

# ALABAMA BAPTIST

FRANK WILLIS BARNETT, EDITOR

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Please say to all interested that I have accepted the church at Elyton and will go to Howard College this winter, and oblige—V. C. Kincaid.

At the Citizens-Builders Congress, recently held in Atlanta, Rev. J. L. Jackson, of Kirkwood, delivered a helpful address on "The Citizen and the Sabbath."

Rev. John W. Inzer, who has just recently been called to the Avondale church will begin his work as pastor on the first Sunday in October, and the church will give him a public reception on Wednesday night, October 8, to which all are invited. Yours for service—W. A. Goss, Church Clerk.

The opening lecture of the Southern Baptist Theological Seminary for the session of 1913-14 will take place in the chapel of Norton Hall at 8 p. m. on Thursday, October 2. The lecturer will be Prof. John R. Sampey. This lecture is open to the general public.

I am leaving Huntsville. I will be busy through October attending associations in the interest of the orphanage. I can be reached by addressing me at Shelby until further notice. I have spent three years with the Fifth Street church, Huntsville, and I feel that my labors have not been in vain. Hope to be able to locate by November.—R. R. Brasher.

On Saturday, September 20, 1913, Joseph Quattlebaum, of Ebenezer church, Houston county, was set apart to the full work of the gospel ministry. Brother Quattlebaum is a man of fine sense, good judgment and deep consecration, and bids fair to make a useful servant in God's service. He hopes to enter school some where this fall.—Rev. E. G. Fenn, Rev. G. W. Harrison, Presbytery.

An exchange says that there is a new game called, "Tickle the Editor." The way it is played is as follows: You take an ordinary sheet of writing paper, on which you pen a few lines suitable for the occasion. Next you fold it carefully, enclosing in the fold a check or a postoffice order sufficiently large to pay all arrearage and a year or more in advance, and hand it to the editor. Keep an eye on him, and if a smile adorns his face the trick works fine. It can also be played by mail. Now is the time to play the joke.

The Carey Association meets with the Shiloh Baptist church, four miles from Lineville, on Wednesday after the first Sunday in October. The Shiloh brethren have done the noble thing of adding two 16-foot wings to their church and will have everything in readiness for the association. We in readiness for the association. We state and Southern Baptist interests represented there, and of course we will look for you. We are expecting a great meeting, and are praying that the Lord will greatly bless us. Sincerely yours—Percy W. Moore, Moderator.



M. C. REYNOLDS.

## BROTHER REYNOLDS TO REMAIN AT THE ORPHANAGE.

'Twas a source of distinct disappointment and regret to the local board of the Orphanage when Brother M. C. Reynolds, our general manager, tendered his resignation several months ago, feeling that the press of his personal affairs in Birmingham demanded his return to that city. We were confronted with a very serious and perplexing problem in trying to find a worthy successor to this good brother in the great work he has wrought at the Orphanage.

We wish that our people might know of the unselfish and loyal service he has rendered our denomination in the great work of training and developing the little ones committed to our care into men and women of practical usefulness in the years to come. 'Tis a work well worthy of the best, and to this Brother Reynolds has most generously committed his royal heart and great business abilities during the past several years. Our board at the time unannouncedly declined to accept his resignation, and we are very much gratified now to announce that he has yielded to our solicitations to reconsider and has consented to continue in this work of usefulness—we hope permanently. We feel sure that this will also gratify our Baptist people throughout the state, who are becoming familiar with the face of our esteemed brother in his appeals to them for help in behalf of the orphans.

WM. C. CRUMPTON,

President of the Orphanage Board.

## THE HISTORIAN OF JUDSON COLLEGE SAYS:

The Alabama Baptist is getting more and more interesting every week. The articles on "Immortality" will prove a classic on the subject; for not only are the facts and arguments incontrovertible and most comforting to doubting souls, but they are presented in such clear, simple and beautiful style that readers of every degree can understand and enjoy them.

Then the papers about Brazil by Dr. Quisenberry are fine and illuminating, and of especial interest to us as he endowed a Bible Fund in the Judson "for two medals, to be awarded each year for the best essays on some subject connected with the Bible."

The discussions of methods, the departments of Mission work, and Sunday School, Dr. Crumpton's always "taking" notes, and last but by no means least the editor's genial, earnest and bright encouraging words, all make up a paper that will do great good and well deserves the praise that is bestowed by its readers.

LOUISE MANLY.

Evangelist Paul Price has closed a successful meeting at Nicholls, Ga., where Rev. S. R. C. Adams, formerly of Alabama, is pastor. At the present time Brother Price is assisting the same pastor at Glenwood Ga.

Hosea Holcombe was born in Union district, South Carolina, July 20, 1780; baptized September, 1800; licensed April, 1803; ordained August 17, 1805; married to Miss Capsy Jackson June 7, 1805.

I am advised that conveyances will be provided for all visitors from Dadeville out to the association at Eagle Creek, eight miles. So you can take and make due notice of the fact. Truly—Jas. D. Norman, Moderator.

In the associational year just closed there were 33 additions to the Greensboro Baptist church. Thirteen of these were for baptism. The church gave \$54.50 more for missions than asked for. The apportionment was more than reached on each object. Sincerely—J. A. Beal.

The evangelistic campaign in the Baptist churches of Joplin, Mo., grows in interest. There are 12 or 13 churches in the district. Evangelist T. O. Reese and Singer J. P. Scholfield are assisting Rev. John W. T. Givens at the First church, Carthage. Carthage is a town of 12,000 population and has a membership of 599.

During the month of August I held four meetings. Brother J. W. Stewart, of West Woodlawn, was with me in three of these and did the preaching, which was done well. We had but few accessions, though we feel that great and lasting good was done. It was quite a pleasure to me to have Brother Stewart with us, for he feels very near and dear to me, having baptized me when only a boy. Fraternally—J. A. McCrary.

It is interesting while here in South Georgia to learn through your paper about the brethren and the work in Alabama. I am encouraged with my work here, although serving but one church as pastor. It was my privilege to baptize five young converts recently, and we expect others. I hope to meet you on the other shore. Fraternally yours—J. R. Conger, Montezuma, Ga.

(Wish he would come back to Alabama.)

We have just closed a glorious meeting with my church here. The pastor did the most of the preaching for the first week, and then we were joined by W. L. Culbertson, of Shellman Ga., who did some good work for us and greatly endeared himself to our people. The church was greatly encouraged, and 32 new members were added. The Lord has greatly blessed my work this summer. I have held six meetings—one in Georgia, three in Florida and two in Alabama. Our people are greatly encouraged, over having the heavy debt removed from over our church building. Yours in Christ—J. W. Partridge, Dothan.

### A HISTORIAN'S SPLENDID TRIBUTE TO A HISTORIAN.

We herewith print in full the address delivered by Dr. B. F. Riley at the dedication of the monument which was erected over the grave of Hosea Holcombe:

#### Hosea Holcombe.

Mr. Chairman, Ladies and Gentlemen: The occasion which calls us together is one of more than ordinary interest and importance. After the lapse of almost three-quarters of a century after his death we come to do honor to an uncrowned hero, who represents in a most conspicuous way a largely neglected class. The class of pioneer preachers of our denomination have never had accorded the merits of their just deserts. While this admits of application to the class generally, it applies with much force to Rev. Hosea Holcombe especially. The graves of many who laid the first stones in the foundations of the American commonwealths have long since been leveled to the surface by rain and storm, their last resting places unknown and unmarked, while over them have grown the tangled vine and riotous weed. Yet without this class of men society and Christianity could never have been that which they are.

Conspicuous among his contemporaries in the territory of Alabama was Hosea Holcombe. A native of Union district, South Carolina, he was born about the middle of the Revolution. He was reared on a farm and was a planter in his earliest years, but converted in the early period of his manhood, he joined a Baptist church and became a minister of the gospel, being licensed when he was 21, but not entering into the work of a minister for some time later. Till 1811 he preached in the upper region of his native state, then removed for a short time to North Carolina, when, with the vanguard of civilization moving westward, he migrated to the territory of Alabama and settled in this immediate region. At that time Jefferson county was a part of Blount county, in the Mississippi territory. This was about 1818.

Conditions then were exceedingly raw. The means of living were scant, and the country was roadless and the streams bridgeless. The Indian trail threaded the forests and led across the mountains. A few settlements lying widely apart dotted the country over, growing slightly more populous as one would proceed northward, especially in the fertile valley of the Tennessee. In order even to a measurable degree of success, the pioneer must combine within himself the rougher as well as the gentler virtues—pluck, heroism, power of endurance, dauntlessness under difficulty and invulnerability to discouragement, together with patience, love for humanity, persuasiveness to uprightiness, a readiness to guide to righteously, tact and a tender sympathy for the erring.

These Hosea Holcombe had, and having them he was duly equipped for the rugged sphere into which Providence directed his life. He was by nature possessed of just the elements that made him a great pioneer apostle, a harbinger of greater things to come, an indomitable laborer, a wise leader and one who with intrepid tread blazed the way through the jungles of difficulty that others might the more easily follow.

Men are esteemed or honored because of the power which they possess and which they are able to sway. In order for this power to be genuine, and not superficial, it must come from within as an abiding quality, and not be worn as a garment without. Strip a man of merely conventional power which is thrust on him, and of which he may be deprived, and he at once becomes one of the common herd. It may be a power temporarily derived from the franchise of the electorate, often is, or it may be that which comes of elevation by means of wealth, both of which at last, considered within themselves independently of the character, are only props. Neither is fundamental nor substantial, and when the possessors of such are smitten by misfortune they are reduced to the dead level of humanity, and are often considered with nothing short of pity.

Not so with the man of inherent worth. Not so with the man whose character is granite, gemmed by the traits that ennoble. Though buffeted by misfortune, such a man lives—lives in the esteem of his fellows, lives in the affections of the worthiest and the best, lives in the memory of the good and in the hearts of the just, even after the sod has covered his coffin. He may suffer misfortune while living, but these often serve to advertise his greatness. Was the history of Paul impaired because he was taken a chained prisoner within the "walls of lofty Rome"? Has his life been dimmed because he was imprisoned in the Imperial City? As Paul approached the summit of the Alban Hills, coming from toward the sea, and trudged along the Sacred Way, over which the chariots of conquering Roman generals had often rumbled, followed by many prisoners and surrounded by the spoils of war, while greeted by the clamoring thousands of the Roman capital, the aged prisoner looks little like a conquering hero. No car of victory bears him; he treads the causeway road with tired and aged feet. No medals or ornaments adorn his person; only a chain of iron dangles from his wrists. No thundering shouts of thousands greet his coming; only a few humble friends stroll, poor and sympathetic, along with him. Yet never did a more genuine conqueror pass be-

### RELIGIOUS NEWSPAPERS.

These later years, as we all know, have been hard on distinctively religious newspapers. Old papers which were supposed to be thoroughly well established have disappeared. Many causes have contributed to this result. For some of these causes many church members are chiefly responsible. They have not subscribed for church papers as they ought. Some pastors have been extremely short-sighted in this respect. They ought to know that the general circulation of a good church paper in their congregations would greatly lighten their own labors, and would also greatly increase their efficiency. It would inform their people on all forms of denominational work at home and abroad. The newspaper makes its weekly appeal for education, for missions and for the general conduct of religious life. Every pastor can tell quickly when he is making his pastoral calls whether or not those on whom he is calling take a denominational newspaper. Those who do not are pitifully ignorant on all matters of denominational interest. Their children also are without knowledge or interest in the life and work of the denomination. In the case of such families the appeals of the pastor for benevolent objects are largely in vain. He is obliged to give information on matters of detail regarding which all intelligent Baptists are thoroughly well informed. It is not too much to say that the general circulation in any congregation of a good religious paper is fully equal to the services of an assistant pastor. It is as much the duty of a Baptist pastor to see that his people take a good Baptist paper as it is his duty to preach the gospel, to administer baptism or to observe the Lord's supper.

The time is coming when some religious newspaper will be endowed. It is as much our duty to endow them as to endow academies, colleges and theological seminaries. Why should not men and women of wealth give their money for religious newspapers as well as for educational institutions? Are not religious newspapers educational institutions? Are not their weekly visits a genuine substitute for professors and professional schools? Why should not men of wealth put money into the hands of pastors to furnish a weekly religious newspaper to young men and women and others too poor, or too indifferent, to subscribe for the paper? How could money be better invested for the kingdom of God? Is not a great religious newspaper a tremendous force for righteousness? Is it not a potent advocate for education, for missions and for everything patriotic, educational and religious? It would be easy to point to men today in the Baptist ministry, men of commanding influence, who were converted to Baptist views by weekly visits to the home of their boyhood of a Baptist newspaper. It is simply impossible to estimate the value for good and for God of the visits of such a paper in a family of growing children. How else can a few dollars be so wisely invested for the kingdom of God as in a good religious paper? Why should we not send the paper as a Christmas gift to many friends? Think of the silent but resistless influence of 52 visits of such a paper in the intellectual, social and religious life of a young family!—Watchman-Examiner.

neath the walls of ancient Rome. Behind his bedraggled garb was the character of a hero with a force that was to penetrate the ages. Never did a more conquering footstep fall on the pavement of Rome. In his own hired house this gray-haired prisoner built a fulcrum with which he moved the world, and within the walls of Nero's capital he established a sovereignty beside which the Roman empire was but a passing pigmy. Often in humble and obscure positions are men unaware of the vastness of the work that they are doing. If they be men of consecrated character the god endures. The record of one may sleep in obscurity for long years, yet consecration was his it will sooner or later arrest attention, and recognition, though long delayed, will be at last accorded. This is illustrated and demonstrated

by this assemblage on this occasion. Who among us here today every knew Hosea Holcombe? Who that ever saw him or heard him? Not one. Yet here we are, from different and distant states, the representatives of different generations, gathered in this rural retreat, around the grave of this humble pioneer preacher in order to rear to his worth a shaft that will accentuate the memory of his eventful career to generations yet to come.

There is never voluntary human action without motive. Under influential conditions that may bias or sway we may sometimes not only overestimate our motives in a given course of conduct, but may even misinterpret them. One's sentiments and often his character take color from his surroundings. Looked at through the mists of nearly three-quarters of a century would any one dare today to question the motives which actuated Hosea Holcombe? He braved the terrors of the wilderness while Alabama was yet the hunting ground of the savage, and though untaught in the schools, this intrepid hero grappled with the gravest problems of frontier civilization and wrung from chaotic conditions of pioneer life those elements that were prophetic of future good for society and for our cherished Christianity.

What was there to inspire or even to encourage him? He not only derived no compensation from his labors, but had to create his own resources in order to render hard service. Under conditions of prevailing lawlessness in a raw region his influence must be as largely civil as sacred. He was not greeted by well-dressed audiences when he arose to preach. He knew nothing of stately temples or worship, where every condition was made to contribute to the utmost comfort. His ears never heard the varied and charming tones of great organs with the accompaniment of skilled vocalists. No dally press paraded his labors or exploited his really wonderful accomplishments in bringing to pass. Yet he wrought, and mightily wrought. For more than 25 years he was as laborious among the hills and mountains of Alabama as was ever Paul on his missionary journeys. Where was the motive? He lived and labored as seeing Him who is invisible. He caught his inspiration on his knees in the thicket, where he was alone with his own beating heart and with God. On the mountain summit he communed and talked with God as did Moses aforetime on Sinai, or as did the Master often when with burdened heart He sought the recesses of the craggy heights. As Hosea Holcombe wended his way along forest trail and mountain path the conscious presence of the Unseen was to him like martial music to the faltering soldier on the field.

Whatever his hand or heart found to do he did with his might. As a frontiersman he was rugged, but so is the diamond in its native state; he was uncouth in appearance, but so is the rich metal when dug from the earth; he was exceedingly plain, but so is the blooming park till touched by the hand of art, and he was unlettered, but so were the major part of the chosen twelve whom the Master first grouped about Him as His cabinet to plan the campaign of the ages. Not that it is insisted on here that any special merit attaches to roughness or plainness, and certainly not in being unlearned, but the contention is that in spite of all these Hosea Holcombe became conspicuous, and is today more famous than when he lived.

How is this to be accounted for? Simply and alone by the fact that lying back of his rough garb, back of his unlettered speech, back of his uncultured port, was a strong character, the current of which was ever set heavenward, Godward. Only in a general way do we know of the work of Hosea Holcombe. We know that there was such a man, we know the primitive environments which were his, we know the results of his abounding labors, and we know that which was accomplished in a vast region is grouped about his name, but no one would be able to write logically and chronologically his biography.

Another fact occasions everlasting gratitude to Hosea Holcombe and to his contemporaries. Call him crude if we will; speak of him as the rough missionary of the mountains, as a man unskilled in the refined dialectics with which in the jugglery of terms there are often brought about hair-splitting distinctions conjured up not so much in the interest of truth as in that of victory in discussion, still the fact remains that with practical discernment and rugged common sense Mr. Holcombe could adjust the plain principles of the scriptures, and did construct his own practical system of theology. He hailed from a region in which Shubael Stearns and Daniel Marshall had shaped the mold of doctrine, and in the infant stages of a territorial existence he set the same pace in Alabama. If you would know the result look around you and see the Baptist churches in city and in country alike as the harvest of the seed-sowing of Hosea Holcombe and of his yoke-fellows.

With no uncertain sound he proclaimed the principles, dear to Baptists in all ages, in the wild woods of Alabama. Reasons there were for the enunciation of views of an effeminate conservatism and the adoption of a milder policy in order to temporary success, but these inducements he quietly eschewed and openly advocated those cardinal principles which are the basic elements alike of society and of religion, an emancipated intellect, liberty of soul and an open Bible.

A man's creed makes a man's character. Creed is

that which one believes, and belief molds and shapes. Mr. Holcombe derived his theology direct from the Bible, and that which he believed he boldly taught. He carried no pruning knife in his belt to trim and to pare away hard and difficult questions, nor was he provided with a pigment of predilection to discolor to rose-water doctrine. No learning made him mad, no namby-pamby views distracted his vision, but with childlike simplicity he sought God in the solitude of the forest, and with the youthful Samuel of olden time he would say, "Speak, Lord, for thy servant heareth." From his hut in the hills this hero of the early days of Alabama would sally forth on his excursions of love and mercy, preach the robust principles of truth as he would derive them from the Bible; and when his days were ended God called him home.

It is at least worthy of notice that Hosea Holcombe died on his birthday, having been born on July 20, 1780, and dying on July 20, 1841, when he was just 61 years old. The day of his entrance on his earthly state signalized his entrance on his heavenly estate. Highly endowed with constructive gifts and without fanciful vision he planted for the present in order to harvest for the future.

In 1815 he published a collection of hymns; in 1822 he published a series of lectures on primitive theology; in 1838 he issued a pamphlet on "Anti-Mission Principles Exposed," and in 1840 he published a "History of Alabama Baptists." The next year, literally worn down by excess of labor and of exposure, he passed to his reward, and his mortal remains were buried here on the spot over which we are to rear the shaft of stone in perpetuation of his worth, not to his denomination alone, but to Alabama and to the world.

The name of Hosea Holcombe is not embalmed in "the flower-crowned annals of song," nor is his grave to be marked by costly mausoleum. After the lapse of almost three-quarters of a century loving hands and loving hearts raise a shaft over his grave, and responsive spirits are today inspired to fresher endeavor by the labors and accomplishments of this veteran of the early days of Alabama history.

Monuments are the grappling irons that bind one generation to another. There are those who need monuments, for without them they would not be at all known. This is not true in this instance. Hosea Holcombe needs not this shaft, but those who come after him do. No man who needs a monument ought to have one. The life and career of Hosea Holcombe have stood the test of time and of merit, as is abundantly illustrated in this demonstration here today. One may so live as to flash and flare for the moment, and then go out into darkness and forgetfulness like an exploded sky-rocket, while the deeds of another, who, unmindful of aught else than the sanction of duty met even in obscurity, will be delved after in future years, and his righteousness will be brought forth as the noonday and his judgment as the light.

It is virtue, it is character, it is genuine merit, it is worth, that lives. These of themselves outbuild the pyramids. Monuments like these shall last when Egypt's shall have fallen. The character of Hosea Holcombe still lives, and will continue to live till the last syllable of recorded time. "He being dead, yet speaketh."

Sleep on, old hero, in thy narrow bed,  
Around which we move with reverent tread;  
We recall thy deeds in the days long gone,  
In token of which this shaft is upborne.

While others recede and forgotten are,  
Because their lives were unfruitful and bare,  
Thy form higher looms with increasing size,  
And still greater grows to receding eyes.

All alone didst thou the mountain ways trod,  
Animated by love for men and God;  
Alone didst thou stand a sentinel brave,  
A guardian of truth, in order to save.

Thy shield at the last had many a dent,  
Thy sword, when all over, was hacked and bent;  
Yet both shield and sword, though emblems of strife,  
Were to thee only the symbols of life.

Our hearts are shrines in which now repose  
Thy great deeds and thy valor, which disclose  
The man thou wert in the crucible test,  
A king uncrowned, a toiler without rest.

Long years have rolled the periods between,  
Revolutions have risen, and scene on scene  
In panoramic gloom and grandeur's gone,  
Since thy arduous work on earth was done.

But these hide not our love for thee;  
And that thy achievements may remember'd be,  
We raise this shaft in this historic dell,  
That it may these, to others coming, tell.

Sleep on, O Holcombe, till that coming morn  
When the trump shall sound, and there will be borne  
The redeemed on earth, from their tombs riven,  
To their final, blessed rewards in heaven.

## MISSIONARY CAMPAIGN IN THE TUSKEGEE ASSOCIATION.

By Mrs. T. A. Hamilton.

At Pleasant Hill we were welcomed by Brother and Sister Stough and fine organizations effected. The sisters, if our memory fails not, were already organized. The Sunbeams, under Miss Ethel Ledbetter, elected the following officers: President, Quincey Segrist; vice-president, Ollie Ledbetter; secretary, Bessie Johnson; treasurer, Willie Lou Wilkerson; organist, Mae Belle Stough. As we placed these young officers under the fostering care of the Woman's Mission Society we wondered if our sisters felt the responsibility resting upon them, if they realized the need of trained workers in our churches and recognized this as being one of the best opportunities of discharging this obligation to "train up the child." Oh, that we might see clearly as to this duty!

Refreshed by the rest under the hospitable roof of Brother and Sister Stough (how do these Baptist pastors and their patient wives survive the continued descent upon them by these Baptist tramps, we often wonder), in the early Sabbath morning we journeyed on toward

### East Tallassee,

And found a large crowd at the church and Brother G. R. German and his good wife on the lookout for the travelers. Such a full program as we did have! If we escape having mental dyspepsia it will be a wonder, for we have had for a score or more of days not only high living, but high thinking as well. It was no hardship to try to organize the grown-ups and the children here. We remember being at East Tallassee at an association once and organizing the children then, but we need not be disappointed that we have to do our work over—we are so faulty, but going forth in His strength we claim His "promises, which are yea and amen," and He says: "My word shall not return unto me void, but shall accomplish that where to I send it." Bidding our hostess, Mrs. Jackson, farewell, and she is another busy woman in the business world and with many little ones to care for in her widowhood, we journeyed on. How flimsy many of our excuses must appear to Him when He knows we are "sitting at ease in Zion" and could help Him more if only we had "the mind to work" for him. There are many uncrowned and sorrowing here below who shall have stars in their crowns of rejoicing by and by.

### Elim-Tallapoosa

Was our next objective point, and if we did not find, as its name of old suggests, "the twelve wells of water and the three score and ten palm trees" nei-

ther did we find slight nor sound of Tom Watson's pernicious literature, which had paralyzed us "feeble folk" at the other Elim.

The energetic, never-to-be discouraged superintendent of woman's work organized the women under Mrs. E. J. Cameron and the children under Miss Edna Bryant as Sunbeam leader, and then we went to

### Salem-Macon,

And there we encountered the all-day singing, which had been running for three weeks in that neighborhood. We came, it goes without saying, at an inopportune time. Who but would be exhausted, soul and body, after such a strain in this incomparable weather? We could not but covet the turning of all that energy into something even more worth while than singing, but we comfort ourselves by thinking there are things a great deal more harmful than this, for these young people sang for us with as much zest as though they had just begun. If an organization was effected this scribe does not recall it—the singing was so loud she did not hear it.

And here came the parting of the ways, and it was with real regret that we realized that the campaign was nearly over for some of us. So much of good company, good cheer, good work, hearty good will had attended us all the way. The memory will be fragrant with us for aye. In the good company of Rev. H. W. Crumpton, the newly elected pastor, and of Prof. Balch we turned our faces toward

### Notasulga,

Where at the Methodist church our sisters awaited our coming, as did the Sunbeams, who are shining winter and summer under the guidance of Mrs. H. C. McDonald. We had found a resting place at her home en route to another appointment some time before, and covet for all the Sunbeams such a happy, wise leadership as we are sure she provides. She came to the church to meet us, but did not bring "the Governor," and we did wish to see him again before his inauguration! For like some one said of Joe Brown of Georgia, "If he says he'll get there, be sure he will." There is a lot of energy locked up in that little body. We renewed acquaintance with some old friends and made new ones, we hope; among others Mrs. Balch. No wonder those professors at Notasulga are A-1. They have good help! It was a pleasure, pure and simple, to meet the daughters of Brother George E. Brewer. We wished we had had the time to go to see him. His name is on the honor roll that the Alabama W. M. U. is going to publish some day setting forth the Alabama ministry that were "forward" to "help these women" when they most needed their help. How sweetly the Sunbeams sang for us, and how gracious the little president, Elinor Apperson. The Sunbeam band is a training school for good manners as well as for other good things, we have always contended.

To say that there was a pain at the heart of this scribe as the form of her companion and friend, Mrs. S. P. Hearn, vanished from her sight but poorly expresses it. To travel together for three weeks, to consult daily and nightly about the work, to hope and pray that the seed planted would bring forth a harvest, to enjoy together so many things and to know the fine art of lubricating by a laugh when conditions are not most favorable, to richly enjoy "all things"—fields, crops and trees and flowers and little children and big meetings and speeches and lectures, oft times when the flesh is weary, but the spirit still alert. All this joy and comfort, and experience and instruction was packed into the fleeting days, and that they are only to be a memory would break this poor heart, save that the Tuskegee Association comes October 28, and one can live day by day until that time comes that may bring us face to face again.

The claim is made that 8,000,000 of the 16,000,000 people of Mexico are not touched in any way by the Catholic church.

Christ's public ministry occupied only about two and a half years of His earthly life; the great bulk of His time was simply spent in doing common, everyday tasks.

In the last fiscal year 53,000,000 animals were inspected by the national bureau of animal industry. It condemned 20,526,076 pounds of meat as unfit to eat. It found 1.7 per cent of all adult cattle and 3.7 per cent of all hogs inspected were more or less affected with tuberculosis.

## AN ANNOUNCEMENT

from

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## HOW THEY FACED DEATH—OR, DOES IT PAY TO BE A CHRISTIAN?

(By Evangelist T. O. Reese, Birmingham, Ala.)

One fact is certain,—I think no man will deny it,—there never was an individual who, on a dying bed, expressed regret that he had repented of sin, believed on Jesus Christ as his Savior and Lord, confessed Him as such before men and sought to follow Him day by day. Search the literature of the ages and you cannot find one such case. On the contrary, there are thousands, more than can be numbered, who, like Stephen, have found in the dying hour that faith in Jesus has dispelled the gloom and the darkness from the dying chamber, and has inspired the departing soul with the most triumphant and rapturous joy. It is the Christian alone who can say "Lord Jesus, receive my spirit."

Another fact is equally certain—there have been hundreds and thousands who, on facing death, have mourned most bitterly, and with anguish more dreadful than words can express, that they have not repented of sin and accepted Jesus Christ as their Saviour and lived according to His teachings. In that dread hour, gloom impenetrable has settled down upon the soul as the dying sinner has exclaimed, "The harvest is past; the summer is ended; and we are not saved."

Below I give the last words of a number of leading men:

## Lost.

1. Hobbes—"I take a fearful leap into the dark."
2. Voltare—"O, Christ! O, Lord Jesus! Must I die abandoned of God and men?"
3. Francis Newport—"Oh, the insufferable pangs of hell."
4. Tom Paine—"Taking a leap in the dark."
5. Byron—"Shall I sue for mercy? Come, come, no weakness. Let's be a man to the last."
6. Aristotle—"In pollution I entered the world, anxiously have I lived in it, miserably do I depart from it. O, thou Cause of Causes, have pity upon me."
7. Charles IX of France—"My mind and body are both disturbed.—Every moment visions of murdered corpses, covered with blood and hideous to the sight, haunt me."
8. Phillip II of Spain—"O, would God I had never reigned. What doth all my glory profit, but that I have so much the more torment in death."
9. David Frederick Strauss—"In the enormous machine of the Universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, helpless and defenseless creature, finds himself placed, not secure for a moment, an imprudent motion may cause a wheel to seize and rend him, or a hammer to crush him to powder. This sense of abandonment is, at first something awful."

## Saved.

1. Washington—"It is well."
2. Moody—"Earth is receding, heaven is opening, God is calling."
3. Prof. Harper—"Yes, God will help. He always helps."
4. Jordan Antle—"The chariot swings low and I am ready to step in."
5. Luther—"Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth."
6. Rutherford—"Glory shines in Immanuel's land. Oh, for arms to embrace Him! Oh! for a well tuned harp."
7. Toplady—"The sky is clear. There is no cloud. Come, Lord Jesus, come quickly."
8. Baxter—"I have peace, I have peace."
9. Bunyan—"Take me, for I come to Thee."

The Apostle Paul said:

"I have fought a good fight. I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"Surely the Christian life is worth living for the triumphant death that follows it." "Let me die the death of the righteous, and let my last end be like his."

## CONVENTION RAILROAD RATES.

The railroads have granted excursion rates for the State Convention at Enterprise, to be sold on November 17th and 18th, and to be used before midnight of November 24th. Round trip non-transferable tickets to be signed by the purchaser will be sold.

The tickets will be good alike for delegates and visitors and all those interested can learn the rate from their local ticket agent.

W. A. Davis, Chairman Trans. Com.  
Anniston, Ala.

## HOW I PREPARE MY SERMONS.

I try not to live hand-to-mouth in the matter of finding material for sermons. In the main my sermons are growths. I do not confine myself to any one type of sermon, textual, topical, or expository, although I find myself, as I grow older, more and more inclined to the expository. My method varies also as between written and unwritten sermons. I nearly always make a careful analysis of my thought on separate sheet or sheets, even after writing in full. I prefer writing in full when there is time, although I never memorize verbatim what I have written. I rarely refer to notes in the delivery, although I usually have them before me.

Sometimes a passage of Scripture appeals to me with such force, or opens out so richly, that I seize my pen and write out the sermon at a sitting. I find I do this more satisfactorily now than in my earlier ministry. I doubt its wisdom as a method in one's earlier ministry.

The usual way is to make notes fully and freely on all phases of the subject prior to a homiletical analysis of the material. To adopt the framework first would often cut me off from fertile lines of development. I seek to let the subject unfold from within instead of imposing a framework from without. The analysis usually comes of itself after the thought-process from within.

I seek particularly clearness of arrangement and simplicity of language. Sesquipedalian words do not add anything to the intellectual or the moral and spiritual momentum of a sermon. They excite the same kind of emotions with most hearers that a strange animal does in a menagerie—wonder or alarm. Most hearers, contrary to the ordinary view, do not resent being made to think. What they resent is being required to tax themselves to follow the preacher.

I use illustrations freely. Illustration is like a tail to a kite. It keeps the kite upright in position and upward in its movement. Kites, however, are not made to exhibit tails. Tails are made to steady kites. The illustration must be subordinate.

I try to keep the sermon in vital touch with the lives of the hearers. Unless the preacher does this, has he any moral right to ask men to come to hear him preach? Or does he imagine that a noise produced by his vocal organs "behind the sacred desk" has magical power over the hearer? If so, he cherishes a vain delusion. Unless the hearer can give clearly the rationale underlying his listening to the preacher, has the preacher any right to expect him to listen? Somehow the sermon must fit into the life-scheme of the hearer. Otherwise it becomes an impertinence, so far as he is concerned. To find the point of vital contact should be a fundamental rule in all preaching.

Perhaps the most important part of the preparation of a sermon comes after it is prepared. It must then be kept warm. Many fine sermons are without power in delivery because of failure at this point. The finished sermon is laid aside until Sunday morning, and is then served to the congregation as a dish of cold tongue. There is a mental and spiritual process which must follow the process of sermon-making. The homiletician must become the apostle, the prophet, the evangelist, or the great-hearted pastor. He must be saturated with his sermon, conquered by its thought. Nothing else gives mastery of self or of the congregation.

Prayer is a primary condition of a successful sermon: prayer in the selection of the text, in the writing and development of the thought; prayer in the subsequent brooding over the sermon and up to and during the delivery. I like the word brooding.

This is a distinctly intellectual-spiritual process. The preacher needs time and some degree of isolation in order to effectual spiritual brooding. The average preacher has so many interruptions in his sermon-making. As some one has said, it is like requiring a sitting hen to mind the doorbell. It remains true, and always will remain true, that the only things that fly are the things that have been brooded over.—E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky., in Methodist Quarterly.

## STOP, LOOK, LISTEN.

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents in social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. That danger is particularly strong in America just now because social workers have come to see that the church in stead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings and Sunday school baseball leagues have not yet developed into revivals. It was natural in a period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly realized need. But even those of us who feel most deeply the social obligations of Christianity see that a church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some particular function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they cannot delegate the duties of spiritual parentage.

A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin. From many a community there is already rising a crop for elemental religion. With all their scientific and business success American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the unknown, and they will be satisfied with nothing save the water that comes from the River of God. If the awakening of Protestantism were to mean simply a renaissance of ethics, or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.—Shailer Mathews.

## THE BIRMINGHAM ASSOCIATION.

The Bessemer saints outdid themselves in entertaining this great body. They not only furnished homes, but showed that city people know how to serve "dinner on the grounds." They put "system" into the service, and the delegates put many good things into their "system." Pastor Thornton also saw to it that automobiles were on hand to take all the visitors and delegates out to the unveiling of the monument to Hosea Holcombe. J. W. Minor, that useful Ensley layman, was re-elected moderator, and Rev. J. D. Ray was made clerk. The sermons and addresses were greatly enjoyed. The attendance was large and the interest great.

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

Headquarters 514 Farley Building, Birmingham

**FIELD FORCE:**

HARRY L. STRICKLAND, Secretary, Birmingham  
 MISS LILLIAN S. FORBES, Birmingham  
 A. L. STEPHENS, Collinsville  
 BUNYAN DAVIE, Clayton

**THE CONVENTION ADULT BIBLE CLASS DEPARTMENT.**

**I—What It Is.**

It is an effort by the Sunday School Board and the state Sunday school secretaries to bring into one organization all the adult classes in our Baptist Sunday schools.

**II—Why We Have It.**

We need more of our men and women in our schools, and those already members better organized and trained for service. The members of the Field Workers' Association have felt this. The matter was thoroughly discussed at two annual meetings. The Southern Baptist Convention at Oklahoma City in 1912 authorized the movement. So we have the authority of the convention and the hearty sympathy and support of all Sunday school secretaries.

**III—Why Classes Should Organize.**

1. It puts responsibility upon the class to maintain itself and to manage its affairs.
2. It offers to various members definite service and distinctly defined duties.
3. It opens the way to enlargement in numbers and to great achievements.
4. It puts the class in touch with a great world-wide movement.

**IV—Relation to Existing Classes.**

It does not ask any class to change name, officers, constitution or activities now engaged in. It only asks all classes to unite in one organization that is under denominational control.

**V—Concerning the Class Name.**

It is suggested that the name Convention (Southern Baptist Convention) constitute a general bond among our classes. Let it be "The Convention Adult Class," "The Convention Men's Bible Class," "The Convention Women's Bible Class," "The Convention Baraca Class," "The Convention Phila-thea Class," "The Convention Fidelis Class," "The Convention Berean Class," etc., etc.

**VI—What We Are Trying to Do.**

1. To UNITE in one denominational organization all organized adult classes.
2. To ORGANIZE many of the classes which are now in existence, but which have no organization.
3. To reach many adults not now enlisted and thus greatly ENLARGE the membership of our Sunday schools.
4. To secure the heartiest CO-OPERATION of every class with every enterprise of the local church.
5. To UTILIZE all our men and women for all our general denominational interests.
6. To provide for closer AFFILIATION among all classes of all names in our Baptist Sunday schools.

**SOME TRIP NOTES.**

On Friday afternoon Brethren J. D. Ray, S. D. Monroe and the writer journeyed to Mt. Pinson. There was no meeting in the afternoon, but at night quite a number came to the stereoptican lecture. A call has been extended to Brother Monroe to serve the church as pastor. It was my pleasure to

**A PLUCKY BAND AT TEN BROOK, DEKALB COUNTY.**



FOR THE THIRD TIME THE WIND DISABLED THEM.



FOR THE THIRD TIME THEY CAME AGAIN.

The illustrations will give you an idea of what a determined band may do. The second time the wind destroyed their building the State Board of Missions helped them to rebuild. The last time they resolved to "go it alone." Nearly all the work was volunteer labor. Rev. W. B. Riddle was pastor at the time. He is now succeeded by Rev. M. Johnson.

H. L. S.

spend the night with Brother Moore, one of the leaders of the work there.

Sunday gave me the opportunity to visit a splendid company of young people at Talladega. At the invitation of Pastor L. M. Thomas I went there to assist in the reorganization of their union, or rather to plan for some definite work for the winter months. We had two meetings. At 3:30 in the afternoon a number of young people came, and at 6:30 there were more. A class in "Training in Bible Study" was organized. With such a splendid company the work of the union there should prosper greatly this winter. I was privileged to hear a splendid sermon from Brother Thomas in the morning and to be his guest during the day.

Many people say that the meeting of the Birmingham Association was among the best ever held. It con-

vened with the Bessemer church, and it was my privilege to be present on the second day. As a hostess the Bessemer church "knows how." Much definite work was planned for the year. The plans for the Sunday school department were presented, and I rejoice to say were heartily approved. We ought to have several of the associational schools in this association during the year. The first one will be the training school held in Birmingham November 30-December 5.

Wednesday night at Montevallo we had quite an interesting meeting for the discussion of Teacher Training and other matters. Several were in attendance from the other schools of the town. Brother Stewart, the pastor, has, I believe, practically every one of his teachers enrolled in the Teacher Training class. The work there seems to be thriving. It was a

pleasure to spend the night in the home of the genial Stewart.

The meeting of the Montgomery Association was interesting. There were definite plans made. Brother L. L. Gwaltney, from Butler county, gave a most interesting account of the work done in his association in the matter of grouping churches. Brother Moseley is an expert in the matter of presenting the digest of the work, having a large blackboard, so that every one could see the figures. Not only this, but he conducted some of the most helpful devotional exercises it has ever been my pleasure to attend. Brother Davie was there and made a helpful talk on Sunday school plans. The association heard about as good a Sunday school report as I have ever heard, written by Will Anderson, of Prattville.

There is a pastor over at Sylacauga who is doing things. Rev. Leon M. Latimer is beloved by all. They say he is competent in all lines where a pastor should be competent, and it is very evident that he is receiving unusual support, from the condition of the church there. They had set their mark at 200 for the promotion day exercise, and there were present 205 out of an enrollment of 207. In the afternoon I assisted in the organization of a B. Y. P. U., and have seldom seen a more interested lot of young people than those who responded to the call Sunday afternoon. Officers were elected, groups were chosen and the first meeting of the group captains was held to begin the preparation of the programs for the coming month. I was royally entertained in the spacious home of Mr. and Mrs. G. E. Crowell.

From Sylacauga I went out to Winterboro church to be with the B. Y. P. U. of that church in their meeting. Young brother Freeman came for me in a buggy, and on the drive out I found that the majority of the young people appreciated the purpose of the B. Y. P. U., and after I got there I found, to my great joy, that they were evidently in earnest. We organized the groups and selected the group captains, missionary leader and Bible readers' leader. They are planning for some good work this winter. After more than two years it was a pleasure to see many familiar faces at this meeting. The night was spent pleasantly under the hospitable roof of the genial brother, Bill Ledbetter.

The matter of our 300 associational schools is being talked more and more. Several have been planned for definitely; others are being discussed with a view to planning a definite date. We will want 100 teachers for two or three weeks each during the coming year, principally next summer after the crops are out of the way. Many have already given me their names. We hope to have students from three or more churches in each school and place them in strategic points in the associations desiring them. The matter to be taught will cover every line of systematics church endeavor, with several hours given to the study of the Bible in outline.

H. L. S.

## ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

MRS. CHAS. STAKELY, Montgomery.  
President

## DISTRICT VICE-PRESIDENTS.

Central—Mrs. T. W. Hannon, Montgomery.  
Northern—Mrs. Henry R. Dill, Birmingham.  
Eastern—Mrs. O. M. Reynolds, Anniston.  
Southern—Mrs. J. M. Kailin, Mobile.  
Western—Mrs. D. M. Malone, Consul.  
State Organizer—Mrs. T. A. Hamilton, 1127 South  
Hickory Street, Birmingham.  
Corresponding Secretary-Treasurer—Miss Laura Lee  
Patrick, 127 S. Court Street, Montgomery.  
W. M. U. Watchword—Serve Jehovah With Glad-  
ness.—Ps. 100:2.

Headquarters—Mission Room, 127  
S. Court St. Montgomery, Alabama

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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Librarian—Mrs. W. H. Sampson, New Deatur.  
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mingham.  
Send contributions for this page to Mission Room.

## ADVISORY BOARD.

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Mrs. R. A. Paschal, Union Springs.  
Mrs. McQueen Smith, Prattville.  
Mrs. Nimrod Denson, Opelika.  
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.

## SCRIPTURE THOUGHT.

He shall have dominion also from sea to sea  
And from the river unto the ends of the earth.  
—Ps. 72:8.

## THOUGHT FOR THE WEEK.

"Alabama, Alabama,  
We will aye, be true to thee,  
From thy southern shore, where groweth  
By the sea thine orange tree,  
To thy northern vale where floweth,  
Deep and blue, thy Tennessee,  
Alabama, Alabama,  
We will aye, be true to thee."

"Brave thy men and true thy women,  
Better this than corn and wine;  
Keep us worthy, God in heaven,  
Of this goodly land of Thine,  
Hearts are open as our doorways,  
Liberal hands and spirits free,  
Alabama, Alabama,  
We will aye, be true to thee."

"From thy prairies, broad and fertile,  
Where thy snow-white cotton shines,  
To the hills where coal and iron  
Hide in thy exhaustless mines,  
Strong armed miners, sturdy farmers,  
Merchants or whate'er we be,  
Alabama, Alabama,  
We will aye, be true to thee."

"Little, little can I give thee,  
Alabama, mother mine!  
But that little heart, brain, spirit,  
All I have and am are thine.  
Take, O take the gift and giver,  
Take and serve thyself with me.  
Alabama, Alabama,  
We will aye, be true to thee."

## DURING OCTOBER.

We observe the week of prayer for State Missions.  
We give to State Missions.  
We study "The World Today."

## LET US REMEMBER IN OUR PRAYERS.

Our work in the DeKalb Association. Mrs. G. Y.  
Newman, of Collinsville, is the superintendent. This  
association has 46 churches, six W. M. S.'s, one Y. W.  
A., no Jr. Y. W. A., no R. A. E., two S. B. B.'s,  
Our missionary, Miss Willie Kelly, Shanghai, China.

## THE YEAR BOOK.

As every society and each officer has been sent a  
copy of the year book we trust each reader of the  
page recognized the quotation used in the issue of  
September 17. However, the editor of this page  
would like to say that due credit was given in the  
manuscript, but "The Year Book" was dropped be-  
fore reaching the page, probably a typographical  
error.

## STATE MISSION PROGRAM.

As the Y. W. A.'s have usually observed the last  
day of the week for their program, Monday of the  
woman's program was left open this year, that the  
young woman's auxiliaries may have the right to  
that day if desirable. Some Y. W. A.'s may prefer  
the observance of Saturday on account of school  
work on Monday. It is optional as to whether the  
W. M. S. or Y. W. A. observes Monday; only it is

hoped the women will encourage and foster the  
young people's Societies and bands.

We are indeed grateful to Mrs. F. E. Stallworth,  
of Cuba, who so graciously prepared our week of  
prayer programs.

## GUESTS IN THE W. M. U. MISSION ROOM.

Mrs. T. M. Flournoy, Brickyard; Mrs. J. S. Car-  
roll, Mrs. J. D. Murphree, Jr., Miss Mary U. Mur-  
phree, Mrs. R. J. Bateman, Miss McMillan, Troy;  
Mrs. Whitt Howard, Lowndesboro; Mr. Charles G.  
Metcalfe, Miss Katie Metcalfe, Miss Susette Foster,  
Miss Cora Goodwin, Georgiana; Miss Mattie Morris,  
Bodwon, Ga.; Mrs. R. A. Paschal, Union Springs;  
Mrs. S. O. Y. Ray, East Lake; Mrs. G. C. Turnipseed,  
Miss Willie V. Smith, Ramer; Miss Ella Toole, Miss  
Bernice Jackson, Evergreen; Miss Claudia E. Crump-  
ton, Mrs. Eldred M. Stewart, Montealto; Miss Mary  
W. Futrelle, Cecil; Mrs. Henry Bush, Goodwater;  
Mrs. G. E. Crowell, Sylacauga; Miss Amy Vary, Miss  
Eula Dawson, the Judson, Marion; Mrs. D. B. Trap,  
Eufaula; Mrs. J. F. Comer, James; Mrs. Effie Ame-  
rine, Vicksburg, Miss.; Mrs. George Dozier, Mt.  
Meigs; Miss Daisy Blair, Herbert; Mrs. J. G. Dobb-  
bins, Master Charles Dobbins, Orrville; Mrs. M. P.  
Edwards, Master John S. Edwards, Miss Leland  
Cooper, Auburn; Miss Lula Jordan, Midway; Mrs.  
Howard Butt, Miss Annie Celeste Butt, Master El-  
dridge Butt, Atlanta, Ga.; Miss Frank Ross, Bant-  
ley; Miss Frances Blackburn, Birmingham; Mrs. G.  
L. Sollas, Ft. Mitchell; Misses Kathleen Mallory and  
Kathleen M. Privett, Selma; Miss Emily Moody,  
Cuthbert, Ga.; Mrs. E. L. Swearingen, Pine Hill;  
Mrs. Nimrod Denson, Opelika; Mrs. Graham Moseley,  
Mrs. H. C. Boatwright, Wetumpka; Mrs. C. H. Ger-  
man, Miss J. M. German, East Tallasse; Mrs. Robert-  
son, Miss Mary Robertson, Clayton; Mrs. J. T.  
Williams, Canton, China.

## LOYALTY TO STATE MISSIONS.

(A Paper Read at Colbert W. M. U. Meeting.)

So much depends upon State Missions. Consider.  
If each state was true to itself, ever zealous for its  
welfare and carrying its own burdens, it would  
lighten the loads carried by the Home and Foreign  
boards. Some one has aptly said, "The light that  
shines brightest a long distance is the light that  
shines brightest at home." So, if we keep our State  
Mission lamp burning brightly here at home its rays  
will be reflected far beyond its borders. If we neg-  
lect our mountain schools, the immigrants and the  
deserted places and we fail to do our duty to them  
we will hardly be zealous workers for Foreign Mis-  
sions, and instead of being "shining lights" we will  
have hidden our light under a bushel, and it will be  
necessary for other states to carry on part of the  
work.

If we are not loyal to our state work, leading the  
lost to a knowledge of the love of our Lord and Sav-  
ior and Christianizing the foreigners coming into our  
borders, we shall find them a problem with which  
we are unable to grapple. It has been said that if  
we do not Christianize them they will make heathens  
of us.

If we were truly loyal to State Missions we would  
not find among the 1,989 Baptist churches in this  
state a total of 1,260 who are unenlisted in this work  
of giving to Home and Foreign Missions. Truly  
there is need for greater loyalty to State Missions.  
It is an aim worthy of our best endeavor to reach  
and enlist the great per cent of churches which are  
doing so little to carry out the great commission:  
"Go ye into all the world and preach the gospel to  
every creature." We seem not to have reached  
"Jerusalem" yet.

Those who so strenuously advocate, "Charity be-  
gins at home," get you to work. You will not find  
your hands idle because of lack of employment.

We must not only develop them along the lines of  
giving in material things, but they must be developed  
spiritually. Their hearts must be converted before  
we have "converted pocketbooks." May we strive  
to be loyal to Christ, loyal to our State Missions, and  
thus have our hearts and minds broadened, so that  
we can plead, "The whole world for Christ."

MRS. Z. W. M'NEAL, Cherokee.

REPORT OF THE PERSONAL SERVICE COMMIT-  
TEE OF MOBILE FIRST BAPTIST CHURCH.

Our regular visits have been made every Sunday  
afternoon during the month to the jail, where song  
and prayer services were held. Some very interest-  
ing talks were made by Mr. Vaughn, of the Oakdale  
church. The prisoners seem to appreciate to the  
fullest extent the intercourse with the outside world.  
It seems to create a new atmosphere, and is a relief  
from the monotony of their lives. One particular  
man has asked for our prayers and joins heartily in  
our worship, but as yet his heart is so bitter that he  
cannot bring himself to accept Christ. All of the  
others on the corridor are Christians. They have  
their prayer circles, and are praying for this man  
whom I have mentioned. Pray with us that their  
prayers may be answered.

On several occasions food was furnished to a Jew-  
ish convert, who became a Christian under the teach-  
ing of Rev. Amin Holtzer, a Jewish Christian minis-  
ter from St. Louis, whom we had at our church a  
few weeks ago.

MRS. M. SANDIFORD,  
MRS. BALLARD.

## Hospital Report.

We made our regular weekly visits and five extra  
visits during the past month. Flowers and maga-  
zines were taken each time, and some clothing was  
given by Mrs. Bush, Mrs. Brooks and Mrs. Turner,  
which was greatly appreciated by those in need.  
The visitor personally saw that the patients re-  
ceived the clothing and was asked to express their  
gratitude for these much needed things.

Mrs. Alexander, of the Daphn Way church, has  
volunteered to help in the personal work, and the  
suggestion was made to her that she do the work  
for her own society, reporting to them as it is done  
in our society.

One patient was taken to the Hannon Home, and  
three visits have been made to her since her removal  
to this home.

MRS. M. SANDIFORD.

## A GOOD REPORT.

The ladies of the Point Pleasant Baptist church,  
North Crewton, organized their society August 21,  
1912, and held their first meeting the first Monday  
in September, 1912, with the following officers: Mrs.  
A. V. Johnson, president; Mrs. G. A. Smith, vice-  
president, and Miss Mamie L. Johnson, secretary and  
treasurer. We have not missed holding a meeting  
twice a month during the entire year; also observing  
three days out of the week of prayer. We organized  
with 13 members, and since that time 15 have been  
added to our roll. Three, however, have moved out  
of the community and their names are erased. The  
monied gifts are as follows: Sunday eggs, \$15.55;  
personal gifts, \$13.35; dues, \$15.40; collected, enve-  
lopes, \$13.80; ice cream supper, \$12.50; box supper,  
\$7.75; "mission chicken," \$1.65; total, \$80. Amount  
paid out of treasury is \$71.59.

MAMIE L. JOHNSON, Sec'y.

THE LAND AND THE BOOK.

By Rev. E. H. Jennings, Dothan.

Some 4,000 years ago a caravan might have been seen moving across the plain from Mesopotamia toward the land of Canaan. Abraham, a wealthy sheikh, had heard a voice in his soul calling him out from heathenism, and "he went out, not knowing whither he went." Abraham was one of the greatest men of the kingdom, the friend of God, the first grand illustration of justification by faith. He literally journeyed and sojourned upon the promises of God. Time and again Jehovah assured him that his seed should possess Canaan, and that through them all the families of the earth should get a blessing.

The covenant promise was handed down to Isaac and Jacob. It inspired more than 600,000 Israelites, under Moses, to break away from Egypt and march forth to inherit the land. It rolled back the waters of the Red Sea, set the pillar of cloud and fire before the hosts of the Lord marching through the wilderness, felled the walls of Jericho and gave victory to the army of Joshua till the tribes were firmly settled in Canaan. Thus the land of promise became the land of possession. But it was also the land of revelation, where through the passing centuries God spoke through kings and prophets. One cannot go through Palestine today, if he have a spirit of reverence and faith, without the solemn feeling that he is treading an old stage upon which the great drama of revelation was enacted; or, to change the figure, that he is in the midst of a forsaken sanctuary, where once Israel, the chosen priesthood of God, offered up to Him spiritual sacrifices.

The coming of Jesus represented the culmination of the revelation of God, the highest fulfillment of the covenant promise to Abraham. Jesus was a Jew—the very flower and fruitage of Jewish life—as well as Son of God. Through Him the seed of Abraham gave a blessing to the world. For be it remembered that while the Romans gave the world law and the Greeks culture, the Jews had a sublimer mission—they gave the world religion. To know true religion, then, one must know the land and the people through whom it was given.

What, then, is the value of a study of sacred geography? What effect does a visit to the Holy Land have upon the pious student of the word? First, the land confirms the Book. So minutely does the geography of the land fit into the history and teachings of the Book that one cannot study that land even today without having his faith strengthened in the historic truthfulness of the things stated. I do not now speak of the inspiration of the Bible—that is a question of another sort—but of its historic reliability. Did the marvelous things stated in the Book actually occur? Certainly they had a geographical setting, and it is hard to believe that the Bible is fictitious when one sees the ruined cities, plains, mountains and rivers so accurately set down in the Bible.

One need not believe—one cannot believe—the many traditions that have accumulated about sacred sites. In Jerusalem is the Church of the Holy Sepulchre, built over the spot where St. Helena, centuries after the crucifixion, claims to have discovered in a dream the place of the death and burial of Jesus. It is a large building, enclosing a sort of religious museum. The very spot where stood the cross on Calvary is shown, and there stands today a cross with a figure of the dying Savior upon it, with hundreds of lamps burning before it, in the soft light of which priests chant and worshippers kneel continually. The "stone of unction" upon which the Lord's body was anointed for burial is shown. The spot where Mary stood and watched Jesus on the cross, the sepulchre in which he was buried and numerous other things are designated. In one room may be seen a receptacle containing the skull of Adam! In Bethlehem is shown the exact spot where Jesus was born, down in a grotto. In Nazareth may be seen the house of Mary and Joseph, where Jesus was brought up. In Cana there are preserved the very water pots used when the Lord turned water into wine. On the Mount of Olives the footprints are shown left by Jesus in the rock when he ascended. All this is disgusting bosh, and one knows it.

But aside from all this, much is real. The mountains are there just as in Bible times, and so are the plains and streams. The customs of the people, too,

are largely unchanged. One may see the ruins of Jericho, whose walls fell before Joshua. One may see the river Jordan as it winds its way through the plain, separating the mountains of Moab from the hills of Judea. One may see Jacob's well, with Mounts Ebal and Gerizim towering above, and the city of Sychar near by. One may see the tombs of ancient patriarchs and kings. One may visit the Garden of Gethsemane, climb to the top of Olivet and walk about the old temple area.

And thus I might go on. The Bible states certain events with wonderful precision. The things stated fit minutely into the geography of the land. There is absolutely no discrepancy. Surely it cannot be fiction. There must be some foundation in fact. The scholarly Renan, after two or more years of travel and research in Palestine, wrote: "The striking agreement of the texts with the places, the marvelous harmony of the gospel idea with the country which served it as a framework, were like a revelation to me. I had before my eyes a fifth gospel, torn, but still legible."

A personal study of Palestine has another wholesome effect: It illuminates the Book. The Bible is an Oriental book; its geography, history, poetry and customs are all eastern. One difficulty of interpretation lies in the fact that we read an eastern book with western eyes. Oriental life is so different from western life, and the land of the Book is so interwoven into the Book itself that there can be no proper understanding of the Bible without a knowledge of these.

A ride through the plain of Sharon, with its fertile vegetation, brought afresh the words: "I am the rose of the Sharon, the lily of the valley and the bright and morning star." Standing within Jerusalem and noting the natural fortification of mountains surrounding the sacred city gave a new appreciation of the Psalmist's words: "As the mountains are round about Jerusalem, so the Lord is round about His people." A trip down to Jericho, along the crooked, lonely road which winds through the mountains—a descent of 4,000 feet—made more real to us the parable of the good Samaritan. About half way down may be seen, on the side of a hill, a heap of ruins, said to be those of an ancient inn, and perhaps the very one Jesus had in mind in the parable.

The natives of the land dress today just as in the days of Christ. Some are clothed in sack-cloth, but occasionally may be seen a man of wealth and dignity adorned "in purple and fine linen," reminding one of Lazarus and Dives. The land is full of beggars, many of them blind, and they sit by the wayside today and cry as piteously for help as did Bartimeus long ago. The pastoral and agricultural life of the country is little changed. I was interested in watching the shepherds one evening as they counted their sheep near the Damascus gate, just come in from the fields. I thought of the "ninety and nine." One may see today the farmer plowing, with one hand holding the wooden stock, and holding with the other hand a sharp goad, with which he urges the ox along. Sometimes, no doubt, the animal "kicks against the pricks." Not infrequently a camel and a donkey are seen "unequally yoked together." Passing through the plain of Esdraelon I plucked some tares from the wheat growing by the road side.

One pleasant afternoon we took a ride across the Sea of Galilee. The lake was a perfect calm as we went, and the boatmen pulled heavily at the oars; but on our return there arose a sudden gale, for which the sea is noted, and our boat was tossed upon the waves, while the spray beat over us. The experience greatly illuminated the account of how our Lord and His disciples were in a storm on the sea of how His majestic voice rang out over the angry waves, "Peace, be still."

One other illustration: In the old city of Nazareth we were shown a typical peasant home. Entering we found the house consisted of a single large room, in which the whole family ate, slept and kept the donkeys. The beds are arranged around the walls, and the spacious floor is one-half of wood and the other half earth. Just in the center, where the floor divides, is a manger, where the animals feed at night when brought in from the fields. I used to believe that Jesus was born in a stable. I am now persuaded that he was born in a peasant home like this. What a natural thing that the babe should have been "laid in a manger" if born in such a home, for the manger was the most convenient cradle. And

thus I might illustrate again and again as to how the land and its customs illuminate the Book.

But there is another wholesome lesson the Holy Land teaches the devout visitor. He comes away with the impression that, after all, true religion cannot be localized. Palestine is today in ruins, as compared with its ancient glory. The Jews have been dispersed throughout the world, and the religion born and nurtured in this unique country has spread beyond its borders "to the uttermost parts of the earth." Some are prone to lament that the shrine of Christian and Jewish faith has been so desecrated with heathenism. Why should the crusades have failed? Ah, it would seem that Providence is demonstrating that true religion cannot be localized. The Jewish nation and the land which formed their peculiar possession have served their mission, it would seem. There are no sacred places any longer. Religion is spiritual, and wherever men lift up holy hands in worship God is there. "Neither in this mountain, nor yet in Jerusalem, but in spirit and in truth" must men worship God.

"The sands have been washed in the footprints  
Of the Savior on Galilee's shore;  
And the voice that once hushed the wild billows  
Shall be heard in Judea no more.

"But the steps of that lone Galilean  
With joy we may follow today;  
And the toils of the road will seem nothing  
When we get to the end of the way."

MISSION REPORT OF THE GREENSBORO BAPTIST CHURCH FOR YEAR, SEPTEMBER 1, 1912, TO AUGUST 31, 1913.

	Amount Asked For.	Amount Paid.	Over- paid.
Foreign Missions	\$100.00	\$107.02	\$ 7.02
Home Missions	40.00	42.69	2.69
State Missions	60.00	61.79	1.79
Associational Missions	15.00	15.95	.95
Denom. Education	10.00	47.15	37.15
Ministerial Education	10.00	11.80	1.80
Aged Ministers	12.00	12.12	.12
Orphans' Home	40.00	42.78	2.78
Bible Work	3.00	3.20	.20
Total	\$290.00	\$344.50	\$54.50

Thirty-three have united with our church this year. Thirteen of these for baptism.

Let us all give thanks for the harmonious, progressive spirit that has been in our midst thus far.

The pastor wishes to thank the church for being prompt in paying his salary.

Now, as we are entering upon a new year, let's make much of this one word—"ONWARD."

When you hear of any one sick, please telephone to 101-L.

We hope to do better next year.

With prayers and good wishes to all.

J. A. BEAL, Pastor.

Good for the little mission church. Gone beyond for everything, hope to do better next year. Growing and working for larger growth! Good!

W. B. CRUMPTON.

Read good books. They are as easily procurable as trashy ones. Every good book read is a deposit made in the banks of literature and a surety measure from panic and depression.

There is a vast difference between pride and vanity. The first is a virtue; the second easily becomes a vice.

The average boy does not think he is up to snuff until he has acquired the tobacco habit.

Never find fault with a sermon you may hear if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost.

"I understood the text all right," remarked Aunt Ann Peebles after the sermon was over, "but the preacher's explanation of it puzzled me a good deal." —Chicago Tribune.

## PRIVATE VICES OF PUBLIC MEN.

The editor of a religious paper in the east recently in an editorial said:

"The public and private life of a man are things which are radically distinct. His private life makes no difference with the value of his public services."

That means a man may drink; he may gamble; he may be immoral in any other way; but if he should come before the people for their support in the effort to secure public office, the citizens are not to have regard to his private character.

We choose to believe with another editor that to choose men to office who are strangers or enemies to God is as perilous as it is impious. Men destitute of moral principle are incompetent to deal with the moral and religious interests of the nation.

Here in Alabama to ask concerning a candidate's moral character has been too often regarded as irrelevant, and considerations of party allegiance have too often been made paramount.

But we believe a better day is dawning. Brother Crumpton in a recent speech at an association said: "If my children ever erect a tombstone over my grave I want them to put on it, 'He scratched ticks.'"

One of the greatest needs of the present hour is fearlessness in politics. The great masses of Americans are sick and weary of the cowardice of Christian voters.

Men are wanted who will fight for the right though it bring them in violent contact with every kind of political machine. Men are wanted who have the courage to defy every boss of every political camp where better public good is sacrificed on the altar of personal advancement. Public sentiment has been quite too quiescent, not to say acquiescent, in these matters, but public sentiment is being wonderfully aroused.

We appeal to all God-fearing citizens to withhold their suffrage from men whose character and conduct show them to be unfit to deal with the moral and religious interests of the people.

"He that ruleth over men must be just, ruling in the fear of God." (II Samuel 23:3. Compare Exodus 18:21; Deuteronomy 1:13.)

## PASTOR AND PEOPLE.

In winning men for Christ it is a wise pastor who also tries to win them for himself, not for any selfish motive, but that he may put them to work. An editor of a religious paper which is published in the North says:

"It has long been a surprise of ours that the Roman Catholic church knows human nature better than most Protestants. Their parishes are built and compacted together, not by 'social' means among the people, but by linking the individual to the church through personal contact with the priest."

If a preacher wins a man for Christ, and then attaches him to himself by ties of personal friendship, he can easily use him in the cause for which he labors and for which the church exists.

A man who loves his Savior and who also likes his pastor is ever ready and anxious to serve both. It means that each shall be keenly alive to his duty, each shall develop a sense of disinterestedness, each shall work for the good of all, each shall feel that the success or failure of the church depends upon him as much as it does upon any one else.

Brother layment, remember if your minister is to work effectively, you must pray for him during the week. His success is your concern, even more than his; for if he preaches effectively it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength.

One gathers that there was no wavering in apostolic Christianity, no lukewarmness. Perhaps the church today needs a little more of this feeling of being a band of elect people with a sacred, apostolic trust to be steadfastly held.

## OUR PEOPLE PERISH FOR LACK OF KNOWLEDGE.

Let us look for a moment without prejudice at the average church member as his actual life discloses him. How is it possible for him to form an intelligent judgment on the graver questions of our organized work and the policies which underlie them? Viewing the activities of our denominational life disconnectedly, he has but the dimmest outline of their



## EDITORIAL

real bearings, their true significance. And because he does not see the work as a whole he is frequently led into error about some phase of it and becomes the prey of every disturber. This makes it imperative that men trained to looking before and after, men used to cause and effect, men capable of co-ordination, shall do missionary work among those whose opportunities for viewing things as a whole have been overlooked or unused.

Many Baptists in Alabama without the faintest idea of what they want or what the denomination is doing at home or abroad are easily led by discontented religious demagogues who by abominable appeals to their meanest motives, or by fawningattery, or by downright lying or glittering promises are leading them into error and rebellion.

Having no information on the plans and policies of Southern Baptists, they do not know what they want. How should they? Then comes along a religious knave, and with his ready tongue and lack of ethical scruples he puts enmity into their hearts against the well-matured plans for the extension of the kingdom and fans into flame their suspicions against our leaders. Can any man honestly say that this is not true? And if it is true ought it not to stir us with a great desire to go after those of our own blood and faith with friendliness that will bring them into touch with the things we are trying to do in His name and for His sake?

## THIS IS MY DAY.

Today is my day; the only day I have; the day in which I must play my part.

It was my day from the moment I awoke.  
It shall remain my day until I fall fast asleep.  
Today is the only real day of life for me.

There are two days which are not my days—yesterday and tomorrow.

I cannot unsay anything I said yesterday; I cannot undo anything I did yesterday.

Yesterday is my guide; today is my strength; tomorrow is my dream.

What my part may signify in the great whole I may not understand; but I am here to play it, and now is my time. This I know: it is a part of action, not of whining. It is a part of love, not cynicism.

Then today I will be true to my best self.

## SET A MARK.

Those of you who have heard Brother Crumpton tell his famous yarn about when a lad he was challenged to a jumping match and how the larger boy would continually be setting the mark forward until in sheer desperation to outjump him he would double himself up in a knot and bust every button off his pants.

He used it to urge his hearers to do their best.

Well, here is a story in line:

Little Johnny owned a couple of pantam hens, which properly enough laid very small eggs. One day he hit on a plan to remedy this defect. Going the next morning to the fowl run, Johnny's father was surprised to find an ostrich egg tied to one of the beams, and above it a card, with the words: "Keep your eye on this and do your best."

For Brother Crumpton we say to the Baptists of Alabama, keep your eye on the schedule and do your best.

## COUNSEL AND CASH.

At this critical juncture the Baptists of Alabama need the wisest counsel in order to successfully put through the "debt-paying campaign." It is a time when our counsellors ought to do their best thinking and devising, but let us not forget that while counsel is worth much, that it takes cash to liquidate debts.

## CO-OPERATION AND UNIFICATION.

These two words are well to the front in the thoughts of the leaders today in social, educational and religious work.

There is a deepening sense that if we succeed in our Baptist propaganda here in Alabama that we must not merely adopt them, but make them a reality.

We have problems to work out that cannot be solved except by a united effort.

It is the task of our leaders to bring into unity our work and then to arouse our people to the necessity of co-operation. Our present tasks demand a closer unification of our various activities and a heartier support from all our forces.

It is an era of consolidation and co-operation, of efficiency and progress. Let us then get together and strive for the larger unity that will blend the varying elements of our constituency into a compact and working whole.

Let us not waste our moral powers, our finer emotions or our religious enthusiasms through unhappy divisions, individual rivalries or unrestrained caprice, but let each one of us be ready to get in whole heartedly behind any one who shall originate and champion a better plan of co-operation and unification.

## LOOK BEFORE YOU LEAP.

A failure to realize the need of a thorough preliminary survey of the present conditions before outlining a constructive plan will result in worse confusion.

If there is really such a chasm between the churches and the boards, we must bear in mind that chasms are not safely crossed by merely leaping into the air without anything underfoot save a yearning desire to get across. There is always the danger that if we rush too precipitately to the other side we may find ourselves in the enemy's camp.

Before building costly bridges it is worth while to study the topography of the country on both sides.

After we have gotten the facts then we can make easy the approaches, arrange for the support of the bridge and locate proper terminals to care for the traffic.

By taking time to study the situation we can arrive at some way of better communication.

## OUR BAPTIST HISTORIAN HONORED.

After years one of our great pioneer Baptist preachers, educators and historians has been honored. At the centennial celebration at Montgomery several years back, upon our suggestion that a suitable monument be placed over the grave of Hosea Holcombe, we were appointed the chairman of a committee to raise funds and see that it was done. It was fitting that the matter should be handled by the Birmingham Association, and by request Rev. M. K. Thornton, the host of the body, was authorized to select the monument and arrange for its unveiling during the session of the association. He went to work with enthusiasm and had everything in readiness. It was fitting that Dr. B. F. Riley should make the address. (It is printed in full elsewhere in this issue.) We are happy that at last a beautiful monument marks the grave of our great Baptist hero.

More than 6,000 divorces were granted last year in the United States to husbands on account of cruelty of their wives.

The prisons and police systems of the United States cost almost three times as much as the educational systems.

A borrowed umbrella will not keep a man from getting water on the brain.

Worship is not only a matter of reverent feeling. It is the organ of religion for which there is no substitute.

Artists and poets frequently get their high ideals by living up close to the roof.

The per capita debt of the United States has decreased from \$76.98 in 1865 to \$10.83 in 1911.

Thirty thousand miners have been killed in the United States during the last ten years.



## PREPARE FOR A PUBLIC CHRISTMAS CELEBRATION.

(C. T. Wettstein)

An Appeal to the Municipal Authorities, Churches and Teachers of Every City and Village in the United States.

The reader, perhaps, has read all about the beautiful Christmas celebration, last Christmas, in New York on Madison Square Park, has read of the great tree, sixty feet high, with thousands of electric lights, and a beautiful star on top. And perhaps he has also read about the celebration in Boston and of the choir boys of Dr. Stearns' church in Milwaukee; how on Christmas they went to the hospitals and houses with sick people, to sing Christmas carols at their doors.

We cannot expect that every city or village can arrange such gorgeous celebrations as they had in New York and Boston; but every city and village can arrange some kind of a Christmas celebration, "be it ever so humble." They can get the choirs of the city or village together to sing on the public square, and they can march through the streets singing Christmas carols.

Now we ask you to read the following reports of the celebrations in New York, Boston and Milwaukee. They are all on the same subject, but each has some feature which the others have not reported. If that will not warm your heart with the real Christmas spirit, then we don't know what will.

We request you now to make all possible efforts to introduce similar yearly celebrations in your city or village, commencing with next Christmas. Even the smallest celebration will do some good in your community provided your celebration has something of the real Christmas spirit in it and don't sing "rag-time" songs; they would drive all the Christmas spirit away. If you want such celebration you must commence now. Call meetings and talk the matter over, so that when Christmas comes you are prepared for a nice celebration.

## An Illuminated Outdoor Christmas Tree.

With a tree and a carol the Christmas spirit was revived in New York and thousands of dwellers in that busy town where sentiment is supposed to lie dormant, paused in their hustle and bustle to gaze at a thing of beauty that blazed against a background of park elms and tall buildings. It was the "tree of light," to provide cheer for those in whom the spirit of Christmas might need awakening, and all the holiday week it gleamed every night in the darkened park.

It was just a little more than a week before the 25th that plans were put in motion, but so well was the work executed that the whole program had been arranged, the necessary permits obtained and the tree, a gift of the Adirondack Club, on its way from the forests before even a word of the coming surprise reached the public. In fact it was the actual arrival of the sixty-foot balsam pine at the park, that first began to attract attention and the work of the Edison Company's electricians, who began at once to wire the branches.

The out-door Christmas was a gift in every sense. The tree was presented by a club, its transportation was donated by the railroad company, it was erected by an interested New Yorker, the wiring was a gift and the illumination was provided by the lighting company. Even the soloists, the choral societies, and members of the band gave their services without cost to the committee.

Late in the afternoon of Christmas Eve the "tree of light" was ready. Long before the appointed hour, Madison Square Park was thronged. People had come from all over the city to see it, and hundreds paused on their way home. There were Christmas shoppers with their arms filled with bundles and tired girls who had waited upon them, but they all stood patiently until the trumpeters sounded the fanfare from Parsifal, when high at the top of the evergreen appeared the faint glow of a star, symbolic of the star of Bethlehem, of two thousand years ago. Slowly, as its message seemed borne upon the throng, the star gained in brilliancy until at last it burst forth in all its glory. For several minutes it ruled the darkness, and then the great tree seemed to spring to life as cluster after cluster of vari-colored globes shed their radiance from the branches.

At first the crowd stood in an awed silence, then a burst of applause swept over the throng and as the

choir burst into "Holy Night," the carol was taken up until a thousand voices were united with those of the singers on the platform. The program continued until 1 o'clock when the lights were turned off. Each succeeding evening until New Year Day, the tree gleamed from dusk till midnight.

Eight candle-power lamps were used for the illumination. At first it was thought twelve hundred would be sufficient, but at a trial illumination it was found these hardly did the tree justice so eighteen hundred more were added the next day by the electricians, among them a number of the men who wired St. Patrick's Cathedral during the 1911 blizzard, working during the snowstorm to have the lights ready in time. The circuits all came to a switchboard installed at the base of the tree, and from this all the lights were controlled. Current was taken to the tree from the Edison mains in Madison Avenue and Broadway.

## A Tree of Light.

It is wonderful how a well-instructed and thoughtful scribe can bring out of his treasures things new and old. The originality and resourcefulness that can clothe old facts and customs in new and fresh and beautiful forms were finely shown in the novel feature of Christmas celebration in Madison Square, New York City. Some wise head and loving heart conceived the idea of planting in that great open space in the lower part of the city an immense Christmas tree, seventy feet in height, lighted with a thousand electric bulbs of all colors, and surmounted with a glowing star. The aim was to carry to the busy throngs, and especially the desolate and thoughtless part of the population, the real meaning and spirit of the season. The response to a call for help in the way of appropriate music was swift and abundant.

At 5:30 on Christmas Eve, an immense throng had gathered in the deep snow to usher in the simple ceremony which, it is believed, marks an epoch in the public festivities of Christmas week. The clear notes of a dozen trumpets sounded the beautiful "Parsifal Call"; and at the sound the star at the top of the tree shone faintly in red, gradually becoming more luminous with the crescendo of the music, until at last it was a radiant glory. Then the tree began to flame with light from top to bottom. And the large chorus of Christian singers sang with indescribable tenderness and power that marvelous hymn, "Holy Night! Silent Night!" Carol after carol rolled out upon the air, the sweet Christmas hymns of the church, until the Welsh Choir of boys and young men reached a climax in "All Hail the Power of Jesus' Name." Some noble patriotic songs mingled with the stately hymns.

## THE ALABAMA BAPTIST

Notwithstanding the trials and difficulties under which religious newspapers are now published, the Alabama Baptist holds on its way and rejoices in its friends, and is more desirous than ever to be used by the Baptists of Alabama as a weekly medium mirroring forth the doings of the kingdom.

During all its history it has stood by the Bible as the word of God and has faithfully tried to interpret it and have its precepts sink deep into the hearts of its readers.

It has sought to advance every department of church activity.

It has endeavored to promote the cause of missions in the state, at home and abroad.

It has featured the Woman's Work and Sunday school work by giving them special pages.

It has devoted page after page to Howard College, the Judson and the other denominational schools.

It has run many articles about the Orphanage. It has fearlessly discussed questions of the highest importance to our denominational life.

The Alabama Baptist's interpretation of religious life and events is fair, accurate and reasonable. Its championship of civic righteousness is sane, courageous, timely.

Its editor is fearlessly fighting the evils of the day. He has fought the whiskey trust, the gambling syndicate and the white slave traffic, and he needs the prayers and sympathy of his readers that his pen and his voice may not fail him.

If it has pleased and helped you speak a good word for it and send in news items or articles of interest,

At 9 o'clock, one of the finest bands in the city with reed and brass instruments kept up the stirring music, with brief intermissions, until 12 o'clock. Sacred music and patriotic music, the hymns and songs of all the nations, were a feast to the soul. The martial strains of "Onward, Christian Soldiers," the joyous movement of "Adeste Fideles," the tender call of the great hymns of The Nativity and Advent, never sounded more sweet, never carried more strongly the appeal of the divine venet in Bethlehem to the human heart. When, at the stroke of midnight, the band sounded the opening notes of "America," and the great throng joined fervently in the words, "Our Fathers' God, to Thee," one felt that an elect remnant was singing God's harmonies amid the harsh discords of a sinful earth.

Every night of Christmas week that tree kept Christmas for the whole people—a light shining in a dark place. And on New Year's Eve, which in the great metropolis was a season of riot and revelry and profane excess, at this tree and at other open squares of the city, Christian men and women gathered in large numbers to speed the old year and to welcome the new with Christian song and music.

Back of it all, in the hearts of these modest, noble leaders, is a faith in the Gospel of our Saviour, a reverence for His name, and a purpose to make His presence felt and His loving voice heard in this thick mass and loud din. New York City may be wicked—as alas! what spot of earth is not?—but it has a mighty host of saints and servants of God, keeping the faith and holding forth the Word of Life.—Christian Observer.

## THE ETOWAH ASSOCIATION.

This body met with Macedonia church. Rev. J. M. Solly, that dear old soldier of the cross, was elected moderator and C. O. Thompson clerk. Brother M. C. Reynolds was on the train with two of the little girls from the Orphans' Home, and we told him that Brother B. W. Duke had kindly offered to take ye scribe out in his auto, so we went to his store and found that he had room in his big touring car for us all, and we had a glorious ride through the beautiful country. We arrived in time to hear a strong gospel sermon preached by Rev. J. E. Smith. In the afternoon Brother Smith made a strong plea for associational missions, and Rev. I. A. White made a wonderfully strong and helpful address on Foreign Missions. Brother H. C. Dunn, who was on hand to represent the State Board, made a practical and illuminating talk on the work in the Etowah Association by using the figures put on the chart, which were taken from the letters. We were glad to find that Brother J. G. Dickinson was sufficiently recovered to be present. Rev. W. M. Garrett has already gotten hold of his people, and as usual was on hand to help any good cause. It was a great pleasure to mingle with many of our old friends. Brother Reynolds made an informing talk for the orphanage, and Nellie sang and Regie recited, and all were glad to see the superintendent and the two dear little girls.

## THE COOSA RIVER ASSOCIATION.

This body met with the Harpersville church and was royally entertained. John C. Williams, the well-beloved editor of Our Mountain Home, was re-elected moderator, and Rev. J. B. Dryer clerk. Wednesday night as we stepped off the train at Harpersville Brother S. P. Williams invited us to go on to Talladega and spend the night with him. We gladly did so for it is always a pleasure to be entertained beneath his hospitable roof. We attended prayer meeting and heard a good talk from the leader, Brother Haydn. On our way back to the association the next day we traveled with Dr. Yarbrough, who was on his way to represent the mission cause. He made a splendid talk, and the missionary sermon preached by Dr. Thomas was most inspiring. We greatly enjoyed meeting so many old friends.

The United States has 436 square miles of very fertile land in the canal zone. It is considering how to dispose of it.

There is a stage in the life of nearly every girl when she thinks she was cut out to be a great actress.

**Dessert Book FREE**



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By the "Schulling Rupture Lock," the wonderful, scientific discovery of the age, its holding power can be regulated by yourself at will. Endorsed by leading physicians as Nature's true method. No leg straps, springs or other annoying features. It's worn with the same comfort as a pair of old suspenders. Nature's healing process never interfered with, etc. Price within reach of all and it is sent on trial. Write our Institute today, for our free booklet, if you want to forever rid yourself of rupture.

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This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 1 just out). Round or Shape notes. \$3 per hundred; samples, 5c. each. \$3 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

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Novel watch-shaped lighter. Operated with one hand; gives an instantaneous light every time. No electricity, no battery, no wires, non-explosive; does away with matches. Lights your pipe, cigar, cigarette, gas jet, etc. Dandy thing for the end of your chain. Tremendous seller. Write quick for wholesale terms and prices. B. W. Brandt Lighter Co., 118 Duane St., N.Y.

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**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, DISPELS WIND COLIC, and is the best remedy for infantile diarrhoea. Sold by Druggists in every part of the world. Be sure to ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL-TRIED REMEDY.

Central College, Tuscaloosa, Ala. B. F. Gilles, president. The place to educate your daughters. Write to Dean P. W. Williams for catalogue.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

**RESOLUTIONS.**

Whereas, it has pleased God to call from this life our beloved brother and former pastor, Francis M. Woods, unto that rest that remains for the people of God; and,

Whereas, on the night of the 12th day of September, 1913, at his home in Maplesville, Ala., the sad summons came to our beloved brother, and he closed his eyes in that blessed sleep from which he will never awake until Jesus calls him in that day that He shall call all the dead in Christ to come forth, and then our beloved brother will come forth, not clothed in the frail body that was his on earth, but in that glorious body it has pleased our God to give—a body of perfection, over which death will have no power,

Be it therefore resolved by the Clanton Baptist church (1), That while we mourn the loss of Brother Woods to ourselves and to the cause of Christ, the cause he loved more than he loved himself, we bow to the will of God, as we know our brother fought a good fight and kept the faith, and that he was ready to be offered.

Resolved (2), That a copy of these resolutions be spread upon our church book and a copy be sent to the bereaved family, also one to the Alabama Baptist.

Respectfully submitted,  
S. M. ADAMS.

**A HAPPY WEDDING.**

On Sunday night, September 14, Miss Elizabeth Steele and Mr. Ernest Q. Turner, both of this city, were united in the holy bonds of matrimony at the home of Rev. J. G. Dickinson, who officiated. It was a very quiet affair, and only a few friends were present.

Miss Steele is a bright and winsome young lady, and has many friends and admirers. She is a church worker, and has done much for the cause of Christ in her community. She was for about two years the leader of the Sunbeam band at the Mt. Carmel church, where she accomplished a great work, winning the hearts of both young and old.

Mr. Turner was very fortunate indeed in having secured such a helpmate.

Mr. Turner is a bright young man. He is sober, energetic and ambitious. He has for a number of years held a responsible position with the Gadsden Times-News Publishing Company, where he is held in high esteem.

Mr. and Mrs. Turner will be at home to their many friends at her mother's, 554 Hurst street, Gadsden, Ala. **MRS. D. B. SHERARD.**

We, the members of the Winterboro B. Y. P. U., wish to extend to Rev. J. C. Stivender our heartfelt thanks for—

1. Organizing our B. Y. P. U.
2. For his loyalty to us, his willingness to aid us in every way possible.
3. The excellent example and standard which he has set us.
4. In losing him we realize we have suffered a loss which cannot be easily replaced as pastor and co-worker.
5. That his coming school year may hold for him all joy and prosperity.

Respectfully submitted,

STEVE FARRIS,  
CLAUDE CHRISTOPHER,  
JULIUS FREEMAN.

**Your Boy**

First, ask your doctor about Ayer's Sarsaparilla as a tonic for the young. Then use it or not, as he says. J. C. Ayer Co., Lowell, Mass.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.



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And understand "spoken" language. No signs or finger spelling. Individual instruction. Modern scientific methods and expert training developed cases formerly considered hopeless. A limited number admitted so as to maintain the "Home Life of the Children." Write to the only Private School of its kind in the South. Miss Arbaugh's School for Deaf Children, Macon, Georgia.

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**Read here what Rev. W. H. GIBSON Says About this PIANO**

Angleton, Tex., April 16, 1912. A. Hospe Piano Co., Omaha, Neb. Gentlemen—The piano we received from you Feb. 11 is satisfactory in every respect. We have subjected it to severe testing under specialists. It is regarded the equivalent of instruments practically twice as costly as sold by the agent at large. I want to commend your Company and your good line of instruments to all who need to practice economy in buying pianos. Yours truly, W. H. Gibson, Pastor 1st Baptist Church, Angleton, Tex.



I Want You to Try My New Hospe Cabinet Grand Upright

**EXTRAORDINARY OFFER** Yes, this matchless instrument in your home can cost you in any way, enjoy this sweet toned instrument to the fullest extent, play on it, take lessons on it, test it in every way you want. If, at the end of 30 days, you decide it is the piano for your home, you can pay for it on the easiest, latest payment terms ever devised—JUST \$1.50 A WEEK, if you desire.

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**My Direct Plan Saves You \$112** And you secure not just an ordinary piano, but the famous sweet-toned Hospe, with an iron-clad 25-year guarantee. You can have any of my Hospe pianos, player pianos or organs in your home, 30 days free at corresponding savings. \$1.00 Music Bench, \$3.00 worth of sheet music, and my Easy Method Piano Instruction Book free with every piano.

I Pay The Freight. Send no money Two to Three Years to Pay

Important Piano Information Sent Free Fill out and mail the coupon today. It will bring you absolutely free my catalog, special price list and valuable information that every piano purchaser should have. I have been making and selling good pianos in Omaha since 1874. No matter what price or what style of instrument you want I can save you money.

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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.

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without pain. Sore eyes quickly relieved by Leonard's Golden Eye Lotion. Weak, watery, twitching eyes made clear and steady. Cooling, healing, strengthening. It makes eyes strong—Leonard's does. Satisfaction or money back. At druggists for 25c, or sent postpaid on receipt of 30c. by S. B. Leonard & Co., Tampa, Fla.

COMES TO AVONDALE.

For three months before my coming to Bonham last year the pulpit of the First Baptist church was supplied by John W. Inzer, who on a recent visit to Alabama supplied the Avondale church, Birmingham, and has since that time been called to the pastorate of the Avondale church. Brother Inzer stated to me yesterday that he had decided to accept the Birmingham call. He is a product of Fannin county, Texas, and is doing splendid work here in his home county. We shall regret to see him leave, even to go to Alabama. I wish to bespeak for him a cordial welcome by the Baptists of Birmingham and of the entire state. He is quite a young man, who has had splendid advantages and a good bit of practical experience in the pastorate. For the past two years he has been a student at the Southwestern Baptist Theological Seminary at Fort Worth. He will not be fairly at home with the Birmingham brethren till he has "preached his nigger sermon on hell and is it hot" and the telephone conversation of Mose with his boss concerning old Maud the balking mule. Let him "do these" and he will be one of you.

The first of September marks the beginning of my second year at the First church of Bonham, but it seems we have been away from Alabama much longer than that. The Fannin County Association has recently held a delightful session in our church. We are just now entering the State Mission campaign, and expect to round up not less than \$500 from our church. Last week I closed a very pleasant meeting in Sherman, where I met a number of former Alabamians, among them the family of Brother C. W. O'Hara's brother. Next Sunday we begin a meeting in the home church, in which I shall preach for two weeks, assisted by Mr. Charles O. Miller, evangelistic singer from Sherman.

Cordially and sincerely,  
SAMUEL A. COWAN.

Bonham, Tex.  
(We are glad Brother Inzer has decided to come to Alabama.)

The second Sunday in July we began a meeting at Calhoun City. The following Monday Brother M. K. Thornton, of Bessemer, arrived and preached for us 12 days and nights. Brother Thornton is a splendid co-worker, who loves the truth and preaches it fearlessly. I gladly recommend him to my Alabama brethren in the ministry who need help in meetings. He is safe, sound, strong and practical in his preaching. As a result of the meeting 23 were received into the fellowship of the church. Brother Thornton will at any time be welcomed back to the state of his nativity. The blessings of the Lord be upon him and his work in Alabama. I am always glad to receive the Alabama Baptist and hear from my brethren in my old home state. Brother Barnett, you are giving us a good paper. The Lord bless you. Brother Crumpton, "howdy." God bless you. Fraternally—A. N. Reeves, Pittsboro, Miss.

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Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

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.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by S. L. Lancaster and wife, Mary Lancaster, on the 9th day of July, 1912, and recorded in volume 685, record of deeds, at page 113, 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 auction, to the highest bidder, for cash, in front of the court house door in Birmingham Ala., on the 13th day of October, 1913, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

Lots 5 and 6, in the survey of W. C. Lynn and L. M. Teal, as recorded in volume 6 of maps, situated in East Birmingham, Jefferson county, Alabama.  
JOHN W. PRUDE, Mortgagee.  
sept10-4t

Unity Baptist Association will meet with the Clanton Baptist church October 7. We will be glad to have the editor with us and the representatives of all our interests.—W. J. Ruddick, Clerk, Stanton, Ala.

**FOLEY KIDNEY PILLS**  
FOR BACKACHE-RHEUMATISM  
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

The Country Water Problem Solved

There is no reason why the man living in the country cannot have a water supply equally as good as the man living in the city.

THE KEWANEE SYSTEM OF WATER SUPPLY

With the Kewanee Pneumatic Tank buried in the ground or placed in the cellar, you can enjoy all the benefits of a regular city water supply without paying a penny for water tax.

The Kewanee System is originally an air pressure system. The water is pumped from a well or cistern into an air tight tank.

The air having no escape, becomes compressed. Under ordinary conditions when the tank is half full, a pressure of 30 pounds will be exerted on the water. This will raise the water approximately 90 feet. By pumping more water into the tank, a greater pressure may be obtained.

You see, sufficient pressure may readily be created to deliver water to the plumbing fixtures in the house, to outside hydrants, garden, to the barn—to wherever it is needed.

The old style, expensive, unsightly and unsafe elevated tank and tower is done away with. The Kewanee system displaces it as well as the old fashioned leaky attic tank, and gives you water under strong pressure and at uniform temperature.

We would like to send you our catalog No. 102, fully explaining the Kewanee system, giving you many valuable details. Write for it today.

KEWANEE WATER SUPPLY COMPANY



The Kewanee System gives splendid fire protection and often makes a substantial reduction in insurance rates.

20,000 satisfied users, everywhere, have Kewanee service and would not do without it. If you have any kind of pumping to do, write us. Kewanee pumping machinery covers every class of pumping service.

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Watch for the trade-mark "Kewanee" on all tanks and pumping machinery. This means that it is built entirely in the Kewanee shops and is absolutely guaranteed by us.

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Beaconize Your Feet

Overtwo million men Beaconized their feet last year.

Satisfaction to a million and a half the year before who found advanced styles and long wear combined with old fashioned custom shoe comfort. Does this mean anything to you?

If you have never worn Beacons why not try them next time. 3400 dealers sell them.



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Write us for catalog and list of Beacon Agencies in Alabama, if there is no Agency in your town.

UNION MADE \$3 \$3.50 \$4 FOR MEN

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If you do, our prices will interest you. 10c any size, 6 exposure film DEVELOPED. 12 exposure film 20c. Any size film pack 25c. A print is the final visible evidence of the picture taken. Our prints compare with the BEST regardless of our low prices.

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Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

**JOHNSON'S TONIC**

The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50, Chocolate Coated Tablets 25c.



## Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1898 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.  
Mark H. Jackson, No. 534 Gurney Bldg.,  
Syracuse, N. Y.

### Not a Day in Bed.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

Please change the address of my Alabama Baptist from Pineapple to Dalton, Ga.—E. B. Farrar.

(We certainly hate to have him go. Brother Farrar is a thoroughly consecrated and efficient worker.)

### THE HORSE'S TEN COMMANDMENTS.

Thou shalt give me plenty of pure water to drink.

Thou shalt supply me with plenty of wholesome food.

Thou shalt keep me clean and well-groomed, for though a beast of burden, I am not without pride.

Thou shalt provide me with a straw bed, that I may rest well at night after my arduous labor of the day.

Thou shalt not over-load or over-drive me, for there is a limit to my strength and endurance.

Thou shalt not covet above thy horse, thy automobile, thy motorcycle, or anything else which is around thy place, for thy horse is a jealous animal.

Thou shalt look carefully after my health and welfare, that my days may be many and useful in thy service.

Thou shalt not use me for mere pleasure on Sunday after my strenuous week's work, for verily, thy horse needs rest.

Thou shalt not inflict any punishment upon me that thou wouldst not be willing to bear thyself, for God made me as well as you sensitive to the feeling of punishment.

Thou shalt not mix bitter medicine with my feed when I am run down in health, destroying my already weakened appetite, but O merciful master place BLACKMAN'S MEDICATED SALT BRICK, in my feed-box where I may lick it as nature directs and my system requires, that I may be made well and enabled to serve thee with every particle of my strength.

### MAMMOTH AUDITORIUM READY FOR GYPSY SMITH REVIVAL.

Famous Evangelist Will Be in Birmingham October 4—Was a Real Gypsy, but Now Is Cultured and Refined.—The Story of His Life.

Gypsy Smith, the "evangelist of five continents," will be in Birmingham October 4 to 22, inclusive, to hold a great revival meeting under the auspices of the local Pastor's Union, and an immense auditorium is now in course of construction on First avenue, between Twenty-third and Twenty-fourth streets. This building will



GYPSY SMITH.

seat upwards of 5,000 persons when complete, and the rostrum is to be large enough for a choir of 1,200 singers. The choir that will be used in the forthcoming revival is made up of about 700 voices.

All the churches of Birmingham have united in the movement to bring Mr. Smith to this city. The expenses of the revival campaign will be met by voluntary contributions, and a collection will be taken at each service. Preaching will take place at noon each day and at 7:45 in the evening. Mr. Smith will arrive in Birmingham on Saturday, October 4, and will hold a service that night. The churches of the city will hold their customary Sunday morning service at 11 o'clock, but in the evening all congregations will proceed to the mammoth auditorium on First avenue. The revival is to be co-operative, and all the pastors in the city will assist.

#### Welcome Service.

The first service on the day of Mr. Smith's arrival will be in the form of a welcome. The evangelist will speak especially to the ministers, personal workers and all others who care to be present or who are interested in the proceedings.

"Gypsy" Smith is a real Gypsy. His name is Rodney, but he is called Gypsy so often that few people are aware that that is not his Christian name. His father, at the age of 82, was converted, and through his instrumentality the entire family accepted Christ as their Savior, and it was not long until Rodney became an evangelist. The Church Economist in speaking of Gypsy Smith says:

"Here is one of the real miracles. People balk at the ordinary miracle—a cripple cured or an ax floating—and see nothing marvelous in such a life as that of Gypsy Smith. A poor Gypsy lad, touched by the Divine Healer of souls; his spirit awakes; he begins to testify of God's work in him; first his neighbors listen, then multitudes, finally nations. His life is one long splendid miracle of grace attested by

thousands of witnesses." Such a man is Gypsy Smith.

If it were possible to see a moving picture of this magnetic man's life, one would see him, perhaps, first in a Gypsy camp. The dirty, bedraggled horses, the little half-naked children, the many and varied breeds of dogs and the general air of lazy indolence that pervades the atmosphere of such a scene. Then the little old wagon of a wandering missionary. The young boy's father listens, becomes interested and finally accepts Christianity. He talks to his family. The son becomes immediately interested in the strange tales of a God that cannot be seen, a God who works unseen, but nevertheless has mastery over all destinies. The son becomes a convert of the faith. Then in the course of time the entire family come to accept Christ as the living God and young Rodney finally begins to talk to the people in his community.

#### All Over the World.

He goes out into the world. The picture keeps turning. He is seen in South Africa, in India, in Russia, in the wilds of Siberia, the bush of Australia, all over the continent of Europe and in this country. Everywhere he goes he talks to multitudes. His fame precedes him, and when he arrives in a new community he finds the people waiting him in ever increasing numbers. Mammoth auditoriums are built, capable of holding thousands and thousands of persons. Still they are not large enough, and thousands more wait outside, hoping to catch a glimpse of "the evangelist of five continents."

Strong men are attracted by his magnetic personality, his piercing voice and his desperate earnestness. And, as a strong man will, they weep when convicted of the enormity of their sins and accept Christ as the only means of salvation. It is the same everywhere he goes. He possesses a marvelous power over the human mind.

#### Cultured and Refined.

Mr. Smith being a Gypsy, some might think him uncouth, uncultured, unrefined. He is not so. His diction is as pure and chaste as that of any college professor. He is a man on fire with the love of God and his fellow man, and he convinces his hearers that he is. He works in thorough harmony with the ministers of any city to which he goes and meets with success.

My Smith is now in Danville, Va., and will come direct to Birmingham from there.—Age-Herald.

### ANY TROUBLE FINANCING YOUR CHURCH?

I still have a few hundred copies of the 30-page booklet on the "Duplex Envelope System in Action, and the Tithes, Its Obligation and Operation." Five cents single copy, 50 cents a dozen, \$3.75 per hundred.

A. K. WRIGHT,  
Box 5, Ensley, Ala.

Rev. George T. Waite, of Herndon, Va., has accepted the call to the pastorate of the Sileam Baptist church, Marion, Ala. He is the son-in-law of Dr. Charles S. Gardner of the Southern Baptist Theological Seminary at Louisville, Ky.

Swamp, Chill and Fever Cure takes the place of calomel. All druggists.

## Go Pimpes-- Come Beauty

This is What Happens When Stuart's Calcium Wafers Are Used to Cleanse the Blood of All Impurities and the Skin of Eruptions.

If you want a beautiful complexion stop using cosmetics, salves, lotions, etc. They simply plaster the pores and prevent them from doing their natural and normal duties. If you stopped up all the pores you would actually die in a few days.



"Not a Pimple or Other Skin Eruption Left—Used Stuart's Calcium Wafers."

There is no sense in being longer humiliated by having to appear in public with a pimple-covered, blotched face—a face that makes strangers stare and your friends ashamed. Stuart's Calcium Wafers will drive all blemishes away and make your face a welcome instead of an unwelcome sight. You'll no longer be a slave to pimples, acne, blackheads, liver spots, boils, eczema, tetter or any skin eruption.

Nowadays, when you see a real beauty, the chances are Stuart's Calcium Wafers wrought that wonderful change. It takes only a short time, even with very bad complexions—the kind that are disfigured with rash, eczema, boils, blotches and liver spots.

Stuart's Calcium Wafers cause the skin pores to breathe out impurities. The lungs burn up a great amount, but Nature imposes upon the skin the larger burden. Every tick of the clock means work, work, work for these wonderful Wafers. And every instant new skin is forming, impurities become less and less, the pores are re-invigorated, and soon such a thing as a pimple, blackhead or any other eruption is impossible. You marvel at the change.

The soft, rosy tint love-taps the cheeks; the neck, shoulders and arms show the health of youthful skin—in fact, you just can't help having a beautiful complexion if you use Stuart's Calcium Wafers.

They are put up in convenient form to carry with you, are very palatable, and are sold by druggists everywhere, at 50 cents a box.

#### A WORD OF APPRECIATION.

Field Secretary Stephens conducted a five days' school some months ago in the New River Association. His work stands. Here is an extract from Brother W. Asbury Kimbrell, one of the leading members of the church where the work was done: "We had one of the best meetings ever held at this church, and our Sunday school is the largest it has ever been. The success of this meeting was the outcome of your work, and especially your last talk and farewell handshake." H. L. S.

#### BEST FOR SKIN DISEASES.

If you suffer from some tormenting skin disease and want quick relief, go to your druggist or write to the Shuptrine Company, Savannah, Ga., for a 50c box of Tetterine. Remember the name—T-E-T-T-E-R-I-N-E, the most effective remedy known today for Eczema, Tetter, Ringworm, Itch, Salt Rheum, Acne, other skin and scalp diseases, also itching piles. In all probability one 50c box will make you sound and well. Try it today.

# Austin Organs

One of America's brilliant young recital organists, after playing on over 400 organs in America, says:

"The tonal and mechanical qualities of Austin organs lead every other make by a considerable margin."

This judgment is unbiased, since this same organist plays another make organ in a cathedral.

Literature sent on request.

AUSTIN ORGAN CO.,

182 Woodland St., Hartford, Conn.

### Rosy as a Girl.

Summit, N. C.—In a letter received from this place Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years from female ailments, and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

Say to yourself and the brethren who represent various interests of the Baptists of the state that the East Liberty Association will convene with Eagle Creek church eight miles north of Dadeville, Tallapoosa county, on October 14-16. This is a fine community and will take care of all who attend. We extend a cordial welcome to the editor of the Baptist as well as all who will attend. Our association extends due courtesy to all the interests fostered by the Baptists of the state.—Jas. D. Norman, Moderator.

### TETTERINE TURNS THE TRICK.

W. R. King, Wrens, Ga., writes: "I used a box of Tetterine on a case of itching piles of 5 years' standing. I spent \$50 for different kinds of remedies and the skill of doctors, all for no good until I got Tetterine. I am now well." Tetterine is an enemy to all diseases of the skin, such as Tetter, Eczema, Ringworm, etc., going right to the root of the trouble and by eliminating the cause, removes the effect. Get a 50c box from your druggist or by mail from Shuptrine Co., Savannah, Ga.

Please send my paper to Crichton, Ala., instead of Bon Secour, as I have just entered upon my work at that place, arriving here a week ago today, and I am sure I have a good people to work among, as that fact was manifested when they all came in a few moments after the arrival of my family to show their appreciation of our coming by a goodly pounding of most everything needed in the pantry and with kind words of appreciation and encouragement. May God richly bless you. Fraternally—J. D. Wilkes, Crichton.

### A SHORT FAREWELL.

Farewell, dear Brother Miller;  
Our hearts are very sore  
To think that in our pulpit  
We'll hear thy voice no more.

On thee we ask God's blessing  
In all thy glorious work,  
For we feel thou art no coward,  
Thy duty will not shirk.

For us thou hast done a mighty work,  
Enough to last for years;  
So thou hast gone out to work for others,  
So we restrain our tears.

Although thou art at a distance—  
We cannot see thy face—  
Yet we are all bound together  
In Jesus Christ through grace.

And when other pulpits  
In honor you shall fill,  
Remember you have the prayers  
Of the little church at Mars Hill.

And we believe thou'll remember us  
When Jesus' cause thou shalt plead,  
And pray that we may have strength  
from God  
And help in time of need.

And when at last thy boat shall glide  
Across life's shingly bars,  
May God give thee a golden harp  
And a crown set round with silver stars.

MR. AND MRS. C. N. CASHMAN.

### SUNDAY SCHOOL INSTITUTE.

The annual DeKalb County Baptist Sunday School Institute convened with Union Grove Church No. 2 at Crossville, Ala., September 16-17. The weather was rainy and bad, but we had a fine crowd considering the weather. Brothers Strickland and Stephens and Sister Lillian S. Forbes were with us during the session and spoke to us at different intervals, to the delight of all present. Brother Strickland gave a stereopticon lecture at night to a large crowd. There were 19 schools represented by 54 delegates, who in turn represented an enrollment of 1,600 students, with an average attendance of 875 students and 64 officers and teachers. There are 46 churches in our association, with more than 30 schools, but owing to the continued rains only 19 were represented. Modern Sunday school methods introduced by the old workers were favorably received by the delegates, and we are expecting a forward move in the Sunday school work in DeKalb. The next session will be held at Sylvania. Officers for the ensuing year are: Rev. J. J. Clayton, president; Rev. M. Johnson, vice-president; J. E. Johnson, secretary. The delegates were royally entertained by the church and community.

Very truly yours,

J. E. JOHNSON.

I began my special series of meetings at Neyell, Ala., on the fourth Sunday in July; at Hightower the first week in August, at Granham the second week in August, at Rocky Branch the third week in August; and at Ranburne the fourth week. We had 92 accessions, mostly by baptism. We are repainting our houses at Hightower, Newell and Rocky Branch, and building new houses at Graham and Ranburne. With love and best wishes—G. L. Hicks.

As you will see, I have located in another "wood," and "would" like to have the paper come to me here. We have one of the best people in the world here. When we came we found the house ready to go in, well furnished and the larder filled with good things. We can look down on all the people of the state, as the highest point in the state is within two blocks of my home, and if you ever cross the line come to see me. Fraternally—W. A. McCain, Norwood, La.  
(We had hoped his next move would be back to Alabama.)

### NOTICE OF COMMISSIONER'S SALE.

In pursuance and in accordance with the terms and directions of a commission issued and addressed to the undersigned by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson county, bearing date the 8th day of April, 1912, I will proceed to sell to the highest bidder, one-half cash, the other half paid in 12 months, with interest, at public auction, in front of the court house door of said county, on Monday, the 20th day of October, 1913, at 12 o'clock noon, all that certain real property, which is described as follows:

The south half (1-2) of the southeast quarter (1-4) of the southeast quarter (except 66 feet by 330 feet in the southeast corner, of section 9, township 17, range 2 west. The said exception—66 by 330 feet—was sold off to Ira Droper and wife, Adella Droper), and three acres in the southeast quarter of the southeast quarter, situated in section 9, township 17, range 2 west, and the northwest quarter of the southeast quarter of the southeast quarter of section 9, township 17, range 2—33 acres acres, less the 66 feet by 330 feet as excepted, all situated in Jefferson county, State of Alabama, which said lands is to be sold under the decree of said court for the purpose of division between and among the several owners thereof, who are as follows, to-wit:

Susan O. Ellard, the widow; Adella Droper, Julia Erwin, Lizzie Wright, Alice Boston, Eugene Ellard, G. G. Ellard, Ethel Ellard, Caldwell Ellard and Sudin Ellard.

This, the 27th day of September, 1913.  
JAS. M. RUSSELL  
Commissioner.

### FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to Sarah R. Murray by Mrs. W. A. Crittenden, a widow, on the 13th day of October, 1911, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in volume 643, on page 242, and which mortgage was duly transferred to Knight Realty Company, a corporation, on the 16th day of October, 1911, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned, Knight Realty Company, as transferee, will sell at public outcry, to the highest bidder, for cash, in front of the court house door of said county, on Saturday, the 1st day of November, 1913, the following described property in the city of Birmingham, Jefferson county, Alabama, conveyed by said mortgage, to-wit:

The north 45.3 feet of lot 4, in block 22 of the survey of the property of J. M. Ware, a map of which is recorded in the office of the Judge of Probate for said county, in book 158, page 131, said property being a rectangle fronting 45.3 feet on the east side of Seventeenth street, north, and extending back 64 feet along the south side of Fourteenth avenue.

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

This, the 29th day of September, 1913.

KNIGHT REALTY COMPANY,  
Transferree.  
A. C. & H. R. Howze, Attorneys for  
Transferree. oct1

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

## Ague Attacks Quickly Cured



### A Wonderful Remedy That Takes The Place of Calomel and Swiftly Cures Chills and Fever, Ague, Malaria, Colds and Grip

Thousands who have experienced the wonderful healing power of Swamp Chill and Fever Cure are now telling their friends and neighbors about this magical remedy. You, too, should try it and when it has proved its benefits to you and your family you should spread the good news and lead your aid in the mighty effort we are making to rid the country completely of chills, fever, ague, grip and malaria. This is a tried and proven cure. It acts with magical swiftness—cures worst cases in only three days! Not a bit harmful as it contains no arsenic or other dangerous drugs and therefore causes no bad after effects. Just a pleasant tasting tonic syrup that goes at once to the seat of the trouble and removes it and brings relief from the very first dose. Get a 50 cent bottle today. You need it in the house constantly to ward off, as well as cure, all attacks of chills, grip, colds and malaria. Your money back if it fails.

If your druggist doesn't handle Swamp Chill and Fever Cure send 50 cents to the Morris-Morton Drug Co., Fort Smith, Ark., and they will see that you are supplied.

### JUST ISSUED!

## History of the Baptist Young People's Union of America

By JOHN WENLEY CONLEY, D. D.

Author of "The Young Christian and The Early Church"

UP to the present time no consecutive and comprehensive history has been written of the young people's movement among our Baptist churches. The want of it has been felt, and this want is now supplied. Doctor Conley has written out of the richness of his sympathy with the movement from the beginning and his narration will be welcomed by all. Especially helpful will be found the appendices giving the original constitutions and so forth of the Society.

Boards, cloth back, 16mo. 144 pp.  
Price, 50 cents net, postpaid

## Baptist Young People at Work

A Manual of Methods for the Young People's Society

By FREDERICK G. DEWEELER

Former Secretary of Baptist Young People's Work for Ohio

THE passion of young persons is to find themselves and bring themselves into relation with the world of life. Here is an answer to this hunger for expression of self in the young people of our churches. In concise, clear, taking statement are presented the facts essential to organization and conduct of a young people's society that shall lead its members forward into the largeness of Christian understanding and activity.

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We'll admit we are cranks when it means we take infinite pains with each person who comes here for glasses.

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NO CURE NO PAY  
**CHILL TONIC**  
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 In All Its Forms

and for the most obstinate cases of chills. Wards off fevers and liver troubles by keeping the system toned up and vitalized. Oldest and best

**General Tonic**  
 for family use. Contains no arsenic or opiates. Pleasant to take. Harmless for children. Sold and guaranteed by your druggist.

Arthur Peter & Company,  
 Louisville, Kentucky

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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.**

**MORPHINE WHISKEY** and TOBACCO  
 HABITS cured without pain or restraint. No fee until cured. Home or Sanitarium Treatment. Booklet free. **CEBARCOFT SANITARIUM, Box 1001, Lebanon, Tenn.**

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**Per Month** In a Business of Your Own

If you are ambitious, energetic and of moderate ability, we can start you in a business for yourself, the possibilities of which are practically unlimited. We offer you a connection with the oldest, largest and most responsible company of the kind in the world, selling our guaranteed line of extracts, spices, toilet articles, veterinary and household remedies. We already have 2,300 salesmen handling our line, and want more good, reliable men in your State. No capital necessary. Branches in Memphis and Baltimore. Only men with ambition and of good character need apply. Write for particulars.

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**GIVE US A TRIAL**

1807 2nd Ave. Birmingham, Ala.

Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.

**FROM TEXAS.**

I have just about decided to write you a line about my summer's evangelistic work. Just now I am resting a few days before going to other meetings. I have had the great privilege of preaching through six meetings to date, viz: Flagg Springs, Dodd City, Hilger, Mt. Enterprise, Tex.; Mobile, Ala., and Cross Plains, Tex. I desire to mention three of these meetings especially. The one at Mt. Enterprise was with my father, W. A. Parker, Sr. It is no small privilege for a boy preacher to join hands with his father in a revival. Father has a great church, and we had a splendid meeting; 11 additions. In Mobile I assisted Brother M. E. Hulbert at Myers Memorial church. Having been secretary of the organization of this church and the first pastor, it was a peculiar pleasure to go there to preach to those very dear to my heart. This church has a most estimable pastor and one of the most faithful organists in your state. Miss Nettle Brance, the organist, is a young woman of excellent personality, and is loved and appreciated by her church. It was my great pleasure to spend a week in the Brance home, and there is no better anywhere.

From Mobile I came to assist my brother at Cross Plains, Tex., out on the plains. I struck the town in the midst of a prohibition campaign and a drought—two extremes. Under a tent 60x80 we fought sin and the devil for two weeks. The church was revived and 56 were added to the church, many of these being Methodists, Presbyterians and Campbellites. The people there are very much in love with the pastor, J. M. Parker, and he has a splendid band of people.

After two or three more meetings I will settle down to duty and try to get things in shape for our great convention in Dallas.

With love to all of my friends of other days,  
 Fraternally,  
**D. R. PARKER.**  
 Windom, Tex.

I am just home from a glorious revival with old Bassett's Creek church, in Clarke county, Alabama. As some of the visible results, 13 were added to the membership and the entire church revived. This is the church where I joined and was baptized into the fellowship of the Baptist church; was later licensed and ordained to the ministry, preaching my first sermon in that house. As I endeavored to preach as best I could I could not help thinking of such men as James Kelley, W. H. DeWitt, C. J. Miles, J. V. Stringer and others whom I had listened to there, in years gone by and are now enjoying the fruits of their labors up yonder. Rev. J. H. Fendley, who lives one mile away, has served this church at different times, amounting to about 28 years, but because of age and falling health was unable to be with us. Brother L. A. Williamson, one of God's best men, is now pastor here, and right well is he doing the work. The old church is regaining her former standing and greater things are in store for them.



**The Farm Burden Bearer**

**YOU** and your farm wagon spend a great deal of time together. Of all farm tools, it is your standby. Its wheels bear the burden of big loads—towering racks of hay and grain, sacks of produce, loads of sand and gravel, anything that needs moving, over miles of roads to market. It takes solid strength to stand up long under that. When next you ride on a load, listen to the constant racking, creaking, groaning sound of the wagon box, wheels, and running gear as the load pitches back and forth over the road ruts. Not an unpleasant sound, but the strain that causes it is hard on the wagon. I H C wagons—

give the buyer the most he can get for his money because they defy hard usage for the longest time, and are easiest on the horses, which is no small item.

**Weber Columbus New Bettendorf Steel King**

These are a few of the things that contribute to the making of the unbeatable I H C wagon reputation. Selection of the finest grades of lumber, oak, hickory and pine, and of the best quality steel and iron; many months of toughening air-drying for every piece of wood; skilled assembling of parts, fitting of bolts and rivets, and perfect shaping and ironing; application of the purest paint to act as wood preservative and to prevent shrinking and warping of the wood. When the wagon is ready for the farmer, it is practically perfect in every detail and thoroughly up to the I H C standard.

And there are many other reasons we have not room for here why I H C wagons are the best to buy. Weber and Columbus wagons have wood gears; New Bettendorf and Steel King have steel gears. A visit and a talk at your local dealer's, where the wagons may be seen and studied, will soon convince you as to the wagon you want. Get catalogues from the dealer, or, write the

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

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apply at night before retiring and rub well

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25 and 50¢ a jar

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To anyone who has not used Mentholatum we will send a sample on request...

However high the cost of living, the average man seems to think it is cheaper than dying.

The Ideal Home Policy

Never be without a box of Tyree's Antiseptic Powder. No other preparation is quite so effective in relieving and healing wounds, cuts, burns, bruises, sores...

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Iron, at 1419 East Madison street, writes: "For several years I suffered, off and on, from female troubles, until finally I was taken down and could do nothing..."

YOU KNOW A WOMAN

perhaps who would be considered beautiful but for an unsightly, blotchy skin. Pimples, rough, scaly patches, Eczema, Tetter and pleasing countenances do not go together, but it is the easiest thing in the world to rid one's self of these facial disfigurements...

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions.

Better and safer than Calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

ELDER F. M. WOODS.

The subject of this brief appreciation was suddenly called from earthly labor on the morning of September 13, 1913.

He had been conducting a protracted meeting during the week at Maplesville, where he resided, in which he was assisted by Brother L. M. Bradley, of Birmingham. The Lord graciously blessed their labors, and Brother Woods expressed himself as being exceedingly glad over the results.

I was shocked on arriving in Maplesville to hear that "Brother Woods is dead."

He died as he desired to die—in the harness, without troubling his family and friends. At 1 a. m. he passed away. His wife and two of his children were with him at the time.

Brother Woods was born in Shelby county, Alabama, near Montevallo, in 1845. At the age of 16 he enlisted in the Confederate army, and served until the close of the war. He belonged to Wilcox's brigade, and was in 27 battles.

During his service in the army, while in Virginia, he was born again, and became as bold a soldier of the cross as he had been an earthly one.

In 1876 he was ordained to the full work of the ministry, and though handicapped by lack of education he became one of our most successful ministers.

With a heart full of love for his Lord and love for his fellow man he pleaded with all the earnestness of his soul that they be reconciled to God.

He was true to the teachings of God's word, of which he was a close student. This made him a Baptist not only in name, but in principle, and he was recognized as an authority on Baptist polity.

He was loving in character, a true friend, a wise counsellor, a fearless preacher, a good pastor, an excellent moderator, and in his home was a devoted husband and father.

He suffered a great deal for the past four years, yet was always anxious to meet his people and break to them the bread of life.

At the time of his death he was pastor of Maplesville, Stanton, Plantersville and Billingsley churches and moderator of the United Baptist Association. He had occupied the chair of this association for 10 years.

His funeral services were held at the Maplesville church and were conducted by Rev. S. M. Adams, and were attended by a large number of people, representatives of all his churches being present.

The body was carried to Montevallo for interment, Odd Fellows and Free Masons taking part in it.

Brother Woods leaves a widow, five daughters and a son to mourn for him, but they all know that husband and father has gone to glory to receive the crown of righteousness that fadeth not away and to rest forever more in the presence of his Savior. So they weep, but have hope. Though he cannot come back, they can and will through grace go to him.

W. J. RUDDICK.

Stanton, Ala.



—And They'll Even Make A Blind Man See—

Of course, I don't mean one blind from birth or disease—but near-blind and weak-eyed on account of old age.

Now it makes no difference if you're as near-blind and weak-eyed as the old gentleman shown in the above picture, I'm going to send you a handsome pair of 10-karat SOLID GOLD "Perfect Vision" spectacles without a cent of money...



Write me today for a pair of these wonderful "Perfect Vision" spectacles of mine, and as soon as you get them I want you to put them on your eyes, no matter how weak they may be...

aches or eye-pains and with as much ease and comfort as you ever did in your life.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough try-out, if you find that every word I have said about them is as honest and as true as gospel...

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just write your name, address and age on the below \$3.50 certificate at once, and this will entitle you to a pair of my famous "Perfect Vision" lenses absolutely free of charge as an advertisement.

DR. HAUX SPECTACLE CO.—Room 75 ST. LOUIS, MO. Please send me on 7-days' free trial a handsome pair of 10-karat SOLID GOLD spectacles, set complete with your famous "Perfect Vision" lenses...

The Shady Grove Association will convene with Phil Campbell church October 24, 25 and 26. Phil Campbell is a beautiful little village on the N. A. railroad, 12 miles north of Haleyville, Ala. The representatives of our work are cordially invited. Trains reach Phil Campbell going north at 11:45 a. m. and 8:45 p. m.; going south at 6:35 a. m. and 2:55 p. m. Hotel kept by Mrs. Osburn near the depot. We hope to have Brother Crumpton, with many other of our brethren. Come one; come all. We will give you a hearty welcome. Fraternaly yours, J. A. LOVE, Pastor.

## WHAT IS RUSSELLISM?

D. W. Key, D. D.

What is Russellism? In a word, it is the teaching of Pastor Charles T. Russell, of Brooklyn, N. Y. Who is Pastor Charles T. Russell? He is the head of the Watch Tower and Tract Society, of Brooklyn, N. Y., formerly of Zion's Watch Tower, Pittsburg, Pa.

Are his teachings being widely disseminated? His doctrines have been printed and circulated, it is reported, in a dozen languages and his books and publications have been placed by agents and various agencies into the hands of many readers throughout the United States and Canada.

## Some False Teachings of Russellism.

1. Before his incarnation and birth in Bethlehem, Christ was a created spiritual being lower than God but higher than the angels (Vol. I, p. 178).
2. When Christ came into the world he dropped his spiritual nature and became a man, a man only, a perfect man but not divine. (Vol. I, p. 179).
3. His atonement was wholly human; Jesus died on the cross as a mere man. (Vol. V, p. 453).
4. The body of Jesus was not raised from the grave. Or if raised, it may possibly be preserved somewhere in the universe and yet be shown to the world for an everlasting testimony of love. (Series 2, pp. 129-30).
5. After his resurrection, Jesus was changed into a divine being, and is now no longer human. (Vol. I, p. 179).
6. Jesus came back into the world the second time in 1874. (Vol. II, p. 187).
7. The saints were raised from the dead in 1878, this being the first resurrection. (Vol. III, p. 306).
8. Since 1878, the saints raised up at that time and those now alive on the earth have been living with Christ here on the earth, though he is invisible to all save the saints. (Vol. III, p. 306).
9. The end of the world will come in October, 1914, the time of the second resurrection. (Vol. II, p. 234).
10. In 1914 after the second resurrection, which is the resurrection of all the wicked dead, the gospel will be preached for at least a hundred years; perhaps during the entire reign of Christ on earth a thousand years, in which time a second probation will be given to those of the second resurrection. (Vol. I, p. 144).
11. By the end of the millennial age, the period of second probation, the great mass of the wicked will have been redeemed and then the unredeemed remnant will be annihilated and the place of punishment will be abolished. (Vol. V, p. 270.)

## The Man, Pastor Russell.

Who is Pastor Russell? He began life by selling shirts in Pennsylvania, taking over the business from his father. He next became a lecturer on religious topics and soon became known in Pittsburg as "the crank preacher." Gaining a following, he sold out his stores to devote his entire time to propagating his teachings. He is not an ordained preacher, is not connected with any organized church, but counts himself simply a man of the people and the pastor of his followers, who are his "flock."

Soon after his marriage he had trouble with his wife because of other women. His wife got a divorce from him because of improper relations with other women, especially his stenographer. The divorce was obtained about the year 1897, but strained relations between Pastor Russell and his wife had been of long standing before that time. Such a character is abhorrent to decent people.

He has advertised a variety of wheat known as "Miracle wheat" at one dollar a pound, or sixty dollars a bushel. Receipts from this source footed up in the fall of 1911, when it was still a new experiment, \$1,800 to \$2,100 net. That same year the publication society and donations ran up his profits to \$150,000.

Pastor Russell instituted suit against the Brooklyn Eagle in 1912, claiming damages to the amount of \$100,000 on account of libel. The suit ended in January of the next year (1913), the jury deciding after deliberation of less than forty-five minutes that he was not libeled by the Eagle.

In this suit the career of Pastor Russell was shown up as being that of one not above sharp practices in business, that he attempted to defraud his wife out of her alimony after divorce, and that his relations with other women were unsavory. It was shown that he had received about \$2,000,000 in the

last year from the people, due partly to the fact that many of the little flock accept his teaching that the world is to come to an end in October, 1914. Some of his correspondents use an envelope on the back of which appears in print that is conspicuous a commendation of Pastor Russell's works purporting to be by the Atlanta Constitution, such so-called endorsement being used against the protest of the Constitution as being unfair in spirit and false as a matter of fact.

Ten cents sent to the Brooklyn Eagle, New York, will probably bring a batch of papers showing up Pastor Russell.

## Pastor Russell's Works.

His publications may be found in some of the best Christian homes, though purchasers little knew what the contents of the books were, or the name of the author, at the time of purchase. After these books have been placed into the hands of innocent purchasers, special sermons and tracts from the People's Pulpit of Brooklyn or the Brooklyn Tabernacle follow in due time. Here and there unsuspecting persons are being poisoned and some whose church relations are weak are readily detached by his deceptive doctrines. He poses as the head of the International Bible Students Association with offices in London, Brooklyn, and other great cities of the world, though as a matter of fact the religious denominations have created no such association. It is simply a catching name—a deceptive title. He carries on his extensive business through six or seven different corporations having different names and all interlocked for business reasons. He generously offers to help ministers of every denomination, especially those of limited education and means of support. He issues his work under changed names from time to time, so as to escape the effect of just condemnation by the critics and also to make them more attractive sellers. He makes a sinister thrust at "scholarly works" for the few, works which he claims are high-priced and hard to understand, at the same time claiming that his writings are put forth in pure, simple English for the people. He invites the people of all Christian denominations to help him in his fight against higher learning and the distrust and abelief which he asserts are fostered by the colleges and seminaries, and even the high schools. He announces that his books are published in millions of editions. He deals in large numbers and comprehensive titles and names, so as to make a favorable impression upon the class to which he appeals so artfully. He is so wily, so indefatigable, so plausible, and the people are so glibble that one hardly knows how to oppose his teachings effectively.

There is need that all Christian leaders become fully aware of the propagation of the teachings known as Russellism, and that there be concert of action by pulpit and press in overcoming its teachings as silently and as persistently as they are propagated. Pastor Russell is a past-master in the wily art of deceiving the unwary. It should be sufficient answer simply to put the facts before the people with regard to Russell and Russellism. They know and love the truth, and may the Spirit of truth guide us into all truth. Truth never casts out truth, but it assuredly casts out Russell's teachings.

This article can be had in tract form from the Index Printing Company at one cent per copy, no orders being filled for less than twenty-five copies. It will help to counteract the evil effects of Russellism in our state. Order a lot.

## THE NEW ATTITUDE TOWARDS JUVENILE DELINQUENCY.

Previous to the year of grace 1909 all over our broad land children who had in any way violated an ordinance, or broken a law, were subject to the same forms of arrest, trial and punishment which befell adult offenders. A child of 7, even, under the common law, could be convicted of crime and sentenced accordingly. It is with an effort that this state of affairs can now be recalled. Public sentiment, feeling its way toward better things, gradually advanced by statute, in many states, this age of responsibility to 10 or 12 years.

The process of putting law-breakers of all ages on probation—that is, of allowing them to remain in their accustomed environment, under promise of good behavior, and subject to the oversight of a probation officer of the court who, so far as he

could, took the part of guide, philosopher and friend, was the final long step away from regarding offenders en masse, and the first step toward looking upon them as a collection of persons requiring individual study. Results of this closer, individualized inspection of wrongdoers began to be reflected in the laws establishing juvenile courts. Definitions and terms connected with juvenile crime were changed. It was discovered that an unvarying amount of personal responsibility could not always be demanded of all ages and in any and every circumstance. It was concluded, as recorded in the statutes of the states which hold juvenile courts that no young person under 16 could be considered guilty of a crime; that his condition was one of delinquency—or that of falling short—and himself in need of "counsel, protection, aid and assistance" in the words of the new legal phraseology. Therefore, the aim of the juvenile court, in so far as it relates to delinquency, is to help each and every child appearing before it into better character and better living.

This shows so changed a view of the whole question that it surely must be a century or so at least since the time when society was obliged to set up "bulwarks" for its own defense by confining a boy who had stolen a pair of shoes in jail with real criminals for three weeks before giving him a hearing regarding the theft. But, under the law, such things could happen up to 14 years ago. Were a boy who had stolen a pair of shoes to be brought into court today he would receive totally different treatment from that accorded the boy of much less than 20 years ago. The theft would not be the sole recorded fact of his history. He would be studied in all his relationships. His heredity, family conditions, amount of home training, special temptations, standing in school, former reputation, health, mentality—all would be investigated. And after establishing the fact of delinquency there would be no thought of sending him to jail, but of putting him where he could be helped to recover standing and character.—From "Research Work in the Minneapolis Juvenile Court," by Mrs. Frederick W. Reed, in the American Review of Reviews.

## KINDNESS.

O heart of mine, this lesson learn,  
Which actions prove,  
The sweetest joys on earth are linked  
With sympathy and love.  
The palace fair adorned with gems  
From every mart and mine,  
Is empty, cheerless, cold and bare,  
Where love has not a shrine.

A little posy from a friend,  
With kindly feelings given,  
Is fragrance to the yearning soul,  
A message sweet from heaven,  
And all the blooms from flower land  
With costly vases rare,  
Without the touch of loving hearts,  
Can ne'er with this compare.

A gentle word is music sweet,  
A cordial to the mind,  
And aching heart, need little more  
Than tender words and kind.  
But, often harsh and cruel tones,  
Without intent or plan,  
Are deadly arrows given wings,  
And wound a brother man.

Sometimes to those we love the best  
The unkind word is given,  
And by its bitter, piercing dart,  
The heart is almost riven.  
Not heaven itself can e'er recall  
The message of that breath;  
Unfailing to our very own  
It brings the sting of death.

Then speak, Oh, speak the gracious word,  
Extend a kindly hand,  
Our fancied ills soon disappear,  
When we but understand.  
When kindness dwells within the heart,  
Then showers are turned to shine,  
And sunlight beams on other lives  
With radiant light divine.

—H. B. Smith.