

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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City Evangelist A. A. Walker will conduct two of his "get-together conservation campaigns" during the month of April—one with the Pratt City church, the other with the Twenty-seventh Street. He has arranged a very strong program for both campaigns. The new feature in these meetings will be the stereopticon lecture by Rev. J. D. Ray, in which he will show many scenes of the local work. Brother Walker is very anxious to have the local work of the board brought vividly before the people, that they may see what has been and what is being done in our district.

Rev. J. J. Johnson and his people of the Twenty-seventh Street church are getting everything in readiness for the revival meeting which will begin the first Sunday in April, conducted by Rev. A. A. Walker.

Rev. B. M. Barnett preached an excellent sermon Sunday at Mt. Pleasant. Brother Barnett has recently moved to this field from Ramer, and is a hard-working pastor. An excellent Sunday school has been reorganized. He stands well throughout the field.—J. A. J.

Please change my paper from Roanoke to Monroe, La. We gave the hand of fellowship to five on our last day there and received five here at our first service. The people gave us a fine reception, filled our pantry, embellished our home and opened their hearts to us. Fraternally—F. H. Farrington.

In a most impressive service the First Baptist church of Murfreesboro, Tenn., ordained seven new deacons February 23, 1913. The pastor, Rev. Austin Crouch, was assisted by Dr. I. J. Van Ness, of the Sunday School Board, and Dr. H. H. Hibbs, financial agent of Tennessee College.

We are moving along very nicely at Rockford. You just ought to come over to our little town and see a good people. No better ladies live anywhere. If you could see the pastorium you would say so. They work all the time and look for something to do. Shiloh and Kellyton are moving out very nicely. Kellyton has a missionary cotton patch. What do you think of that?—J. W. Coffman.

Please send me by return mail a copy of the Alabama Baptist of February 5, 1913. For some unaccountable reason I failed to get that number. I want to complete my file of Strickland's blackboard work. I need it in my teacher training work. Thanking you in advance for your kindness, I am fraternally yours—J. L. Thompson, Brundidge.

(He appreciates Brother Strickland's work.)

Home Board Evangelists Reese and Scholfield have been invited to conduct a campaign with the First Baptist church, of Albuquerque, N. M.

DO YOU STILL LOOK OUT OF THE WINDOW?

IN riding in a car, no doubt, you have noticed that every child between the ages of five and ten insists upon getting next to the window. Why? Because the child is inquisitive, is in search of information, and by this means its brain grows and develops.

At the age of forty, many persons have ceased "LOOKING OUT OF THE WINDOW" because they have become mentally old and lost their interest in things about them. If you wish to remain young, continue to "LOOK OUT OF THE WINDOW" and improve your mind and keep in touch with life.

It is "LOOKING OUT OF THE WINDOW" after new information and gaining new knowledge that develops the mind and keeps one from getting stale and growing old. The man who goes to his office every day and becomes absorbed entirely in his own business, gets into a rut and soon becomes stale, because his brain is starving for new food which daily routine does not supply.

Every day of your life you need new, exact information. Many times a day matters of which it has not been possible for you to be informed are brought to your attention either by reading magazines, newspapers, or in conversation. You owe it as a duty to yourself to have by your side a "WINDOW" through which you can look and obtain information and knowledge. The Alabama Baptist is just such a window for the Baptists of Alabama.

If you will look through this window every week you will be constantly improving your mind, developing your brain, and growing with the Baptist world instead of having the Baptist world pass you by.

If you already enjoy looking through this "window" then tell your friends about the view and

BE A FORWARD-LOOKING BAPTIST

Are you a "FORWARD-LOOKING" Baptist? If so, you want others to know what Alabama Baptists are doing and trying to do. The best way to bring this about is to get them to read the Alabama Baptist.

JOIN A GET ONE CLUB—The plan is to double the circulation—and to do it in a way that will count most—that is by the help of all the subscribers.

If each one will SEND IN JUST ONE new subscriber, it can be done, but because some will not do it, I ASK THOSE WHO CAN to send in as many as possible. If I could double the subscription list IT WOULD UPLIFT EVERY CAUSE for which Southern Baptists stand and send a thrill through the state work and make it hum in every association.

I am counting ON YOU TO WORK. ASK YOUR FRIENDS for \$1.00 and get it to me and I will send paper to January, 1914, for \$1.00.

GET CASH IF YOU CAN. If you can't, but think they are responsible, send in their names with the understanding that they will pay before January 1st. THIS IS TO HELP MISSIONS.

We want our people to know about the JUDSON CENTENNIAL. IT'S A GREAT CHANCE to build our denominational work. You can help if you will. Try it YOURSELF AND GET YOUR FRIENDS to try it.

Don't wait—just DO IT.

"The Religious Herald is publishing everything except its own interests. Yet if it is to do the best work and to continue to do it, some one must look after the paper. If every pastor in Virginia who has not recently made direct personal effort to add to the list would do so within the next week the whole situation would be transformed."—R. H. Pitt.



DR. R. H. PITT.

We have done our dead level best for our organized work and we are now persuaded that at this time we can best serve the Baptists of Alabama by arousing them to a sense of their obligation in putting the paper into the homes of the people. We believe that every copy put into a new home between now and the Southern Baptist Convention will make it easier for pastors to raise the sorely needed amounts for Home and Foreign Missions. Let our friends bend their energies in sending in lists at once. \$1.00 cash or credit to January, 1914. Already a number have sent in clubs. We rejoice because the Alabama Baptist has the good will of its constituency and we believe that many are going to do so before the end of March.

Rev. W. M. Harris, who has many friends in Alabama, will be glad to know that he is coming to take charge at Thomasville, Ga. We hope later he will cross the line and join our Alabama forces.

There will be a meeting held in the Sunday school room of the Baptist church in Marion on Wednesday, April 2, for the purpose of organizing the pastors of the Cahaba Association into a pastors' conference. All pastors who pastor churches in the Cahaba Association, but who live out of the association, are requested to be present. Yours in His service—W. N. Swain, Chairman Executive Committee.

On the 16th instant at the close of the service we made an offering for Home Missions—about \$20. This was given by a few. We are awful uneasy about the boll weevil in this section, but I preach "Give and it shall be given you again." Fraternally—J. W. Jones, Nanafalia.

Evangelists Reese and Scholfield, of the Home Board staff, have just closed what the pastor, Rev. W. R. Lambert, says was the most far-reaching meeting the church has ever enjoyed. This church is weak, but raised over \$300 for the expense of the meeting.

Our church at Oneonta, under the pastorate of Rev. J. A. Huff, is moving along nicely and increasing in numbers. We have preaching two Sundays in the month, a good Sunday school and mid-week prayer services. Brother Huff has made many friends in our community, and the church is hoping and praying for a great revival this year. With best wishes and a prayer for your success, I am fraternally yours—J. S. DeLache.

We have just ordained three deacons in our church here, and the interest seems to be growing. Our Sunday school has doubled in number and more than doubled in interest. We are planning to add some Sunday school rooms to our building. We are also planning to have a "get-together" meeting in April. There are so many Baptists here that are not lined up with us. This is such a great, needy field, but the signs of the times for the future are hopeful. May our Heavenly Father's richest blessing be upon you and the paper.—L. L. Hearn.

I have just returned from a very sad trip to Washington county. My dear friend, D. W. Trine, was on his death bed, and I remained with him for several days. He died Sunday morning, March 16, at 2 o'clock. He was deacon of Shiloh Baptist church, in Washington county, for several years, a good Christian and true friend. He leaves a wife, four sons, one daughter, two daughters-in-law and one son-in-law, the Rev. J. D. Wilkes, of Bonsecour. With best wishes for you and the Alabama Baptist, I remain yours sincerely—E. O. Langner, Mobile.

CHILD WAGES IN THE COTTON MILLS—OUR MODERN FEUDALISM.

Abstract of Address by Dr. A. J. McKeilway, Southern Secretary of the National Child Labor Committee, at Ninth Annual Conference on Child Labor at Jacksonville, Fla., Sunday, March 16.

"We work in his mill. We live in his house. Our children go to his school. And on Sunday we go to hear his preacher." This is the pathetic plaint of the cotton mill workers of North Carolina, spoken in substance more than once to our agents in that state. It is refreshing to observe that at least the system of feudalism is recognized and resented by the workers themselves.

The expression we have quoted might be amplified with regard to some 20 or 25 mills in the south that are invariably advertised for their betterment work, with a significant silence as to the 700 other cotton mills that merely bask in the reflected glory of the "show mills." "We spend our leisure time, after the 11-hour day, those of us who can read, in his reading room. Our children play in his streets. When we are sick or hurt in the mill, we go to his hospital. We are arrested by his constable and tried by his magistrate. And when we die we are buried in his cemetery."

"Child Wages in the Cotton Mill" and "Our Modern Feudalism" are two themes closely related as cause and effect, as I shall undertake to prove.

The children of the cotton mills whom we wish to bring within the operation of the law prohibiting their employment are the children under 14 years of age. Mr. R. M. Miller, Jr., of Charlotte, N. C., who recently appeared before the ways and means committee of the house of representatives to plead for protection against the competition of the "pauper labor of Europe" in the manufacture of cotton goods, once went into print to say, in opposition to a child labor bill which proposed raising the age limit for girls from 12 to 14 years of age, that 75 per cent of the spinners of North Carolina were 14 years or under.

The wages which these children get, the doffers and spinners, is not low, considering the fact that it is child's work. The federal bureau of labor found in 1908-09 in the southern mills that were investigated that 251 children under 12 years of age earned less than \$2 per week, and 731 children of 12 and 13 earned less than \$2 per week. But there were 1,700 workers from 14 to 20 years of age who earned less than \$2 a week. There were more girls from 18 to 20 years of age earning less than \$2 per week than there were of girls from 14 to 15 earning less than \$2. Out of 32,409 workers in the cotton mills, whose actual wages per week were copied from the pay rolls, only 1,444 earned from \$8 to \$9 a week, and one of these was a boy and one a girl under 12 years of age. And when we come to the \$12 limit, only 54 women out of 17,066 earned from \$11 to \$12 a week, and one of these was a girl under 16 years of age, while 241 men out of 14,000 reached that wage and one of these was a boy under 16.

The facts driven home by these unquestionable figures is that the wages of children are high as compared with the wages of the adult workers. The same general result is shown, though, with higher ages for children and a higher scale of wages for the New England mills. When 17,517, more than half the employes whose wages were reported, earn less than \$5 a week, I know they earn it because out of that 17,517 there are 7,825 children under 16 who earn the same wages. In any child-employing industry the wages of the adult are measured by the wages of the children. I pay the cotton manufacturer the compliment of supposing that he is as intelligent as the trade unionist. The labor unions have known for a long time that child labor depresses wages. The manufacturer knows this also, and holds on to the children whom he employs because he believes in equal pay for equal work, and the employment of children keeps down the wage scale for all his employes.

While the employes have become more helpless their employers have grown more powerful. The only freedom yet retained by these helpless operatives is the liberty of changing their feudal lords, and there have been such bitter complaints of the migratory character of the cotton mill workers that I look

to see some baronial edict put forth that no family will be employed at one mill that moves from another without the employer's consent. This feudalism is sometimes called a benevolent feudalism, because it sometimes builds, out of the surplus made by the labor at low wages of the workers, schools and hospitals, and libraries and so forth. But there is no benevolent feudalism. The expression is a contradiction in terms. The best benevolence would be to increase the pay roll, so that the employes might do some of these things for themselves.

Abolish child labor and the child can go to school. Then the wage scale will rise to the point where a man or woman can support the family, where educated and intelligent workers can make their own terms as to hours and wages and the conditions of labor. This is not theory, but history. In England, after a century of struggle, these things have happened in the cotton mill industry: There is no reason under heaven save that of unenlightened greed, why the same industry in the south should not be put upon a better basis than anywhere else in the world, so that it shall become one of which we can all be proud rather than one whose profits smell of blood.

THE DEADLY CIGARETTE.

No. 7.

In proof of my assertion that no other evil tends more to the complete undermining of all moral stamina than does the deadly cigarette I adduce the testimony of a few men who speak with an authority that is born of observation:

Magistrate Crane, New York City: "Ninety-nine out of a hundred boys between the ages of 10 and 17 years, who come before me charged with crime, have their fingers disfigured by yellow cigarette stains. I am not a crank on this subject, and I do not care to pose as a reformer; but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have boys arraigned before you who are hopelessly deaf through excessive smoking of cigarettes, boys who have stolen their sister's earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, you cannot help seeing there is some direct cause, and a great deal of this boyhood crime is easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and to destroy all moral fibre."

Another magistrate: "Yesterday I had before me 35 boy prisoners. Thirty-three of them were confirmed cigarette smokers. Today, from a reliable source, I have made the gruesome discovery that two of the largest cigarette manufacturers soak their product in a weak solution of opium. The fact that out of 35 prisoners 33 smoked cigarettes might seem to indicate some direct connection between cigarettes and crime. And when it is announced on authority that most cigarettes are doped with opium this connection is not hard to understand. Opium is like whiskey—it creates an increasing appetite that grows with what it feeds upon. A growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whiskey also. Tobacco is the boy's easiest and most direct road to whiskey. When opium is added the young man's chances of resisting the combined forces and escaping physical, mental and moral harm are slim."

Then, when we take into account that other poison—arsenic—the wonder is that any young man who forms the deadly habit escapes the state prison or the gallows, not to say the grave.

A specialist says: "The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down; the victim loses that power of mental grasp and moral grip which he once had. In place of his former energy, vim and push he is more and more inclined to take things easy, and to slide along the lines of least resistance. He becomes less and less progressive; he dreams more and acts less; hard work becomes more and more irksome and repulsive, until all work seems drudgery to him."

Now, it seems that one of the first deadly effects

of the cigarette habit is the killing of one's power of decision. The victim begins to vacillate, to waver from this to that, and can never make up his mind. The next step in his deterioration is the loss, by degrees, of his ability to say "No." So when the pressure of temptation comes he finds himself without an anchor. Then it is only a question of time until his utter undoing is complete.

I was reading how a youth, who had become a cigarette maniac, beat his own mother because she refused to give him money with which to buy cigarettes; and after beating her he broke into her trunk, like a thief at midnight, and robbed her.

Another young man came near committing murder. He went into a store and asked the lady in charge to let him have some cigarettes, admitting that he had no money. He was refused. Then he began begging and pleading for just one, but still the lady refused him. Then in a demoniacal struggle to get what he wanted he came near killing the son of the lady who had refused him.

Are you surprised? A cigarette fiend is liable to attempt anything. The newspapers are filled with the accounts of petty crimes here and there. What is the trouble? In my humble judgment, the greatest cause of it all is the deadly cigarette.

R. S. GAVIN.

Huntsville, Ala.

A UNIVERSITY'S GIFT TO THE PEOPLE.

It is not often that a medical school is able to report such a series of contributions to medical science as has been announced in the recent annual report of President Lowell to the board of overseers of Harvard University. During the summer and autumn of 1912 Dr. Folin published his discoveries in metabolism, which made a profound impression, and his analysis of the blood in cases of rheumatism and gout; Dr. Mallory, his discovery of the germ of whooping cough, while Dr. Rosenau, with the co-operation of Dr. Richardson, of the Massachusetts state board of health, and Professor Wheeler, of the Bussey Institution, ascertained that infantile paralysis was transmitted through a species of stable fly. It is the function of a university not only to impart knowledge, but to enlarge its bounds, and three such discoveries in the course of a single year through the work of one medical school is a cause for congratulation. It is greatly to be regretted that Mrs. Mary Baker Glover Eddy did not leave her large estate, amounting to more than \$2,000,000, to such an institution as the Harvard Medical School instead of to the Christian Science church. It would have done more to relieve the world of its "illusions due to mortal mind" had it been put at the disposal of real science instead of being devoted to pseudo-science. In this connection it is of interest to learn that the state board of health of Massachusetts is prepared to furnish the medical profession of the commonwealth with a prophylactic substance or vaccine, so-called, for preventive inoculation against typhoid fever. Anti-typhoid inoculation has been successfully employed in the English, German and United States armies, and hospital nurses are making themselves immune through its use. There is little doubt but that the use of this new protection against typhoid will soon become general. Thus are both university and state uniting—the "Mother Church" notwithstanding—to eradicate disease.—The Standard.

A reporter in New Zealand recently interviewed Dr. J. Wilbur Chapman, the noted evangelist, as follows:

"What relation had the John H. Converse bequest to the enlarged sphere of your work?"

"Mr. John H. Converse, of the Baldwin Locomotive Works, of Philadelphia, was a wealthy Presbyterian layman worth \$10,000,000, \$5,000,000 of which he spent in religious and philanthropic work during his lifetime, and \$5,000,000 of which he bequeathed to similar objects after his death. The bequest which I am entrusted to administer is to enable me to carry on evangelistic work in different parts of the world, and also to train up and send out suitable evangelists to carry on the same work that I am sent out to do."

"Do you believe that, in the preaching of the gospel, it is to be found the solvent for all social troubles?"

"Certainly. Everything else has been tried and has failed. The preaching of the old-fashioned gospel and the teachings of Jesus Christ will be found sufficient for all the different problems that face us today."

DR. DICKINSON AND THE LITERALNESS OF GENESIS

In the first article by Dr. Dickinson on "Modernism Among Baptists" he says: "If Genesis be taken literally, it is impossible to reconcile its representations with the conclusions of science, etc." He seems to explain what he means by this phrase as follows: "The book of Genesis should be considered worthless for religious culture and of biblical value when one's views of it have undergone such a renewing and reorganizing and readjusting process as to make it possible for such views to become scientific, and thus correlate with their other thinking." Whether he is speaking of the real book of Genesis or one of those psychical assets which he claims to predominate in the molding of life, is not clear. He takes the position that the word "Bible" must have a double meaning. "In one sense the Bible is that part of divine revelation which the people use as a canon for life; in another sense it is that collection of literature from which the people are wont to select their Bible for life." That quotation is from his first article. Now we give one from his second article: "The Bible is an age of people, or of a person, is not a book made from ink and pen; but the truth and word of God which lives and acts in their hearts and minds."

In his first article he tells us "before the days of Solomon the materials of its stories"—I suppose he means those things out of which came that collection of literature from which the people get one bible—"was functioning in the life of the Israelites as saga" that is, legends, myths, etc. In his second article he says "its words are spirit; they are life." Just when the materials of its stories cease to be "saga" and become "spirit and life" he does not tell us. But he certainly believes there was evolution going on. We are quite sure the readers of the Alabama Baptist find some difficulty in getting the Doctor's position.

We suppose that he has reached this clear(?) conception of the whole matter by coming to the critical study of the whole Bible as his school of critics come to the study of Isaiah. Through a special course of subjective reasoning they have proven to their own satisfaction, to the profound confusion of many others and the amusement of some of the rest of us, that the book of Isaiah is not one but two—a *dutero* Isaiah. Can we, therefore, define the above view then to mean that Doctor Dickinson believes in a *dutero*, a two-fold Bible? If he does not mean that, what does his language mean? We refer the readers to his articles. His language by which he describes the Bible is like the Ritschlian's language concerning Christ. In his language, Christ may be a man; he may be God; he may be a myth. And some one has said of Ritschlianism that it reminds one of a vanishing picture in a magic lantern; now you see it; now you don't see it. That is characteristic of the modernist. He trifles with words to cover his departure from the truth. Words are used by Dr. Dickinson in both these articles with new meaning; not so distinct as to make a clear break with the plain clear statements of the Bible, but enough to obscure, to deceive, and to mislead. "There is a lack of openness, frankness, and a downright honesty in making use of key words. In this hide-and-seek, in-and-out shuffle of words," he tells the readers of the Alabama Baptist what this "new Bible or this new age about which he writes" is. Mr. Spurgeon once said: Beware of the man who can not be understood when he talks about religion." If we may be permitted to use the great man's thought, we will say to the readers of the Alabama Baptist: "Beware of the man who cannot be understood when he talks or writes about the Bible." To undertake to follow one of the modern radical and destructive critics of the Bible in his muddy reasoning and note the dogmatic assertions he makes to support his "conclusions," leaves us average fellows somewhat "perplexed and distressed in mind," not that we have trouble in understanding the plain teachings of the Bible (Psalms 25:9), but that such dishonesty in the use of words is called scholarship by many.

Dr. J. B. Gambrill, of Texas, in a recent article says: "There are scholars and scholars, they are different as apples, some large, some little, some lopsided, some rotten, some ripe, many of them green, and some sour, worm-eaten and worthless." A scholar should not abuse his talents by juggling with

words, and thus cause the unwary to stumble. "Whoso shall offend one of these little ones which believe in me, it were better that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea."—(Matt. 18:6.)

We are going to proceed on the presumption that he means the book of Genesis, and not one of those intangible, undefined, and indefinable things, or any part thereof, which he calls "psychical assets." The readers will note that he talks about "the representations of Genesis." One with normal and honest mind will naturally conclude that he regards the statements of Genesis not as statements of facts, but symbols, myths, legends. The writer, or as he would say, writers of Genesis, possibly knew them to be legends or myths, but stated them as historical facts, so that the childlike mind of the people at that early stage could get hold of them; and the mildest charge that the Doctor's school of critics can make against them is to call their writings "pious frauds." That will allow for shrinkage or expansion just as the point in hand may demand. But when Dr. Dickinson and his school of radical and destructive critics do not find "the facts observed in the records themselves" to warrant such things as Genesis plainly claims to be historical facts, they are therefore not historical facts but mere representations, symbols, myths, legends. Let us try this view on Genesis 1:1. "In the beginning God created the heavens and the earth." Now if the Doctor is correct, that does not mean that God created the heavens and the earth, but that he is represented as doing so. And if the conclusions of science are, that God could not speak the worlds into existence, as that statement with the rest of the chapter of Genesis on its face value claims, but that they had to come by a process, and they, the scientists, must be allowed to state both what the nature and duration of the process were; therefore, the preacher and teacher who are giving "this new age its new Bible" must explain away all that seems to be facts in this chapter and show the people that God is only represented as creating the heavens and earth. That we must not be dogmatic, and so backward and inhospitable to light as to hold to that "old traditional view," but to talk learnedly, liberally, loosely and logically of "a universal first cause," which by a concurrent and fortuitous process, lasting through millenniums, brought the heavens and the earth, with their beauty and glory and order and design into existence, and how the heavens declare the glory of a blind fortuitous process.

Of course if you admit the hypothesis upon which the radical and destructive critics and the materialistic scientists—I think it takes a combination of these to make a first-class modernist—proceed in their clear reasoning, you must accept their conclusions. But I find nowhere in the Bible that God, the infinite God, is confined to the limitations placed upon Him by science. There is no God like our God—infinite in all his attributes, who worketh according to the good pleasure of his will, not according to the presuppositions of science. (Psalms 77:13-14; Romans 11:33-34). I do not want to be misunderstood. Science has wrought marvels. But there are a great many things which science does not explain and has no way of explaining. Science must deal only with phenomena. The Bible reveals things beyond phenomena. "Science has no place for beginnings nor for endings. Its sphere and functions are to note changes and deduce therefrom the laws of continuity. Science can know no result without a pre-existing cause, and knows no cause without a consequent result. Let the scientist struggle as he may, he cannot escape that scientific limitation. That which is called a law of nature is but a reasonable probability of continuity, based upon data; a reasonable inference, strong indeed, but still an inference; and to obtain beginnings science must presuppose." And whenever the Bible, which is the only perfectly accredited revelation from God, is either rejected as an external authoritative, infallible guide, or as worthless for religious culture only, when it is reconciled with the conclusions of science, we will simply have confusion confounded. Science has no way to find out how things begin. I am not contending for the theory that God created the heavens and earth

in six days of twenty-four hours, but to assert that he did not and could not do it, be it ever so reasonable, is only an assertion based upon an inference. Science can not tell whence comes or where goes the wind (John 3:8), much less tell us how God created the world out of nothing. May we not modestly suggest that the only way to understand how the worlds were made is by faith and not by science. (Hebrews 11:3.) "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made out of things which do appear." We are not inhospitable to light, but we know that the writer of Hebrews knew whereof he affirmed, while the scientist can only infer, and that from data observed in things as they are, and not in phenomena before he began to make observations and tests.

Now let us turn to the Word for a moment. Ex. 33:11: "And the Lord spake unto Moses face to face, as a man speaketh with his friend." Num. 12:6-8, "Hear now my words; if there be a prophet among you I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even manifestly, and not in dark speeches." Deut. 34:10. "And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Now in the face of these plain, powerful words, why should it be thought an incredible thing by Dr. Dickinson and his school of critics, that God made a revelation to Moses how the heavens and the earth and all things therein were created by the word of his power? What are "the facts observed in the records themselves" which make it incredible? Will the Doctor not kindly state them? Is such a revelation impossible? Is not God an adequate cause for such a revelation, and also for the coming into existence of the world and all things therein within six days of twenty-four hours each as Genesis chapter 1, on its face value seems to teach? Let the Doctor show that he is not. To deny it is to limit God. And there are no limitations to him except those that adhere in the nature of his being. And all that can be known as to his being is purely a matter of revelation. "For men by wisdom know not, nor can they know God." (I. Cor. 1:19-21). And science will have first to show that God is not an adequate cause for the coming into existence of the world in six days, or show that such a miracle of creation is inconsistent with the nature and character of God (Job 11:7). No man ever saw one thing created by the word of God or by a process requiring millenniums. Growth and change in things are by no means the same as the creation of things, hence no man can be authority on how it came about save those to whom it was revealed. No man can bring a clean thing out of an unclean, much less tell us how God brought the world into existence out of nothing. The best possible use by the best scientists of all the world of all the microscopes, telescopes, laboratories and psychic phenomena have not and, I venture to say, will not solve the riddle of creation.

May we not modestly suggest that the trouble with the whole fabric of radical criticism of the Bible is that it is grounded on a presupposition? The fathers of it and their children both insist that the Bible must be subjected to the same process of criticism that all other literature is subjected to. But there is no literature like the Bible. Dr. Dickinson admits that in his second article. Is it therefore scientific to treat it as other literature? To illustrate my point. The radical critic holds that the great ideas expressed in Genesis could not have been evolved by man at the stage of the world when it is claimed that Genesis is written. Therefore they bring the writing down to the time of the exile or later. Here they miss it, for the Bible does not even imply that such sublime and true ideas of God and man and the world and life were evolved by man at that stage of the world or can be evolved by man at any stage of the world. But the Bible claims that they were revealed from God to man. However, "the recent discoveries make it hard on the radical critics' position, for by them we stand in Babylonia in the midst of cities, arts, letters, books, libraries long

before the time of Abraham. And instead of the Israelites being a people, just emerging from barbarianism, they were a people on whom, from their own standpoint, the ends of the earth had come, and they were the heirs of the riches of a civilization extending centuries into the past."

We admit that the modernist has an advantage over the rest of us, in one way at least. He can, with absolute consistency with his position, with untrammelled conscience, make the statements in the Bible to be true and trustworthy historical facts, or mere representations, myths, legends, etc., just as the case in hand may require. To illustrate, Dr. Dickinson in his first article insists that our teachings of Genesis must be reconciled with the conclusions of science. And that cannot be done if Genesis be taken literally. Then in his second article, he claims Abraham and Moses as modernists in their times. Now if the first part of Genesis is mythical, legendary, how can an honest mind rely upon any part of it as history?

By referring to his articles, we note he says Genesis not the first, second or third part, but includes the whole book. Now, if his position in the first article is correct, he makes a mistake in his second article by claiming Abraham to be a historical character, because he was not a historical character but a legendary, mythical being, like Romulus and Remus, the founders of Rome. But if Abraham was not a myth, how may we be sure we can trust the representations of him which Genesis gives us as being true so we may know how to class him, whether a modernist in his times or a reactionist? What we note as "facts" seem to make him a reactionist, because he is "represented" as leaving Babylon with its cities, letters, arts, books, and libraries, and going out and living a nomadic life, in tents with Isaac and Jacob, his sons. How shall we understand the Doctor here? Shall we consider this a special case illustrating a special magical power, which he and all the rest of the modernists have to make a statement in Genesis a fact or a myth just as the point in hand requires, and never in the least show any contradiction? Or shall we regard his use of Abraham as a historical being as evidence that after some more study of "the facts observed in the records themselves" he discovers that he made a mistake in his first article, and without stating it in a manly, clear and straightforward way, he leaves it to the readers of the Alabama Baptist to discover it for themselves by the study of the facts in his two articles. To the mind of this writer, the Doctor seemingly contradicts himself, to be mild in our charge. But we are quite sure that he can explain it perfectly satisfactorily to himself and all other modernists.

Moreover, why insist upon reconciling the teachings of Genesis with the conclusions of science and not insist upon reconciling all the rest of the teachings of the Bible with science? What scientist, or school of science, has reached the conclusion that the incarnation of Christ; the doctrine of regeneration; and the doctrine of the resurrection of the body are scientific? Have we got to undergo "a renewing, reorganizing and readjusting process" on these great doctrines also? If Doctor Dickinson was correctly quoted to us, he has had some trouble reconciling his views of the Bible with the doctrine of the incarnation of Christ; and in stating his conclusion he said he believed that Jesus got His humanity from a natural, not a supernatural process. That is, Jesus was the natural son of Joseph and Mary. This writer heard him state before a pastor's conference in the First Baptist Church house in Birmingham that Jesus healed the sick by employing the method of therapeutics, which were in vogue in His day; viz. suggestion. Now does this view make him a bigger and better Baptist, more Christlike than his fathers, or what does it make him? We will let the readers of the Alabama Baptist decide for themselves.

"In this new age now in vogue when the critics are waxing bold and claiming settledness for the assured results of their hypothetic eccentricities, Christians should wax bolder in contending 'earnestly for the faith which was once for all delivered to the saints,' with the assured results of a revelation in the book of Genesis and the other sixty-five books of the Bible. The attempt of modernism to infuse its poison into the minds and hearts of believers by mythicalizing the supernatural in the Bible, whether in Genesis or any other book, needs

a bold and determined attack. Instead of lowering the positive and dominant note of faith in the inspiration of the Bible midst the shorts of doubts and admitting that we must reorganize, readjust, and renew our teachings of the whole Bible so that such ideas and views can be reconciled with the conclusions of science, simply because a doctrinaire has said so; or a doctrine is less authentic because a few unfriendly critics of the Bible, floated some years ago, some unverified and unverifiable hypotheses, which have been caught up by a few amongst us, is it not better to take our stand firmly and to side with Cuvier, the eminent French scientist who said: "Moses, while brought up in the science of Egypt, was superior to his age, and has left us a cosmogony, the exactitude of which verifies itself every day in a reasonable manner." With Sir William Dawson, who said after examining the first chapters of Genesis as a geologist: "I find it to be in perfect accord with known science"; or best of all with Him who says: "Had you believed Moses, you would have believed me, for he," (Moses)—not J. E. P. Q. or any other anonymous fictitious being which is simply the product of some of the "psycical assets," I suppose, of "the leaders of the transition" which has been going on among the people—"wrote of me. But if you believe not his writings how shall you believe my word." (John 5:45, 46.) Some more later.

H. B. WOODWARD.

THE CHURCH MUST SAVE THE CITY.

The New York and Brooklyn Congregational clubs combined to welcome Dr. Parkhurst, and the audience was made up of representative Congregationalists. Dr. Parkhurst spoke for an hour of the duty of the church to the city, and it is no exaggeration to say that no audience has been so chastened for many years. Dr. Parkhurst said that the duty of the church was to convert the city. This was just what the church was not doing in New York and evidently was not concerned in doing. He had watched churches in New York for many years and their chief concern seemed to be to get away from the people who needed to be converted and keep close to those who needed no salvation. He thought New York was more pagan than it ever had been, and saw no reason why it should not be. He could not see that the churches were making any impression upon it whatever. Whole vast areas, with thousands of population, had been practically deserted by the churches in their eagerness to keep in close touch with the respectable and wealthy; consequently the poor had no gospel preached to them.

He frankly confessed that he saw no hope for New York until the church went back to the people. He did not think that spasmodic periods of good government or laws were going to do much until individuals had been converted. If the Gentile needed Jesus Christ, the Jew needed Him, and we were making a great mistake in not giving Him to the Jew. He had lost faith in restrictive measures. What we needed was more gospel, and nothing else counted much. There was no vice problem. All this talk of problem was nonsense. Segregation, registration, regulation—he was not interested in them. It was as simple as daylight. Nothing would check prostitution but conversion, and it was not the women who needed the conversion, but the men. He hoped that soon we would stop talking about "fallen women" and talk about "fallen men."—Congregationalist.

Is not worldliness seen in the music? Elaborately dressed and ornamental choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

Mr. Samuel S. Broadus, of Decatur, Ala., spent a few days in Greenville last week visiting spots and places "to memory dear" and calling on friends of other days. He is the oldest son of Dr. J. A. Broadus. We greatly enjoyed a short visit he made at the Courier office.—Baptist Courier.

Christ is the reason of the universe. His revelation unites and harmonizes all essential religious truths, and faith in Him—that is, moral union with Him—compasses all experiences of spiritual life.

JOINS THE "GET-ONE CLUB."

Dear Brother Barnett:

I have decided to join the club to help get subscribers for the Alabama Baptist. I wish I could get all my members who are not taking the paper already to take advantage of your special offer to send the Alabama Baptist from now until the 1st of next January for \$1. There is no reason why every Baptist family should not take it at that price.

Every Baptist pastor in the state ought to take advantage of your offer, and make a personal canvass among his members and solicit them to take advantage of the opportunity. It will, in my opinion, help our Baptist cause in the state and the general cause of missions, and even our own work at home, more than anything else we can do for the same length of time.

Sincerely your brother,

D. D. HEAD.

(And he is already sending in new names.)

WHAT A LAYMAN THINKS.

Dear Brother Barnett:

Enclosed find check to pay for my paper for another year. I hope this may be the most prosperous year for our paper that it has ever known and that the Baptists of Alabama may rally to your support as they have never done before. Where possible all loyal Baptists should support their denominational paper, and thus help to make it better and encourage our editor, attend the meetings of the Southern Baptist Convention, the Baptist State Convention and their association, and then, and then only, can they in a measure appreciate what it means to be a member of the Baptist denomination. I place the paper first, for it comes to us every week and is constantly and consistently reminding us of our duties. May God bless you in your labors and give you courage to discharge your full duty and by the paper build up the work of the Lord. I wish every Baptist in Alabama was enrolled as a subscriber for our paper, for then we could do greater work for Him and in a measure discharge our duty as loyal Baptists.

SEE HOW EASILY IT'S DONE.

Dear Brother Barnett:

Enclosed six new subscribers—five cash, one to pay later. When I received the request to get one new name, with this good offer I decided I would make an effort. At preaching Sunday one sister said she would take it; on my way to work Monday morning I found two more, and going home in the evening I secured three more and have one more promise. This has been delightful work. May the Lord bless your work.

H. L. WOOLLEY.

A GOOD WAY TO DO IT.

Dear Brother Barnett:

The executive committee of the Eufaula Association has employed a colporter, and we desire to have him push the Alabama Baptist among our people. And I thought if you could give him "club rates" for new subscribers it might help him to get the paper into a great many homes where he might not succeed otherwise.

We are trying to solve the problem, now being agitated, of getting our people to read. And we are going to begin a campaign to "educationize" as well as to evangelize. If you can offer any suggestion whereby we might be enabled to increase the subscription list of our good paper among our people it would be greatly appreciated. With best wishes, I am

Yours fraternally,

T. M. THOMAS.

(Just push the \$1 offer to January 1, 1914, cash or credit.)

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. Kallin, 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.

Corresponding Secretary-Treasurer, Miss Laura Lee Patrick, 127 S. Court Street, Montgomery.

Leader of Young People, Miss Clyde Metcalfe, 127 S. Court Street, 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. Law Lamar, Selma.
Mrs. R. A. Paschal, Union Springs.
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Y. W. A. Watchword: They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

OUR YOUNG PEOPLE

SCRIPTURE THOUGHT.

Lift up your eyes and look on the fields, for they are white already to harvest.—John 4:35.

Y. W. A. Hymn.
O ZION, HASTE.

1.

O Zion, haste, this mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

2.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying
Or of the life He died for them to win.—Refrain.

3.

Proclaim to every people, tongue and nation
That God, in whom they live and move, is love;
Tell how He stooped to save His lost creation,
And died on earth that man might live above.—Ref.

4.

Give to thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.—Refrain.

5.

He comes again; O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed failed to greet
Him,
Through thy neglect, unfit to see His face.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

—Mary A. Thomson.

PRAY.

That we may reach our apportionment.
For our missionary, Mrs. A. Y. Napier, Yang Chow, China.
For our Training-School students—Misses Cox, Herren, McCullough and Keith. We trust that each Y. W. A. feels a vital interest in these young women, who are now preparing themselves for such a great work.

That we may reach the unenlisted young people in our churches.

OUR YOUNG PEOPLE'S APPORTIONMENT.

Knowing of the very splendid work our young people have done before, we are praying that you may reach the apportionment for the year. It is quite an honor to have an apportionment entrusted to us, and I feel sure that our Y. W. A.'s, R. A. B.'s and

Sunbeam bands will prove themselves worthy of the trust.

At the beginning of the S. B. C. year each society was given an apportionment card, stating the amount it was expected to give to the different objects of our work.

I trust you have each followed these cards closely and that you are planning to reach your apportionment by April 25, as our books for the conventional year will close on April 30.

Have we realized that what our young people withhold will cause our state to fail in reaching its apportionment?

The word FAILURE shall be unknown to us! We are not willing that Alabama young people shall fail to meet any obligation.

We want to reach our apportionment because we believe it will be an honor and glory to our Lord. With this exalted purpose in view and with the promise that if we ask anything in His name, believing that He will give it to us, surely we will do our part nobly.

"Just ask Him what to do
All the day,
And to make us quick
And true to obey."

What is in MY hand,
What is in YOUR hand,
That can help swell the much-needed offering
To a cause that appeals so strongly
To every woman's heart?

Let us look and see:
Some money—more than two mites—
Some fragrant offerings;
Some unemployed fragments of time;
Some skill in handiwork;

Perhaps one cherished accomplishment;
A little personal influence at home,
In the church, in the Sunday school;
A sincere desire to do good—
These talents are in my hand,
And in your hand;
They are God's good gifts to us personally;
Let us hasten to lay them
At His feet, though small they seem,
Saying, "Such as I have, give I thee."

—Selected.

SOME INDISPENSABLE TOOLS FOR EVERY LEADER OF YOUNG PEOPLE'S SOCIETIES.

- Alabama Baptist.
- The Home Field. (Published by the Home Mission Board, Atlanta, Ga.)
- The Foreign Mission Journal. (Published by the Foreign Mission Board, Richmond, Va.)
- Our Mission Fields. (Published by the W. M. U., 15 West Franklin street, Baltimore, Md.)
- The Manuals for the Y. W. A., R. A. and Sunbeams. (Can be procured from the State Young People's Leader, Mission Rooms, Montgomery.)

How we do strive each month in our schools and colleges to reach the honor roll. Each boy and girl and young woman aspires to lead the class, and, as we know, we retain our self-respect and claim it from others when we have done our best work.

Can we not give our best time and thought to God's work? We have a standard of excellence for each society, and we trust that many of our organizations may claim a place on the honor list this year. Will it not give us reason for rejoicing to know that we have reached our apportionment and have also met the requirements of the standard of excellence?

Let us "go forward," my dear young friends, and render unto Him a beautiful service.

Y. W. A., JR. AND SR., STANDARD OF EXCELLENCE.

(Societies fulfilling all ten-points shall be on the Honor Roll; eight points, in Class A; six points, in Class B; and four points, in Class C.)

- At least 12 regular meetings a year, preferably one each month, with a devotional exercise and a definite missionary program.
- An increase in membership during the year of at least 25 per cent of the number enrolled at the beginning of the year.
- An increase in gifts to the apportioned objects of not less than 10 per cent of the preceding year's contributions to the same.
- Regular quarterly letters to your associational superintendent, or, in case there is none, to the Montgomery Mission Room.
- A Baptist magazine or paper or the year's Calendar of Prayer subscribed for in at least one-half of the homes represented in the society.
- Observance of the special seasons of prayer and gifts for State, Home and Foreign Missions.
- At least one mission study class during the year.
- Some definite, organized personal service for the spiritual uplift of your own community conducted by the members of your society under its oversight.
- An average attendance at the 12 regular meetings of a number equal to two-thirds of the active membership.
- The organization and fostering of a missionary society for the younger people of your church, or in case every possible organization has been formed, the fostering merely of the same.

STANDARD OF EXCELLENCE FOR SUNBEAMS AND ROYAL AMBASSADORS.

(Bands fulfilling all seven points shall be on the Honor Roll; six points, in A Class; five points, in B Class; and four points, in Class C.)

- At least one meeting each month with a devotional exercise and a definite missionary program.
- An increase in membership during the year of at least 10 per cent of the number enrolled at the beginning of the year.
- An increase in gifts to the apportioned objects of not less than 10 per cent of the preceding year's contributions to the same.
- Regular quarterly letters to your associational superintendent, or, in case there is none, to the Montgomery Mission Room.
- Observance of the special seasons of prayer and gifts for State, Home and Foreign Missions.
- Some definite, organized personal service for the spiritual uplift of your community conducted by the members of your band under its oversight.
- An average attendance at the 12 meetings of a number equal to two-thirds of the membership.

In 1861 a group of Polynesian Christians were blown away from their homes 1,800 miles, and were finally washed up on the shores of the Ellice Islands, which they set to work to evangelize. Last year the contributions to missions of the Christians on these islands amounted to \$1,650.

We do not discount the work of the Sunday school; but neither the Sunday school nor the church can take the place of the Bible in the home.

Your paper grows better all the time and I enjoy reading it, and wish you and yours a happy and prosperous year. Yours truly—C. S. W. Paulk.

May God bless you and yours, and may your efforts for the advancement of His kingdom and the betterment of humanity be crowned with success is the prayer of one who loves you and the work you are engaged in.—A. M. Smith.

You will find enclosed \$2 to pay for the Alabama Baptist for 1913. Am sorry I could not send the money sooner. You are giving us such a good paper we ought not to ask it on a credit. May the Lord bless your work.—Mrs. L. B. Hutchison.

Bless your soul, here is your dun. Yes, my subscription is due, and I filled out your card and enclose it herewith. Let the good paper come. We are always anxious to see it and hear from our Elijah. Yes, Brother Crumpton is our Elijah, not of Judah, but of Alabama. The blessings of God be upon you and our paper.—Mrs. Frank Skipper.

I will try to see what I can do for the paper on your offer. It does seem like brethren would want to take the Alabama Baptist anyhow without having to beg them to do their duty.—J. H. Nix, Walnut Grove.

Here's my renewal for 12 months. I greatly enjoy the weekly visits of the Alabama Baptist. It is thus chiefly I keep in touch with the brethren of my native state. Alabama is great; Georgia also. With fraternal greetings and wishing for you and the Baptist and the Baptists continuous and ever increasing prosperity, your friend—H. T. Crumpton, Dawson, Ga.

The paper is of great value to me. May God bless you and your good paper is my prayer. Your brother in Christ—L. W. Sloan.

I am glad you reminded me of my subscription. In this busy world and mad rush for this world's goods we are too apt to forget the more important things of life. Enclosed find check for \$2, which moves me up to 1914. In doing this I feel that I am helping myself more than you and yours. I am sure I am helping the cause of our blessed Master. May the Lord bless you and yours and make you and your noble paper a blessing to world. Your brother—R. T. Nunnally.

May all your efforts be crowned with golden success is the wish of—Mrs. Dollie Abernathy.

Enclosed please find \$2 for J. F. Lehman, Washington street, Huntsville, Ala. Send the Baptist for one year. I am working for more. I am now with Rev. J. S. Holland at West Huntsville. Our crowds are too large for the church. Brother Holland, who is moving things there, is a great man to be with in a meeting. Yours in Him—Curtis S. Shugart.

I enjoy your paper very much. I don't see how a Baptist can get along without it. Very truly—Mrs. J. D. Curtis.

Find enclosed enough to bring your paper to me one more year. I have been a subscriber and reader of the Alabama Baptist so long I would not like to do without it now. I have moved to Arkadelphia, which puts me close by my church here, but my other three churches are between 10 and 20 miles from me. This body surely gets tired sometimes, but I am working for the salvation of souls and the crown that awaits the faithful. With best wishes for you and yours, I am your brother in His work—Francis M. Leeth.

Please change my paper from Irondale to Route 4, Somerville, Ala. I have been reading some one else's paper long enough. I want it in the home all the time. May God bless and direct you in your good work. Respectfully—J. M. Palmer.

We are delighted with the dear old paper, and hope and trust that this may be one of the best years in its history. May the Lord greatly bless you in the grand work which you are carrying on. Respectfully—Mrs. V. M. Harris.

I do not feel that I could do without the Alabama Baptist, as I have been reading it so long. Much success to you and the Alabama Baptist. Fraternal yours—W. H. Harwell.



Kind Words

I am getting along nicely with my work at present. We are going to build a new church at old Antioch. It is going to be somewhat of a struggle, as some of the brethren think that any kind of a house will do. That is the trouble in this part of the vineyard. Some of our good people argue that anything or any way will do when it comes to the worship of God. It is the wrong idea. We ask the prayers of the brethren everywhere that God will help us succeed in our undertaking. We appreciate the good letters that come to our home every week through the Alabama Baptist. It is spiritual food for me. It helps me to understand the scriptures better. By scanning its pages it makes me more competent for the ministry. I am yours in the kingdom—C. R. King, Searles.

I am 80 years old, and, like Brother Harris, have been a reader of the Alabama Baptist all its life, and hope to be as long as I live. It is a source of pleasure to me to hear what is going on in our work. Yours in Christ—James B. Poole, Greensboro.

Find my check for \$2. You can move me to February, 1915. I love the paper, and its weekly visit to my home is a spiritual uplift. God bless you and the paper.—D. R. Parker, Windom, Tex.

I will make an effort to get some to take advantage of your generous offer. Don't see why our people are so afraid to take their denominational paper. Wishing for you and the boys many new subscribers and old paid-up ones waked up ones yours respectfully—Rev. J. A. Owens.

We had a fine day at Pleasant Grove the first Sunday in March. We had a singing in the old Christian Harmony. As the sweet music rang from the old people it carried our minds back to old times and made our hearts glad. Our pastor, Brother Walker, when he took the stand was filled with the spirit and preached us one of the best sermons of his life. Our Sunday school is progressing finely. Brother Kyzer is the superintendent. Best wishes to the Alabama Baptist. It is a welcome guest in our home. Brother Barnett, please send me a few sample copies by mail. I think I can get some new subscribers. Yours truly—H. W. Little.

WHAT CONSTITUTES CHRISTIAN BAPTISM?

By R. S. Gavin.

No. 11.

XI. Expressive of the Death, Burial, and Resurrection of Jesus.

Christian Baptism is not only Christ badge, given to us to wear, by which the world may know that we are dead to sin and alive to His. It is also His memorial, committed to us, by which we are to keep in lively memory His atoning work, His death, burial, resurrection.

The full meaning of Christian Baptism, until the Catholics confused its design and tried to change its form, could always be expressed in the terms of the significance of the three words, "death," "burial," "resurrection."

Baptists in principle are the only people who have held inviolate the original design, as well as the correct form.

If one wants to know why Baptists do not accept the baptisms of other folks he can easily find his answer in this: The baptisms of the other folks do not say the same symbolic words which Christian baptism says.

The baptisms of all the other folks speak in unknown tongues to the Baptists, and the Christian baptism of the Baptists speaks in an unknown tongue to all the other folks, notwithstanding some

of the denominations are willing to accept it. See? Even a blind man ought to see the difference.

I have already indicated how Christian baptism enables its subject to say in symbol: "I am dead to sin; I am resurrected to the new life in Jesus Christ."

A certain Episcopal rector thus states a great truth: "The Baptists have marked advantage over us all. They have an illustrated creed—a creed which sets forth death to sin and a resurrection to holiness of life. Their baptism is a mighty power. They have only to read the Book and do the thing, and every one who hears the command of the Lord and who witnesses the act of baptism sees at once the harmony between the two."

But Christian baptism is also expressive of the death, burial and resurrection of Jesus, as the great enabling and causal facts in our death to sin and resurrection to new life.

1. "JESUS DIED."

This is one of the words expressed in every Christian baptismal scene. It is one of the words expressed in Christ's baptism. So must it be in ours. Christian baptism sings with the right note and the proper emphasis:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Christian baptism is expressive of the "Fountain opened in the house of David for sin and uncleanness" (Zech. 13:1). It speaks in no uncertain way of the decease which Jesus accomplished at Jerusalem (Luke 9:31).

2. "JESUS WAS BURIED."

This is another word expressed in every Christian baptism.

The watery grave is more than poetic imagery. It is a reproduction of the very scene enacted, and the very word expressed symbolically, in the baptism of Jesus. And if this, the act-word which expresses the fact of the burial of Jesus, does not "break and melt the sinner's stony heart, then nothing can; and mercy, incapable of mightier exploit, shall rightly join with wrath in stamping him down to nethermost hell."

3. "JESUS ROSE AGAIN."

"I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition. As I gazed upon it I was conscious of the approach of another, and, turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture, 'Do you know who it is?' 'Yes,' came the quick response, 'that's our Savior,' with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, after a pause, he continued: 'Them's the soldiers, the Roman soldiers, and,' with a long drawn sigh, 'that woman crying there is His mother.' He waited apparently for me to question him further, then thrust his hands into his pockets, and, with a reverent and subdued voice, added, 'They killed Him, mister. Yes, sir, they killed him!' I looked at the little ragged fellow and asked: 'Where did you learn all this?' He replied: 'At the mission Sunday school, sir.' I turned away then and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling: 'Mister! say, mister!' I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in his voice he said: 'I wanted to tell you He rose again! Yes, mister, He rose again!' His message delivered he smiled, waved his hand, turned and went his way."

And what the street Arab said by word of mouth, Christian baptism says by symbolic import.

Adoniram Judson was but 22 when he resolved to devote himself to foreign mission work, and started for India at 24.

A noted actor, when asked to define the difference between a preacher and an actor, replied: "The actor personifies fiction as if it were truth, but too often the preacher lifelessly retails the truth as if it were fiction."

THE ROAD TO VICTORY.

By L. O. Dawson.

Brother Crumpton's correspondent changed a question into a positive statement, and Brother Crumpton himself evidently did not read the article which I wrote some weeks ago on "Is the State Board Whipped?" So far from being a bit of pessimism, it was an earnest protest against the pessimism which was manifested in the meeting of the board at Montgomery, and was a call to conquer present difficulties by planning and persistently pushing a larger campaign for our work in Alabama.

But it is not that of which I intend to write in this article. I have thought much upon the situation in Alabama. We have a splendid people and no ugly divisions among us to make great things impossible, but somehow we are lacking in the spirit that characterizes some of our sister states, and we are content to hug the shore when we ought to be launching out upon the high seas.

I believe that one great trouble with us—perhaps the greatest trouble—is that the needs of our various boards are so great and insistent that we have talked to the people about them—I will not say too much—but we have talked about them so much and the bright side of things too little. The result has been that, possessing as we do some of the greatest institutions in the whole land, our people have come to the conclusion that everything we have is crippled and at a discount. Now this is far from the truth, but our continued plea for help has left us no time to tell the beautiful story of the things we really possess and of the great things we are actually doing. If there is a greater sinner in the state in this regard than myself I do not know who it is, for in nearly every statement that I have made about the Central College, for instance, there has been a statement of desperate needs.

Now, I believe that our very necessities could be more speedily supplied if the people generally knew the present power of the things we seek to strengthen.

Take the State Board itself. We know something about it, but the main thing we know today is that it is in debt. We cannot, of course, shut our eyes to that, but can we not at the same time ring the changes throughout the state on the wonderful work the board has done and is doing? I could tell you a story of its work in Tuscaloosa county that would make you feel it to be one of the chief agencies in all of the land for the bringing in of the kingdom of God, and the work in other counties has been even greater.

The same is true about Howard College. We have talked so much about its needs that our people have come to look upon it simply as a needy institution and not as a fountain of living water, pouring back into the state a thousand fold more than we have ever given to it. The plant it possesses, the actual presence of a considerable endowment, and the teaching within her walls of a faculty which is said to be second to none in all the country—if the details of all this work could be told it would be an inspiring narrative, and our people would have the same pride in that institution that other people have in their schools, which are not, perhaps, so good.

The Judson is the jewel of all our southern colleges for women. I doubt not there are institutions that would gladly give a large part of their endowments for its name, its history, its spirit, its wonderful atmosphere, but somehow when we think of the Judson we think of its needs for money, and too many are irritated by the thought of the great school rather than stirred with pride at its splendid plant, its glorious history and its present power.

Our souls have been thrilled by the recital of deeds that cannot be compared to the miracles wrought by our people at Newton. Think of a young man, without money or influence, and without backing of any kind that men count worth while, sweeping out a wide place in the road and building there, on nothing except energy and prayer, an institution that has grown to be one of the largest in all the state and which is doing more for its section than many a school that has behind it the unlimited power of the public treasury. I do not know how others feel, but I have been profoundly impressed by Prof. Tate's performance, not only in the size of his school, but in its spirit and its discipline. Where is there a parallel to this in all the land? But somehow when we think

of Newton we think of pianos it ought to have, of desks and dormitories, and instead of regarding it as one of our richest treasures, too many of us look upon it as a dependent child calling for our help. Help? Of course it needs help, but for every dollar it needs, or has needed, or will need, it has done enough and will do enough to stir the coldest heart to gratitude and enthusiasm.

And who shall tell in fitting manner the glory of the light that is shining from the Central College in a thousand communities in Alabama today? For more than half a century it has "made brick without straw." For the greater part of that time it was regarded as an intruder in the denominational home, but, without complaining or bitterness, without help or recognition, amid difficulties that would have destroyed a less deserving school, it has continued its blessed ministry in the state, and, in proportion to the money invested in it, has done more for our people than any other institution in our midst. Its limited numbers has made it possible to bring a tremendous influence on the life of the individual girl, and thousands of those girls have gone back into the state with lights shining from torches that were kindled at the altars of the Central College. But somehow when we think of the Central, its temporal needs fill our minds and we worry where we ought to rejoice.

The point I make is this: That Alabama Baptists have in material and historical surroundings, in actual present possessions and future prospects, advantages that ought to be kept constantly in the minds of the whole state. So would we secure the love of our own and command the respect of all. That every line of work we pursue is in desperate need, no one will deny, but the things that are actually in our hands are far beyond the thought of the average Baptist and have not as yet impressed the majority of our people. Let's talk of these things awhile, until our hearts sing and until the spirit of victory shall stir our souls. I believe it is the road to conquest. It will fill us with that pride which others have and which is so necessary to success.

Let us quit hugging the shore and strike out to the high seas.

A LONELY MAN.

By William H. Smith.

The following confession of a lonely man is one of the best testimonies to the power of the great service on Wednesday morning during the Laymen's Convention in Chattanooga, when the discussion of stewardship and tithing was under discussion. It is taken from the report of the meeting which Dr. J. P. Runyan made to the Second Baptist church, of Little Rock, Ark., on Sunday, February 9, and published in the Baptist Advance. He says:

"On that morning a scene was enacted which I shall not soon forget. Those who during the past had made a practice of giving to the Lord one-tenth of their incomes were asked to stand. While they remained standing those who were willing to make a pledge to begin tithing were asked to stand, and everybody in this vast audience except one—just one—stood. And as if to emphasize the situation they remained standing while a song was sung. And during all this time that one lone man was feeling more and more his insignificance, as though he were almost a traitor to the cause of Jesus Christ. And who will say he was not? I know what I am talking about, brethren, because I was that sitting brother. I wonder how many of the members of our church would have been as big a coward and traitor as I was upon that occasion. Brother Campbell (his pastor) stood by me, but I can't say he endorsed my action in sitting, nor can I say that I think any the less of him for not doing so. And if there had been any other member of my church present who had done as I did I am not quite sure but that I should have been ashamed of him, as I certainly did feel most heartily ashamed of myself."

It is evident that the doctor's repentance was sincere, because he proceeded to tell the Second church about the plan of the Haskell Avenue church, of Dallas, Tex., where all the finances of the church are based on the tenth. He urges this plan upon his own church and tells them what great things they could do if all would bring their tithes into the church treasury.

Let us hope that the day is near at hand when every intelligent Christian who is unwilling to do his duty in reference to stewardship and tithing will be as lonesome and uncomfortable as did this brother, who seemed to himself to be the only man who remained sitting in that meeting. There were a few others, but he was so surrounded by those who stood up that he could not see them, and so felt lonesome. Alas, that those who neglect this duty now have so much company! It isn't often that one of them gets where he feels alone. Let us change this state of things.

Let us hope also that every Christian who has been falling at this point will change as promptly as did our lonesome brother when he realized that he has not been doing his duty.

This story touches the most vital problem connected with the work of world-wide missions. If all our people could be aroused to realize that they are the stewards of God and that they ought to give at least one-tenth of their income for the support and the spread of the gospel the task of evangelizing the whole world could be speedily accomplished. Great indeed is the good that is being done by our laymen in emphasizing this duty. It looks like the day of far larger things is at hand; as if our people are beginning to get ready for the marvelous opportunities which God is opening before us on the foreign fields. Richmond, Va.

EUFAULA ASSOCIATION.

The outlook for better and larger things is now encouraging. At a meeting of the executive committee a few days ago an adequate expense fund was raised to make possible plans suggested by some of the interested workers. A stereopticon has been purchased and is now in use. In order to make this lecture course effective and lasting through the liberality of our moderator we will place a colporteur in the field with a line of good books as soon as the man can be found. It is our purpose to visit every church within a few months. Studies, lectures and sermons are to be along practical lines, looking to larger things by way of church co-operation and financial aid to all the interests fostered by the denomination. Our slogan, "Every church with every member contributing to every interest, following and using the schedule system as planned for our state."

If all the pastors in each district will give full co-operation with district vice-presidents our state board's report at Enterprise will by far exceed that of last year. Men, brethren, servants of the Most High, let us to the task, every one busy. The Lord's business requireth haste. B. S. RAILEY.

Abraham Lincoln was a frugal liver himself and he conformed to the same rule in his administration as president. It is related that at a cabinet meeting a proposal was made by the secretary of war to inaugurate a change in his department. Lincoln listened, and remarked, "Unless some real advantage is to be gained by it I should not favor spending the money for it." The secretary spoke up somewhat sharply: "Mr. President, in a time of war we cannot resort to cheese-paring." Lincoln looked out of the window for a moment, and replied, as if in soliloquy, "All war is waste. But it is the people's money, mostly hard earned. I cannot bear to see a dollar spent that is not demanded by necessity."

Think what we owe to missions, and how little we are paying upon this great debt! We may feel that we are independent; we have our own church and it is paid for; we have our own minister and we pay him; we have all the facilities for worship; we have secured them all through our own efforts. Why should we bother about the struggling little congregation out on the frontier? Why should we think about the handful of people in a great city who long to worship in the freedom of conscience which we enjoy but have not where to set up an altar? Why should we trouble ourselves about the Japanese, and Chinese, and Indians and the multitudes who know not God? Can they not make their way as we made ours? Such views are the result of supreme selfishness.

The French roads are the best in the world because they are not allowed to get bad. They are divided up into "sections" the same as railroads are in this country, and a road-mender is in charge of each section. He has nothing to do but go over this strip of road and keep it in perfect shape. The French road-mender watches for every sign of a rut or mud hole and fills in the place with fine broken stone at once. He takes pride in his road and he can be seen early and late raking and patting and even sweeping its surface.

A FUNDAMENTAL NEED.

The advocates of some of the reform movements of the day are making it apparent that they think that they can lift the lowest grades of humanity to the highest levels simply by reformatory methods. They seem to be working on the theory of moral evolution. They argue that all that is needed is the development of the better elements of human nature, causing them to fruit into Christian character. This thing has gone on to such an extent that the true friends of the gospel and of human welfare are publicly protesting against it. It is too much for even liberally-inclined editors of religious papers to endure. One very prominent paper of this kind recently urged that reformation cannot be a proper substitute for personal regeneration. This is indeed true. It is high time that a vigorous protest should be made against those leaders of new "reform movements" who are encouraging young people to think that they can get along safely without divinely regenerated hearts and new lives. They should be taught that no sort of mere moral reformation can issue in true Christian life and character. A fundamental need of every young person, still unsaved, is spiritual regeneration by the Holy Spirit for the sake of a crucified Christ. No reformation without such a foundation is enduring. A reform movement without it is certain to be a comparative failure. A series of religious services on a large scale may be held and considerable enthusiasm may be generated, but such methods cannot put Christian life into any soul. Even general society is not made permanently better by them. We favor every true reform movement, but we do not favor the substitution of such a thing for personal regeneration. The latter is the old and only real remedy for the lasting uplift of general society.

DR. WILLINGHAM'S PROPOSITION.

Foreign Missions will receive a new impetus for a great forward movement if all our people will take hold of Dr. Willingham's proposition, which appears in this issue, to make April the greatest month in our history. He wants thousands of our people to make special prayer the first thing every morning all through April, and in addition lay aside their daily extra gift for the work. These gifts should be over and above the usual contributions, and should be sent in by April 25, so as to reach Richmond by the time the books close. If our people will take hold of this plan all obligations will be met and April will show the largest gifts ever made for foreign mission work for one month by Southern Baptists.

This movement for special prayer is similar to that already started by the Baptist women of Chattanooga. They are to meet every Monday afternoon during the closing month of the year to pray that the Home and Foreign Mission Boards may come to the close of the year out of debt. Their example is worthy of imitation by many others.

ARE YOU GOING TO ST. LOUIS?

The Southern Baptist Convention is the occasion. May 14-19 is the time.

Churches have the first right to appoint messengers. The names of the messengers elected by the church should be sent in, so the board of directors may not appoint them from the state at large.

Those who have a desire to go, and feel sure they will go, should send in their names at once. Of course, nobody will want to go unless he has done his best for Home and Foreign Missions. Those elected by the associations need not send their names here.

Alabama was entitled to 244 last year; only 69 attended. From present prospects we will not be entitled to so many this year, for we are far below last year in our contributions.

St. Louis is accessible, nearly all the leading railroad systems reaching there without change. The round trip from Montgomery will cost \$20.20. Through sleepers will run from all points as published. Apply for information to Mr. Lang. See advertisement in another column.

W. B. CRUMPTON,
For the Board of Directors.

Montgomery, Ala.



EDITORIAL

Our heart goes out in tenderest sympathy to the storm-stricken sufferers who have lost loved ones, and we hope the public response to the appeals to care for the living who have had their property destroyed will be generous.

TO SUNDAY SCHOOL SUPERINTENDENTS.

Great expectations are ours about what the Sunday schools will do for Home and Foreign Missions March 30. Won't you put it before the school, good and strong, and get the pupils to do their best? Couldn't you get each class to organize for a good pull?

Alabama must come up on her apportionment, and the Sunday schools can do a handsome thing if they are encouraged. All the schools over the south are asked to do this on that day.

We must have by April 30 for Home Missions \$20,000, for Foreign Missions \$24,000.

Blessings on you, brother, and on the school!
Fraternally,

W. B. CRUMPTON.

CHILD LABOR CONFERENCE.

The ninth annual Child Labor Conference is over and the delegates have scattered to the 31 states from which they came, taking with them new courage and hope for their fight against child labor.

The darkest sides of the present situation were set forth: the moral hazards of night messenger service; the low wages of adults in southern cotton mills, where more young children are working a long 10 or 11-hour day than in any other industry.

The Alabama Child Labor Committee called on the National Child Labor Committee to send a speaker throughout the state to make the people of Alabama know about the little children in the fish canneries, and the boys coming in contact with vice in the work as night messengers, but as Mr. Lovejoy explained, the committee faces in every state a situation demanding an expert worker and with its present resources there are not enough expert workers to go around.

"The Adventure of Two Alabama Boys," in three sections, by H. J. and W. B. Crumpton, will make a mighty good Christmas gift for a young man or for an old Confederate veteran or for any one who is not too grouchy to read a book that is just chocked full of good, true stories. It can be had in cloth binding for \$1 or in manila binding for 75 cents from W. B. Crumpton, Montgomery. Write and get a copy.

Dr. M. P. Hunt has been called to the pastorate of Twenty-second and Walker Street church, Louisville, Ky., for the third time.

HOW ALABAMA STANDS MARCH 22, 1913.

	State.	Home.	Foreign.
Apportionment for 1912-13	\$32,000.00	\$23,500.00	\$38,500.00
Received from May 1, 1912, to March 22, 1913		\$,709.07	15,148.33
Received from July 1, 1912, to March 22, 1913	12,392.95		
Amount to be raised	\$19,707.05	\$19,799.93	\$23,351.67

W. B. CRUMPTON,
Secretary-Treasurer.

BIG FUND FOR SOCIAL LABORATORIES.

Mrs. Elizabeth Milbank Anderson has given \$650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. This will be known as the Milbank memorial gift. In effect it makes possible the establishment of a department of social welfare to conduct experimental laboratories for the purpose of demonstrating the practicability of preventive and constructive measures, in order that they may be adopted by the municipality and other existing civic and social agencies.

Mrs. Anderson's offer of this munificent gift, which has just been accepted by the board of managers, was made in a letter addressed on March 5 to R. Fulton Cutting, president of the association, in which she indicated in a general way the objects she had in mind. "I fully appreciate," she informed Mr. Cutting, "the necessity for ministering to the physical needs of the sick, disabled and unfortunate, but in undertaking the work outlined in this letter I wish to make it clear that the proposed department of social welfare is to concern itself, in so far as it employs funds supplied by me, with a social program based upon preventive and constructive measures.

"Generally speaking, therefore, this program should include those activities which are calculated to prevent sickness and thus diminish poverty, such for example, as the promotion of cleanliness and sanitation and aid in securing a proper food supply. In this connection your association will doubtless find it advisable, in some cases, to co-operate with public authorities and with existing agencies having similar objects in view where such agencies are practicing approved methods in fulfilling their purposes, while in other cases it may probably be necessary to establish the work as a new enterprise, and in still other cases it will perhaps be prudent to devote some time and money to investigation and research before assurances can be given that any proposed measure will accomplish the object sought to be attained.

"With the funds at your disposal I would expect you to create the proposed department of social welfare and to distribute the enterprises to be conducted under its supervision among at least three sub-departments or committees—one dealing with matters pertaining to public health and hygiene, one dealing with matters pertaining to the welfare of school children, and one with matters pertaining to food supply."

THE PASTOR IS THE KEY.

Dear Brother Pastor:

Here is what a sympathetic pastor writes: "I know your heart is anxious these days for Home and Foreign Missions. I am going to do my best, and expect to send you not less than \$600 or \$800. I will keep the account open till the last minute before you hear from us. This is the policy we cry out against, but just as long as we can get more money we ought to do it. My heart is with you, and you have my prayers and best love."

I am grateful to him for his sympathy and promised aid. Oh, that we all might stand together as a band of sympathetic brothers to do this work of the Lord! There are many things to encourage us. I put great store on the increasing number of individuals who are tithing and the number of churches taking up systematic methods.

In the transition from the old to the new all our work is liable to suffer. Until the new methods begin to reach all the membership we must have some collections where extra efforts are put forth. Many of the members who formerly gave in lump sums, which amounted to considerable in the year, are not using the envelopes at all, or, if using them, are not putting in nearly so much in the aggregate as under the old plan.

We can do nothing without the pastors; but with them, the Lord helping us all, we can do anything reasonable. You must excuse me for my continued appeals. I know of no other way. It is impossible to see you face to face.

The Lord graciously bless and guide us all!

Fraternally,

W. B. CRUMPTON.

Definitions, said Rousseau, would be good things if you did not have to use words to make them.

Department of Sunday School Work---State Board of Missions

Headquarters 514 Farley Building, Birmingham

FIELD FORCE { HARRY L. STRICKLAND, Secretary, Birmingham. MISS LILIAN S. FORBES, Birmingham. BUNYAN DAYIE, Clayton. A. L. STEPHENS, Collinsville.

ABOUT TEACHER TRAINING.

At a recent meeting of the educational committee of the International Sunday School Association, held at Dayton, O., the following resolution was unanimously adopted as introduced by Rev. W. J. McGlothlin, D. D., of the Southern Baptist Theological Seminary at Louisville, and a member of the committee:

1. The committee on education of the International Sunday School Association recognizes as the chief function of the work it represents the standardization and stimulation of teacher training rather than the actual training of teachers.

2. It recognizes the right and duty of each denomination or church to train its own teachers for its own work, and pledges itself to respect this right and as far as possible to stimulate and assist this denominational teacher training work.

3. Wherever there is lack of interest, facilities or opportunity for adequate denominational teacher training the committee will feel free to approve of the conducting of teacher training work by state and provincial representatives until such time as the denominations are ready to take over this work.

4. The central office is requested to exert itself to secure full and accurate statistics of teacher training work done by the denominations, both as to classes enrolled and diplomas granted; and in order that this may be done effectively the denominations are respectfully requested to furnish such information to the teacher training superintendent.

5. Wherever denominational teacher training work is organized by fields coterminous with the state and provincial fields of the International Association, we approve of any plans of local co-operation and interchange of reports and enrollments which may be mutually satisfactory as facilitating the progress of teacher training work, provided that all reports called for by the general system in force for the gathering and interchange of international and denominational reports shall not thereby be interfered with.

6. All association workers are expected to act in accordance with the spirit and purpose of these resolutions.

These resolutions are self-explanatory and are fair. We Baptists have a teacher training course, recommended by our Sunday School Board, and it is the peer of any in existence. It is to be hoped that due emphasis will be placed upon it in all gatherings where it ought to be done. The Convention Normal Manual is the first book in the course, and those passing a successful examination will receive the incomplete diploma, to be completed by the addition of seals as the remaining seven books of the course are mastered according to the required standard.

H. L. S.

DEVELOPING A SONG.

In the correlated work of the third year lessons in the primary graded course the children are expected to

TEACHER TRAINING CLASS.

To the Teacher: Study carefully and underscore the things you will specially emphasize. Endeavor to get home study. Drill! Drill!! Drill!!! Review for about ten minutes the lesson of the previous week. Use the blackboard review one chapter at a time to get best results.

To the Class: Study carefully the lesson assigned. Be prompt at the class. Co-operate with the teacher in every way.

Lesson 9--Section 3, chapters 7, 8, 9, 10, Sunday School History. Blackboard Review.

SUNDAY SCHOOL HISTORY- SEC. 3. CHAPTER 7- THE LESSON SYSTEM.

MORE Than Thirty Million People Now Study THE SAME SCRIPTURE LESSON.

EARLY RAIKES USED SPELLING BOOK. EFFORTS FOX USED BIBLE. TEACHERS INTRODUCED MEMORY WORK. THUS AROSE MODERN CATECHISM, SOON OBSCURING BIBLE. VARIOUS PLANS TRIED. ADULT CLASS MOVEMENT BEGUN PRIOR TO 1825.

NEXT THE AMERICAN S.S. UNION ATTEMPTED UNIFORM LESSON SYSTEM IN 1825. WIDELY ADOPTED. DID NOT LAST LONG. DENOMINATIONAL PUBLISHING HOUSES BEGAN TO FOSTER THE WORK OF THE SUNDAY SCHOOLS.

CHAPTER 8- LESSON SYSTEM- CONT'D.

FROM 1835 TO 1865 GREAT VARIETY OF WORK DONE. B.F. JACOBS OF CHICAGO ADVOCATED UNIFORM LESSON SYSTEM. WORKED FAITHFULLY TO SECURE THIS. WAS SUCCESSFUL AND MEMBER OF LESSON COM. 30 YEARS.

LESSON COMMITTEE (1872 TEN MEN 2 MINISTERS AMERICANS. TWO MEMBERS FROM CANADA. NOW HAS BRITISH SECTION 7 MEMBERS. AMERICAN SECTION 15 MEMBERS. REV. J.R. SAMPEY, D.D. REPRESENTS SOU. BAPTISTS.

CHAPTER 9- NORTHERN BAPTISTS.

S.S. WORK THROUGH AM. BAPT. PUBLICATION SOC. SEE CHAPTER FOR DETAILS.

CHAPTER 10- SOUTHERN BAPTISTS.

CONVENTION ORGANIZED, AUGUSTA GA- 1845. BIBLE OUR TEXT BOOK. SOME THREADS OF HISTORY. 1846 BIBLE DISTRIBUTION TO HOME & FOREIGN BOARDS. 1851 APPOINTED BIBLE BOARD. 1863 SUNDAY SCHOOL B'D MOVED TO GREENVILLE S.C. 1868 MEMPHIS TENN. 1873 WORK COMMITTED TO DOM & INDIAN MISSION AND S.S. BOARD (NOW HOME MISS B'D) THEN AT MARION ALA. 1886 "KIND WORDS" ADDED. 1891. PRESENT SUNDAY SCHOOL BOARD ORG. BIRMINGHAM ALA. LATER

commit to memory the words of Frances Ridley Havergal's "Consecration Hymn." This hymn is in conjunction with the series of lessons under the theme, "Readiness to Do God's Will."

The following suggestion is made as to developing the spiritual thought in the opening stanza of the hymn. It is very essential to thus make clear the teaching in the hymn if the words to mean anything to the children.

Children, I am sure you remember a Bible story we have had about Samuel's visit to the boy David at Bethlehem. You know how the prophet came with a wonderful message from God to David. The boy was out in the fields taking care of his father's sheep. Samuel called for him, and they brought him in from the fields. When the rosy-cheeked, bright-eyed boy, with sunny hair, stood before the old prophet God told him that this boy was the one he had chosen to be king over his people.

Then the prophet took his horn of oil and poured it on the boy's head. This was the way they did in those days to show that God had chosen some one to do a great work for Him. That person then belonged to God.

When anybody was chosen to serve God and had this oil poured on his head he was called consecrated. (Write this word on the board so as to help familiarize them with it.)

I am sure that David felt that he belonged to God; that his heart, and his lips, his hands and his feet all belonged to Him all the days of his life.

Do you know that those who have given their hearts to Jesus, and who really love Him and are trying to be like Him, can be consecrated, too? Nobody pours oil on our heads in these days, but Jesus sends His holy spirit to be in our hearts. Then our lips and our hearts, our hands and our feet all belong to Him. And when we feel his love in our hearts our hands and our feet want to serve Him.

Somebody who loved Jesus in this way wrote a beautiful prayer song that you and I can learn, too. It begins:

"Take my life and let it be consecrated, Lord, to Thee; Take my hands and let them move At the impulse of Thy love."

(After teaching the words have the music played softly for them. Then

have the children sing the words softly, like a prayer, or rather make it a real prayer that Jesus will always consecrate our lives to Him and use our hands, our feet, our lips, to serve him.)

L. S. F.

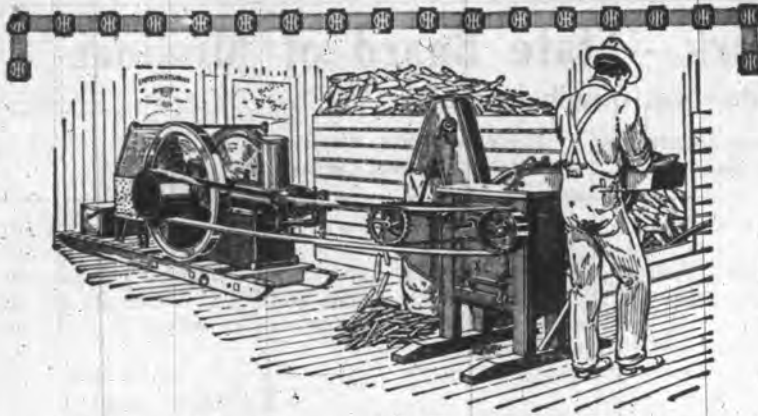
A PLUCKY BAND.

It was a great pleasure both to Miss Forbes and to me to be with the saints at Demopolis for three days last week. To see what they have done there for the Lord in the way of building a house in which to worship Him and the progressive spirit and hopeful air manifested by both pastor and people was truly refreshing. Brother Robinson, the pastor, plucked one of Birmingham's fairest flowers, and these young people are both doing things for God in Demopolis.

Seventy-five resident members, of whom 13 are young folks without income, and yet they have built a beautiful house of worship, costing with furnishing about \$9,300. From outside of their own membership they received \$25 from one man and \$500 from the Carnegie fund on the pipe organ. The remainder they got from their little band of 75. The indebtedness is only \$2,000, and instead of sighing and groaning about it, they threaten to pay it off this fall. The people were most hospitable to us, and the visit will be long and pleasantly remembered.

H. L. S.

We greatly enjoy keeping in touch with the good work done in Alabama by the Baptists. I regret that more of our church members are not subscribers to the Alabama Baptist. The issue giving an account of the Laymen's Convention at Chattanooga contained many items of interest. I was glad to know of the good and timely resolutions on the part of many of that august body to give God His tenth. The money question in the church will be solved when Christians see their duty along this line. The men will be relieved of the unpleasant and embarrassing duty of begging for money and the poor women relieved of the hard work occasioned by church suppers, etc. We have three or four titheers in our W. M. U., which consists of 14 members, and they are ever ready to contribute something to every worthy cause. We have an interesting Sunday school, with a fairly good attendance. We have services but one Sunday in each month. Rev. C. H. Bailey, of Wartrace, Tenn., is our much beloved pastor, and we so much want him for two Sundays, but in the church's weakened condition it seems impossible to get up sufficient money. Will some one kindly suggest a plan whereby we may get help? We are not in debt in anywise, and pay our pastor \$19 each month when he comes. We have 30 or 35 members, only seven of whom are male members. We have had a struggle to get the church on its feet again, and think we have a bright future if we could have services oftener. With best wishes for your paper, I am, very truly--Mrs. John C. Brahan.



Buy an Engine with Reserve Power

FARM power needs are seldom the same for any two days together. You never can tell when extra work is going to come up, or extra power will be needed. For this reason it is best to buy an engine a little larger than you ordinarily need. The engine with ten to twenty per cent of reserve power will often save enough to pay for itself just by its capacity for carrying you through emergencies.

I H C Oil and Gas Engines

are large for their rated capacity. They are designed to run at the lowest possible speed to develop their power because that increases the durability of the engine. A speed changing mechanism enables you to vary the speed at will. Any I H C engine will develop from ten to twenty per cent more than its rated horse power. You can use it to run your feed grinder, pump, grindstone, repair shop tools, cream separator or any farm machine to which power can be applied.

I H C engines are made in all approved styles, vertical, horizontal, stationary, portable, skidded, air cooled and water cooled, and in 1 to 50-horse power sizes. They operate on gas, gasoline, kerosene, naphtha, distillate or alcohol. I H C tractors are built in sizes from 12 to 60-horse power. See the I H C local dealer. Get an engine catalogue from him, or, address



International Harvester Company of America

CHICAGO

(Incorporated)

U S A



FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Ulceration of Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles when caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: **MRS. M. SUMMERS, Box 548 - South Bend, Ind., U. S. A.**

On the afternoon of October 9, 1912, Edwin N. Franklin was very suddenly called away to his reward beyond the skies. He was born and raised in Barbour county, Alabama, 11 miles north of Eufaula. He was 60 years old July 8, 1912. He was the second son of Mr. and Mrs. E. H. Franklin, who preceded him many years ago to the better land.

He united with Midway Baptist church in September, 1886. He loved the Alabama Baptist, and always enjoyed singing the old sacred songs of long ago, the songs his parents sang. Though the summons came so sud-

denly we feel assured that God was with him in the last hour and saved his soul, and we can truly say, "Thy will be done."

MRS. LOULA S. FRANKLIN,
His Wife.

The B. Y. P. U. ought to train its members in personal work and become a still larger and more effective agency for spiritual service.

Our ministers must be strong and brave, and willing to endure the embarrassment and forego the fee when they are not certain of their grounds.

FROM MOULTON.

It was my pleasure last Wednesday evening to baptize Mrs. Dr. J. E. Buzbee, of Hillsboro, in the baptistery of the Central Baptist church, of New Decatur. As we have no baptistery at Hillsboro, both Brother Hudson, pastor of the First church, Decatur, and Brother Woodward, of the Central, kindly offered us the use of theirs. As the latter had his in readiness for use, and did use it quite extensively the same evening, I accepted his neighborly offer. Following my short service the pastor baptized 28 converts, the fruits of a revival service recently held in the church, the pastor doing all the preaching and Brother Hiett, of Texas, leading in the singing. Four came forward and confessed their Lord at this baptismal service, carrying the number of additions by baptism beyond 30. This service was witnessed by a large congregation, both the auditorium and Sunday school room being filled to overflowing. A fine spiritual atmosphere seems to pervade the congregation of the Central, and Brother Woodward is moving off in fine style. May continued success attend his labors. The four pastors of the Decatur are fine fellows—Hudson, Woodward, Merrill and Wyett, all in the prime of their young and robust manhood, full of zeal and consecrated to their work. Both the Lord and men naturally expect to hear good reports from their labors.

The ministers' meeting of the Muscle Shoals Association was held recently with Brother Merrill and his church. A number of good talks were made by the brethren on vital, living questions of the day. The writer greatly enjoyed forming the acquaintance of a number of brethren who are to be his neighbors and associates in gospel work in this end of the state.

Tell dear Dr. Shackelford that we are gathering together some of his plannings and seed sowing of other years, and that we shall soon have a Baptist church at Courtland. As the result of the doctor's wise forethought we have a splendid corner lot, centrally located, covered with fine shade trees, to build on. We have about 30 Baptists already in Courtland; most of them, Baptist-like, are poor. We are anxious to enlist our State Board of Missions in this field. Courtland is a nice town of culture and wealth. It is located in the midst of one of the richest farming sections of our great state.

We are becoming thoroughly acclimated to this section of Alabama and falling greatly in love with the people. Cordially yours,
A. T. SIMS.

Evangelists Reese and Scholfield, of the Home Board force, have the following engagements: Alexander City, Ala., March 23; Waco, Tex., April 13; Hunter Street church, Birmingham, May 1; Haleyville, Ala., June 1. They are now in a fine meeting with Pastor W. R. Lambert at Quincy, Fla.

The story of Livingstone is forever linked with the "dark continent" which he loved. The story of this Scotch mill boy is one of the romances of literature.

YOU CAN AFFORD A NEW SONG BOOK FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 1 just out) Round or Shape notes. \$3 per bound; samples, 5c. each. 83 songs, words and music. **E. A. K. HACKETT, Fort Wayne, Ind.**

Whittemore's Shoe Polishes
FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 35c. "FRENCH GLOSS," 10c. "STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c. "QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c. "BABY ELITE" combination for gentlemen who take pride in having their shoes look A. 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents. If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid. **WHITTEMORE BROS. & CO., 20-26 Albany Street, Cambridge, Mass. The Oldest and Largest Manufacturers of Shoe Polishes in the World.**

One Stroke Gets the Water
Steam, gas or hand power. Dealers and Agents wanted. **E. Z. FORCE PUMP CO., Winsten-Salem, N. C.**

GREATEST HYMNS.
Just out. By J. A. Lee and E. O. Excell. 400 songs. Round and shape notes. Greatest book that has ever been published. Send today 25 cents for sample copy. **J. A. LEE, Glencoe, Ky.**

Shirley President Suspenders
Comfort and economy guaranteed. The sliding back gives and takes when you move. Wear a pair for a month. If you don't like them, we buy them back at price you paid. Light, medium or extra heavy. Extra lengths for tall men. Signed guarantee on each pair. Price 50 cents. **THE C. A. EDGARTON MFG. CO., 201 Main St., Shirley, Mass.**

Fine Table Meal
—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell. Those who use

Monarch Mills
can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you. **SPROUT, WALDRON & COMPANY, Box 430, Muncy, Pa.**

Catarrh DEBLOSSER'S REMEDY
The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to **DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA.**

LA GRIPPE BAD COLDS

JOHNSON'S TONIC
For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in

A warranted remedy. 5c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga. **That's It!**



Mamma Says It's Safe for Children
 CONTAINS NO OPIATES



FOLEY'S HONEY and TAR
 For Coughs and Colds

FROST PROOF CABBAGE PLANTS
 GUARANTEED TO SATISFY CUSTOMERS
 FROM THE ORIGINAL CABBAGE PLANT GROWERS



EARLY JERSEY WAKEFIELD, CHARLSTON LARGE TYPE WAKEFIELD, 24 Varieties, SOUTHERN ADVANTAGE, A Little later than Standard, FLAT DUTCH, The Best of Chicago Cabbage

TRADE MARK COPYRIGHTED

Established 1868. Paid in Capital Stock \$30,000.00

We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern States combined. WHY? Because our plants must please or we send your money back. Order now. It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money. WE SOW THREE TONS OF CABBAGE SEED PER SEASON.

Earn Your Plants for a Slight Service—Ask Us How

Prices on Cabbage Plants—By mail Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 500 for \$1.00; 1,000 to 4,000 \$1.50 per thousand; 5,000 to 9,000, \$1.25 per thousand; 10,000 and over \$1.00 per thousand.

WM. C. GERATY, CO., Box 501 Yonges Island, S. C.

To Get Biggest Corn Yields

Prepare the ground thoroughly, and use seed of best variety carefully selected. It is absolutely necessary to keep the crop well nourished when the demand is heaviest—when the ear is maturing. Before planting and during growth apply

Virginia-Carolina High-Grade Fertilizers

With proper cultivation you will greatly increase the yield and work wonders in producing large, full ears with plump, sound grains of corn—that bring good prices and big profits. Our FARMERS' YEAR BOOK or almanac for 1913 tells how to make the most profit out of corn-growing. One will be mailed you free on request.



Virginia-Carolina Chemical Co.
 Box 1117
 RICHMOND - VIRGINIA

MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by Henrietta Hodge on the 8th day of September, 1911; and recorded in volume 635, record of deeds, at page 207, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

The south half of lot one (1), in block one (1), according to a map and survey of a part of the southwest quarter of the southeast quarter of section 20, township 17, range 3 west, made for Ed. Young by Corry & Hall, surveyors; said lot one (1) fronting on Miles street 100 feet and running back of uniform width for 103 feet to an alley, and situated in Jefferson county, Alabama.

JOHN W. PRUDE, Mortgagee.

6% PAID ON SAVINGS AND TIME CERTIFICATES
 PRINCIPAL & INTEREST GUARANTEED
 Write for free literature and statement
SECURITY SAVINGS & LOAN CO.
 F. W. Dixon, Pres. Birmingham, Ala.

MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by Mary Smith and husband, John Smith, on the 2nd day of August, 1912, and recorded in volume 685, record of deeds, at page 294, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

The east half of lot eight (8), in Cox's Addition to Birmingham, Ala., being in the southeast quarter of the northwest quarter of section 2, township 18, range 3 west; said east half of said lot 8 fronting 25 feet on south side of Hillman street and running back of uniform width 140.2 feet to an alley.

JOHN W. PRUDE, Mortgagee.

FROM THE MASONIC HOME.

There is a little band of four Baptists here in the Masonic Home who will be pleased to receive a copy of the Alabama Baptist occasionally at least; regularly would be better. (We will send it regularly.—Ed.) A sister Baptist and resident of the home sits by my side at the table and doesn't let me want for anything to eat at the table (the writer being almost totally blind) and looks after the table—eight in number.

There are 17 residents in the home—four old men, seven ladies (mostly old) and six children, one matron, a trained nurse (Mrs. Irby), who is also assistant superintendent, and the superintendent and family (five in number), making a total of 24 in the home. We are all together here as one large family, each willing to assist the other. We are of various denominations—Congregationalists, Methodists, Episcopalians, Campbellites (Christians) and Missionary Baptists.

We have Sabbath school every Sunday morning, and hope to have preaching by the different denominations on Sundays in our large auditorium, with a capacity for seating several hundred persons.

Our home is located three miles from Montgomery, about 300 yards from the Central of Georgia railroad and 200 yards from the public road. A nice gravel walk leads from this road to the building, which is in a beautiful grove, with a gradual slope to this road. This building has a basement, three stories and an attic, on top of which is a beautiful silk flag. On the first floor are the superintendent's office and residence, a reception hall, parlor, library (unfurnished), dining room and kitchen. In front of each story is a beautiful porch.

On the second floor are two dormitories—one for the old men and the other for the ladies, a matron's room, infirmary room and our large auditorium.

On the third floor are two dormitories—one for the boys and the other for the girls, a matron's room and an infirmary room.

In each dormitory are wardrobes, lock-ups, 15 single bed and a fire escape from each. The whole building is supplied with the most modern conveniences of electric lights, water works and steam heat throughout.

Every resident who is able has some kind of employment. The maimed, the halt, the blind and the deaf are here. We have a great deal to be thankful for, but we need a piano for our beautiful parlor, an organ for the auditorium, sewing machines, cows, hogs and chickens.

We hope by the continued guidance and direction of God, who it seems has been with our brethren and sisters of the Eastern Star in this grand and noble work, to continue to progress, and that this home may turn out some of the best and greatest men and women in the state of Alabama.

Our superintendent, Brother J. M. Graham, seems to have the interest of our home at heart, and works for the benefit and comfort of all concerned.

Mrs. Graham seems to be a Christian lady, and wants us all to be and feel good.

Yours fraternally,
 DAN D. LUCIUS,
 Masonic Home, Montgomery, Ala.


Bollwinkle's SEEDS
 of Proven Quality

Our New 1913 Illustrated Catalogue and Garden Guide is an invaluable book to both farmers and small gardeners. Better this year than ever before. Contains trustworthy descriptions of the most profitable Field and Garden Seed to grow in the South, and gives expert information as to proper seasons and localities for planting all seed, and methods of cultivation. All standard varieties and tested novelties.

Grasses and Clovers, Seed Potatoes, Seed Oats, Barley, Rye, Essex Rape, Onion Sets, Asparagus, Rhubarb, Horse Radish, etc.

are best planted now, and our catalogue gives lowest prices and largest and choicest assortment to select from. It is Free—write for it.

BOLLWINKLE SEED COMPANY,
 New Orleans, La.



Excelsior Steam Laundry

GEO. A. BLINN & SON, Proprietors
 The Old Reliable Firm

Our Patrons Our Best Advertisers

Once a Customer
 Always a Customer

GIVE US A TRIAL

1807 2nd Ave. Birmingham, Ala.

A 10-Cent Package of

DR. LORD'S HEADACHE POWDERS

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

COLLIER DRUG CO.,
 Birmingham, Ala.

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 DIARRHOEA. 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.

"The Adventure of Two Alabama Boys," in three sections, by H. J. and W. B. Crumpton, will make a mighty good Christmas gift for a young man or for an old Confederate veteran or for any one who is not too grouchy to care to read a book that is just chucked full of good, true stories. It can be had in cloth binding for \$1 or in manilla binding for 75 cents from W. B. Crumpton, Montgomery. Write and get a copy.

"ILLINOIS" Self-Watering Flower Boxes



Patented January 29, 1907.

THESE MARVELOUS FLOWER GROWING DEVICES are made entirely of Heavy Galvanized Iron, handsomely finished in a dark green durable enamel paint. The SELF-WATERING feature is provided by means of a reservoir in the bottom of the box, which holds about two weeks' water supply. The water is supplied to the ROOTS of the plants (the same as NATURE supplies it) as needed, and thus a magnificent growth and certain success with all kinds of plants is obtained.

WE WARRANT THEM FOR FIVE YEARS AGAINST ROT, RUST OR LEAKAGE. Suitable for the finest home, yet sold at prices ranging from \$1.00 up, according to size. Freight prepaid to any point in the United States for \$10.00 or more.

Money back for the asking if you are dissatisfied after 30 days' actual trial in your own home. We will gladly send you our catalog, which contains a treatise on the "Care of Plants" by a National Authority, if you will write for it.

Illinois Flower Box Company

Dept. A. 180 N. Dearborn Street. Chicago, Ill.



A New Song Book—Just From the Press **THE WORLD EVANGEL** 288 Pages—400 Selections

Brightest and best music for all Religious services. Many new songs and the choicest of the old.

This Book invites comparison with the world. All we ask is a careful examination.

PRICES.

Cloth Board—\$30.00 per hundred on account; \$3.60 per dozen, postage 70c; single copy, 35c postpaid. Cash with order, \$25.00 per hundred.
Limp Cloth—(no paper) \$18.00 per hundred on account; \$2.50 per dozen, postage 52c; single copy, 25c, postpaid. Cash with order, \$15.00 per hundred.

Send all Orders to ROBERT H. COLEMAN, Slaughter Building
EDITOR—PUBLISHER—DISTRIBUTOR.

DALLAS,

TEXAS

Might Not Be Alive.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

NEW SPRING SPECIALS

Selected From Ruth's 1913 Catalog.

PINS—Long bars for maline bows. Guaranteed quality, engraved or stone set, low priced, 40c to \$1.00.

SASH PINS—Solid sterling silver, enameled, new designs, excellent values. \$1.00 to \$3.00.

HAT PINS—Handsome novelties, long stems, sterling silver, 35c to \$1.00.

BRACELETS—Short sleeves continue; bracelets are popular; close joint, chased, \$3.50.

C. L. RUTH & SON
JEWELERS—OPTICIANS
ESTABLISHED 1878
15 DEXTER MONTGOMERY, ALA.
Catalog Free.

FISH

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Georgia.

PROGRAM

Of Fifth Sunday Meeting of the East Liberty Association, to Be Held With Sandy Creek Baptist Church, Beginning Saturday, March 29, 1913.

Sandy Creek church is five miles east of Camp Hill, and parties coming on the train will come to Camp Hill, where they will be met with conveyance by the brethren of Sandy Creek church.

10 to 10:15 a. m. Devotional services—Rev. A. E. Silvey, LaFayette.

10:15 to 10:30. Organization.

10:30 to 11:15. "Shall We Continue to Hold Fifth Sunday Meetings in Our Association, and if So How Shall We Make Them Ideal in Point of Usefulness?" Discussion opened by Rev. W. C. Bledsoe, after which practical suggestions from any brother present will be asked for.

11:15 to 12:15. "Our Churches as Divinely Appointed Means to an End." Sermon by Rev. W. D. Hubbard. Adjourn for dinner.

1:30 p. m. Devotional by Rev. L. W. Nelson.

1:45 p. m. "Essentials of an Ideal Missionary Baptist Church Organization." Discussion by Rev. C. J. Burden and A. W. Briscoe, followed by an open parliament, for the purpose of reaching an agreement as to the essentials.

2:15 to 3:00. "Essentials of an Ideal Missionary Association." Discussion by Rev. W. C. Bledsoe, followed by an open parliament, giving all present an opportunity to join in making practical suggestions.

3 to 3:45. "Do Conditions in the East Liberty Association Warrant Us in Undertaking the Work of Associational Missions Under the Direction of the Executive Committee?" Discussion by J. D. Norman, followed by an open parliament.

Adjourn.

Sunday, March 30.

9 to 10 a. m. Regular Sunday school exercises.

10 to 10:45. "The Importance of the Woman's Missionary Union Work and the Duty of Our Members to Encourage It"—Rev. W. C. Bledsoe, followed by an open parliament.

10:45 to 11:45. "The Exercise of the Missionary Spirit as an Essential of Spiritual Life, Both for the Individual and for the Church." Sermon by Rev. A. C. Yeagan.

Adjourn for dinner.

1:30 p. m. Devotional—Rev. H. N. Sims.

1:45 to 2:30. "The Doctrine of Finance as Taught in the Bible." Discussion—Rev. W. D. Hubbard.

2:30 to 3:30. "The Results of This Meeting as Applied to My Field." Short talks by Revs. G. L. Bell, H. N. Sims, A. E. Silvey, W. L. Nelson, A. M. Jenkins and A. W. Briscoe.

We sire to make this meeting helpful to our churches and to us all as individuals. We want you to come and to consider yourself on the program. Those whose names are on the program are only supposed to open the discussions and provision has been made for all under "open parliament," and we want you to make up your mind to come and to enter heartily into all the discussions, giving practical plans and helpful suggestions.

Come to Camp Hill and arrangements will be made to carry you out to the church and bring you back free of charge.

The people of Sandy Creek are a big-hearted, hospitable set. They will

Say Goodby to Pimples

Stuart's Calcium Wafers Will Drive Them Away. Creams Will Never Do It; They Can't.

No need for any one to have a complexion disfigured by pimples, blotches, liver spots or blackheads. Just clear the blood of impurities and they'll go away.



All My Friends Marvel at the Way Stuart's Calcium Wafers Drove Those Ugly Pimples Away.

Stuart's Calcium Wafers cleanse and clear the blood, driving out all poisons and impurities. And you'll never have a good complexion until the blood is clean.

These little wafers may be used with perfect freedom. Science knows no more powerful blood cleanser. They are entirely free from harmful drugs or opiates. Your doctor prescribes these hundreds of times a year.

Stuart's Calcium Wafers go right into your blood. Their purifying, beneficial effect upon the blood is felt throughout the body, not in a year or a month, but in a few days. You feel better all over because your blood, the life-giving fluid, is doing its work properly.

No matter how bad your complexion is, Stuart's Calcium Wafers will work wonders with it. You can get these little wonder-workers at your druggist's for 50 cents a package.

FIRST COMPLAINT AGAINST THE ALABAMA BAPTIST PIANO CLUB.

Although the Club has now been in operation for more than a year and the management has received hundreds of appreciative letters from "delighted" Club members, only one complaint has so far been received. That comes from a lady who complains that the catalogue which we mailed her failed to reach her promptly and that in the meantime her husband purchased "the Style G Piano" and paid nearly two hundred dollars more than the Club asks for it. On investigation we find that the lady is correct. The piano which she received is of identically the same make and style and her husband lost one hundred and eighty-two dollars on account of the failure of the catalogue to reach them promptly.

On that particular style and make of piano the Club only claims to save its members one hundred and two dollars, but, according to the figures given by this lady, it would have saved her husband exactly one hundred and eighty-two dollars, for the piano dealer in this case charged more than is customary.

Some people who do not know the "in's and out's" of the piano business have possibly imagined that the claims of the Club are exaggerated, but the fact is that they are just the opposite. They have been stated with extreme conservatism.

If your home needs a piano or a self-player piano it will pay you handsomely to look into the Club's offers. You can obtain catalogue and full particulars by addressing the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

be delighted to make you feel perfectly at home, and will be greatly disappointed if you do not come.

The prayer meeting in many of the churches might be resuscitated if the evangelistic appeals were more frequently heard in it.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the debt secured by mortgage executed to William D. Sulzby on, to-wit: the 28th day of March, 1910, by Hume F. Jones, which mortgage is recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 554, page 133, of the records of mortgages therein, the undersigned, William D. Sulzby, will sell, under the power of sale in said mortgage, on Monday, the 28th day of April, 1913, in front of the court house door in Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder, for cash, the following described real estate, situated in Jefferson county, Alabama, to-wit:

Lot ten (10) in the property of J. B. & G. A. Gibson and J. S. Wood, as shown by map taken from survey made by C. E. Brown, civil engineer, same being recorded in map book 3, page 3, in the Probate office of Jefferson county, Alabama. Said lot fronts fifty (50) feet on Stone street, and extends back of uniform width to an alley, and lying partly in the S. W. 1-4 of the N. E. 1-4 and the N. W. 1-4 of the N. E. 1-4 of section 21, township 17, range 2 west, said lot being located in the town of Woodlawn, Ala. Said house is number 5906 Stone avenue.

Default having been made in the payment of the debt secured by said mortgage, said sale will be for the purpose of applying the proceeds to the payment of the amount due the undersigned mortgagee, William D. Sulzby, and secured by said mortgage, together with all expense of foreclosing said mortgage, including a reasonable attorney's fee.

WILLIAM D. SULZBY,
Mortgagee.

W. T. HIN, Attorney for Mortgagee.
mar26-3t

MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by George A. Thompson and wife, Idella B. Thompson, on the 4th day of April, 1912, and recorded in volume 647, record of deeds, at page 490, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

Certain real estate situated in Jefferson county, Alabama, and known and designated in the plan of the property of the Huey Land Company as now surveyed and laid off by Thos. F. O'Brien, C. E., said map and plat being on file in the office of the Judge of Probate of Jefferson county, Alabama, as lot 1, in block 1.

JOHN W. PRUDE,
Mortgagee.

MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by Wm. H. Brown and wife, Cornelia Brown, on the 24th day of July, 1912, and recorded in volume 685, record of deeds, at page 221, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, the following described property situated in Jefferson county, Alabama, to-wit:

Lot four (4), in block four (4), as shown by amended map of a certain portion of Ensley Land Company's addition to Pratt City, Ala., recorded in the office of the Judge of Probate of Jefferson county, Alabama, in volume 4 of maps, at page 7.

JOHN W. PRUDE,
Mortgagee.

Some churches, by their indifference and social absorptions, dry up the evangelistic note in their pastor's utterance.

FROM ASHLAND.

I have given up two of my churches and accepted the associational work as traveling missionary, which I am very much pleased with. It is the first year I have had the opportunity to give full time to the Lord's cause. It is very sad and painful to see what our people are doing for missions in the Carey Association. I wish our people could think of paying of their means as a real service. If I have the right conception of what Jesus meant in His last message to His disciples it was that we should give of our means to the support of his gospel. We Baptists stand so straight. We lean back just a little on baptism and communion, and go ahead and ignore the greatest part of God's word. When he spoke in regard to His commission it was the thing that He was more interested about. I don't wish to convey the idea to our readers that these ordinances should not be observed, but I simply mean that His commission should not be ignored. I hope and pray that our good people of the Carey will make up on this question and get busy in this part of the work.

We had good institutes at Ashland and Lineville the last of February; had Brother Strickland and Dr. Cree. They did a fine work. We hope to have them back with us at an early date.

We are going to hold our fifth Sunday meeting at Spring Hill church, the fifth Sunday and Saturday in this month. Hope we will have a good meeting.

Well, I must speak of the Alabama Baptist a little. I have found a good many of our Baptist people have been having some severe pains about so much of the good paper being taken up advertising cure-alls and a lot of other things. In fact, I have had some symptoms of pain myself, but am glad to say I am improving some. So send me a few copies and I will try to secure some subscribers for you.

To the readers of the paper: If Brother Barnett can't cut out cure-alls and such like, and you object to it, don't read it. Just read the good things he sends you.

May the Lord bless you and the paper is my prayer.

R. E. OWENS.

RESOLUTIONS

Adopted by Bethany Baptist Church, Whistler, Ala.

Whereas, it has pleased Almighty God to remove from this world our beloved brother, R. F. Tredway, we, the members of Bethany Baptist church, of Whistler, Ala., who had learned to love him, do most keenly feel this loss. His name and godly life will ever remain fresh in the minds of the people here; and,

Whereas, one whose life was an illustration of every manly virtue and godly in character is taken away, and we shall see him no more on this earth, but will some day meet him in heaven; therefore, be it

Resolved; That we mingle our voices and hearts together in praise and thankfulness to God for having sent among us so noble and godly a man.

Resolved further, That notwithstanding our loss and the seeming fact that the cause has sustained an almost irreparable loss, that we humbly bow in resignation to our Father's will.

Resolved further, That we pray that his mantle of zeal and gospel enthusiasm may fall upon some one who shall wear it as nobly as he.

Resolved further, That we as members of the Bethany Baptist church extend to his bereaved family our sincerest sympathy, love and prayers in this affliction.

Resolved further, That a copy of these resolutions be sent to the family, and that a copy be sent to each of the following papers for publication: Alabama Baptist, state paper of Louisiana, Home Field and the Baptist World.

Brother Tredway held a meeting with us last November during the Mobile campaign held by the Home Board. We had 37 additions to the church.

ED S. BARNES,
Pastor.

THE WATCHER.

As he sits alone in the silence,
And lists to the passing years,
The summers come with their fruitage,
The winters come with their tears.

There seems no end to the waiting;
Time passes with heavy tread.
That which was joy in the morning
At evening is cold and dead.

The rustle of leaves in the pathway,
The patter of falling rain,
The shadows dimly gathering
As the wind sings a deep refrain

Cause the eyes of the tired watcher,
As he sits by the wayside there,
To turn with tender longing
To the gates of the city fair.

From which with bright effulgence
There shines a golden glow,
With a brilliance like the sunlight,
With a purity like the snow.

These gates shall open in the morning
And through them passing down
Shall come the shining angels
Bearing a starry crown.

Then past are the days of waiting!
Then past are the marching years!
Then past is the heart's dull aching!
Then past are the doubts and fears!

For the call has come to the Watcher—
His night has passed away;
And glowing are the hilltops
With the light of perfect day.

His cares are left behind him,
His doubts and all his fears;
And like a worn out garment,
The burden of the years.

Attended by the angels
He never more will roam,
But sweeping through the portals
Enter within his home.

A home of matchless beauty
In a city bright and fair,
Prepared for those who love Him
By the Savior waiting there.

—C. W. Hudson, Th. D.

A FRIEND FOR FORTY-THREE YEARS.

J. F. Cherry, of Detroit, Texas, writes: "I have used Gray's Ointment for forty-three years, and can truly say there is nothing equal to it or like it, and I would advise anyone suffering from old sores to give it a fair trial, and they will never regret it or be without it. I believe if it had not been for Gray's Ointment my leg would have killed me long ago." There is grateful relief for anyone suffering from old sores, cuts, boils, carbuncles, burns, bruises, festering wounds, ulcers, tumors, etc., in Gray's Ointment. In order to test the above statement write Dr. W. F. Gray & Co., 801 Gray Building, Nashville, Tenn., for a free sample postpaid. 25c at druggists or by mail from the manufacturer.



MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by Anna Crenshaw on the 16th day of April, 1912, and recorded in volume 665, record of deeds, at page 143, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, within the hours of legal sale, the following described property situated in Jefferson county, State of Alabama, to-wit:

Commencing at the northwest corner of block 9, at the corner of Adams and Rachael streets, and run east 100 feet; thence south 100 feet; thence west 100 feet to Rachael street; thence north along Rachael street 100 feet to Adams street, the point of beginning. Said lot is found in block 9 and is shown by map made for Martin Lockhart by Corry & Hall, surveyors, being in the southeast quarter of the southwest quarter of section 20, township 17, range 3 west, and is recorded in volume 1, at page 328.

JOHN W. PRUDE,
Mortgagee.

MORTGAGE SALE

Under and by virtue of a mortgage executed to the undersigned by Robert Cunningham and wife, Annie Cunningham, on the 31st day of July, 1912, and recorded in volume 685, record of deeds, at page 256, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of April, 1913, within the hours of legal sale the following described property situated in Jefferson county, Alabama, to-wit:

Lot 7, in block 44, according to the present plan of East Birmingham, surveyed and laid off by the East Birmingham Land Company, and shown and designated on the duly recorded plat thereof in volume 1, on page 7, map books, in the office of the Judge of Probate of Jefferson county, Alabama.

JOHN W. PRUDE,
Mortgagee.

FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, Knight Realty Company, by C. H. Scruggs and wife, Ida S. Scruggs, on the 14th day of June, 1910, which mortgage was filed for record in the office of the Judge of Probate for Jefferson county, Alabama, on the 4th day of March, 1913, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry, to the highest bidder, for cash, in front of the court house door at Birmingham, in said county, on the 28th day of March, 1913, the following described property conveyed by said mortgage, to-wit:

Part of lot 6, in block 902, of the map and plan of the city of Birmingham, Alabama, particularly described as beginning on the north line of Fifteenth avenue, North, at a point 190 feet eastward of the intersection of said line with the east line of Twenty-fifth street, which point is in the west line of a 20-foot alley, thence northward along the west line of said alley and parallel with Twenty-fifth street 110 feet to another alley, thence westward along the south line of said alley 40 feet, thence southward and parallel with Twenty-fifth street 110 feet to the north line of Fifteenth avenue, thence eastward along the north line of said Fifteenth avenue, North, 40 feet to the point of beginning.

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

This, the 4th day of March, 1913.
KNIGHT REALTY COMPANY,
Mortgagee.

A. C. & H. R. Howze, Attorneys.
mch5-3t

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

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The sending of an Easter greeting to one's friends or scholars seems to be the rule and not the exception. Nothing can be more appropriate than a card or booklet with some symbol of the new life—beautiful flowers and other designs, each with an acceptable and timely sentiment.

Easter cards from 1 cent to 75 cents. Special assortments for Sunday-schools from 50 cents per hundred up. Booklets from 3 cents up.

Easter Post-Cards

We have the largest and choicest selection to be had anywhere. New and special designs, beautiful combinations of crosses and blossoms, Easter chicks and bunnies.

15 cents per dozen; \$1.00 per hundred; or better quality, 25 cents per dozen. Also more elaborate cards at 5 and 10 cents each.

Out-of-town customers may send us the amount they desire to spend and indicate the number of greeting cards wanted, and a careful selection will be made and forwarded. We guarantee satisfaction.

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FROM NEW DECATUR.

We have had a great meeting. We began on February 16 and closed on March 2. There were 43 received into the church, 33 by baptism. From the first service to the last one God's presence was manifest. He refreshed the believer, restored the prodigal, convicted the sinner and saved the lost. Strong manhood and beautiful womanhood were laid upon the altar of God for service. Great crowds attended the services throughout the two weeks. Once and again our spacious auditorium was taxed to its full capacity with earnest, eager listeners to the gospel in sermon and song, while many were turned away for lack of room. The pastor has never preached to more attentive and responsive congregations in all his ministry. Our whole church is on higher ground. We are giving thanks to God for the miracles which saving grace wrought amongst us. With larger vision, renewed zeal and spiritual strength reinforced, we are pressing forward in the work. There have been 53 accessions since we came on the field. As we announced in a previous issue of the Alabama Baptist, Brother Hugh L. Hiett, of Arlington, Tex., lead the singing. The writer has never had a more capable, congenial and helpful co-laborer in every way to work with in his life. He completely captured our folks with his wisdom, spiritual power and uplifting soul-stirring gospel solos. We had for most of the time three services each day. At the noon hour the singer and pastor held a service in the shop yards of the L. & N. railroad. What great hours they were! From 300 to 600 men in attendance upon them. And such attentive and appreciative listeners they were to sermon and song! We have never had greater joy in the work of the Lord than in those meetings at the shops with our fellow men, many of whom are unchurched. I am sending you a picture made at one of the shop meetings. I hope you can get a cut of it in your paper. There were between 500 and 600 men present at that time.

At the last service the whole congregation, numbering 500 at least, by a standing vote invited Brother Hiett to come back one year hence.

Fraternally,
H. B. WOODWARD.

Here is \$1 as per enclosed statement. I cannot do without our paper. It is always a pleasure to read it, and I often find things in it so valuable that I put them in my scrap book. I am pleased more and more in Texas. We will soon let the contract for a \$10,000 brick church building, modern and up-to-date. Greetings to Alabama Baptists. Fraternaly—I. N. Langston, Franklin, Tex.

The Oakman Baptist church is doing well under the leadership of Brother D. D. Head. We have adopted the duplex envelope system for our finances. Our Sunday school is graded. We have five organized classes. Have preaching two Sundays in the month. You are giving us a good paper. Yours fraternally—J. S. Watts.

Want a Tonic? Go To Your Doctor
Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic? Yes! Does it make the blood pure? Yes! Does it strengthen the nerves? Yes! By asking your doctor you can learn more about this family medicine. Follow his advice.
J. C. Ayer & Co., Lowell, Mass.

Eyrie Egg Shipping Boxes

In 15, 30, 50 and 100 egg sizes. These have the handle lock and are the safest. We also have the Anderson Egg Boxes. Write for prices.

POULTRY RAISERS will be in position now to secure every requisite necessary for success in poultry raising from my store in Birmingham.

Grit and Shell Boxes, Food Holders, Drinking Fountains, Incubator and Brooder Thermometers, Bone Mills, Cypher's Incubators and Brooders, Beef Scraps, Crushed Oyster Shell, Grit, Charcoal, Cut Alfalfa, Mash-ed Feed, Scratch and Little Chick Feed. Conkey's Poultry Remedies and all other Poultry Supplies. Write for Price List.

JOHN L. PARKER, Woodward Building Birmingham, Ala.

FORBES PIANOS
Said from factory to friends by arrangement of payments that any family can meet. Your old organ or piano taken as part payment on the new. We deliver free anywhere and will exchange within one year if not entirely satisfactory. Send for catalog A4.

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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 your money, and take back the goods.

WILL YOU WRITE US AND TRY US?

LOVEMAN, JOSEPH & LOEB

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You Look Prematurely Old

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

16 NEW BULBS FOR 20 CTS.



1 New Yellow Calla, very fine and valuable.
 2 Emerald Vine, most graceful and elegant of vines.
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 4 Gladiolus New Hydrus.
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 These 16 Bulbs are all new and extra fine. We mail them all together with a complete treatise on Culture of Summer Bulbs and big Catalogue for 20 cts.
 Our big Catalogue of Flower and Vegetable Seeds, Bulbs and rare new Fruits free to all who apply. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, etc., and our stocks are the best and cheapest.
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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.

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17 North Twenty-first St.
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Send us this ad, with \$10.00 Money Order and we will ship you one first-class, New 40-pound Feather Bed; one pair 6-pound New Feather Pillows, worth \$2.50; one 6-pound New Feather Bolster, worth \$2.50; and one pair Full Size Blankets, worth \$3.50, all for \$10.00. All New goods and no trash. Biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only. Mail money order now. Reference, American Exchange National Bank. Address **SOUTHERN FEATHER AND PILLOW CO., Dept. 300, Greensboro, N. C.**

Cancer-Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

NEW BEAUTY IN ONE WEEK

Ladies everywhere are learning the great value of Beautolia, the remedy that removes brown spots and freckles, modifies wrinkles and aids in permanently curing Pimples, Black Heads and all Facial blemishes. Price 50c per box. Agents wanted. **BEAUTOLIA COMPANY, Dept. 1, Beautolia Bldg., 2924 Olive Street, St. Louis, Mo.**

FROM CARROLLTON.

We have been on our new field just one week today. It seems good to be in dear old Alabama again. When the Alabama Baptist came this week I told my wife that I felt at home again, especially when I read Brother Crumpton's trip notes.

The people of Carrollton and Aliceville received us with wide open arms. These people are certainly the salt of the earth. If a full pantry is any sign of their appreciation they certainly do appreciate us, for our pantry is full to the brim. The first morning after our household goods came a wagon loaded with all kinds of good things for the table was driven up to the gate by two of our leading women. The cry of groceries was heard; then the unloading and filling the pantry.

Yesterday afternoon our telephone rang, and it was the depot agent telling us that we had some freight at the depot. The drayman brought it to the parsonage, and it was two large boxes filled with all kinds of groceries and a coop of chickens from the saints at Aliceville. All these things remind us that we are again citizens of Alabama.

We enjoyed our work in Georgia very much indeed, and the Lord graciously blessed our labors in the building up of Fifth Avenue Baptist church (Rome), and I shall ever be thankful to the Lord for having sent us to Rome, but this does not make me any the less glad to get back home. "There is no place like home."

We are here to do the greatest good possible, and with the help of the Lord we are going to undertake the greatest work of our lives. While my wife has always lived in Georgia, yet she says that she feels at home in Alabama.

I wish that I could find language to express our appreciation of the kindness shown us already by these people. But as words will not express it, we shall try to show our gratitude by doing for them the best work possible.

Let my Alabama Baptist come to Carrollton, Ala., instead of Rome, Ga. I missed last week's issue, but I hope that I will not miss another copy while I live.

Brother Robertson has been the superintendent of the Carrollton Sunday school 46 years, and I told the brethren that after I had served the church as long as he had served the Sunday school as superintendent that I would be glad to step down and out.

Count on me for my best for the Alabama Baptist and for all our denominational work. Fraternally,

A. B. METCALFE.

We have just closed a real good meeting here. I was assisted by Rev. J. T. Johnson, of Haleville, who preached the old-time gospel with a power that convicted sinners and converted mourners. The church was revived and the school greatly helped. There were 10 additions—eight by baptism. Wishing your good paper and you all the success possible, I am yours in Christ—W. T. Candle, Pastor, Eldridge.

Every church member, by virtue of his discipleship, is an ambassador for Christ, and effective ambassadors cannot be "mutes," as a rule.

There are perils in the periodic revival. One is the temptation of the arithmetic—the eagerness for numbers.

Crop Insurance

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You insure YOUR LIFE, you insure your house—why not insure your crop? The best insurance against crop failure is liberal use of the fertilizer that

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(ESTABLISHED 1885)

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Look for this on every Bag

It is your Safe guard & Protection

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Postal Cards 5c each, 50c per dozen.

Simply give your film to the postman. Figure amount of bill, add return postage and remit with film. Proper amount refunded for pictures we can not print.

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ONE THOUSAND agents wanted to sell a self-heating flat iron. Fuel and labor saver. Pay salary or commission. Write Gardner Flat Iron Co., Memphis, Tenn. Box 90.



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Look for This Trade-Mark Picture on the Label when buying
ALLEN'S FOOT-EASE
The Antiseptic Powder for Tender Aching Feet. Sold everywhere. 25c. Sample FREE. Address, ALLEN S. OLMSTED, Le Roy, N. Y.

Don't Worry—Eat.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time Cardui has benefited a million women. Why not you? Try it today.

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EFFECTIVE IN Dental Surgery

For Pyorrhoea, Spongy Gums, Abscesses, Sinuses and all ulcerative conditions affecting the mouth and gums.

Because it is a true germicide:

Chemical Laboratory examinations show that a 25 per cent. aqueous solution of Absorbine, Jr. destroys Streptococcus Pyogenes.

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Willard H. Morse, M. D., Consulting Chemist, Hartford, Conn., reporting on Absorbine, Jr., says: "It is free from toxicity, irritating properties, or other harmful action."

Because it is non-destructive of tissue

It gently stimulates capillary circulation and thus helps to heal.

For cleansing the teeth.

Absorbine, Jr. mixed with powdered pumice stone is very effective, and its sedative properties relieve irritation.

Absorbine, Jr. Acacia solution, compounded by the following formula:

1 Part Absorbine, Jr.
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7 Parts Distilled Water

is recommended as a Mouth Wash, and will be found effective in relieving pain and soreness after tooth extraction. It destroys Diphtheria Bacillus in two minutes and should be an effective spray or gargle for any infected sore throat.

Dr. Silas B. Keith, D. D. S., 481 Main St., Palmer, Mass., says: "After extracting an ulcerated tooth, I pack the socket with cotton, saturated with Absorbine, Jr. and leave for several minutes. For such a condition, I know of nothing better."

Absorbine, Jr. is sold by leading druggists at \$1.00 for 4-ounce bottle and \$2.00 for 12-ounce bottle; or it will be delivered to you, all charges paid and safe delivery guaranteed, for the same prices by the sole manufacturer, W. F. YOUNG, P. O. F., 466 Temple St., Springfield, Mass.

Send 10c for liberal trial bottle

ABSORBINE JR

THE ANTISEPTIC LINIMENT

On December 31, 1912, our Heavenly Father in the exercise of His wisdom and love came and claimed the spirit of our brother and friend, L. F. Blacklock. He was a member of Stafford Baptist church, and was a true Christian, devoted husband and father. He left a wife, two sons, two daughters and nine grandchildren, who miss him. May God bless and make them submissive to His will.—A Friend.

SOUTHERN BAPTIST CONVENTION.

The fifty-eighth session (sixty-eighth year) of the Southern Baptist Convention will begin at 3 p. m. Wednesday, May 14, 1913, in the city of St. Louis, Mo.

Preacher of the convention sermon, W. W. O'Kelly, D. D., North Carolina, or his alternate, Joseph L. Gross, D. D., Texas.

The sessions of the convention will be held in the Third Baptist church (Grand and Washington), and the office of the secretaries of the convention for enrollment of delegates will be open in the same building Tuesday, May 13, 9 a. m. to 10 p. m., and on Wednesday, May 14, from 9 a. m. until the convention is called to order in the afternoon.

All representatives, whether financial or associational, are earnestly requested to present their credentials and be enrolled as soon as possible after arriving in the city. Please do not wait until the last minute.

Representatives after being enrolled will be furnished with a badge, without which the ushers will not admit them to the floor of the convention.

State secretaries can greatly aid us in securing rapid and correct enrollment by reporting their arrival at the office of the secretaries.

F. C. DARGAN, President.

LANSING BURROWS,

GLEVER FULLER GREGORY,

Secretaries.

WOMAN'S MISSIONARY UNION.

The twenty-fifth annual meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be held in St. Louis, Mo., May 14-19. Each state is entitled to 20 delegates besides its state W. M. U. vice-president, and it is earnestly desired that each state shall have its full delegation and a large number of visitors present at this, the jubilate celebration of the twenty-fifth anniversary of the union.

The boards of the Margaret Home will meet at the Planters' Hotel on Wednesday, May 14, at 10 a. m.

At the same hotel that afternoon at 2 o'clock the board of the Woman's Missionary Union Training School will meet, and at 4 p. m. at the same place will be held the annual session of the executive committee with the state vice-presidents.

At 9:30 a. m. on Thursday, May 15, at the First Congregational church, Delmar avenue, near Grand, the sessions of the annual meeting will be called to order. It will be decidedly helpful if the delegates and visitors to this meeting will, upon their arrival in St. Louis, go promptly to this church to register, so that the registration may all have been finished by 9:30 on Thursday morning.

On Sunday, May 18, at 11 a. m. and at 8 p. m., special services will be held at the Odeon, on Grand avenue, in celebration of the jubilate anniversary.

KATHLEEN MALLORY, Corresponding Secretary.

RAILROAD RATES.

Southeastern Passenger Association.

Copy of tariff special fares to St. Louis, Mo., and return is sent with this to all Baptist papers in the territory of Southeastern Passenger Association.

Tickets will be non-transferrable, and require signature of purchaser at going and transit limit.

Dates of sales, May 9 to 14, inclusive.

Final limit returning, May 27, 1913.

Persons residing at non-coupon stations desiring to avail themselves of these reduced fares will be required to give the agent at their stations five days notice, in order that he may procure their tickets.

O. F. GREGORY,
Secretary in Charge Transportation.

Staunton, Va., March 20, 1913.

Last Sunday night marked the close of a great meeting with the Fifth Street Baptist church. Rev. Curtis S. Shugart, of Birmingham, did the preaching, and as we see it he did it well. The visible results were not just what we expected to see, but the work has been done. Men who have never been touched before were brought to tears and say they are going to live a better life. One man who is a sinner said to me: "Shugart has helped your church more than any man that has ever been here." Nobody need be afraid of Shugart. He is safe and will not load any church with unsaved folks. He preaches the old-time gospel with power. You ought to hear him preach his sermon, "The Railway to Hell and the Railway to Heaven." He makes men think as they have never thought before. We expect to reap a great harvest from the preaching he has done here. It is a pleasure to be with him. I recommend him to the churches. Your brother—R. R. Brasher, Huntsville.

I am away up here in the north (Cincinnati, O.), constantly holding meetings, but the Alabama Baptist regularly follows me wherever I go. I certainly do appreciate it. I began in one of the Cincinnati churches a meeting last Sunday that will continue until Easter Sunday. I will then return to my home at Newton, Ga. I have vacant time for one series of meetings. The time is to begin on the second Sunday in April. I should dearly like to give that date to an Alabama pastor and church. May God continue to bless you and yours "exceedingly abundantly" is my earnest prayer. Yours faithfully—Paul Price, Evangelist, Newton, Ga.

I have just closed with Brother R. R. Brasher at Fifth Street Baptist church, Huntsville. Our meeting was not as good as I would have liked, but I hope the results will come later. I am now at West Huntsville with Rev. J. S. Hoiland; will be here 10 days. Your brother—Curtis Shugart.

WATERMELON, CANTELOUPE AND COTTON SEED.

Choice varieties, high bred seed. Watermelon, \$1 per lb. Canteloupe, \$1 per lb. Cotton Seed, \$1 bushel. Can ship in quantity. It pays to plant good seed. W. R. McKay, Maxton, N. C.

A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the south's most popular attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians.

This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivalled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc., while the Club grounds are easily and quickly reached from the railroad station and shopping district of Hendersonville, by trolley.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern states have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County—Margaret Weller Armstrong, as Executrix and Guardian, vs. William Robert Armstrong et al. In Chancery—At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of E. H. Cabaniss, solicitor for complainant, that the defendants, William Robert Armstrong and Martha A. C. Armstrong, are non-residents of Alabama, and each reside in Atlanta, Georgia, and further that, in the belief of said affiant, the defendants are under the age of twenty-one years and over the age of fourteen years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring the said William Robert Armstrong and Martha A. C. Armstrong to plead, answer or demur to the bill of complaint in this cause by the 20th day of April, 1913, or in thirty days thereafter a decree pro confesso may be taken against William Robert Armstrong and Martha A. C. Armstrong.

Done at office this 14th day of March, 1913.

HENRY MORSCHHEIMER,
mch19-14 Register.