seated on the platform, while a tender and sympathetic service was held in memory of Miss Julia Ward, late corresponding secretary-treasurer of the Alabama Baptist W. M. U. In eulogy of the life, character and work of the deceased Mrs. W. H. Samford read the memorial resolutions drafted for the executive board by the committee, with Mrs. T. A. Hamilton as chairman, to be incorporated in the Montgomery associational minutes these of the board and sent the bereaved family.

AN APPRECIATION.

Miss Julia Ward, Corresponding Secretary and Treasurer of the Alabama Woman's Missionary Union.

One voices the thought of the executive board of the Alabama Woman's Missionary Union and of many others these sad, momentous days, speaking thus:

"Being perplexed, say:
 Lord, make it right!
 Night is as day to Thee,
 Darkness as light.
 I am afraid to touch
 Things that involve so much.
 My trembling hand may shake,
 My skillful hand may break;
 Thine can make no mistake.

"Being in doubt, say:
 Lord, make it plain!
 Which is the true, safe way?
 Which would be vain?
 I am not wise to know,
 Nor sure of foot to go;
 My blind eyes cannot see
 What is so plain to Thee;
 Lord, make it plain to me!"

And another, out of a great and abiding grief, sings in minor cadence:

"Since she went home
 How still the empty rooms her presence blest!
 The long, long days have crept away like years,
 The sunlight has been dimmed with doubts and fears,
 And the dark nights have rained in lonely tears,
 Since she went home."

But may we not, "e'en though it be a cross that raiseth us," find comfort and inspiration in the thought that we are commissioned to do the errands of those who have been "called to come up higher," that in returning to our heaven-given and heaven-blest task we "enter into their sacrifice, and we may be a link in the divine chain and feel the joy and the life of it."

With the docility and trustfulness and sweetness of a little child, a singer rises above the earthly grief and, projecting herself into the joy of the loved one "gone before," pours out her soul in these words—do we catch the meaning? Is the vision ours!

"Out of my own dull, burdened lot,
 I can arise and go
 To sadder lives and darker homes,
 A messenger, dear heart, for Thee,
 Who wast on earth a comforter,
 And say to those who welcome me,
 'I was sent forth by her.'"

"Feeling the while how good it is
 To do thy errands thus, and think
 It may be in the blue, far space,
 Thou watchest from the heaven's brink,
 A smile upon thy face."

Be it therefore resolved:

That in the translation from earth to heaven of the beloved Miss Julia Ward, corresponding secretary and treasurer of the Alabama Woman's Missionary Union, we have lost a co-worker capable, conscientious and consecrated.

That while facing the whirlwind of this inscrutable Providence, like one of old, we could only say, "I was dumb, because Thou didst it," but that now in the triumph and comfort of His grace, which "is ever sufficient," we are able to appropriate the consolation of those words regarding His very own, "The Lord hath given them, the Lord hath received them again unto Himself; blessed be the name of the Lord."

That upon a page of the records of the Alabama Woman's Missionary Union be inscribed her name—a name written upon the hearts of all who knew her, which was to love her.

That a copy of this appreciation be sent to her family.

"We sit beside the lower feast today,
 She at the higher.
 Our voices falter as we bend to pray,
 In the great choir
 Of happy saints she sings and does not tire."

We break the bread of patience, and the wine
 Of tears we share.
 She tastes the vintage of that glorious vine,
 Whose branches fair
 Set for the healing of all nations are.

I wonder, is she sorry for our pain,
 Or if, grown wise,
 She, wondering, smiles, and counts them idle, vain,
 Those heavy sighs,
 Those longings for her face and happy eyes?

Smile on, beloved! As God wills is best.
 We lose our loved,
 Content to leave them to the deeper rest,
 The safer fold,
 To joy's immortal life, while we grow old.

Content the cold and wintry days to bear,
 The icy wave,
 And know thee in eternal summer there,
 Content to give thee to the Lord that gave."

MRS. T. A. HAMILTON, Chm'n;
 MRS. C. A. STAKELY,
 MRS. D. M. MALONE,
 MRS. W. H. SANFORD,
 MISS L. L. PATRICK,

For executive Board Alabama W. M. U.
 October 8, 1912.

WEEK OF PRAYER FOR STATE MISSIONS.

The week of prayer for State Missions, October 6-13, has been generally observed by the Baptist women and children throughout the state. With use of admirable programs and these subjects, "Our Sunbeam Work and Royal Ambassador," "A Survey," "Educational Work," "Our Work in the Cities," "The Country Churches," "Tithing" and "Our Young Woman's Auxiliary Work," which have been treated at each afternoon's meeting of the week, the praying, learning and giving should enable state Baptist women and children to reach the October aim—\$2,500 for State Missions.

ASSOCIATIONAL W. M. U. MEETING.

The annual meeting of the W. M. U. of Liberty Association was held at the Fifth Street Baptist church, Huntsville. Miss M. Moring, superintendent, presided. Mrs. Spitzer led the devotional exercises, and Mrs. Overton offered prayer. Miss Foster very cordially welcomed the visiting ladies, to which Mrs. Dillard responded. Miss Cleveland gave a resume of the work, after which Mrs. Woolley spoke of the "Circulating Library." Mrs. McKinney read the "Standard of Excellence." Mrs. Overton discussed "Our Apportionment, Considered Monthly."

After dismissal a delightful luncheon and pleasant social hour were enjoyed.

The afternoon session was opened with devotional exercises, conducted by Brother Brasher. Reports were read with roll call, to which seven societies responded.

Miss Benagh, of Athens, read a report on "State Missions."

The union decided to support a helper for Miss Alice Huey in China.

Very tender and loving words were spoken of our dear Miss Ward, with prayer offered for her loved ones, the State Executive Board and the work which was so dear to her.

A society was organized with the ladies of the Fifth Street church. Miss Moring was elected superintendent; Mrs. Dillard, assistant superintendent, and Mrs. Moore, secretary-treasurer.

TENNESSEE RIVER MEETING.

The W. M. U. of Tennessee River Association held its annual meeting at Fackler, Ala. The meeting was called to order by the superintendent, Mrs. C. W. Brown. Miss Lillian Roach most gracefully spoke words of welcome, which were responded to by Mrs. Viola Claybrook. Good reports were made by the different societies. Many helpful subjects were discussed. Most of the ladies took part in these discussions. The devotional exercises were enjoyed by all present. Mrs. C. W. Brown was re-elected as our superintendent. The kind hospitality of the Fackler ladies will long be remembered.

The next meeting will be held at Scottsboro, Ala., in January.
 MRS. E. P. JACOBS, Sec'y.

WOMEN AND CHILDREN IN INDUSTRY.

By Charles Stelzie.

Whether or not it is better for a woman to work in her home in occupations which are related to industrial life or whether such work should be done in the factory itself is a question which most students have decided in favor of the factory, and this for various reasons.

In the first place, when such work is done in the factory there is a legal number of hours during which the woman may be employed, and the wages which she should receive have been fairly well standardized. Women in industry ordinarily work too many hours per day, and they do not receive as high a wage as they earn, as compared with that received by men, but undoubtedly the conditions in the factory are much better than they can possibly be in the home. Aside from other considerations, the home should rarely, if ever, be turned into a workshop, for this involves not only the work of the women, but that of little children. Whatever else may be said against the factory system, it has been beneficial in a purely economic sense. The factory has undoubtedly raised moral and ethical standards.

The history of woman in industry in the United States is a story of great industrial readjustment. Not only has women's work been carried from the home to the factory, but the kind of work which they have been doing has been greatly changed, and at the same time their monopoly of traditional occupations has been destroyed. As in the case with men, their labor has been systematized and specialized so that an individual woman no longer finishes an entire product. She has become part of a great machine. Also what was formerly regarded as women's work exclusively is now being performed by men, and what was formerly considered men's work is often performed by women. Under the old domestic system the work of the women was to spin, to do a large part of the weaving, to sew, to knit, and in general to make most of the clothing worn by the family, to cook, to brew ale, to clean and to perform the other duties of the domestic servant; but machines have now come in to aid in all these industries—machines which in some cases have brought in their train men operatives, and in other cases have enormously increased the productive power in the individual, making it necessary for many women to hunt other work. One kind of spinning is now done by men alone. Men tailors make thousands of women's suits. Men dressmakers, and often milliners, are common. Men make our bread and brew our ale, and do much of the work in the team laundry, where our clothes are washed. Men, too, have learned to clean our houses by the vacuum process, so that it is not altogether fair to insist that women have been crowding men out of industrial life. Men have also crowded women out of their former occupations.

The wages of women in industry are almost scandalously low. According to the "Report on Woman and Child Wage Earners in the United States" gotten out by the department of commerce and labor, investigations were made of wages paid to women in department and other retail stores in Boston, Chicago, Minneapolis, St. Paul, New York, Philadelphia and St. Louis. The living conditions of 108,616 women were investigated. Those living at home averaged 22.5 years of age, while those not living at home averaged 28.2 years of age. The average weekly earnings of those living at home were \$6.98; those not living at home, \$7.89. Those living at home paid an average weekly amount to their families of \$5.39; while those not living at home paid an average weekly amount of \$4.43 for food, shelter, heat, light and laundry. In addition to this, in the latter group about 21.4 per cent contributed to needy relatives. Those working in factories, mills and miscellaneous establishments were even worse off. The total number of this class investigated in the same cities was 294,506. The average age of those living at home was 21.1; those not living at home, 27.7. The average weekly earnings of those living at home were \$6.40; those not living at home, \$6.78. Those living at home paid weekly to their families \$5.46; while those not living at home spent \$3.50 per week for food, shelter, heat, light and laundry. Of the latter group nearly 28.4 per cent contributed to needy relatives.

Any one who is familiar with living conditions in

our great cities can see at a glance that the earnings of women in industry are totally inadequate to maintain a decent standard of living, and when they do so it proves the unusual strength of character of the women engaged in industrial life. The state of Massachusetts has just adopted a minimum wage for women in industry. Half a dozen other states are seriously considering this question. Women will unquestionably remain in industrial life. Large numbers of them should do so. Most of them will be compelled to, but it might as well be recognized that when women become competitors of men in industrial life they always suffer directly or indirectly; and when women, and especially mothers, desert the home for the factory the nation suffers.

According to the special census bulletin of 1907 there were 1,750,178 child workers in continental United States, of whom 60.2 per cent were on the farm. Four-fifths of these youthful agricultural laborers were reported as assisting their parents. The question is, to what extent is such labor injurious? It will not hurt the average child between the ages of 10 and 14 to do a reasonable amount of work on the farm, but many country boys are overstrained according to those who are in a position to judge. But probably the greatest evil attendant on rural child labor appears in the form of arrested educational development. In many a country school the percentage of girls to boys is six to one. The real curse of child labor is not in the fact that children are compelled to work. It is the continuous toil for long hours under unsanitary conditions, with improper or insufficient food that stunts the body and the mind so that when the child arrives at the years when he should be giving expression to his best self it is impossible for him to appreciate the best values of life. The pathetic thing about the whole situation is that there comes no realization of that which is missing. Life has lost its largest and fullest meaning.

The funeral of General William Booth is said to have been "the greatest funeral service the world has ever seen." It was held in the immense Olympia arena in London, and the gathering is reliably estimated to have included 34,000 persons. At the funeral there were no signs of mourning. The Salvation Army flags which decorated the arena were all tipped with ribbons of white instead of black. The rendition of the "Dead March in Saul" by the massed bands of the army as the coffin was borne slowly to its place was the only conventional feature of the funeral services. Otherwise the whole occasion partook of the character of a triumphant celebration of the dead leader's wonderful life work. The people sung revival hymns with true Salvationist fervor, and at the close a typical Salvation appeal to sinners brought dozens of people to the "mercy seat" beside the coffin. With prayers, amens and hallelujahs the service concluded in the character of a revival.

Something like \$100,000,000 represents the investment in the production of motion pictures in this country today, while other millions are spent in presenting them in thousands of theatres the country over.

HO! FOR 10,000 SUBSCRIBERS

For the Alabama Baptist to have ten thousand subscribers by the beginning of the new year it is only necessary that the churches take right hold of the special offer made last week. But for the churches to take hold, the pastors should show spirit and appreciation. However, if the pastor does not press this matter, let the Sunday school superintendent or some other member do so.

And don't forget that your church does not have to wait for any other church. Start the ball rolling. Indeed, it has already started.

Remember that to reach the 10,000 limit means not only the doubling of the good done by the paper, but also a BETTER paper.

FIFTEEN HUNDRED DOLLARS IN PRIZES FOR THE BEST TWO BOOKS ON CHRISTIAN EDUCATION.

By Arthur J. Barton, Corresponding Secretary.

The Education Board of the Baptist General Convention of Texas has voted heartily and unaimously to give \$1,000 cash for the best book, in manuscript, on Christian education, and \$500 cash for the second best. The conditions on which the awards will be made are as follows:

First—No person drawing a salary from the Education Board will be eligible to enter the contest.

Second—All other persons are eligible, and it is hoped that the Baptist pastors and teachers of Texas will be especially interested and that a large number of them will enter.

Third—All manuscripts shall be carefully prepared in typewritten matter, legal cap size, and shall be in the hands of the corresponding secretary of the Education Board by June 30, 1913.

Fourth—Each manuscript shall be signed by a pen name, the personal card of the author, or other means of identification, being enclosed for the information and guidance of the secretary, who will turn over to the committee of award the manuscripts only, so that the committee shall not in any case know who is the author.

Fifth—Each manuscript shall contain not less than 75,000 words nor more than 100,000. (This condition is intended to be suggestive; its slight violation in either case will not be considered a bar if the committee of award shall decide that a manuscript has peculiar merit, though, other things being equal, the compliance with this condition will be considered a mark of excellence, and any great violation will be a positive bar.)

Sixth—The awards shall be made by a special committee to be selected by the Education Board.

Seventh—The prize winning manuscripts shall become the property of the Education Board without obligation to the board other than the payment of the prizes.

Eighth—The exact title of the book shall be left in each case to the author. The subject of the book shall be Christian education, and the book shall present the Bible doctrine of education as set forth in given passages of scripture and the history of education, giving, as far as possible and practicable, incidents connected with the founding and history of the principal denominational colleges, especially Baptist colleges, with such other matter and in such method of treatment as the author may think appropriate.

Ninth—The board shall not be bound to give prizes unless there are at least four manuscripts submitted. However, if fewer than four manuscripts shall be submitted, and they shall be adjudged meritorious, the board may award full prizes, or such part of the same as shall be agreed upon between the board and the author of any given manuscript.

Tenth—The board shall become responsible for the publication and circulation in book form of the manuscripts accepted.

Waco, Tex., Sept. 11, 1912.

Rev. E. B. Hatcher, of Baltimore, Md., writes: "I am gathering material for writing the biography of my father, Dr. William E. Hatcher, who died August 24. I feel that I can have no higher task than that of trying to set forth before the public in some of its details his unselfish, many-sided and useful life. I shall be partly dependent upon his friends, and I hereby ask that they will send me at once letters received by them from my father or write me of any experience which they had with him, or any incidents in his life that they know of, all of which they think would be appropriate in his biography. Possibly there might be a chapter on 'How Dr. Hatcher Helped Me.' If there be any, therefore, who would like to make mention in his biography of some kindly, helpful service which my father rendered them, I should be happy to hear from them."

It is claimed that Rev. J. C. Jones, a Baptist preacher of Spalding, England, holds the world's record for length of service in the pastorate. He has been preaching continuously since 1846, and now holds a regular pastorate. He celebrated recently his 89th birthday by preaching twice on that day.

THE JUDSON CAMPAIGN BEGINS.

The greatest hour in the history of the Southern Baptist Convention, by the testimony of our denominational leaders who have been present in its sessions for a score of years and more, was that in which Southern Baptists gave origin to the greatest forward movement in their history in the work of Foreign Missions. A good deal has been said about that movement since the convention in Oklahoma City, but our people have not gotten down yet to hard thinking and prayer about the success of the movement, and since the practical work of its partially organized forces has already begun, particularly in Alabama, it becomes us to sit down and count the cost of such an undertaking, lest we should find ourselves facing a most difficult task in the practical execution of the plan. It is no small undertaking to raise a million and a quarter of dollars in addition to all that is being raised for the various phases of our work. Most of our pastors would say, if interrogated, that they mean to stand behind the movement, but when do they mean to begin? Will next year be early enough? If so, let us begin next year, and do it together. Let us have a common understanding about this thing and get into solid phalanx; otherwise there will be great hardship for those who go out to represent the movement in the churches.

Readjustment of Ideas.

There must be a readjustment of the ideas of many people about the work of Foreign Missions. Unless there be a radical readjustment of our ideas of the size of the Foreign Mission undertaking such a movement as the present will be impossible of accomplishment. There will be necessity for a partial readjustment of the ideas of the various boards representing different phases of our general work. The spirit of commercialism and the worship of mammon which reigns in many Southern Baptist hearts makes it difficult for the secretaries of the various boards to get the necessary but comparatively small sums of money for carrying forward their work. In the struggle to get this money their righteous souls are many times vexed and there is a great danger of their settling down on the proposition that in certain churches, though there are millions of unconsecrated wealth, there is only a certain amount of money to be had. The other, they reason, has been inaccessible through many years, and will continue to be. The consequence is they run the risk of watching with an eagle eye that accessible quantity and jealously guard it against the invasion of even a sister cause. The pastor also has gone to those men of wealth in his church with various heart-rending appeals of the kingdom, and he, too, settles down and says he will not go to them again. The stingy old mammon-worshiper laughs in his sleeve and goes on respectably robbing God while maintaining his position of esteem in the eyes of the world. Shall the pastor leave him alone? Will the mission secretary lose sleep when a sister cause goes in to find support and get some of the accessible money while these mammon worshipers grasp, as true misers that they are, the Lord's money? Will they become vexed with their true brethren and spend their time putting the pastor whose field is being visited on his guard against representatives of the sister causes that are coming in for help? Would it not be the courageous thing for our pastors and boards to form a league with the represented cause at any given time and make the matter of true consecration of wealth such a red-hot subject in teaching, and a hotter subject still in practical dealing, after the proper instruction is given, until the miserable, stingy Baptist would have a hard time maintaining his place as a respected person in our churches? The readjustment must come in the minds of the rank and file of our churches. Will it continue to be possible in the light of this twentieth century for Hardshell Baptists to be members in good standing in Missionary Baptist churches? The Hardshell has a hard shell because he has something that

Unless every family in your church is now on the list of the Alabama Baptist there ought to be many new subscribers from your church on the \$2.00 offer to January, 1914 (cash or credit). Brother pastor, do a little work for the paper. It will mean much for our Baptist cause.

\$2.00—CASH OR CREDIT—\$2.00.

The time has come for every one who loves the Baptist cause in Alabama to help put the Alabama Baptist into the homes of the people.

To meet the emergency and to have a share in it, we will send THE ALABAMA BAPTIST to new subscribers to January, 1914, for \$2.00.

Get cash if you can, but if you can't, just forward the names and tell the subscribers they can pay any time before January 1st.

Don't wait, but go to work at once and send in a list.

he wants to protect. It is very convenient to hide behind a pretext at incredulity as to the value of Foreign Mission work when there is a million or two laid away to be protected. Our pastors will have to rise to the tide of heroism, where they will say that the churches in their charge must be missionary. If they do not the success of the Judson Centennial campaign is not assured.

The Need of Equipment.

The great need of equipment in all the fields where Southern Baptists are working is very evident. We are far behind both the Methodists and Presbyterians in this matter of equipment. Our work in Brazil furnishes as example. In the matter of church buildings both of those denominations have spent many times as much as we; in the work of publications they have equipment and we have almost none; in school and college buildings the Methodists own a splendid building for their college in Juiz de Fora, and are building yet others there, while the Presbyterians have two splendid plants for their two large colleges in Soa Paulo and Lavras. Besides these institutions they have buildings and equipment for various day schools in different sections of the country. It is not meant to discourage our brethren, but to awaken them to the fact that, like the Methodists and Presbyterians have done, earlier by a few years, we must do similarly now if we desire to embrace the great opportunities on the foreign fields. We cite the example of these denominations, recognizing that same Baptist brother of the super-sensitive type will swell up with false denominational pride and be offended at words which come from a heart burning with the mental vision of needs which it has contemplated on the foreign field for years. Now, brother, go off and which will prompt you for the love of truth and the which will prompt you for the love of truth and the kingdom to rise up to the high tide of today's opportunity in the Judson Centennial campaign. Shall the Baptists close in Brazil the strategic opportunity in the great federal capital for establishing one college and seminary for the education of the native ministry and other propagandists? Shall we not equip our churches and our publication plant now for their great and glorious work? These are bleeding needs, and are typical of many others in every field where our work is being carried on today. Let pastors and people open up their hearts to this great cause. The more the heart expands just now the greater it will be in the future. Today we must feel the growing pains.

J. W. SHEPARD,
Missionary.

OLD PARTIES AND NEW.

Progressiveness is the newest word chosen as the shibboleth of a party in the church. We find its parallel, if not its inspiration, in the political world, where the idea caused fierce conflicts in two great national conventions and has originated a third party. The ancient Gnostics boasted of their "depth," and all who did not adopt their opinions must necessarily be classed as "shallow." Then the formidable array of the "broad-minded" loomed large; and all the rest of folk were dubbed "narrow-minded." And the people who named themselves "liberal thinkers" were very ready to reproach all who would not submit to their dogmatism as "slaves" of traditionalism. And now, if men are not carried along by every cry of progress they are "moss-backs" and reactionaries. We are not concerned at present with the question

of what is progressive and what is harmfully conservative in some church movements and proposed ecclesiastical policies of today. We desire to comment on the unbrotherliness and unwisdom of creating parties in the church on such lines. A very great authority has warned His followers of the sin and danger of saying to our brethren, "Raca" and "Thou fool." And the spirit that prompts one to apply the epithet "moss-back," or "radical," to every one who does not think as he does may make the calling of bad names just as unchristian. All learned Christian men are studying the present movements going on in the church and the world; and men of equal ability and information and desire to follow the Lord forward may differ widely as to what is progress. These differences should not separate them into factions.

And some of the progressive spirit of our day expresses itself in the effort to bring about the union of separate ecclesiastical denominations. If it makes men partisans and creates division among brethren, it is working directly against all unity of spirit, which is the indispensable condition of outward organic union. And the merging of present organizations may be followed by new divisions and alignments on the issue of so-called progressiveness and stand-pat-ism.

THE "WESTMINSTER GRADED LESSONS" ON THE RETREAT

The agitation in the Northern and Southern Presbyterian Assemblies and the Methodist General Conference against the Westminster Graded Sunday School Lessons is beginning to bear fruit. Indeed, the present outlook is one of a decisive victory for the orthodox forces of the churches.

It is reported in the secular press that the attack on the graded lessons is being made from more than one direction. The publishers object because of the increased expense involved in putting out so many kinds of lessons for every school. The officers of the schools and churches object to the cost and the difficulty of operation of this elaborate scheme. They say that, with only an hour a week at their disposal, they can not maintain the same elaborate system as a public school. Even some of the graded lesson advocates themselves, it is alleged, after seeing their plans in practical operation, have admitted that not all of their theories would work.

"But most serious of all," says the news report, "has been the widespread criticism of the orthodoxy of these lessons. The use of other material, such as biographies of church heroes and missionaries, outside of the Bible itself, for text books, has been a bone of contention. It is also asserted that the graded lesson advocates belong to the school of higher critics. The syndicated graded lessons have been a center of attack."

This auspicious movement towards the purification of Sunday school literature from the taint of higher criticism owes its origin to the action of the General Assemblies of the Presbyterian churches and of the Methodist General Conference and to a recent meeting in Philadelphia of representatives of the International Sunday School Association. All lovers of God's word should rejoice at the outlook. Southern Presbyterians can see the reasonableness and timeliness of the Bristol Assembly's pastoral letter on this subject.

The bulletin of the Temple Baptist church, of Los Angeles, for September 1 says of Dr. J. W. Kramer, of Spokane: "Every man and woman who has attended church last Sunday and today have become friends with Dr. Kramer. His cheery philosophy and bright optimism have left an impression that will not soon be forgotten."

The denominational newspaper is the greatest single agency for furthering every other kingdom interest in existence. The Alabama Baptist works for and helps every cause for which Baptists stand. To new subscribers from now until January 1, 1914, for \$2.00 (cash or credit). Pastors and friends, here is your chance. Send in names.

THE BOARD'S NEW BUILDING.

What of the Convention for 1914?

Nashville is a fine meeting place for the Southern Baptist Convention, and 1914 is a suitable time. Two sessions for consecutive years were held on the eastern border—Baltimore and Jacksonville; two years on the western border, Oklahoma City and St. Louis. The convention should go to its center for 1914, and Nashville is its geographical center.

The great auditorium here is unsurpassed as a meeting place. The railroad and hotel facilities are ample. There are three new hotels since the convention last met here, in 1904, and the entertainment then was satisfactory. I wish this could come about and the Sunday School Board could have the privilege of presenting its new building to the convention.

I am not authorized to say this, but am expressing my personal wish and suggesting what seems a commendable thing. Am hoping, however, that this may be the wish of the Baptists of Nashville, of Nashville itself and of the Baptists throughout the south. These three agreeing, the question will be settled in favor of Nashville for the session of 1914. It can be made a great occasion, a mark of distinction in the onward march of our people and the mighty things which they have in hand.

The papers have announced that the Sunday School Board is to have a new building, and it is now in process of construction. Its present property, purchased nine years ago for \$60,000, has been sold for \$200,000. The business of the board has outgrown this building and demands a new building. We are fortunate in being able to meet the demands and make provision for these great interest of the Baptists of the south.

The new lot is one of the most desirable in the city—a choice location 56x100 feet, fronting on Eighth avenue, extending to Ninth avenue, with a 22-foot alley along its whole length. The building will cover the entire lot, four stories and basement, in appearance very commanding, with the interior commodious and convenient. The board does not contemplate a printing plant, but will have ample room in every way when that venture becomes necessary. The building will cost about \$125,000. We want something of a composite building in appearance—a banking house, a business place, and something of a temple effect, all in one—a structure in every way becoming a great people, entrusted with a mighty interest for the present and committed to great things for the future.

This building must speak a mighty word for Baptist thought and progress. My own ambition is that the very sight of it shall be an inspiration to our people, that its very structure shall stand for the strength of their principles and mark a solidarity of their purpose. Is it in vain for me to hope for the coming of the convention in May, 1914, when this beautiful business temple shall be dedicated to the honor of our King, and when our people shall make a new start for His conquest in the world's thought and life?

J. M. FROST.

Nashville, Tenn., Oct. 7, 1912.

Rev. H. W. Provence, who has been laboring in China for a number of years, has resigned the work. His wife came home with her strength very much depleted by the service in China. They have been earnestly hoping that she would get strong enough to return, but after a year's rest it does not seem wise for them to go back. He has accepted the pastorate of the church at Clinton, Miss. He did noble work on the field, and we regret very much to lose him as a missionary.—Foreign Missionary Journal.

(Dr. Provence is splendidly equipped for the pastorate.)

The Montgomery Advertiser publishes the following telegram from Mobile: "Rev. W. P. Wilks, of Louisville, Ky., as been called to the pastorate of the Baptist Tabernacle of Mobile and accepted the call. He will arrive here the latter part of the month. The new pastor of the Tabernacle is a son-in-law of Dr. W. B. Powell, of Kentucky, who is secretary of the Baptist State Board. He is a deep thinker and reader, and is said to win his congregations wherever he is heard."

DR. PATRICK ACCEPTS.

Marion, Ala., Oct. 3, 1912.

Mr. J. C. Wright, Roanoke, Ala.

My Dear Brother Wright: After mature and prayerful consideration I have decided that it is my duty to accept the work offered me as secretary of the Alabama Baptist Educational Commission. In undertaking this great work I seriously doubt my ability to succeed with it, and I shall rely upon the members of the commission to give me their cordial co-operation and support. After the exceedingly urgent requests from the members of the commission and also from a large number of brethren in whose wisdom I have great confidence I shall put into this enterprise my best thought and effort. In my opinion the upbuilding of our Baptist schools and colleges is the greatest need of our denomination at this time.

Assuring you of my appreciation of the confidence reposed in me, and praying that every blessing may rest upon the great work our schools, I am,

Fraternally yours,

ROBERT G. PATRICK.

Brother Wright's Request.

To the Pastors:

I am requesting Brother Barnett to publish Dr. Robert G. Patrick's acceptance as secretary of the educational commission, and I beg to call your attention to same. Please bear in mind that the Southern Baptist Convention has launched out to raise over \$1,000,000 to be used in connection with educational purposes in foreign fields. SURELY IF OUR GREAT CONVENTION DECIDED THAT EDUCATION IN THE FOREIGN FIELDS IS OF SO GREAT IMPORTANCE, WE MUST ADMIT THAT IT IS OF EQUAL OR GREATER IMPORTANCE IN OUR HOME STATE. Let me, therefore, urge upon each and every one that Dr. Patrick be given full co-operation and that each of you remember that success depends as much upon you as it does upon him. Believing, as I do, that the proper preparation of the boys and girls for the fulfillment of the duties expected of them in this life is of the greatest importance, I cannot believe other than that, if our educational institutions are placed upon a solid foundation and are permitted to be fully equipped and advanced from time to time to meet the requirements of the advanced age, GREATER GOOD WILL BE DONE TOWARD ADVANCING THE WORK OF OUR LORD THAN CAN BE DONE IN ANY OTHER WAY.

Our schools are in need of help and must have it to succeed. Will you join with us and see that this help is given? Don't wait for Dr. Patrick to write you seeking an opportunity to visit you. Write, telephone or telegraph to him to come, that you are interested and will join hands to make the work a success.

Sincerely,

J. C. WRIGHT.

REPORT OF STATE BOARD OF MISSIONS.

Amounts received at the office of the State Board of Missions from July 10, the beginning of the convention year, to October 12, for objects named, are as follows:

	S. S.				
	State.	Home.	Fore'n.	Dept.	B. & C.
July	\$642.65	\$113.17	\$177.69	\$17.02	\$39.91
August	1176.69	361.84	728.68	44.14	94.07
September	916.60	538.97	880.18	20.02	115.05
October	275.03	278.86	313.77	20.28	33.55
Totals	\$3010.97	\$1292.84	\$2100.32	\$101.46	\$282.58

Some of the commendable acts of congress on the eve of its recent adjournment was the amendment to the postal appropriation bill which closes all first and second-class postoffices on Sunday.

To new subscribers we will send the paper to January, 1914, for \$2.00 (cash or credit). All good Baptists can help extend the circulation of the paper, and so advance the interests of the Baptist denomination and the cause of Christianity by sending in long lists of new names under this special offer.

REV. W. Y. QUISENBERRY GOES WITH THE FOREIGN MISSION BOARD.

We announce with great satisfaction that Rev. W. Y. Quisenberry has been elected field representative of the Foreign Mission Board to work especially in connection with the Judson Centennial movement.

He has been helping for several years in raising the endowment for the Southern Baptist Theological Seminary, and is now released from that work temporarily to engage with us.

His experience, gathered in connection with raising the seminary endowment, his personal observation of mission work in our foreign fields and his devoted enthusiasm for the cause of Christ fit him in a peculiar way for the work of raising the Judson Centennial fund. His presence in any church is always wholesome, and the impression he leaves behind is an abiding good. In his endeavors for this fund he will keep in mind the claims of all our enterprises and will try to be helpful to all.

If we did not believe the presentation of this Judson Centennial movement would be helpful in the churches we would not be willing to send men before the churches to present it. We believe that when this movement is presented to our people and they see and take hold of the largeness of its vision great blessing will come to all. We, therefore, recommend Brother Quisenberry with all heartiness and hope. We ask that the churches throw open wide doors to his coming. No set of men can help him as much as the pastors. We recommend him especially to these with the assurance that he will be altogether helpful to their work.

We feel that we have been led of the Lord in securing the services of this man, and we pray that his work may be greatly blessed in leading others to see their opportunity to share with their Lord in the spread of His kingdom.

T. B. RAY.

Richmond, Va.

Rev. W. Y. Quisenberry, who has for several years been soliciting funds for the Southern Baptist Theological Seminary, will for the time being sever his connection with the seminary and take up work in the interest of the educational fund for the Foreign Mission Board. This is by mutual agreement between the seminary and the board and Brother Quisenberry. It is not a permanent severance of Brother Quisenberry's connection with the seminary, but temporary.

I wish to commend him most heartily to the brethren everywhere. He is one of the most earnest, faithful and successful solicitors of funds I have ever known. He has succeeded in his work for the seminary beyond our highest expectations. His spirituality, his energy, his prayerfulness and his power with his audiences have given him a strong hold upon our people, and I am sure he will not only render great service to the Foreign Board in its great campaign, but will greatly edify and uplift the churches which he may visit.

Sincerely yours,

E. Y. MULLINS,

President S. B. T. S.

Dr. J. B. Gambrell tells the story of a log-rolling, and points a moral as follows: "At a log-rolling—and if you have never been at a log-rolling your education has been neglected—two negroes were lifting. On one side one of the negroes was lifting with all his might. He said to the negro on the other side, 'Tony, is you a Christian?' 'Yes.' 'Then you tote.' We must come to take our papers seriously. We will not get subscriptions by 'mentioning' the paper. I have heard them 'mentioned.' I know a pastor in Texas who reported a contribution for missions of \$7.30 from a church of 140 members. He wrote, 'This is good, considering everything.' Well, there was much to consider. The pastor did not try and the members did not try. The \$7.30 was an accident. We have never taken our papers to heart."

"What do you know of Jesus?" said an English lawyer, an interested spectator of an Army procession, to a shouting Salvationist. "Do you know where He lived and died?" "No, sir." "Do you know the names of his leading contemporaries?" "No, sir." "What do you know, then?" "Lor' bless you, sir, I know he saved me."

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

Last week we stood on Mount Carmel at the positions numbered 77 and 78 on our map. We shall now continue our way along the line of the Carmel range northwest to its end, and from its terminal slope look back east over the Bay of Akka and the town of Haifa. See the number 79 on our map and the two lines that branch east.

Position 79. Haifa and the Bay of Akka, East From Mount Carmel.

Just before us is an embankment, held place by a high wall and planted with olive trees. Beyond we look along the very western end of Carmel as it slopes down to the sea. On this slope also are olive trees. At the foot of Mount Carmel, here by the sea, we see the end of the Plain of Esdraelon, around which we have been traveling. From this point the plain extends 25 miles to the southeast. The town yonder on the shore is Haifa, one of the few places on this coast where ships pause; but here, as at Jaffa, the vessels lie at anchor in the open roadstead, and passengers are brought ashore in small boats. The path which we can tract coming around the mountain towards us, and half way up the height, is the road to Haifa. Here we find the landscape has a modern look. Trade has come to this section of the land, and it shows contact with the prosperous European world. There is here a large and enterprising German colony, whose enlightened, energetic work in various lines of industry is serving as an object lesson to the community as a whole. The German emperor landed here at Haifa when he visited Palestine in 1898.

In old times some of the most impressive and beautiful passages in the books of the Kings were associated with this region. Somewhere on this height of Carmel Elijah, the prophet, climbed (I Kings 18:41-46) at the close of that day when Jehovah and Baal met at the two altars. He looked toward the sea yonder, and then up to the sky, but there was no sign of rain, for drought had shriveled the land for three years. He prayed alone upon the mountain top, and yonder, like a man's hand, a little cloud arose out of the Mediterranean. That night the people rejoiced, for the ban had been taken from the land, and the long-delayed rain had come!

We now pass around Carmel to the left or east, cross the plain about which we have lingered so long, and then set out for a journey farther north among the mountains of Galilee. About four miles northeast of Nazareth we find Kefr-Kenna, which is believed to be Cana of Galilee. You will find our eighth standpoint located on the map, showing that Nazareth will be directly behind us as we stand there, only a few miles away.

Position 80. Cana of Galilee and Its Well, From the South.

Just before us here is an ancient well. Right beside the well is a stone trough, out of which camels and cattle are drinking. Beyond the well are herds of goats and cattle which have either been watered already or are patiently waiting their turn. Farther away on a rising hill are the houses of the modern town. It is very possible that the water which became wine was drawn at this very well which we can see today, for, as is well known, the village well is apt to be one of the most abiding institutions in the east. How the sight of this old well brings before us that famous wedding scene! Rows of servants are coming down from the village. The water jars on the heads of the servants and the women of the household will have to be replenished again and again to fill the six water pots of stone in the court of the bridegroom's house yonder on the hill. Finally the time for the wedding has arrived. The people are gathering. There is a sudden and unexpected increase in the company, for Jesus has come from Capernaum with a company of His friends. But the wedding procession starts. It naturally falls into two parts. First, the bridegroom, arrayed in festive dress and accompanied by his friends and a band of musicians or singers march to the house of the bride. The crowd gives vent to its joyful feelings in dancing and shouting. The wedding is usually held late in the evening, and the bridesmaids are supposed to be wakeful and watchful for their coming. Then comes the return, the escorting of the bride to the house of the groom by himself and his friends. There the



wedding feast begins. Soon a noble looking woman comes to the family, and tells Him that the wine for the feast is spent. Though at first reluctant apparently to comply with His mother's request, He soon does and in a way that satisfies every need, and yet so quietly that no attention is called to Himself in doing so. It is important also to notice that He who refused to turn stone into bread for His own use did not refuse to turn water into wine for the use of others.

A year passes by, a year of work in Judea, and again Jesus and His disciples are at Cana (John 4:46-54). Who is this man in the robes of the court in such haste to find Jesus? He is a nobleman living down at Capernaum by the sea, 15 miles away, and he has come to bring the mighty Healer to the bedside of his fever-smitten boy. But see, he goes away alone, yet glad, for he bears with him the Master's word, "Thy son liveth!" Thus two miracles, a year apart, are made very real to us as we look up to that ancient village on yonder hill.

Use the stereographs (79) "Haifa and the Bay of Akka, East from Mount Carmel" and (80) "Cana of Galilee and Its Well, from the South."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these 100 places in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1. Less than 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 a guide book by Hurlbut of 220 pages, (containing full descriptions of each place) and a series of seven 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, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

Rev. Aquilla Webb, Louisville, Ky.: "I purchased your combination travel system of Palestine and am more than pleased with it. Your photographs cannot be surpassed, and of course anything that Dr. Hurlbut puts his pen to on Bible study is the best. Many, many people will never be able to visit the Holy Land. Your work puts the reality before the mind and eye of every one. It is worth its weight in gold."

SETTLED QUESTIONS.

God has given us a gospel of fact and certainty to declare with all assurance and confidence to the men of this doubting and investigating age. The questions of Christ's person, mission and work are not unsettled questions, like those of human science, philosophy and sociology. They were all long ago referred by the Savior to the arbitration of God, and determined and closed by His resurrection and the power and supremacy given Him not only in the invisible heavens, but among men all over the earth. "Destroy this body, and in three days I will raise it up." "When ye have lifted up the Son of Man, then shall ye know that I am He." This was His challenge to an unbelieving world; His appeal to God to decide the controversy through the ordeal of the cross.

And this is the significance and meaning of the crucifixion that prevail throughout the whole narra-

tives of the gospels. It is not as the altar of sacrifice for sin that the cross is described by the evangelists, but as a method of appeal to God, similar to Elijah's trial by fire on Carmel. The resurrection of Christ was the Father's decision of the whole question at issue. After this it was needful only to witness the words that He had spoken, to gather all Old Testament type and prophecy around His person, life and death, and to throw the light of fulfillment on the prophetic announcements of His death and the glory that should follow.

It was the force of all this that gave the tone of certainty and authority to the preaching of the apostles. They simply and confidently witnessed of the divine arbitration by the cross that Jesus was the Christ. Peter's method was that of showing how the well-known man, Jesus of Nazareth, crucified by the Jewish rulers, had been by God raised from the dead and exalted at God's right hand. And the cry, "What must we do?" arose from the conviction of his hearers that they had rejected and crucified One to whom God had given such greatness and power that He was able to crush them as enemies under His feet.

And God has enforced the arbitration award of the cross in human history. The Jewish rulers refused to accept it, and continued to reject Jesus. And their cause declined until Jerusalem was overthrown, their church and commonwealth destroyed and their people scattered over the earth. The cause of the ascended Christ prospered and prevailed until it dominated the Roman world and even the regions beyond. And the preaching of this same certain gospel is still bringing Christ glory in the salvation of multitudes, while the unbelieving world is waxing worse and worse and ripening for the judgment on the Gentile world at the coming of the Son of Man in His glory. His cause has divided the world into two parties.

The questions raised in our gospel are no matters of theological speculation. They are no matters of beautiful tradition from the simple past. They are no mere changing human statements and interpretations of certain facts, entirely capable of different construction. They are even no mere questions of scriptural revelation and inspiration; but they are also matters of familiar ancient and modern human history. Just as reasonably and irresistibly should all men answer the decision of Christ's cross by the acknowledgment, "Jesus is the God-sent Savior," as the Carmel multitude shouted, "Jehovah, He is the God!" And our preaching should be with confidence and authority, without one note of apology, doubtfulness or uncertainty.

OCTOBER.

October came into her kingdom last night—
October the plebian queen!
And, with berry-red lips
And stained finger tips,
She frowned on her kingdom of green.

October came into the mountains last night—
October so daring and bold!
Like a will-o'-the-wisp
The forests she kissed,
And changed them to crimson and gold.

October came into the valleys last night—
October so restless and gay!
And with a quick breath
She hushed into death
The grasses and swept them away.

October came into my cabin last night—
October so winsome and shy!
And there, while I slept,
She cautiously crept
Right into my heart with a sigh.

October came into my dreaming last night—
October the radiant sprite!
And colored my dreams
With roseate gleams
Of splendor that scattered the night!

—Leila Mae Wilson.

"The First Church's Christmas Barrel."

By Caroline Abbot Stanley. Three full-page illustrations. 50 cents net; postage, 5 cents.

The author of this clever sketch, with its laughter and its tears, its wrath and its repentance, knows human nature, or at least feminine human nature, in all its moods and phases and to its utmost heights and depths. Very likely there are few church societies that will plead guilty to the fault of the "First Church" in the story, of sending out a missionary barrel filled with cast-off, worthless clothes; nor find themselves in the difficult position of receiving it back again by return freight, with the righteous indignation of the missionary's wife expressed in delightfully appropriate scripture texts pinned to the various old shoes, Leghorn hats and moth-eaten opera cloaks. But we all like an occasional laugh at the expense of some neighbor, and as we can all imagine churches which might have committed such an offense, we can certainly enjoy a hearty chuckle here. And let us hope that our guilty neighbor will face the music in the courageous style of the First Church, and that recriminations among its members will stop just where they do in Mrs. Stanley's story. This unusually readable contribution to the literature of the holidays is published in a form that adds to its desirability as a Christmas booklet.

Thomas P. Crowell Company, New York.

"The Minister as Shepherd."

By Charles E. Jefferson, D. D. \$1.00 net; postage, 10 cents.

Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, is well known as one of the strongest and most practical of American preachers, a man whom people listen to when he speaks and whose books have been found well worth reading and re-reading by an ever-growing circle of appreciative followers, laymen as well as ministers. His latest work, on the pastoral duties of clergymen, will prove no exception. Based on a series of lectures before theological students, the five chapters of this stimulating volume will have an appeal for all classes of readers.

As the author states, the twentieth century is essentially the century of the shepherd. 'Multitudes care little for church polity, still less for creeds. Character is everything. Shepherding work is the work for which humanity is crying.' The man who is needed is he who goes about doing good. Numerous quotable passages occur, notably those on the position of the minister in the present times of much mischief-making printed matter, of false prophets going about in books' clothing, and of ignoramuses and fanatics uttering hollow thoughts and establishing low ideals. There are no dull pages, but from cover to cover the book is vital, interesting and packed with the results of keen intellectual effort.

Thomas P. Crowell Company, New York.

"The Joy of the World."

By J. R. Miller. Illustrated in color. 50 cents net; postage, 6 cents.

The text taken for development in this most recent addition to the list of attractive booklets by the late Dr. Miller was well chosen, as no one was ever better fitted than this well-known religious writer to speak on joy as the ideal of the Christian life. He once stated his simple creed as follows: "To me religion means just one thing, Jesus and I are friends." That is the thought running through every page of this convincing book. Religion is not something severe and without gladness, but, on the contrary, is a source of constant happiness, peace and joy. Furthermore, "this joy of the Lord is said to be our strength. While sadness makes us weak, joy makes us strong. When joy departs, strength leaves us, and we faint by the way." Other aspects of this joy of the Lord as the most desirable attainment of life are discussed in succeeding paragraphs, every one of which is "a call to joy, to Christian joy, and to joy that will make joy in others." Dr. Miller is in his happiest vein in his treatment of this congenial theme, and his book carries an important message to the wide circle of readers who will receive help from it. The beautiful colored illustrations and generally handsome appearance of the work will render it an excellent Christmas gift.

Thomas P. Crowell Company, New York.

**"The Man With the Pitcher."**

By John F. Genung. Colored frontispiece by Tissot. 50 cents net; postage, 5 cents.

In this beautiful Christmas story concerning the birth and childhood days of Jesus, Obed, the "Man with the Pitcher," plays in one way a small part, and yet in another gives the tone to the whole book. Obed is mentioned in only one place in the gospels, when two disciples, sent ahead to the city, are directed to follow "a man bearing a pitcher." In Professor Genung's story Obed is represented as of just the same age as Christ. His father, a citizen of Bethlehem, was in the party of shepherds to whom the angel appeared with "glad tidings of great joy." Afterward Mary and Joseph and the infant Jesus stayed in his parents' house. Obed gives a graphic account of all the wonderful happenings of the time, speaking from the viewpoint of the great unnamed body of the common people, to whom, rather than to the titled and the rich, the Savior came. The author says his story "leads our thoughts back to the earliest moment of all, the first Christmas season. It tells us of the music of divine childhood, as it sounded to the few who had ears to hear."

The attractive form in which the story has been published makes of this little volume an unusually choice Christmas gift book.

Thomas P. Crowell Company, New York.

"Spiritual Surgery."

By Oliver Huckel. 75 cents net; postage, 8 cents.

In this fascinating book the author drives home certain striking truths by drawing analogies between the miracles of modern surgery and processes going on today in the spiritual world which are even more marvellous. Descriptions are given of the wonders performed by surgeons, in delicate operations on the eye, ear and throat, the reconstruction of defective features, operations for skin grafting and other amazing feats, and then similar miracles in psychology, sociology and religion are discussed. The close connection between the mind and health, the soul and the body, is indicated, and it is pointed out that the Great Physicians who lived on earth 2,000 years ago is also the Divine Surgeon of today, whose work touches the most vital parts of the human life. The chapters are on such themes as "The Celestial Surgeon," "The Anatomy of the Soul," "Some Miracles of the Surgeon's Knife," "The Gift of Anesthesia" and "The Antiseptic Life." The author knows his subject thoroughly, his method of treatment is at once novel and keenly interesting, and his literary style is extremely finished. The various chapters were originally delivered as addresses to medical students. In their present revised arrangement they will have a strong appeal for all thinking readers.

Thomas P. Crowell Company, New York.

"Causes and Consequences."

John Jay Chapman, after years of activity in various reform movements, has been busy putting some of his well thought out ideas in books. He believes that a good statement of truth does more to advance the world than a thousand years of clouded endeavor. "Set free the intellect," he reasons, "brush away the adamantine cobwebs of false reasoning, and the people will go right of themselves." There are five informing chapters: "Politics," "Society," "Education," "Democracy" and "Government."

The New York Nation says: "A manly appeal to the rising generation, for whom it has a message of courage and hope sadly wanting nowadays."

Moffat, Yard & Co., New York. \$1.25.

"English Literature."

By J. C. Metcalf, professor of English literature in Richmond College.

In reading the book one is struck with its perfect sanity. Everywhere there are evidences of a fine sense of proportion, and the entire volume is pervaded by an atmosphere of "sweet reasonableness," in which exaggerations or extremes are impossible. The author refuses to fall in with the enthusiastic doctrine that the history of English literature is simply a chain of movements, while on the other hand in his biographical sketches he is just as careful not to leave the impression that it is nothing more than a series of biographies. He gives the important facts in the careers of the prominent authors of each period, and, realizing that literature is in a peculiar sense an expression of personality, sums up their personal traits; moreover, when an author's contribution has proved epoch-making he gives prominence to the fact in a final summary.

Dr. S. G. Mitchell, another Baptist, in commenting on the book, says: "The book is teachable; its arrangement, illustrations, maps, etc., adapt it to the handy needs of the classroom. It is just such a book as I should like to see in use in every school and college in the land."

We congratulate Southern Baptists on having through a professor in one of our denominational colleges given to the world such a worthy presentation of English literature.

B. F. Johnson Publishing Company, Richmond, Va. \$1.25 net.

"The Coming One."

Fifteen years or more ago we used to attend the services of the Christian Alliance in New York and frequently heard Dr. A. B. Simpson preach. While unable to follow him in some of his teachings, we yet learned to believe in his ability and suavity.

The Sunday School Times in reviewing this work says: "It is commonly admitted that for the first 300 years of the Christian era the early church loved and looked for the coming of the Lord. Many believe that a return to primitive faith would mean a revival of primitive power. If this be so, this volume from the pen of the president of the Christian and Missionary Alliance should be helpful in strengthening faith and promoting piety. It does not submit a fixed program of the future, nor does it dogmatize on disputed points. While singularly free from technical detail, its style is luminous and popular, glowing with the devotional ardor of the mystic. Its conclusion are sane and conservative, in harmony with the majority of Protestant commentators since the Reformation. It should be equally welcome in the household circle and the scholar's study."

Christian Alliance Publishing Company, New York. \$1.00.

"A History of Preaching From the Close of the Reformation to the End of the Nineteenth Century."

This second volume of Dr. Dargan's "History of Preaching" carries his account forward from the great reformers of 1572 to the European religious leaders of our own day.

It is a wonderfully clear and straightforward statement of many a great controversy, kindling into eloquence as it touches the crises of great men's lives, but always rushing onward to the important question: "What is the proper sphere of preaching in this generation?"

As a piece of scholarship and as a summary of the religious conscience, how it has awakened and how it has expressed itself throughout four centuries of time, the value of this volume is unquestioned. The steady march of its record of the heroism of thought and utterance cannot fail to be impressive. But its outstanding quality is its power to impart fire to the modern preacher and, having provoked enthusiasm, to teach how that energy may be directed and employed in the most efficient way for the most efficient purposes. Dr. Dargan studies past methods that he may apply them to the preacher's needs of today.

George H. Doran Company, publishers, New York. \$2.00 net.

In Africa there is a church with 800 members that less than five years ago had never heard of Christ, but which today is supporting 123 missionaries to other African tribes.

VICTIMS OF DECEPTION.

In all ages of the world it has been unfortunately true that a large number of people were the unconscious victims of deception in one form or another. And the deception has been so dense and complete that its subjects innocently supposed that they were entirely free from anything of the kind. This is sadly true of a multitude of unconverted people. They are spiritually and terribly blind, but all the while they think that they have a clearer and keener vision of religious things than Christian people have. It is pathetically amusing to note the fact that those people regard Christians as being the victims of a great deception. Thus it is that while Christians are pitying unsaved ones for their spiritual blindness and state of deception, the latter are pitying Christians for their supposed enslavement to deception! A brilliant theologian, now dead, has left these words: "Men are generally unconscious till they probe themselves of the net-work of sophistries which the will weaves around the intellect. It is not uncommon for persons to learn that they have been strangely deceived, and that they held fast to some false doctrine, even while they thought they were holding to the truth; and when some clear truth, with overpowering conviction, has penetrated and dispelled all delusions, and has poured its light in such full effulgence upon the intellect that the will was no longer able to cloak it, men have sometimes found that their will has not yielded to the truth, but has turned away from it in hatred or set itself against it in rage." He further said: "The actual fact, as before us—the darkest, saddest and most terrible fact which can be named—that when the will is no longer able to blind the intellect it still can and does refuse to yield to the truth." This is an awful condition for an unsaved one to be in, and nothing less than God's power, through Christ, can break the shackles of such a slavery.

THE MENACE OF CATHOLICISM.

In the paper, at associations, in sermons and in private conversation for years we have tried to point out the menace of Catholicism in America, and frequently have been reminded that we were alarmists and that we were erecting "a Catholic bogey" just to frighten the timid.

According to the 1912 edition of "Kennedy's Official Catholic Directory" there are 15,015,569 Catholics in the United States proper. Twenty years ago Catholics numbered 8,615,185, showing that within 20 years the Catholic population has nearly doubled.

There are 17,491 Catholic priests in the United States and 13,939 Catholic churches, of which 9,256 have resident priests, the other 4,683 being mission churches.

There are 83 seminaries, with 6,006 students preparing for the priesthood, 229 colleges for boys and 701 academies for girls. There are 5,119 parochial schools, with an attendance of 1,333,786.

There are also 289 orphan asylums caring for 47,111 orphans. Including the children in parochial schools, colleges and other charitable institutions the grand total of young people under Catholic care amounts to 1,540,049.

The directory also shows that there are 14 archbishops, two titular archbishops, 97 bishops, two archabbots and 15 abbots in the Union.

With this in mind, even among citizens who pride themselves on not being prejudiced against Roman Catholicism, it will scarcely be thought that Governor Foss, of Massachusetts, was straining at a mere gnat when he refused to take third place at the function in Boston where a society of Catholic laymen was entertaining President Taft. The laymen wanted to put Cardinal O'Connell in second place of honor on the ground that he, being a prince, took rank over a mere governor. But Foss stubbornly held to it that in the United States there cannot be any ecclesiastical princes of foreign appointment outranking an American civil officer elected by the people.

The Catholic Telegraph some while back said that the cardinals are crowding on up to the White House. It says that "with Cardinal Gibbons as celebrant, the second memorial military field mass will be held on the White Lot at the White House on June 9. Admiral George Dewey camp, United Spanish War Veterans, has made arrangements for the celebration of the mass on that date, inasmuch as it will allow the

EDITORIAL

thousands of visitors who will be in Washington to attend the unveiling of the Columbus monument to be present. The occasion will be notable in that President Taft and other leaders of both state and church will be in attendance at the mass. Monsignor Bonzano, the new papal legate, will be present."

And they "crowded up" according to its prediction, and they keep crowding.

THE EDITOR'S HURRIED TRIP NOTES.

The Unity Association met with the Maplesville saints and re-elected Rev. F. M. Woods moderator and W. J. Duddick clerk. Both are up in the work and make a good team. We spent the night under the hospitable roof of T. U. Crumpton. He and his good wife entertain in the true southern way. There were some fine addresses. Brother W. H. Connell preached a helpful introductory sermon.

The Montgomery Association.

This body convened with the First Baptist church. Brother W. B. Davidson was chosen moderator, to succeed the lamented Miles, and E. L. Davant was re-elected clerk. Brethren Quisenberry and Ginsberg were present and made stirring speeches for Foreign Missions. Lunch was served by the ladies of the First Baptist church on both days. The menu was choice and the service excellent. The missionary service by Rev. E. T. Smith was clear cut and short. Dr. Stakeley is building a monument which will keep his name fresh in the minds of Alabama Baptists after his labors are ended. The church when completed will be one of the most beautiful in the south.

The Dale County Association.

The session was held with the Midland City church, which, by the way, has one of the best arranged, yet cheapest built primary Sunday school rooms we ever saw. They are doing things at Midland City. Pastor Spinks has right to be proud of the commodious new parsonage. Judge W. W. Morris was re-elected moderator. He always gives the visiting brethren a welcome. Rev. J. W. Malone was chosen clerk. Brooks Lawrence delivered his temperance lecture at the auditorium, and Brother Crumpton preached the missionary sermon.

The Alabama Association

Met in the lovely new Antioch church. Brother T. L. S. Grace was unanimously elected moderator. Brother Lloyd on account of failing sight and poor hearing refused to stand for re-election as clerk. That big-hearted brother, J. M. Dickinson, was chosen, but stated that all remuneration would be turned over to Brother Lloyd. We preached the introductory sermon. We spent Thursday night with Brother J. R. G. White at Fort Deposit and drove out to the association with him on Friday. It was a joy to be in his home.

A TRIBUTE TO THE MERCHANT.

Somewhere we found unidentified the following tribute to the merchant, which we reproduce:

"The merchant is by his very office a philanthropist; he brings the farmers' harvest to feed the hungry, the manufacturers' web to clothe the naked, the produce of quarry and of forest to house the homeless, the books of the writer to educate the ignorant, the instruments of the musician to cheer the sad, the pictures of the artist to adorn both hall and cottage, and to the discharge of these great offices he brings a trained intelligence, a liberal outlook, a wide capacity, a comprehensive grasp, a quick understanding, a sympathetic appreciation of general interests, and, above all, a character for faithfulness and integrity which unite to make his aims reassuring and acceptable to mankind. With honor in his right and humanity in his left, the merchant moves forward to the persuasion of the world.

"Your merchant represents a high type of service, of ministry; he stands for production, distribution, exchange of arts, comforts, utilities of life; he represents agriculture, the fertilizing and adornment of the earth; by him the lone sea is populous with ships carrying wool and corn, timber and spices, travelers,

immigrants and missionaries, pictures and books, thoughts, ideas, religions, gospels, civilizations; by him all these pass to and fro, redeeming the earth into an Eden for man and man into an Eden dweller for the earth."

THE HOME BOARD.

When the venerable Dr. W. B. Johnson presided at the Southern Baptist Convention at its first meeting in Augusta and the Home and Foreign Boards were constituted, the thought in the mind of the fathers was that both of these great institutions should alike engage the prayers and endeavors of the denomination. There have been times since in which Home Mission interests were not deeply on the conscience of the brotherhood, but we are glad that the denominational thought is now swinging to a more normal attitude. Once more the best thought and convictions of our people are placing the preaching of the gospel to the unsaved in America side by side with mission work on the other side of the world.

Alabamians, more than some others of our hosts, are ready to understand that Southern Baptists must grapple with the immigrant problem if we are to maintain in our southland real Christian civilization. More alien immigrants have come into our state than have yet appeared in some southern states. The number which has now come is small compared with the number that is destined to flow into the south in the future. Wonderful material growth, the opening of new industries, will bring these people to us. Also the opening of the Panama canal will bring tens of thousands of these folk to our southern states.

PREACHERS' SALARIES IN NEW YORK.

To an extent never known before New York City has lately drawn upon able ministers of the rest of the country to receive her big salaries and fill her famous pulpits. New York's Protestant churches are the largest in the world, outstripping in number of members, in financial incomes, in salaries paid to preachers and in gifts to mission any churches of any name in London or Paris, Berlin or Rome. Within a very short time New York has called to her pulpits ten ministers to whom it pays \$123,000 a year in the aggregate.

The men called were doing important work in their several cities. In some of the cases the men were needed in supreme degree in the cities where they were. New York, however, with her larger stipends and greater opportunity, the latter real or imaginary, drew the men away.

The highest salaried ministers in America, probably in the world, are the Rev. Dr. William T. Manning, of Trinity, New York, and the Rev. Dr. John Henry Jowett, of New York, the one Episcopal, the other Presbyterian. With stipend and house allowance their pay approaches \$25,000 a year each. And these salaries, or any others of the ten recently called, are not over liberal, for expenses are enormous. Were the salaries not at these high figures only wealthy men could afford to accept the positions. It is not that great men demand big pay. The salaries are made what they are simply to meet conditions.

The city preacher is under expenses that preachers in smaller cities are not compelled to bear.

THE ANESTHETIZED EMPLOYEE.

Alcohol is a good fuel, and can be burned in a certain kind of stove without the formation of clinkers, and without injury to the stove. If the stove had a brain, nervous system, kidneys and liver, the results would be different.

Alcohol can be burned in the human body, and will temporarily produce energy, also clinkers, but it exacts a heavy toll for this service.

Alcohol has been misnamed a stimulant. Its total effect is anesthetic; therein lies its danger. The fancied stimulation is merely a release of the lower nervous activities, by a suppression of the higher, causing a narrowing of the field of consciousness.

Our great railroad systems and manufacturing industries, where skilled labor, depending on accurate mental processes, is employed, discriminate against even the so-called moderate drinker. Business instinct has discerned what scientific experiment has proven, viz., that the anesthetized employe is unprofitable.

NOTES FROM BROTHER CRUMPTON.

I am going so fast I will have to leave off "Trip Notes of Associations" until I am through with the campaign. From two to four associations a week is going some. I note one or two things which I wish to report.

A beautiful thing happened at the Tennessee River Association. A letter was read from Brother George Bouldin, their missionary in Japan. His mother and brothers were present in the congregation. The reading of the letter elicited great interest. Brother S. S. Broadus, of Decatur, happened to be present. He arose and said: "Brother Moderator, I have listened with deep interest to the letter from that far away missionary. To cheer his heart and comfort his mother, if you will allow, I will gladly pay the cost of a cablegram to be sent him today." The proposition was accepted and only a little while elapsed before the missionary on the other side of the world was reading a message about like this: "Mother and association send greetings. Hebrews 13:20. R. Howell, moderator." The heart of the aged mother overflowed with gratitude, and every one present was grateful to Broad Broadus for his thoughtful and liberal offer.

This is the Sister Bouldin whom I occasionally report as sending money from her Sunday eggs for Foreign Missions. She handed me at the association \$2.70. This yields more than \$10 a year from one Christian woman. One thousand women in Alabama could easily do the same. Why not, sisters?

Brother Monroe and His Charts.

Brother S. D. Monroe, of Birmingham, has a religious chart which ought to be in the homes and Sunday schools. It talks for temperance and righteousness as no tongue can talk.

See the Statement in Another Column.

I will ask the pastors to solve this problem: If the debt of State Missions in July was \$4,327 and the pay roll of the board is \$2,500 per month and we have received to October \$3,010.97, how long will it take for us to go into the hands of a receiver? If collections have been taken by the churches they have not been forwarded. Some of the associational treasurers have not been heard from. The very best part of the year is on right now. If the opportunity now is lost, the bad weather of the winter and the bad roads of the spring will bring us to March in as bad fix as we were last spring. What folly to allow it. The schedule churches are being heard from all along; but then the case would be indeed hopeless.

Ministers' Conferences

Are being organized at the associations. That means a closer fellowship, better understanding, more enthusiasm and more information for the work of the Lord. If I could see such an organization in every association I would be the happiest man in America.

W. B. CRUMPTON.

A pastor writes this. Of course I am happy to hear it. All would do likewise if they would "think seriously," but they make a joke of a serious matter:

"Dear Brother Crumpton: Some months ago I began to think seriously about the habit of smoking, to which I had become addicted, as you are aware. I took the matter under prayerful consideration, and the outcome of it is I have quit smoking. I haven't smoked any now in several months, and by the grace of God I don't intend to any more.

"I have studied the matter pro and con, and I am convinced that a preacher can't afford to smoke, looking at it from any standpoint. The whole argument is in favor of the non-use of tobacco. There are several reasons why a preacher should not smoke.

"1. There are very few preachers who can afford it financially. Their salaries, as a general rule, are small, and the demands upon them so great that they can't afford to spend their money for tobacco.

"2. Those who are really able to afford it could put their money to a much better use. Money spent for tobacco is thrown away. "Willful waste makes woeful want."

"3. The preacher that smokes doesn't wield the right kind of influence over the people he preaches to. He is unable to win the confidence of the older people of his congregation. I mean that confidence

that a pastor is entitled to and should have. The young people of his congregation pattern after his bad example.

"There are other things to be considered in regard to this matter. If it is wrong for the preacher to use tobacco, it is wrong for other Christians to use it, women included. If it is wrong for Christians to use it, it is wrong for those who are not Christians to use it. If it is wrong for people to use it, it is wrong for Christian men and women to sell it. If it is wrong to sell it, it is wrong to grow it.

"There is a great cry made against the man or woman who uses tobacco, and there should be, but those who grow it and sell it ought to come in for their share.

"There are a great many people who are ready to crush the drunkard, but perfectly willing to legalize the manufacture and sale of intoxicating liquors. They make it and put it where it appeals to his craving appetite, and then condemn him if he is overcome. There are lots of people today that are ready to condemn the users of tobacco, but never say a word against the people who grow it and sell it."

BOARD OF MINISTERIAL EDUCATION.

The committee appointed by the Board of Ministerial Education, consisting of Brethren W. M. Blackwelder, W. M. Anderson, J. E. Hendrix and the writer, to pass on the application for help among the ministerial students of Howard College met in Montague Hall October 1. There were 26 applications for assistance during this year. We have granted over \$1,000 to these applicants. There will likely be others.

There is as fine a body of young men connected with Howard as ever went to any school. The boys preparing for the ministry are in the very front ranks. Your committee is unanimous in the opinion that these boys are all worthy and should be sustained by the whole denomination. A little from every church in the state would care for them and the boys at the seminary handsomely. Let every pastor bring the matter before his church or churches and send in a contribution. Prof. Hendrix has been appointed by the board as financial secretary to visit such of the churches as he can for this work. Let us all make room for him and help him in it. His visit, aside from the work of ministerial education, will be a blessing to any church.

M. K. THORNTON,
Secretary.

Secretary W. B. Crumpton, of Alabama, pays this high compliment to a former pastor of Atlanta, which appears in the Baptist Standard: "We are exhorted to 'covet the best gifts,' and your Texas people are carrying out that injunction when they invited S. A. Cowan, of this city, to become pastor at Bonham, Tex. We have no more of his sort to spare. If you cast your covetous eyes on anything we have in Alabama, please confer with the undersigned. We have no more of Cowan's class that we care to have removed from us. Brother Cowan has done a good work, is greatly loved, and will be sadly missed."—Christian Index.

W. B. Crumpton in the Oklahoma Baptist: "A few days off is unusual for the secretary. He broke away on August 2, leaving the thermometer at 95 and finding it not far from 52 at Bristol, Tenn. For three nights he slept comfortably under two wool comforts. The Baptists of Bristol are up in arms against the theft of their pastor by Howard College. Some supposed that I was mixed up with the steal, but I could easily have proven myself innocent. A great church building, costing \$40,000, is now in course of erection."

"If you hoard your selfish greed,
And forget another's need,
All your gold will turn to clay,
And will vanish quite away;
But, if you with some one share,
You will find it everywhere.
This the secret fairies told
When they left their gift of gold."

The First Baptist church, of Rochester, N. Y., has a Bible class which numbers 1,000 members. Mr. Walter Hubbell, a Rochester lawyer, is the organizer and teacher of the class.

WHAT I THINK ABOUT IT.

In the Alabama Baptist of September 25 there is an article by Dr. T. B. Ray, "What About It?" In the second paragraph under "What It Will Do for the Missionary," we find this statement: "By giving them better equipped hospitals and schools and churches and homes we will increase their efficiency several fold." But the most important part of the paragraph is contained in this thought: That the active Christians and native ministers are to be thoroughly trained in the schools that are to be equipped by a portion of the money raised in the Judson Centennial movement.

It seems that in foreign fields, as well as in the home land the poor more readily accept Baptist doctrines than the rich. Perhaps this is due partly to their feeling their needs, both spiritual and temporal, more than the rich. I believe it is due in part to the fact that we have been very negligent in providing schools and colleges in which to train our converts. Be this as it may, we must from now on have these schools if we expect to reach this class of people that can make the work self-sustaining.

I believe that before many years we will realize fully that nearly all of the lasting work along evangelical lines must be done by natives. We of this country would not think of listening to a message with the same degree of credence if it came from a foreigner that we would if we heard it from one of our own blood. Therefore let us do all that we can to equip these colleges and schools and to spread this literature so that they may soon be on a self-supporting basis. I believe that educating native workers so that they may reach the higher classes and do better service among the poor is the most important work we have and that it will pay the largest dividends in the shortest time.

D. I. PURSER, JR.

Congregationalists and Baptists in England feel that they have passed the bottom of the decline in membership which for several years now has been worrying English nonconformity. But Wesleyans are still slipping down. Their statistics for the last ecclesiastical year show a loss of 2,600 members. In six successive years the denomination has suffered a total net decline of 15,500 out of a total membership of almost 500,000 at high-water mark. English Presbyterians are just on a stand. Last year they gained but 20 members, and the year before their increase was identically the same. Their total strength is 86,000.—The Continent.

The late Theodore Harris, of Louisville, Ky., in his will bequeathed \$60,000 to the Southern Baptist Theological Seminary. Prior to his death he placed \$60,000 worth of bonds, face value, in the hands of the trustees of the seminary. Before his death these bonds depreciated until they were worth only about \$17,000. The seminary entered suit to recover the difference between this amount and \$60,000. A verdict was rendered in favor of the seminary in the lower court, which has been set aside by the supreme court of Kentucky, and the seminary therefore will lose \$37,000.—Baptist Commonwealth.

One more imposing title is added to the long list of organizations conducted under the auspices of "Pastor" Russell and the Millennial Dawnist; "the Laymen's Home Missionary Movement," with its international joint lecture committee, is conducted by them. The chief count in the indictment against these multifarious organizations is their deceitfulness; they always have some title calculated to commend them to the unsuspecting and then will not acknowledge any connection with "Pastor" Russell or Millennial Dawnism until faced with proofs.—Pacific Baptist.

Rev. Dr. J. W. Phillips, of Mobile, Ala., who is spending a considerable portion of his vacation with his parents in Binghamton, N. Y., delighted his former parishioners in the First church by filling his old pulpit on Sunday morning, September 16. The sermon was a remarkable one in its presentation of truth regarding God's eternal purpose. The congregation was phenomenal for the season of the year.—The Examiner.

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NOTICE OF MORTGAGE SALE.

Default having been made in the terms of the mortgage and payment of the indebtedness secured by said mortgage, which was executed by Dunreath R. McGlathery and F. S. McGlathery on the 20th day of August, 1907 to William C. Ward, to secure the indebtedness therein named, and which mortgage was filed for record and recorded in volume 474, on page 177, of the records of deeds in the office of the Judge of Probate of Jefferson county, Alabama, on the 20th day of August, 1907, Mrs. Alice G. Ward, as executrix of the estate of William C. Ward, deceased, the present owner and holder of said mortgage and indebtedness thereby secured, will, under and by virtue of the terms and powers of sale contained in said mortgage, on account of said default, offer for sale and proceed to sell on Saturday, the 2nd day of November, 1912, before the county court house door in Birmingham, Jefferson county, Alabama, within the legal hours of sale, at public outcry, to the highest bidder, for cash, the following described real estate, situated in the present city of Birmingham, Jefferson county, Alabama, to-wit:

Lots numbered four (4), five (5) and six (6), in block numbered fourteen (14), as shown in the survey and map of W. J. Vann, as recorded in map book one (1), on page 35, in the office of the Probate Judge of Jefferson county, Alabama, lying one hundred (100) feet west of Gillespie street and fronting one hundred and fifty (150) feet on the north side of Fourth avenue, extending back therefrom of uniform width one hundred and fifty (150) feet to an alley, situated in Woodlawn, Jefferson county, Alabama; being the property described and conveyed in above mortgage.

MRS. ALICE G. WARD,

As Executrix of the Estate of Wm. C. Ward, deceased.

Z. T. Rudolph, Attorney. oct2-3t

A WOMAN'S APPEAL.

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

Lilies Among the Wheat

By Marion Harland.

Is family churchgoing slipping out of fashion? If so, how shall we account for it: and what shall we do? Marion Harland, recalling her youth, thinks we are not now training our children to regard churchgoing as important.

An old pastor has said it. There is no reason why his name should not be linked with the phrase. Dr. M. D. Hoge, for 40 years the pastor of the Second Presbyterian church in Richmond, Va.—his first and only charge—was so widely known throughout the churches, north and south, that the utterance should win respect for my theme.

A mother, meeting him at the close of the morning service, "hoped her little ones had not disturbed him?"

"On the contrary, they behave so well that they might set an example to some older people," he answered brightly. "I thank you for bringing them. I like to see the lilies among the wheat."

That was 40 years ago.

The rector of a prominent Episcopal church in New York City called upon a parishioner purposely to thank her for bringing her three sons to church regularly.

"It is a goodly sight, such as rarely refreshes my eyes nowadays," he added. "Family churchgoing is slipping out of fashion."

"Lilies" Being Taken Away From the Wheat.

"Lilies among the wheat!" The phrase recurred to me with sardonic emphasis utterly foreign to the original meaning last Sunday in passing the open doors of a chapel at the conclusion of the Sunday school exercises. The sidewalks were filled with the "lilies" in clusters and in streamers—all leading away from the adjacent church into which the wheat was flowing. In unfigurative language, the children were scattering in every direction except towards the courts of the Lord, meeting on the way their parents and other adult worshippers. At least 50 per cent of the outgoing crowd were over 12 years of age. At the foot of the steps two girls, who could not have been under 14, were talking excitedly and so loudly that we could not help catching the purport of the conversation.

"I tell you again"—this from the elder and more sober looking of the twain—"that you walk too much with the boys!"

The other laughed. "I don't care! It's nice! And I'm going to do it every Sunday morning!"

A lad of 16 ran down the steps to join her as she said it. They set off up the street together, the mentor looking disapprovingly after them.

"I wonder what most of the children do while their parents are in church?" said I to an invalid friend in recounting the incident. "All the girls don't walk with all the boys."

The "shut-in" pointed through the window to a spacious tennis court opposite.

"I should know when Sunday school

is out if I had no other timepiece. Bible and library books are piled in a corner and the courts are all occupied by Sunday school boys and girls. Vacant lots have their baseball and football games. Lesser children—mere babies—run wild in the streets, or, if they go home, are left to the care—or neglect—of servants. It is a complex problem!"

"It was not one in your young days and in mine."

"Times have changed—and opinions with them. Parents reason now that children who have sat through the exercises of the Sunday school would find the regular church service, including a sermon they do not understand, too much for them. There may be something in that."

"Yet"—I could not help saying—"we are told that the race has gained marvelously in physical strength within the last half century. We were not injured by services twice as long or twice as many."

In perhaps three-quarters of our churches humanity and churchliness have compromised upon the "children's sermon" which precedes the discourse intended for the edification of their seniors. It is, as a rule, short, sweet and easy of digestion. The infant band of hope, and presumably of promise, are marshaled into front seats reserved for them. Children of a larger growth are scattered sparsely through the pews, sitting with their parents or elsewhere as the humor seizes them. When what an irreverent collegian, who was not used at home to children's sermons, calls "prefatory pap" has been administered to the sidgety youngsters they arise—one and all—and scurry down the aisles to the door. Often mother, or grown sister, now and then a careful father, must accompany them to homes where no nursery maid is kept. To quote again from the saucy youth to whom the exhibition is a novelty: "We read, 'And a little child shall lead them.' One small boy led three grown-ups last Sunday."

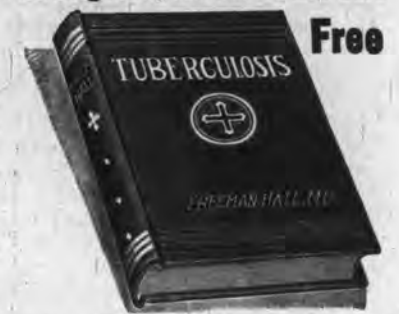
Recalling the days that are no more, when Christian mothers saw their lambs folded like the flocks in family pews, learning gradually, but surely and easily, that the church of their fathers is the very house of God and to loving, faithful souls the very gate of heaven—I ask myself in looking upon these modern mothers if they are as tranquil in spirit as their conventional quiet would indicate. Do no speculations as to how boisterous boys and giddy girls are spending the holy hours thrust themselves between their eyes and hymn book and psalter? When the children of the covenant are named in the prayer, is there no twitch of the heartstrings?

During the tercentennial of the publication of the English Bible I heard an eminent clergyman regret the increasing ignorance of the text of the holy scriptures on the part of our educated young people. He pressed his finger hard upon the open ulcer none of us can ignore.

"And this, too, in an age when Sunday school work has been brought more clearly to perfection than ever

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MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage executed by R. E. Bentley and his wife, Beatrice B. Bentley, and I. J. Kennedy, an unmarried man, to Thos. W. Howard on the 15th day of February, 1912, which said mortgage is recorded in the office of the Probate Judge of Jefferson county, Alabama, in deed record, volume 647, on page 229, which said mortgage was executed to secure the payment of three certain promissory notes of even date with said mortgage, the first falling due on or before the 15th day of August, 1912, and whereas said mortgage contains a stipulation that in the event said notes were not paid at maturity, either in whole or in part, the mortgagee was authorized to take possession of said land and foreclose said mortgage; and whereas the said Thos. W. Howard, the mortgagee named in said mortgage, did on the 13th day of March, 1912, transfer, sell and assign said mortgage, together with the debt thereby secured, to J. G. Bass and R. N. McDonough, now, therefore, default having been made in the payment of said note, which was due with interest on the 15th day of August, 1912, we, the said J. G. Bass and R. N. McDonough, the transferees of said mortgage and the debt thereby secured, will on the 30th day of October, 1912, in front of the Third avenue door of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, sell the hereinbefore described real estate mentioned and described in said mortgage to the highest bidder for cash for the purpose of satisfying the whole of the indebtedness secured by said mortgage, said real estate being situated in Jefferson county, Alabama, and described as follows: Beginning 41 feet west of Dry Branch, on East Lake and Woodlawn macadamized road, and running in an easterly direction 39 feet along the south side of said road, thence in a southerly direction about 97 feet, more or less, parallel with said Dry Branch, thence in an eastwardly direction about 39 feet, more or less, thence in a northwardly direction to point of beginning, being center 39 feet of property this day deeded to R. E. Bentley and I. J. Kennedy by Thos. W. Howard, and being in section 22, township 17, range 2 west, East Woodlawn, block 2 F, of the Walker Land Co. survey, situated in Jefferson county, Alabama.

This, the 21st day of September, 1912.

J. G. BASS and
R. N. McDONOUGH,
Transferees.

By J. Howard Perdue, Attorney.
sept25-3t

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before in the history of the church!" Decadence of "the Religion of the Family."

In his judgment the fault lies in the decadence of what we used to define as "the religion of the family." Parents are prone to relegate the spiritual education of their offspring to teachers; the family altar is unknown in thousands of Christian homes, and practical piety is never named.

He was right—and the half was not told. Yet, as I hearkened and assented inly to every word, in imagination I filled the gaps in the family pews about me with children who, in following the course of the services, must hear at least two chapters of the sacred word read every Sunday and join in responsive readings of the psalms, inevitably if unconsciously taking in by mental cuticular absorption scripture history and divine teachings.

Recurring—tentatively—to the children's sermon approved by wiser and better judges than I of what is right and reverent, has the intellect of the average boy or girl become so enfeebled within a generation as to require systematic dilution, modifying, pasteurizing, of the sincere milk of the word to suit it to their spiritual digestion?

Is the soil which produces the finest of the wheat too strong for illies?

Suffer one more and a homely illustration: Those having in charge public parks in which gray squirrels are domesticated into city pets have issued requests that visitors shall not feed the animals with peanuts or the kernels of other nuts. The rodents were made to crack hard shells with their teeth in order to reach their natural nourishment. If pampered by subsisting upon soft food, their teeth will gradually lose hardness and strength and decay into uselessness.

I think of the interdict whenever I hear the children's sermon, and watch their eager flight to the exit doors before the serious part of the morning service begins.

Must the child, who on weekdays studies according to the curriculum of our primary department of public schools, or who is "taking" French and music in private seminaries, have the nursing bottle on Sunday? Judicious mothers now enjoins upon their children the duty of masticating breakfast cereals, however tender they may be. The act is good for the teeth and for the digestive organs. Carry out, as judiciously, the analogy between bodily and mental functions, they impress upon the growing child the basal truth that the mind grows vigorous through exercise; that the effort of studying hard lessons is a means to an end.

A collect for the second Sunday in Advent is a common quotation in the mouths of many who never concern themselves as to the origin of the words:

"Grant that we may in such wise hear them" (the scriptures), "read, mark, learn and inwardly digest them."

There is here no intimation that the holy word should be macerated into "prefatory pap" and administered in homeopathic quantities.

Rising in the scale of ecclesiastical authorities, we do well to "read, mark learn and inwardly digest" the last messages of love addressed by the chiefest of apostles to his adopted son: "Continue thou in the things which thou hast learned, and hast been as-

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For All Diseased Conditions of the Eyes. No matter how mild or recent or how aggravated, prolonged and distressing your case of sore eyes may be, or what remedies you have tried without success, we recommend to YOU the immediate use of Bear Brand Eye Water and Salve. They are curative almost beyond belief.

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25c Price, including Eye Water, Salve and Rubber Bulb Pincette for dropping the Eye Water, 25 cents. At best stores, or by return mail upon receipt of price.

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1 Pkt. Golden Self Bleaching Celery.	1 Pkt. True Georgia Collard.	1 Pkt. Long Red Carrot.
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This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

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Those who think men cannot improve on nature, just take a look at fine print with the natural eye. Then wear a pair of our glasses and look at the print again. You will be pleased to find how much better you see.

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as practiced in the use of Vick's Croup and Pneumonia Salve, commends itself to discriminating people because of its perfect accord with the best modern practice in treatment of coughs, colds, catarrh, croup and other similar diseases of the organs of respiration. Applied to throat and chest, it gives local stimulation over the parts affected, while the body heat vaporizes the antiseptic and volative oils contained in the salve, such as Eucalyptus, Thymol, Menthol, Camphor, Pinus-Sylvestris, etc. These are inhaled together with plenty of fresh air and thus act directly upon the inflamed membranes, inducing the expulsion of phlegm and healing the inflamed surfaces. Easier breathing and reduced fever result, leading to speedy recovery. Vick's Croup and Pneumonia Salve is sold in three sizes, 25c, 50c and \$1.00, by druggists, or direct from the manufacturer, The Vick Chemical Company, 25 Milton Avenue, Greensboro, N. C. A full sized jar of Vick's Salve will be sent free to any physician who is not now using Vick's Salve and who desires to test its efficiency in his practice. Sample free to any one on request.

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Lost appetite indicates a run-down system. Purify your blood, cleanse your system, get it in shape by taking **GE-RARDY KIDNEY AND LIVER TEA.**

Cures constipation, malaria, kidney, liver and urinary disorders. For sale by all druggists, or by mail on receipt of 10 cents.

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ONE HUNDRED DOLLARS FOR ONE CENT.

It will cost you just one cent to write for your copy of the beautifully illustrated catalog of the Alabama Baptist Piano Club, which will explain to your thorough satisfaction how the club of one hundred buyers saves its members more than one hundred dollars each. You cannot afford to buy a piano until you have read the Club catalog, for you cannot afford to throw away the opportunity it offers you.

As an individual buyer, purchasing at random, you are weak, but as a member of the club, you have the strength of an army of one hundred. And the Club makes the payments easy and perfectly safe for you. Write for your copy of the beautiful new catalog today. Address Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

Chills and Fever Stopt

Almost instantly! From the first dose of Johnson's Tonic, your temperature falls and the chills begin to leave. Nothing quite so effective as this positive, safe and speedy cure for malaria and fever. 25 or 50c a bottle at your dealer or direct from us. If it fails to cure, your money refunded. The Johnson's Chill & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

sured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Secular papers have taken a lively part in discussing the problem, "Why people do not go to church," which has vexed sore the souls of the faithful for a decade and more. According to some, the clergy are in fault. Secular dogmatists affirm that preachers are left behind by "live thinkers;" the stubbornly orthodox will have it that pulpit orators desecrate the office by preaching of municipal reforms and political platforms and scientific discoveries to the exclusion of the vital doctrines of human depravity and the one and only way of salvation for a ruined race. Others expatiate upon the growing license of pleasure-seeking multitudes who desert the sanctuary for holiday games, excursions and other varieties of "worldly" amusement.

To me, as a lay woman and steady churchgoer, the simplest explanation of the problem, "why our young people do not go to church," is that they are not trained to it from their infancy up. The church is none of their affair until they are almost grown, and then it is too late as a rule to recast taste and change the habits of years. It is no longer "our church" by the time they can demean themselves decorously in the family pew. In the far-away ages to which we of the hoary heads hark back with tender reference it was esteemed a distinction to be prized when each of us was adjudged old enough to attend church. "Grown-ups" in neighboring pews congratulated us upon it and commended our "pretty church manners." To misbehave during service was a disgrace; to carry home the text, and by and by a scrap of the sermon, was honor indeed. Choir, organ, minister—were our property. His loss is irrevocable who has not the holy and tender memories of the old-time Sundays that are ours.

Our mothers used to sing a ballad fashionable in that simple day to music thin, but tuneful:

"Who filled the church with faces meek
A hundred years ago?"

The question that moves us to grave speculation is "Who will fill our churches 50 years from now?"—Content.

Pleasant Ridge church (three miles from Bessemer) and a few other friends the first week in September raised the salary of Miss Allee Huey, a missionary now at Lanchowfu, China. Miss Huey was reared in the community, and her separation to such a great work begets in the church an admiration that has much to do with this act of the church. And yet her relation to the community became only the occasion for the expression of the church's appreciation of its obligation to Christ and to the world. It first dawned upon the church that they had an opportunity to do something worthy, and with this came a sense of obligation. While the church was moving under this sense of duty Brother Roach came, and later Brother and Sister E. L. Morgan, all being returned missionaries, and the church was led

to real thinking and to lay some plans. Then Brother Morgan sent us a lot of literature on tithing and agreed to make the church an object of special prayer, all of which caused the church to think seriously along new lines. And soon the question became bigger than the church, and we had to express what God had put within. The question seemed to grow upon us providentially, until on the 5th of September, like a stream, it cut its way through all opposition to the perfect formation of its plans. New inspiration came, and along with it came a sense of pride and self-respect. But best of all, the church has begun to discover itself. A. C. SWINDALL.

FROM THE ENTERPRISE BAPTIST CHURCH.

Sunday, October 6, marked my second anniversary as pastor of the Enterprise church. They have been years of great pleasure to me, as well as profit. The church has done nobly, and they are a great people, with great possibilities. Some very loyal spirits in the church, and some who take a pride in things that mean for progress. They have been loyal to the pastor, of course, with the usual exceptions. Our Sunday school is taking on new life. Classes are being organized, and when Strickland gets through with us this week we will be organized for real service.

Our W. M. U. is one of the very best in the state, and they always bring things to pass. A more loyal and self-sacrificing crowds of God's handmaidens I never knew.

Our presiden, Mrs. Dr. B. L. Byrd, has been somewhat indisposed for some time and unable to assume the responsibilities of the union. She is greatly beloved by all the members for her faithful and untiring efforts in the general interest of the work, and during her illness the talented and efficient leader, Mrs. H. C. Stephenson, is steering the bark of the union.

Our B. Y. P. U., under the splendid leadership of its president, Hon. O. C. Doster, Jr., is the pride of the church. Interest and enthusiasm is the marked characteristic of every meeting.

Our Sunbeam Band, under the splendid care of Miss Lealle Heath and Miss Bettie Bailey, is growing in zeal and efficiency as the days go by.

At the meeting last Sunday morning a very creditable statement of the work of the church for the past two years was made, as follows in summary: Increase of membership, 146; total expenditures for missions and at home, \$14,309.43.

Our magnificent church, valued at \$25,000, is a thing of beauty.

Our association (the Coffee County) meets at Mt. Pleasant church, six miles from Enterprise, on Thursday, the 24th day of October. We are expecting some of the state workers, and would be glad to see the smiling face of the editor as he tells of the Alabama Baptist.

Visions of a pastor's home have begun to interest the indomitable Baptists in Enterprise, and we confidently expect that by the time the State Convention meets with us in 1913 the pastor will be able to say, "Go home with me."

I am delighted to note the great increase in membership to the churches all over the state, and it seems to me that we will exceed last year in the

number of baptisms. Possibly we will have 12,000 this year.

The Judson Centennial ought to stir us to the heart and then to the pocket-book for missions. We were disappointed that Drs. Ray, Ginsburg and Shepard did not reach us. We were looking for them.

With continued prayers for still greater activity among all the churches for the spread of the kingdom of our Savior, I am,

Fraternally,

O. P. BENTLEY.

TENNESSEE RIVER ASSOCIATION.

The W. M. U. of the Tennessee River Association held its annual meeting at Fackler, Ala., September 26. The meeting was called to order by our association superintendent, Mrs. C. W. Brown, of Pisgah, Ala. Words of welcome by Miss Lillian Roach were responded to by Mrs. Viola Claybrook, of Scottsboro, Ala.

This was a very successful meeting, and a good program was carried out. Many helpful topics were discussed, among them "Tithing" and "Bible Reasons for Woman's Work."

Reports were read from the different unions. All were good, but we intend to try to make them better this year.

Mrs. Brown was re-elected as our superintendent. May her days be many, for she is indeed a faithful worker in His vineyard.

After dinner we sang that beautiful song, "Bringing in the Sheaves."

We will long regret the absence of Mrs. Hamilton, who failed to get our letter in time to attend the meeting.

Our quarterly meeting will be held in Scottsboro, Ala., in January.

MRS. E. P. JACOBS,
Secretary.

OBITUARY.

After an illness of several months Mrs. Louise Gardner went to rest September 16, 1912. She was born October 27, 1833; had been a member of Tallassahatchie Baptist church 63 years, having been a faithful and prayerful servant in His work. The writer knew her only nine months, but to know her was to love her. She was a jewel too rare for earth, and hence was taken to heaven. She leaves four children, one brother, one sister and a host of relatives and friends to mourn her loss. May God enable the bereaved to meet her in Paradise.

J. C. STIVENDER.

CHRISTMAS GIFT!

What is Santa Claus going to bring you this year? How would you like a splendid, high grade piano, the best that money can buy? We can tell you how you can get it so easy that you will hardly know how it came about.

Simply write us a letter or postal card, giving us the name of your father or mother, or both, and we will do the rest. We will send them a copy of the Alabama Baptist Piano Club's beautifully illustrated catalog and a note to Santa Claus that will fix everything all right. You will get that piano sure on Christmas morning. Don't delay. Write today. Address Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

Malaria Causes sallow cheeks, weak limbs, sluggish mind, poor digestion, and general debility. Johnson's Tonic restores health to the body and strength to the mind. 25 or 50c at dealers, or direct from us. Results guaranteed. **THE JOHNSON'S CHILL AND FEVER TONIC COMPANY, Savannah, Ga.** **TONIC**

MRS. BAKER'S ILLNESS.

For two years and a half, ever since our present pastor has been with us, the First Baptist church at Opelika has been on the up-grade, doing good work. It was not long after Dr. Baker came to us before the church was filled at every preaching service and all the members were taking on their respective responsibilities. Dr. Baker is one of the country's best preachers and most devoted Christians. His congregation here is a unit for him and delights in following his leadership.

Some months ago Mrs. C. Ross Baker, our pastor's good wife, was stricken with a malignant malady, from which it is feared she may never recover. About a month ago she expressed a desire to return to her old home in Fenton, Mich., and see and be with her parents, who are still living there. So, accompanied by Dr. Baker and her physician, Dr. H. S. Bruce, she went, and is there now. Of course Dr. Baker is by her bedside. Reports from her are not encouraging. The prayers of God's people are constant for her restoration to health and to us, if it be in accordance with His will. No woman ever came among us that was more loved by our people than Mrs. Baker. One of our good women said to me a few days ago: "I had the pleasure of having Mrs. Baker in my home for some time, and came to know her intimately and well, and I am sure she is the best woman I have ever known." Such expressions are frequent. She is generally and sincerely beloved here. With her great heart, pure and devoted life and generous nature known to us it could not be otherwise. It is the universal desire and prayer of all Opelikans that she be restored to health.

Fraternally yours,
LUM DUKE.

(Our heart goes out in loving sympathy to Dr. Baker and his dear wife, and we join our prayers with those who are praying for her recovery.)

LIKES THE PAPER.

I will finish my report on revival work. Monday after the third Sunday in September I went to New Hope. We had an old-time revival meeting—22 additions. From there to Spruce Pine, where we had a good meeting—10 additions. This closed my revival work for the summer.

The Baptists are in the lead in this part of the country.

The Shady Grove Missionary Baptist Association meets in its fifteenth annual session October 23, 24 and 25 with Shady Grove church, three miles southwest of Phil Campbell, Ala. We hope to make this a great epoch in the history of our association. I have written the chairmen of our standing committees to remind them of the fact that we are expecting a good report on the various subjects on which they are to report.

Brother Barnett, send me a good bundle of Alabama Baptists. I will see that the paper is represented at the association. We would be glad to have the editor himself present to represent the paper.

We are very glad the orphanage is going to send a representative to the association.

Look out, Brother Barnett, about October 22 for a birthday greeting. I have been reading the Alabama Bap-

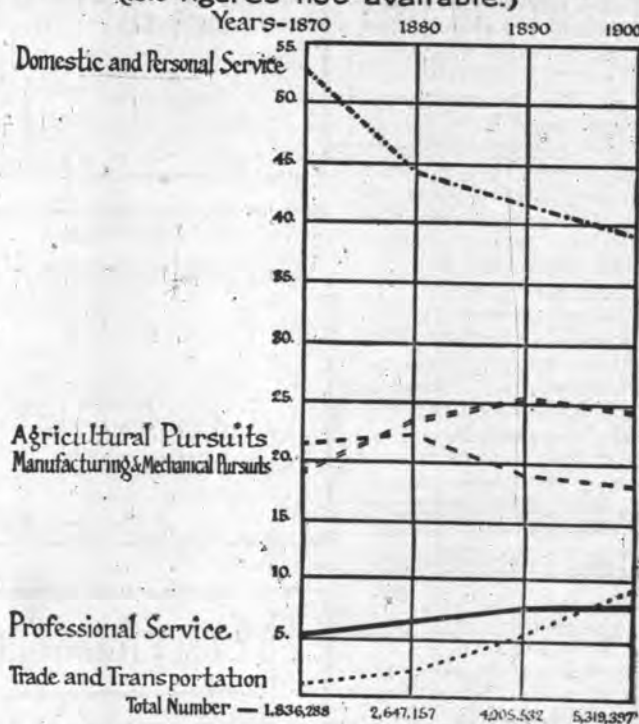
The American Home In Peril

By CHARLES STELZLE

STUDENTS of social questions generally agree that the family is the unit of society. Whatever destroys this foundation is a menace to the nation. It is significant that the most important social problems which we are facing today affect the home as they affect nothing else. The number of marriages increased 43 per cent from 1887 to 1900, but the number of divorces increased 61 per cent during the same period. Along with this serious situation should be considered the rapid decline in the birth rate in this country. The size of the family in continental United States decreased from 5.1 in 1870 to 4.7 in 1900. The prevailing size of the family was three in three-eighths of the states and territories in 1890 and in three-fifths of them in 1900. Three was also the prevailing size of the family in three-fifths of the cities having at least 25,000 inhabitants in 1890 and in seven-eighths of such cities in

WOMEN AND CHILDREN IN INDUSTRY

Percentages in each occupation group 1870 to 1900
(1910 figures not available.)



1900. There were 586 children of white population five years of age and under per thousand females between the ages of fifteen and forty-four in 1880. In 1900 there were only 508 such children. The census figures indicate that among native white women the birth rate is rapidly decreasing, especially in the cities. The modern industrial situation is largely responsible for this condition. The number of wage earning women sixteen years of age and over has increased from 14.7 per cent in 1870 to 20.6 per cent in 1900. But in the occupations which have to do with home life there has been a decided decrease in the percentage, as the accompanying chart indicates. Note the sharp decline in the percentage engaged in domestic and personal service as well as that in agricultural pursuits. The increase was in those occupations which are taking women and children from the home and sending them into the store, the office, the factory. Without raising the question of the rights of women to vote or to share in the affairs of government, when women become the competitors of men in industrial life they always suffer, and when women desert the home for the factory the nation suffers.

tist about three years, and I would be ashamed for my name to go on the list of pastors in Alabama if I didn't take the state paper, because I feel greatly indebted to the Alabama Baptist for what I am today. Of course the Bible is first, but the Alabama Baptist is next in influence for the great cause of Baptists in Alabama.

Fraternally yours,
J. A. LOVE.
Phil Campbell, Ala.

MARTHA'S SIDE OF A THREE DAYS' SESSION.

The majority of those who contend for a three days' association come by rail and expect to be met at the depot

with a carriage, also to be conveyed to their home for the night. Martha rode home in a wagon that the visiting brother might use the buggy. He is stopped at the front gate and ushered into the parlor. Presently he calls out: "Sister Martha, please let me have a pillow and a place to rest."

O, I do so much enjoy the fellowship (feather pillows) of these associations. Then, if it is suggested that two days almost exhaust the Marthas, they fall back on Mary, and say, "She hath chosen the good (soft) part." No wonder they can talk so long at the association. They would make a better impression if they would use short meter. Take the Marthas out and one day would be awful.

JAMES D. MARTIN.

IN LOVING MEMORY OF MRS. HARDEN TILLERY.

She was formerly Miss Elizabeth Terry; born in Georgia April 1, 1840, and brought to Alabama soon after, where she lived until the death angel carried her home to rest. In 1856 she was married to Jacob Harden, who died in 1862 (leaving a widow, with three little boys, to fight the battles of life. Two of the boys are dead and one living. December 18, 1873, she was married the second time to V. H. Tillery. In August, 1876, they were buried with Christ in baptism. Since that time she has been loyal to her Master. They had seven children born to them—four boys and three girls. Six of them are living and one dead.

It has been the writer's pleasure to be her pastor for the past 21 months. To know her was to love her. Her pastor's trials and heart-aches were hers to share. She was a true companion and a loving Christian mother. God in His goodness saw fit to call her home to rest September 17. She left a husband, seven children, 16 grandchildren, a pastor and a host of friends to mourn her loss.

May the One who giveth and taketh away enable the bereaved family to call His blessed is the prayer of their pastor.
R. S. WOOD.

On Sunday, September 22, at Corinth Baptist church, Joppa, Ala., by request of Hopewell Baptist church, which had recently called him to the pastorate, Brother J. J. Hooten was ordained to the full work of the ministry. The presbytery consisted of the deacons and the pastor, Brother Gum Taylor. Brother Taylor gave one of the most complete charges I ever listened to, and as he preached the ordination sermon I thought it the most complete gospel sermon I ever heard and the services one of the sweetest the writer ever attended. Brother Hooten is still under middle age and bids fair to do wonderful good for the Master and humanity. Brother Hooten wants the prayers of all good people that his work may be effective, for good. We are having in the Alabama Baptist one of the best denominational papers there is in the south, and I hope the good work will continue. Yours truly—G. W. Tomlin.

"A LOVELY PIANO."

You ought to see the letters we are receiving from the enthusiastic members of the Alabama Baptist Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

Twitching Eyes

Will soon be inflamed, sore, weak eyes. Leonard's Golden Eye Lotion stops the twitching; allays the inflammation; cures soreness without pain in one day. Insist on having "Leonard's"—it makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forward prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

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The Old Reliable Firm

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Always a Customer

GIVE US A TRIAL

1807 2nd Ave. Birmingham, Ala.

Pillows Free special 36 lb. one of our famous. Send us \$10.00 for FEATHER BEDS. We will ship Bed and include 6-pound pair Feather Pillows FREE, freight on all pre paid. Satisfaction guaranteed. New Feathers. Best Ticking. Agents wanted.

Turner & Cornwell, Dept. 22, CHARLOTTE, N. C. Reference, Commercial National Bank.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

AID SOCIETIES TAKE NOTICE!

Ladies of any Church Organization can secure donation to their society by forming clubs of twenty members who will agree to use GANDER BRAND Cooking and Salad Oil. Cook book sent on request. For full information, write Phoenix Cotton Oil Co., Memphis, Tenn.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 3rd Day of October, 1912.

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

It is ordered that the 30th day of October, 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.

You save money by buying your Bibles, Testaments, Song Books, Sunday School Helps and other religious books from the Alabama Bible Society. Send for free descriptive catalogues.
ALABAMA BIBLE SOCIETY,
Montgomery, Ala.

For Severe Cases of Fever take Johnson's Tonic. In 30 minutes it enters the blood and begins to undo the mischief. In an hour a visible change for the better is apparent, and a complete cure quickly follows. Johnson's Tonic is master of malaria and all forms of fever. Pay 25 or 50c for a bottle, if it fails your money comes back. At all dealers or by mail, The Johnson's Chill & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 25 to 48 hours. Reduces swelling in 15 to 20 days. Write for symptom blank and testimonials, etc. Collam Dropsy Remedy Co., 512 Austell Bld., Atlanta, Ga.

A SUGGESTED PROGRAM.

A moderator wrote me asking me to prepare a program for the association, extending over three days and meeting in one of our railroad towns.

I prepared the enclosed program, and thought possibly it might be of advantage to other associations, and so I am sending it to you for publication.

I am going upon the supposition the committee on digest of letters does away with the necessity of reading the letters, and that the treasurer only is needed to handle the funds, so there is no executive committee suggested.

Fraternally,
W. B. CRUMPTON.

Program for _____ Association, to Meet at _____
Wednesday Morning.

10:30. Call to order by former moderator. Devotional exercises by some one appointed by the moderator for 15 minutes.

10:45. Clerk distribute slips of paper for those who know themselves to have been elected by the churches as messengers, on which the names shall be written, also names of postoffices and church. These names being called will constitute the association. Election of officers will follow.

11:30. Introductory sermon.

Afternoon Session.

1:30. Association reassembled. Fifteen minutes devotional exercises. Appointment of committees to report at this session: (1) digest of letters, (2) nominations, (3) apportionment, (4) auditing committee, (5) obituaries.

2:15. Report of executive committee.

3:00. Open discussion on condition of churches.

4:00. Discussion: "Destitution in Our Bounds."

Adjourn at pleasure.

Night Session.

Temperance—Brooks Lawrence with his magic lantern talk if he can be had.

Thursday Morning.

9:00. Devotional exercises.

9:15. Read and correct minutes.

9:30. Miscellaneous business for 15 minutes.

9:45 to 12:30. Reports on State Missions, Home Missions and Foreign Missions. Mission collection.

Afternoon Session.

1:45. Children's service for 15 minutes.

2:00. The educational commission, ministerial education, denominational education.

4:00. Our Baptist Sunday school work in Alabama.

Adjourn at pleasure.

Night Session.

Orphanage for one hour. Collection. Aged and infirm ministers.

Woman's work.

Friday Morning.

9:00. Devotional exercises.

9:15. Miscellaneous business.

10:00. Unfinished business.

Adjourn at pleasure.

WANTED A man or woman, all or spare time, to secure information for us. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address W. S. I. A., Indianapolis, Indiana

Afraid of It? Go To Your Doctor

Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.

J. O. Ayer Co., Lowell, Mass.

HAVE YOU DISEASED KIDNEYS?

WATCH FOR THE SYMPTOMS! Any one of the conditions mentioned is an indication of disordered Kidneys, and you should be warned. Don't neglect yourself until Symptom follows Symptom and you are finally laid up with **Bright's Disease or Diabetes.** Act now and avoid these dangers.

GE-RAR-DY Kidney and Backache REMEDY

Is a splendid preparation put up by Phil P. Cresap, Ph. G., of New Orleans. Dr. Cresap's advice to you is to write him at once, confiding to him your true state. Do it friend—secure a bottle of his wonderful Kidney Remedy and take it. For by its use, you can safely and surely avoid serious illness. It gives quick relief by restoring to the Kidneys their natural action of perfect health, keeping them clean and in good condition. It is fully guaranteed.

Write today for Free Advice, enclosing 50c for trial bottle, sent express prepaid. If it fails to benefit, your money will be refunded, without question. Address

PHIL. P. CRESAP, Ph. G., 601 South Rampart Street, New Orleans, La.

SYMPTOMS:

Sallow or yellow complexion, dizziness, defective vision lost energy, frequent desire to urinate, scanty, cloudy, bloody, or ill-smelling urine, dull pains in calves of legs, soreness in right side, swelling in lower limbs, coated tongue.

Capital \$500,000.00

Surplus (Earned) \$500,000.00

Birmingham Trust & Savings Co.

Capital and Surplus \$1,000,000.00

AN OLD AGE PENSION

Of the most practical sort is provided by a savings account in this bank, added to steadily during the working years of life.

In old age the dividends will prove a welcome help. In case of need the principal can also be drawn upon.

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C. D. COTTEN, Asst. Cashier.

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4 Per Cent Paid on Savings Deposits

To Every Reader of the Alabama Baptist

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

We Have Everything to Wear:

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

Will You Write us and try us?

LOVEMAN, JOSEPH & LOEB

BIRMINGHAM, ALABAMA

You Look Prematurely Old

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

How to Make Better Cough Syrup than You Can Buy
 A Family Supply, Saving \$2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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 ICE CREAM
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 Mail orders filled the same day
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Also large Engines and Boilers supplied very promptly. Circular Saws, Engines and Mill Repairs, all kinds of Patent Dags, Steam Governor

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

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 Quickly and safely relieved by
ME-GRIM-INE
 Write for a Free Trial Box
 The Dr. Whitehall Megrimine Co.
 109 S. Lafayette St. South Bend, Ind.
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 WRITE AT ONCE for full particulars of this extraordinary offer. No charge. No obligations. Your opportunity to learn a useful and profitable accomplishment. If you love the beautiful you possess artistic talent. Secure a Scholarship and cultivate this talent. Increase your income by making your natural ability bring you leads in new SUCCESS. Offer includes Art Prospectus. Don't wait. WRITE TODAY.
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 150 Fifth Ave., New York

FROM EAST ALABAMA.

Perhaps "a thing or two" from this part of the moral vineyard would not be out of place, as I have seen but little from East Alabama in your paper recently.

First—I am enclosing herewith a check for \$3, which you will place to my credit for the paper and let it continue to make its visits to me.

Second—On the evening of September 23, 1912, Brother Earl Parker was set apart to the full work of the gospel ministry. Our church selected Brethren W. T. Davis, B. W. Mathews and the writer as the presbytery. Brother Parker stood a creditable examination. God set his seal to what we did by giving us a great spiritual feast. It was a most tender, beautiful, glorious sight when his consecrated mother came forward, moved by the Holy Spirit, to commend her boy to God to go forth and preach His glorious gospel unto the lost of earth, and with one burst of praise following another she rejoiced in God, her Savior. The entire congregation were mightily moved, and midst songs and tears and rejoicings all came forward, giving our young brother the right hand of Christian fellowship, commended him to the grace of God and pledged him their prayers. I like the way it was done. I wish all young men who enter the ministry of our Lord might be so set apart. We commend Brother Parker to the Baptist brotherhood as one in every way entitled to all the privileges of a minister of Christ Jesus. He is now a student in Howard College and has regular work in the city of Birmingham.

Third—We recently had a great meeting in our church. We began the fourth Sunday in August and closed the second Sunday in September. The pastor did all the preaching, while the sheep of his flock co-operated with him most cordially. Great crowds came to hear the word of life—more than we could seat in our spacious auditorium. They sat upon the steps, crowded into the small rooms to the rear of the pulpit. We had many mountain-top hours as the tides of God's reviving and life-giving grace swept us onward and upward. The prodigal children came back to their Father's arms and banquet; the lost sheep were found; the dead were made alive; strong men re-consecrated themselves and beautiful womanhood was laid upon the altar of Christ for service. We are now on higher ground. Twenty-six were received into our fellowship, 17 of which were by baptism. (This writer believes in pastors and churches having a meeting themselves once in a while.) As we render our account to God at the close of this associational year we have much to make us glad and give us courage to expect greater things from God and to attempt greater things for Him.

Fourth—The Carey Association convenes with the Daviston church Wednesday, October 9, at 10 a. m. We are expecting a great session. Come and be with us. I am

Yours fraternally,
 H. B. WOODWARD.
 Lineville, Ala.

PISO'S REMEDY
 Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

SIX PER CENT

What better use can you make of your surplus, large or small, than to put it where it will be safe, be repayable on demand, and bring you six per cent? Call or write for circular.

Jefferson County Building & Loan Association
 17 North Twenty-first St.
 F. M. JACKSON, President
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SHORT-STORY WRITING
 A course of forty lessons in the history, form, structure, and writing of the Short-Story taught by J. Berg Knouss, Editor, Lippincott's Magazine.
 250-page catalogue free. Write today. THE HOME CORRESPONDENCE SCHOOL, 91 Ross Place, Springfield, Mass.

Conflicting Statements And The Facts

Milton H. Smith Answers B. B. Comer

Ex-Gov. Comer, in an address at Greenville, Ala., on August 30th, with characteristic mendacity asserted that the present capital stock of the Louisville & Nashville Railroad Company amounting to \$60,000,000 "more than half of which is pure water" and asserted that the actual value is \$30,000,000. He did this, although at hearing before him as President of the Railroad Commission of Alabama in 1905, when he made a similar charge, it was explained to his then apparent satisfaction that there was no water in the capital stock of the L. & N. R. R. Co. During the existence of the company it has many times needed additional capital, and the stockholders have caused the net earnings to be applied to furnishing such capital by foregoing dividends, for which they were in part reimbursed by an issue of stock. Instead of selling stock to the public at par, which could not have been done, the stockholders took stock at par in lieu of dividends.

In the same address he, with characteristic stupidity, denounced the management of the Louisville & Nashville Railroad Company for devoting a part of its net earnings to paying for betterments and additions to its property—creating needed additional facilities—instead of paying the entire net earnings to the stockholders. Although, according to his own allegations, the management has appropriated from net earnings amounts many times greater than the amount of the stock dividend declared many years ago, he yet affirms that one-half the present capital stock is water. An impossible man. A disordered mind. He will not be placated.

Milton H. Smith.

WHAT DO YOU THINK OF THIS?

I have just closed the last of 11 meetings held this summer. The Lord has blessed me in His work and has added something over 100 to the churches.

My own seven churches are in better condition and are doing better work than ever before, yet we are expecting greater things next year.

Enclosed find check for \$5. Move me up to January, 1918. Wishing you a happy and well-remembered (financial) birthday, I am

Your friend,
R. H. FOLMAR.

CARD OF THANKS.

We sincerely desire to express our thanks and gratitude to the people of Blocton, Ala.:

1. To the members of the First Baptist church for their love, kindness, sympathy, generosity and faithfulness.

2. To the Christians of all denominations for their consideration, appreciation and co-operation.

3. To saints and sinners for their words of kindness, acts of liberality and deeds of love.

May God abundantly and graciously bless all the Christians, and may all the sinners truly and sincerely accept Christ as Savior, Lord and King.

Yours for Christ, mother, home and heaven,

JOHN L. RAY AND FAMILY.
October 7, 1912.

A CAPITAL IDEA.

Speaking of the Alabama Baptist Plano Club, here is a letter from one of our Club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our plano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club plano we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful new club catalog today. Address Ludden & Bates, Alabama Baptist Plano Club Dept., Atlanta, Ga.

"WHY THE BAPTIST NAME?"

This is the title of a volume just from the press, and consists of a written discussion between Dr. George A. Lofton and Rev. F. W. Smith. The discussion grew out of a tract written by Dr. Lofton on "Why the Baptist name." Dr. Lofton tries to maintain, and it must be said has succeeded beyond all question, in maintaining the position that John the Baptist was the first Baptist preacher, and that he was called a Baptist for the same reasons that we are now known as Baptists, and that his name was sanctioned by Christ.

It must be said to the credit of Brother Smith, who in the discussion calls himself a Disciple, that he has made the best of a bad case. It is significant that Brother Smith, who claims divine sanction for the name "Christian," should be written down in the discussion as a "Disciple." But at this we are not surprised, as consistency and Campbellism have never been on speaking terms.

The following taken from this book is to our ears as sweet as the music of the spheres, and stamps Dr. Lofton as a sure enough old-fashioned Bible Baptist:

"These people called 'Baptists' have been traced, historically down through the Christian ages, who, in contradistinction to others, have peculiarly maintained simple gospel order as established by Christ and His apostles and as fundamentally set up by John the Baptist. All that Romanism and Protesantism could do to crush out their spontaneous production and reproduction among all nations failed; and while we do not contain all the children of God on earth, we contain that scriptural and apostolic element which, from the beginning, has preserved gospel order, organism, ordinance and doctrine from perversion, if not destruction."

Amen and amen! And again we say amen!

If there be a Baptist in all the land who has any doubt as to the scripturalness of his name, let him procure a copy of this book, and he will, if he is well balanced, never doubt again.—Western Recorder.

GOOD MEETINGS.

I began a series of meetings at Choctaw, in Choctaw county, with Rev. W. N. Swain, of Marion, Ala., to assist, on the 22d of September. This is a mission station. The farmers were very busy, and there was some sickness in the neighborhood; so the attendance was not large. Visible results were five or six professions of faith. We closed on the 27th.

We began at Bellamy, Sumter county, on the 29th of September, and closed on the 6th of October. This is another mission station, at a large saw mill town. We organized a church on the 2nd of October with 11 members, received three more by letter and under watch care and seven for baptism. These were baptized on Sunday morning, October 6, in a beautiful new pool at an almost ideal location. So we now have an organization of 21 members at Bellamy. We paid Brother Swain \$53.20, the missionary \$10 and \$3.15 on the baptismal pool. There is much mission work needing to be done in this association. The undersigned is missionary of the Bigbee Association for half of his time.

J. D. COOK.

Twelve posters—22 by 28 inches—on "American Social and Religious Conditions," dealing with the negro, the immigrant, the city problem, country life, economic aspects of the liquor problem, the growth of socialism, etc., have been issued by the Home Mission Week committee. These are intended, primarily, for use by the ministers, but the committee has a limited number of sets which they will be glad to send to those who can make special use of them in missionary societies, prayer meetings or young people's societies. Twenty cents in postage stamps to Charles Stelzle, 156 Fifth avenue, New York, will secure the posters as long as the supply lasts.

Please announce in your columns that the Escambia Association will meet at Catawba Springs church, three miles from Pollard, on the 7th and 8th of November. (The minutes say the 5th and 6th, but the executive committee changed it on account of the national election.) The committee on arrangement will meet No. 5 at Keego on the 6th and 7th for messengers from the north, and will meet No. 6 at Pollard on the same dates for those from the south. Be sure to buy your ticket to Keego, on the L. & N., if you come from the north, and to Pollard if you come from the south. The church is making preparation to entertain you, and we expect you to be with us. Everybody who comes will find a welcome among good people.—R. W. Brooks, pastor.

FROM WEST WOODLAWN.

The president of our B. Y. P. U., Mr. Lewis Smith, having gone to the University of Alabama to begin his course of study, the union elected Mr. Conrad Gilbert in his place.

During September six were baptized into our church, and one awaits baptism, having been received last Sunday night. Things look hopeful for us. This pastor believes we ought to hold co-operative meetings some where in the Birmingham Association every month.
JOHN W. STEWART.

IF YOU HAVE

CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.

Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease Is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today For The Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 3629 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

Science Understands the Stomach

Treating Indigestion with Stuart's Dyspepsia Tablets is an Exact Science. They Give Quick Relief.

Medical men have learned more about the stomach than perhaps any other vital organ. They have discovered why the stomach rebels at certain conditions—what causes the formation of gases—what causes flatulency, heartburn, dyspepsia, burning sensation, brash, and all the other disorders of the stomach.

They have gone further. They have found remedies for all these afflictions, these results of improper digestion. They have learned that pepsin, hydrochloric acid and fruit salts are powerful digestants that relieve quickly and surely all the troubles to which the stomach is subject. They have discovered that one grain of these properties will digest 3,000 grains of food.

Stuart's Dyspepsia Tablets are not a medicine. They are a scientific compound that supplies the stomach with the digestive agents which it is itself unable to provide. When your stomach is sick and not working right—when it fails to give out enough of the digestive juices to properly take care of the food you eat, these tablets will make up the deficiency. You will have no indigestion. Your food will digest thoroughly.

You never can tell just when your stomach is going back on you. It gives no warning. If you eat a big meal, if you eat hurriedly, take one of these little tablets. You will avoid a lot of pain and misery.

Some of the most prominent men carry these tablets in their vest pockets when they attend banquets, etc., and never fail to take them.

Stuart's Dyspepsia Tablets are sold by all druggists at 50c a box.

At the close of the morning service Sunday, October 13, the Alexander City church observed the communion ordinance. At the evening service Pastor Arnold administered the ordinance of baptism to two ladies, which was beautiful and impressive—A Member.

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