

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

Dr. W. W. Landrum, of Louisville, will be at home in Richmond, where he supplies the Second church during August.

Dr. A. J. Holt bought a controlling interest in the Oklahoma Baptist Journal. The name of the paper has been changed to the Baptist Oklahoman.

(We welcome him back into the ranks of denominational journalism.)

I have been a reader of your paper for a long time. Nearly every week you give a picture of some one on front page. About nine times out of ten your name pasted is stuck right over face of aforesaid person, which is no doubt an annoyance to many of your readers. For their good and yours I mention this.—A Well Wisher

Teacher training awards made from Nashville office during week ending July 30, 1910: Alabama—Pine Apple, Miss Carrie Ward, diploma; Pine Hill, Mrs. E. L. Swearengen, Mrs. W. J. Kelly, Mrs. J. T. Stephen, Mrs. L. M. Godbolt, Mrs. S. J. Stewart, Mr. A. E. Yon, Mr. C. L. Mason, diplomas; Opelika, Rev. J. H. Wallace, diploma.

For the first time in days I was able to read a line as the paper containing your report of the convention was laid in my hand. I discovered I could see imperfectly, thanked God, and looking for the reports of the convention the first thing that met my eye was "Greetings from Miss Louise Woodson, who is 24." When it comes to facts I am a hair splitter. I will not be 84 until the 10th of next November.

(We cheerfully make the correction.)

Church at Flatwood—Results of a meeting held by W. R. Seymore, missionary Bethel association, with the writer directing the music. On Sunday, June 17, 1910, a church of twenty members was organized by following presbytery: A. E. Page, moderator; W. R. Seymore and J. C. Hill. Also, organized a Sunday school. Flatwood is a nice little village on Southern railroad. We pray that God's blessings may rest on these people.—J. C. Hill, clerk.

Good Meeting at Twenty-Seventh Street Church.—Let me say in the Alabama Baptist that we have just closed a very fine meeting at Twenty-Seventh Street church, Birmingham. For two weeks Dr. J. R. Stodghill, superintendent of missions of Birmingham association, preached. Every sermon was full of the vital truths of the gospel. The church was greatly helped and a number were led to accept Christ. The good results of the meeting are still being felt.—J. O. Colley.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.



J. C. WRIGHT.

Chairman Education Commission. A Big Man With a Big Job.

THAT SHELBY SPRINGS ENCAMPMENT AUGUST 22-29

The Purpose.

It is a gathering for all the Baptists of Alabama, young and old. It will mean rest, recreation, fellowship, instruction and inspiration for all who attend.

The Daily Plan.

The forenoons will be given to instruction in Bible, B. Y. P. U., Sunday school and missionary themes. The afternoons will be free for rest and recreation, except as special conferences or committee meetings may be held. A special quiet hour, devotional services will be held at 5:30 p. m. At 8 p. m. addresses by high grade speakers.

Music.

The music will be in charge of Mr. Robert Jolly, of Louisville, Ky., one of the South's best gospel singers. Mr. Jolly will organize a chorus and leave some splendid singing. A full supply of Dr. Doane's new song book, "Precious Jewels of Sacred Song" will be in use. Besides Mr. Jolly's solo work a quartette is being secured for special music.

The Tent of Meeting.

For the services a great tent 50x80 feet has been secured, and it will be erected in the midst of the grounds.

A splendid force of speakers is being pressed into service and a full program will be published before the time of meeting.

Railroad Rates.

A special rate is on to Shelby Springs from all coupon offices in Alabama. This rate is two cents per mile, the same that is given for our state Baptist convention. Ask your agent about your nearest coupon station if his is not one. Board.

Shelby Springs' management is giving us a special rate of \$1 per day for the encampment. Children from two to twelve, 50 cents per day. These rates are but half the regular price. Shelby Springs has the cottage plan, with a nicely appointed dining room centrally located.

Conveniences.

While Shelby Springs is a quiet, restful retreat far from the rush of the city's life, yet for the encampment will be provided long distance phone, postoffice, news stand with daily papers, reading and writing rooms, etc. Write us to reserve a place for you.

ENCAMPMENT COMMITTEE, Shelby Springs, Ala.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

The Salem association meets Tuesday after the second Sunday in August, the 16th, at Orrville, Ala., on the Selma and Myrtlewood branch of the Louisville and Nashville railroad. The train leaves Selma at 3:30 p. m.—Lewis Johnson, moderator. Cordial invitation to all that will come.

The First Baptist church of San Francisco will occupy its new edifice on Octavia street at Market Sunday, July 31st. The dedication services will occupy the week Sunday September 4-11, at which time Dr. W. C. Bitting, of St. Louis, will preach the dedication sermon and addresses will be made by Bishop William Nichols, of the Episcopal church, and Bishop Edwin Hughes, of the Methodist church, Dr. J. Whitcomb Brougher, of Los Angeles, and other distinguished Christian leaders.

We have just closed one of the greatest revivals in the history of our church. The pastor was assisted by Brother J. N. Vandiver, and when we say that he is one of the best preachers in the state of Alabama, I don't think I will be mistaken, for the Holy Spirit worked mightily through him in our meeting in opening the eyes of sinners and awakening old lazy church members to their duty. There were fifteen precious souls came to Christ and followed him in baptism, for all of which we give God the praise.—John W. Joyner, Mt. Pleasant.

Baptist and Reflector: Rev. Clay I. Hudson, pastor of the North Edgefield Baptist church, this city, tendered his resignation on last Sunday to take effect September 1st. The resignation came as quite a surprise to the congregation. It has not yet been accepted. In case of its acceptance Bro. Hudson has not disclosed his plans for the future, but it is understood that he has several fields in view. During his pastorate or two years the church has prospered greatly. Bro. Hudson is an excellent preacher, a popular pastor and noble Christian man. We should be sorry to see him leave Tennessee.

(We hope he will come home.)

Mosquitoes pass the first part of their lives in stagnant water. Here the females deposit their eggs, which hatch in a few days, the larvae being the familiar wrigglers of the rain barrel and open cistern. After a riotous week in the water these wrigglers become full-fledged mosquitoes, but while living aquatic lives they are not able to exist without coming to the surface of the water at frequent intervals to breathe. So it follows that a thin coat of kerosene over the surface of the water destroys them, since kerosene is instantly fatal to the larvae that come in contact with it.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

IMPRESSIONS OF THE CONVENTION

If the late convention held at Albertville be taken as an index, it can no longer be said, as has been, that the Alabama convention is nothing more than a social gathering or a sort of junta, or a mere formal meeting to hold things together. There might have been times when this could be said, but if the spirit which animated the last convention is any sign, there is a mighty result even in the immediate future for the Baptists of the state.

The present writer was a silent but profoundly interested observer of all that took place at Albertville, and unless indications are deceptive and are at utter variance with all other indications, their germinal nature is prophetic of harvests which are destined to make the state to rejoice. There were present not only the signs of a fresher life, but the will and purpose to turn it to practical account. More than that, there were the pronounced indications of a buoyant leadership which flashes bright hopes on the form of the future.

It is difficult to keep from a reminiscent mood, but one finds himself under conditions so inspiring as to be betrayed into recollection, recall scenes of the past, and compare them with conditions that now are. The first convention I ever attended was when a boy, at Eufaula, in the seventies. There I saw, for the first time, Drs. Winkler, Henderson, Renfro, Cleveland, W. B. Crumpton, Shaffer, Bledsoe and others who have helped to make Alabama Baptist history. At that convention was sounded the first note of attempting the organization of the State Mission Board. Certain brethren strenuously opposed it because it was then thought that a movement like this would be fraught with grave danger to the Home Board. Then I scarcely knew what the Home Mission Board was. Dr. Cleveland led the fight for the organization of the State Board and during the immediate years which followed was ably seconded by such men as Renfro, Henderson, Teague, Bailey and Crumpton.

A transformation was wrought and the Baptist cause of Alabama emerged from a chaotic condition, assumed new shape, and fresh life was imparted to all our cherished institutions such as had never before been experienced in their history. The board was created, the waste places were evangelized, the associations were welded into compactness of organization, north and south Alabama, which had hitherto been separated by a mountain wall, were linked together, the Alabama Baptist was founded, new interest in the colleges was created, the churches were stirred to fresh energy, active forces pervaded the great denominational body, and new signs of life were everywhere to be seen. If the progress of the last thirty years could be carefully compiled and compared with that which had been accomplished during all the preceding years, many would be astonished.

Of the period which has rolled between that epochal point and the present, it is not necessary here to speak only by way of allusion. Within more recent years new conditions have come to prevail, conditions socially, politically, educationally, religiously. These conditions have brought us to another juncture of eras. The state has made giant strides and is destined to make strides more gigantic still. Throughout the South and especially in the states of the south bordering on the coasts of the sea is coming an era yet undreamed of by the less thoughtful of our people. For this change the years of the immediate past have been preparing. As never before, the south is in the gaze of the world. Its inviting climate, fervid skies, illimitable deposits of mineral, great waterways for the generation of power and transportation of commerce, varied soils, on which products grow the year round, all these are winning the attention of the investors of the world. Blessed now is the land owner, and more blessed still will he be.

The completion of the Panama canal will mean a shift of population southward. Our coast cities will eventually become the greatest on the continent. Great railway lines are already heading toward our maritime centers as sagacious financiers forecast coming events. Already in certain parts of the New

England and middle states cotton mills about which were grouped populous communities of employes are abandoned to the bats, and villages of working people, once populous with thousands of the working class, are tumbling into wreck and are as silent as the desert. The shift and drift have been for years southward. Lands are more in demand, and the demand is every year increasing.

To meet the inevitable transformation which is now on the march, Christians must be on the alert. That they are so, so far as Alabama Baptists are concerned, was manifest at Albertville. Fresh forces, purposes, plans of a new generation impregnated by the spirit of the times, now look to the inevitable demands of the immediate future.

This can not be called the revival of a suspended interest, for the interest has not suspended. The work may have lagged at certain points, but it has not ceased. The result is the concentration of mighty forces for which the years of the near past have been preparing, the girding afresh of the loins of the loyal, and the facing of the future with a more potent significance than ever before.

Croakers, if there be such, must hereafter stand aside, or else be overrun by the forces of progress. Malcontents, if such there be, must fuss with the onward sentiment. All murmurers and indifferent factors must harmonize, or else they will be left in the eddies while the current moves onward, just as has been done in other states where Baptist progress is in the ascendant.

Success always coalesces many differences. This principle led Talleyrand to say, "Nothing succeeds like success." People want to be moving, and will fall into a progressive procession. Preparation will be followed by consummation. New life will be infused into the ranks of our forces and schools and churches, people, old and young, will experience the thrill as the epoch at Albertville widens into an era of great Baptist history. It will not be sudden, but its solid growth will be seen through the years of the future.

As the leading denomination of the state, the necessity is on us to sweep into the widening current of present interest. It is on us with all the force of a positive obligation. That there is due respect for the demands of the present seemed clear at Albertville.

It is an occasion of cheer and of inspiration to reflect on the formidable body of Baptist laymen who are now loyally well to the front in our denominational matters. It is impossible to name all, but such as now occur to my mind are indicative of the character of the others. They represent different ages, difference of station, business or profession, and variety of gift, but they are loyal Baptist laymen. Fused into thoroughness of organization and wisely enlisted and directed, this force is destined to make an imperishable contribution to the spiritual progress of Alabama. Take together, these men embrace a combination which guarantees success. Maturity of years with the fervor and flavor of young manhood; the wisdom of experience with the snap of modern progress and thoroughly intelligent concerning prevailing demands, they constitute a force of which any denomination might well be proud. Among others may be named men like Minor, Marbury, Ellis, Wright, Campbell, Denson, Tyson, Malory, Lamar, Davis, Pettus, Manly, Foster, Carroll, Black, Ratliffe, Miles and others, hailing from every geographical quarter of the state and embodying elements of wisdom, sagacity, consecration, ability to plan, and equal ability to execute. If one is not animated by signs such as are embodied in this straggling article, he is unable to read aright the signs of the times. I know of no state that presents a finer array of laymen. This lends brightness to the future of our cause, for which I am profoundly grateful.

B. F. RILEY.

REPORT OF ALABAMA CENTRAL FEMALE COLLEGE.

Among the reports of the Baptist schools at the state convention the report made by Judge H. B.

Foster on the Central Female College was a surprise to many. This institution has been quietly but constantly growing in efficiency and in the estimation of the people of the state.

President Giles, during his administration of ten years, has, according to the report made by Judge Foster, furnished 222 teachers to the graded and high schools of the state. According to the last statistics this school stands fifth among the twenty colleges of Alabama as furnishing teachers for the high schools, and if the relative number of students be considered (the Central is limited to seventy boarders) it would probably stand first.

It will also be seen from this report that there is need for some improvements on the buildings.

The convention quickly and cheerfully responded to this appeal in the report, and a handsome sum was subscribed. This money will be used immediately by the trustees for making new the inside and outside of the building.

IN THE SUMMER CAMP.

The simplest way to cook in the open air is over a fireplace made by digging a hole about one foot deep and two feet square, and partly filling it with stones; around three sides of this build a wall six or eight inches high, and on the top place a large flat stone, leaving a small opening at the back for the smoke to escape. For frying fish, meat or mush, and for baking biscuits, pancakes, etc., this flat stone is practically as good as the top of a camp stove.

For broiling fish and game the ordinary broiler may, of course, be used, or a sizzling hot pan without grease or fat. But somehow or other this never tastes the same as the broil that is secured by stringing the steaks on a hard wood stick, alternated with slices of bacon, and holding them over the fire until they are cooked. Small birds and muskrat chops may be hung on stretched sticks and cooked after the same fashion.

The best camp beds are the light folding cots, for which "mattress ticks" can be made from bed-ticking or duck, and filled when you reach camp with hay or evergreen boughs; fir balsam, so deliciously sweet smelling, makes an ideal filling for these beds. Each cot should be provided with at least two heavy woolen blankets and one pillow; for the pillows, cases may be made and filled in the same manner as for the mattresses. These cases can be made more convenient by adding a concealed pocket on one side, into which the sleeping garments can be slipped during the day.

In pleasant weather all bedding should be carried outside and thoroughly aired every morning. When the weather admits sleeping in the open air, hammocks or sleeping bags are excellent.

Wall pockets made from heavy khaki cloth or canvas, with the name of the article for which it is intended stamped or plainly written on each pocket, are very practical camp articles.—Standard.

MR. CAN'T AND MR. CAN.

"Oh, Mr. Can't from Mr. Can
Is a very different sort of a man.
For Mr. Can he always tries,
And Mr. Can't he always cries.
Now Mr. Can gets many a blow,
But he gets the best in the end, you know.
"While Mr. Can't gets nothing at all—

For he's down too low to suffer a fall,
Oh, Mr. Can gets up with a grin,
And he says: 'I'm bound in the end to win.'
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot,
Why some can win and some can not.
"Oh, poor Mr. Can't, he never knew,
The secret I am going to whisper to you;
That you can win if you will only try,
And you certainly can't if you only cry,
And that is the reason why Mr. Can
From Mr. Can't is a different man."

—Christian Observer.

A PAGE OF INTERESTING SHORT ITEMS

We are indebted to Bro. G. W. Bouldin for the October number of The Japan Evangelist and the Gospel News.

In her "Recollections of Andrew Johnson," in the January Harper's, Mrs. Harriet S. Turner gives an interesting picture of this able, brusque American who was a tailor before he became president. He once told Mrs. Turner that he was able to think better when he was on his tailor's bench, and that he thought women's needlework for the same reason was an advantage to them. Some of Johnson's early education was acquired by study of his wife's school books after they were married, and he himself confirmed this fact to Mrs. Turner.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and me.

"Little fleas have lesser fleas
Upon their backs to bite 'em;
And lesser fleas still lesser fleas,
And so ad infinitum."

Robert Taft, a son of the president, ran over an Italian laborer with his auto at Beverly, and the man was at the point of death some days in the hospital, but young Taft was exonerated from any blame.

One day an interpreter was translating a remark of Mrs. Francis E. Clark to the effect that she and the doctor were two carrier-pigeons, flitting over the globe and lighting here and there. The grave interpreter, without moving a muscle, declared to the natives attending upon his words that the two Americans were an old cook and an old hen flying about the world.—Congregationalist.

In the Ford building, Boston, there is what is known as the "New England Baptist Library." Valuable books and pamphlets relating to Baptist history and affairs have been brought from innumerable hidden places and put on deposit there. A collection of hymn books and rituals constitutes one of their treasures. The library is said to be the most valuable collection of Baptist history in America. Some one has pushed this interest and now it is one of the prides of New England, and of the Baptists of America.

Twentieth century Christians must take their part in the struggle for the betterment of human conditions. Real progress must depend upon the church; without a religious motive no people can rise to great heights of self-abnegation.

Dr. Forsyth recently in England fired some explosive bullets at Modernism (Anglice New Theology) on Wednesday afternoon, describing the movement as a medley of rationalist Protestantism and mediaeval paganism. Rationalist methods were put in control of personal religious experience, and that control was not compatible with the Christian faith. The Roman church, and any church that had any evangelical faith in it, was bound to condemn Modernism, though the form of the condemnation might vary. Modernism reduced the facts of religion to psychological phenomena, and they had no objective guarantee of their reality. It was not Theocentric, but Anthropocentric. Any church captured by Modernism would thereby become a society that put itself outside the true Christian church.

A foreigner asked the landlord of his hotel, after paying his bill, "Do I owe anything else?" "No," was the reply, "you are all square now." As he went away, considering the remark, the landlord went on, politely, "I hope you will be round again soon." "But I thought you said I was square—and now you hope I'll be round?" The landlord laughed and said, "I mean, I hope you will not be long."

No drudge in his corner but speeds the world's wheels;
No serf in the field but is sowing God's seed—
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its own honest task in its own honest way,
Serves Heaven not less than a star in the skies—
What more could the Pleiades do than obey?
—James Buckham.

Rev. F. B. Meyer has been called to the pastorate of Regent's Park chapel, London, England, where he will again take up the work on this, his old field.

Rev. Dr. James T. Dickinson, pastor of the First church, Rochester, New York, was the preacher last Sunday at Vassar college, where two of his daughters are students.—Examiner.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.
—Anon.

We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky:
The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.
—Kemble.

His majesty, the King of Italy, when he received at the Quirinal the indefatigable apostle of peace, William T. Stead, said to him that "the definite triumph of peace did not seem to him to be a Utopia, but much rather an ideal which would be realized in the near future." "Among the facts," said Mr. Stead, "which justify in his eyes his belief in the final triumph of the idea of peace is the world, he reminded me that eight powers had united in a common expedition against Peking, and that not the least disagreement had arisen among them. And this was not all; four powers had undertaken in common to take charge of Crete, and Europe had undertaken to pacify Macedonia."

Some while back King Victor Emmanuel and his guest, the Tsar of Russia, went automobiling at Racconigi entirely without escort, shot pheasants and hares in the afternoon, and in the evening fraternized at a state banquet.

"Now I know why the birds sing," was the comment of the first American woman to fly in an aeroplane.

John D. Rockefeller's gift of a million dollars for an aggressive campaign against the dreaded hookworm disease was a contribution at once to the science of giving and the science of philanthropy.

Every busy life is subject to interruptions of its work, and if it were not busy it would not be worth interrupting. The busiest man is generally the man most in demand, whose door or office bell is most frequently rung.

Only add

Deeds to thy knowledge answerable; add faith
And virtue, patience, temperance; add love
By name to come called charity; the soul
Of all the rest; then wilt thou not be loath
To leave this paradise, but shalt possess
A paradise within thee happier far.
—Milton.

There are two classes of people who have had no hesitancy in writing and speaking of Japan. One class goes into rapture over everything Japanese, saying that the people are always smiling and the babies never cry. The other class, largely an after-war product, grows eloquent over the alleged weaknesses of the Japanese, their military ambitions, and the menace which they present to America.

King George of Greece is personally popular with his subjects, and the powers do not at all favor the idea of his abdication. The Military League, which is now dominant in Greece, demands the punishment of Lieutenant Tibaldos as a common mutineer, and not as a political prisoner. This embarrasses the government, as Tibaldos is connected with high social circles.

Women vote in New Zealand. Not nominally, nor only for school trustees, nor semi-occasionally, with fear and trembling lest it be known, but regularly and openly and as a matter of course. They have a free and unlimited womanhood suffrage; they can vote on every question and for any candidate at any election, equally with men. For ten years they have had and exercised that right, and so far as a merely human investigator can discover, they have not wrought any ruin, lost any womanhood, nor called down any vengeful wrath from heaven.

Major General Leonard Wood is to be the next chief of staff of the army, according to an announcement made by the secretary of war. He is forty-nine years old, and will be the youngest man to hold the high rank to which he will soon succeed, partly by the fact of his seniority in rank and partly because he has demonstrated his unusual ability as a commanding officer.

Thomas Carlyle, not long before his death, was in conversation with the late Dr. John Brown, and expressed himself to the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."—Selected.

Sir Richard Arkwright, born at Preston, December
BROTHER CRUMPTON ENCOURAGED.

That was a heavy heart I carried to the convention. But when I read that "not enough had come from the churches in Georgia for state missions to pay the missionaries and the banks had to be depended on; that the state board of South Carolina had sent a message to its missionaries that it could not make its debt at the bank any bigger," I felt like I was not the only state secretary in trouble. A good brother at the convention said he would be one of thirty-nine or one of seventy-eight to pay the debt on the spot. I didn't accept the proposition, but how grateful I was! Now comes a letter from a church clerk saying the pastor returned and reported to the church how crushed I was under the debt. Then he assures me of the sympathy he felt, and said:

"I feel sure that you may depend on our church here at Florence to help clear the old debt off and to contribute freely and pray earnestly that others may do so that this may not occur again."

Blessings on these brethren! The one who wanted to contribute on the spot and the one who was kind enough to write the letter. Better than a cup of cold water these, and they shall not lose their reward. My step is steadier, I know, and my grip stronger by reason of these. By the time this is read every preacher, church clerk and superintendent of a Sunday school will have a letter from me about the schedule. From the start let us press every object through to June 30, 1911, and Alabamians will not have reason to hang their heads in shame. "Up and at it" is the word. Heaven bless us in the starting of the new year.

W. B. CRUMPTON.

JESUS THOUGHT OF HIMSELF---BY P. V. BOMAR

Mt. xi, 6, "Blessed is he who ever shall not be offended in me."

Jesus often thought of Himself, was often "an object of thought to Himself." This appears in almost every page of the gospels in such sayings as, "I came not to call the righteous, but sinners." "I came not to send peace, but a sword." "The Son of Man came not to be ministered unto, but to minister." "The Son of Man came to seek and save the lost." And Jesus wishes us to think of Him, think right thoughts of Him. "Blessed is the man who ever shall not be offended in Me, the man who shall take me at my own estimate."

Therefore, I purpose to speak this morning on "Jesus' Thought of Himself," a great subject, not to be comprehended in a lifetime of study, much less in a few moments' talk, but not to be avoided on that account. Dr. Jowett, of England, to my mind the most attractive of living interpreters of Scripture, advises preachers to preach on the great themes, in every sermon to bring the soul into touch with the eternal, making the sermon as a bit of carving in the Swiss shop windows, which as a man looks at he sees it in relation to the eternal hills crowned with the everlasting snows, and overshadowing all the infinite blue of heaven.

How then did Jesus think of himself? As a man? Undoubtedly. We think right thoughts of him when we think of him as a brother-man, tried, tempted, even as we. He was the great Struggler. It was not easy for him, though he had all power and wisdom and purity to do right. The power made it easy, possibly, for him to work miracles, but it did not make it easy for him to do right, for the power must not be used, even in the slightest degree, selfishly. And to know beforehand the sting of the lash, the pressure of the thorns and the agony of the cross did not make it any easier for him to go forward, while his infinitely pure heart made the temptation more real, for he felt sin as we with our sinful hearts cannot feel it. Let us then think of him as our brother who did not do right without a struggle, who did not do right without cultivating virtuous habits even as we have to do. I'm sure he thus thought of himself.

But shall we think of him only as a man? He did not so think. For while taking his stand by man, by every man, even the most sinful, he separated himself from every man, even the best and purest. In his thought there was a line of separation often "as fine as a hair but as hard as a diamond." He never prayed with his disciples. He never asked them to pray for him. He commended the man beating upon his breast and saying, "God be merciful to me the sinner," yet he never said, "God have mercy on me." He said, "Father, forgive them," but never "Father, forgive me." There was something separating him even from the purest and best of men. Ruskin is credited with saying if you cut a square inch out of any of Turner's paintings you find the infinite in it. What is this that you find in the least of the sayings and deeds of Jesus but the infinite

God? The human throbs in all of Jesus, but side by side with the human also the divine. Is not this the great fact about the self-consciousness of Jesus, that he felt every act of his surcharged with eternal meaning, a meaning as long as eternity, as deep as human need, as broad as the universe, and as high as heaven?

But more particularly,
I. Jesus thought of himself as unique, as having a place in the plans and purposes of God peculiar to himself, a place in the history of mankind distinct from and superior to that of every other man.

The point is not that we thus think of him today. We do. We relate all history, every deed, even the smallest, to his birth. We give him the name above every name, though it be only to call him "the incomparable man." Almost universally, though we be the most ardent evolutionists, the most uncompromising optimists, we accept as true the statement of Renan, "Whatever may be the surprises of the future, Jesus Christ will never be surpassed." The fact, however, to which I invite your attention is not that we thus think of him today, but that Jesus first thought thus of himself. Born in a manger, reared in a home of poverty, trained not in the schools of wisdom, but in a humble carpenter's shop and as a carpenter, a teacher with no place to lay his head as he went about from place to place and with absolutely no standing with the wise and great of his day, he nevertheless thinks of himself not as a carpenter, not as teacher, not as reformer, but as supreme, the supreme one for all time.

When for the first time after the opening of his ministry he stood before his home people in the synagogue in Nazareth, he did not stand there as carpenter or teacher, but finding the place describing the age made glorious by the coming of the Supreme One, he says, "This day is this Scripture fulfilled in your ears." They said, "No, you are the carpenter Joseph's son," and tried to destroy him, but he, conscious of who he was, calmly passed through their midst, and not one man dared to lay his hand on him.

In his thought he was the culmination of all history. Listen. "I came not to destroy, but to fulfill"; that is, to complete, to make full, to round out. In his thought he was the one in whom the purposes of God were to be fully realized; not one of the line of prophets and teachers, but the one to whom all others pointed.

Again, in his thought he was to usher in a new era in the founding of an organization stronger than all the powers of hell. He says, "I will build my church, and the gates of hell shall not prevail against it." He thought of himself as a force, a conquering force, for all time. He told the woman anointing his feet with the ointment and wiping them with the hairs of her head that everywhere, at all times, men would gratefully speak of this deed because it was done in love to him. Yea, he said, deeds done in his name, even the simplest, the giving of a cup of water, should have an infinite value. Prayer was henceforth

to be a greater force because offered in his name. "Hitherto ye have asked nothing in my name. Ask and ye shall receive that your joy may be full."

Conscious of his unique position and power, he bade the men of his generation and of all generations to come to him and receive what their souls needed. "Come unto me all ye that labor and are heavy laden and I will give you rest." Harnack says, "What belonged to the gospel as Jesus preached it was not the Son, but the Father alone." How with this passage before him, though he rule out all the gospel of John, he could say that, passes my comprehension. For Jesus makes himself the very center of his gospel. "Come unto ME." "I will give." "Learn of ME." "Take MY yoke. Especially does this appear when we consider that this invitation and promise is based upon the statement of the previous verse, "All things have been delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." In his thought the Son and the Father are inseparably joined. An eternal Father means an eternal Son, who alone knows the Father and alone can reveal Him, and who therefore is "both to God and to man what no other man can be." And surely when he proclaims himself to be both to God and to man what no other can be, and the one who must be if the Father is to be known he makes himself a part of his gospel.

Again see the uniqueness of Jesus in his use of the titles Son of God and Son of Man. He did not say "a," but "the." He was pre-eminently the revelation of God, the revelation of man. "The Son of Man" possibly points back to the first promise, "The seed of the woman shall bruise the serpent's head." He was that one. And "the Son of God" may point back to the second Psalm, "Thou art my son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance." Jesus thought of himself as that one. "Between him and God there existed a relationship that has no parallel in the case of any other man." Between him and man there existed a relationship that has no parallel in the case of any other man. Complete humanity was his and at the same time sovereignty, for these are the two notions in the expression, "the Son of Man." Jesus was unique and he knew it. How clearly this appears in his treatment of the paralytic. When the people murmured as his saying, "Thy sins are forgiven thee," he added, "That ye may know that the Son of Man hath power on earth to forgive sins"—hath this sovereignty. "Take up thy bed and walk."

Bushnell says, "The character of Jesus is such as to forever forbid his classification with men." Harnack says, "There is no generic category under which Christ can be placed, whether it be reformer, prophet or founder." Evidently Jesus so thought of himself.

How clearly this appears when in

the institution of the Supper he said, "This is my blood of the New Covenant which is shed for many for the remissions of sins." He thought of himself as the one man who had the privilege and power of abrogating the old and instituting the new. He was this one because he was the redeemer who shed his blood for the remission of sins. And how must he have thought of himself when he thought of himself as Redeemer, Savior, for he could not have been ignorant of the saying, "I am God, and besides me there is no Savior!" In thus proclaiming himself the Savior of men he proclaimed his own essential deity.

II. So we come to the second point. Jesus thought of himself as sent to accomplish a unique work, even the work of salvation.

Such a one God's people had been looking for during the ages. In his thought Jesus himself was that one. I suppose this consciousness of his mission was of gradual growth, developed possibly during the silent years in Nazareth. But when the conviction had taken possession of him there is no hint of doubt or hesitation. He goes to his baptism fully convinced of what his mission is and how it is to be accomplished. Here is his mission, "fulfill all righteousness." We usually say this means to do every right thing. But may not the expression "all righteousness" (pasa dikaiosunan) mean righteousness for all? To "fulfill all righteousness" would then mean to complete righteousness for all. For this was his mission by doing every right thing to make possible righteousness for all.

And here is the way, "Thus," by submergence, symbolizing death, and emergence, symbolizing resurrection. "Thus it becometh us." Is it possible that the "us" here may refer to the Godhead? When man was created the whole Godhead was concerned. "Let us make man in our own image." Was not the Godhead concerned in redemption as well as creation? The culmination of redemption is in the overwhelming of the Godhead in the incarnate Jesus, and then the rising of God in him triumphant. Thus it becometh us in doing every right thing, in completing righteousness for all, to take our stand by the side of the sinful man, to be overwhelmed for him, and to rise victorious in his behalf.

But whether this is true or not, this much at least is true, the person revealed in the baptism is a person conscious of being called to do a unique work, a work which, if it is his at all, is his alone; a person also conscious of a unique power with which to do this work, a power manifest in the descent of the Spirit as a dove and in the voice from heaven marking him as the Servant-Sovereign.

And as Denny says, the Jesus we see after this is the Jesus revealed to us in the Baptism—one conscious of a divine calling and of a divine power with which to realize it. He never thinks of himself as the carpenter of Nazareth, or as a Galilean rabbi, or even as a pious Israelite, but always as the one with the supreme calling and endowment, the one who

came not to be ministered unto, but to minister and to give his life a ransom for many.

And not merely is he always that one, but he is, if possible, the more completely that one the nearer he gets to the cross. Mark gives us this picture. "And they were going up to Jerusalem, and Jesus was going before, and they were afraid." The man we see in this picture is a man completely absorbed in his work as he presses forward to accomplish it. As Bengel puts it, "Jesus iam tum habitabat in sua passione."

Jesus ever thinks of himself as sent to do the work which only the Christ can do and which the Christ must do. He responds to the confession of Peter by pointing out the work which the Christ must do, how that he must go to Jerusalem, be rejected, killed, and rise again. This was the work that belonged to only one person and he was conscious that he was that person. So he presses on to Jerusalem when the disciples would keep him back. So he allows himself to be taken after he shows the people that he had power not to be taken, that he had but to pray the Father and He would give him ten legions of angels. So he permitted himself to be led as the lamb to the slaughter, to be spit upon, buffeted, mocked, crowned with thorns, crucified. For thus alone could he accomplish the work for which he came into the world. It was only through death that he could become the Savior of men. It was only by being "lifted up" that he could draw all men unto him.

"That evening when the Carpenter swept out
The fragrant shavings from the workshop floor,
And placed the tools in order and shut to
And barred for the last time the humble door,
And, going on his way to save the world,
Turned from the laborer's lot forevermore,
I wonder was he glad?"

"That morning when the Carpenter walked forth
From Joseph's cottage in the glimmering light,
And bade his holy mother long farewell,
And through the skies of dawn all pearly bright
Saw glooming the dark shadow of a cross,
Yet seeing, set his face toward Calvary's height,
I wonder was he sad?"

"Ah, when the Carpenter went on his way,
He thought not for himself or good or ill;
His path was one through shop or thronging men
Craving his help, e'en to the cross-crowned hill,
In tolling, healing, offering—all
His joy and life to do his Father's will,
And earth and heaven are glad."

Yes, I believe he reckoned not of good or ill, of joy or sorrow for him, but only of this work which was his and his alone.

III. Again, Jesus thought of himself as possessing unique authority.

1. Authority over the lives of men. Wherever he went he called upon men to follow him, to give up their all, to yield their lives to him. And they obeyed. The fisherman left his nets, the farmer his farm, the business man his office, for just one thing, to do the bidding of this one whom they recognized as Master. Some refused, saying, "Prove to us your authority by a sign from heaven;" but the true-hearted recognized his authority as soon as he spoke.

2. Authority over the thoughts of men. He claimed to be their supreme teacher. He bade them fashion their thoughts not after the maxims of men, nor after the teachings of the religious leaders of that day, but in accord with the principles he taught and exemplified. His "I say unto you" was ever to be final.

3. Again, authority over the love of men. Not merely did he crave the love of human hearts, he demanded it. And the love they were to give him was to be supreme love. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." The parallel in Luke is interesting: "If any man comes to me and does not hate his father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple." I know an old man, a lover of children, who says he cannot be a Christian because Jesus commands us to hate the children. If only he could be made to see that it was the love in Jesus' heart for the children, for the home, that made him say this word. The word "hate" expresses the pain in the heart of Jesus when he had to leave his mother and home for the work which God called him, when he made the renunciation he asks of us. It is not that he regards family ties lightly, but the tie that binds the soul to him is to be a tenderer one than an earthly tie.

And now note, will you, that his claim to all this authority he based upon his holiness. "I judge righteous judgment because I seek not my own will, but the will of him that sent me." "Which of you convicteth me of sin?" he said in another place. His purity gave him power. And, brethren, when we enter the realm of the sinless we enter the realm of miracle. If Jesus was sinless it is not hard to believe that he had all other power. And it is well for us to remember that clearness of vision, power for life, comes from unselfishness, from holiness.

Jesus is supreme authority because in him the supreme ideal has been attained. It isn't that he is better than all men. "He is what all men ought to be." It isn't that his authority is more than that of other men. His authority is complete. Theodore Parker is quoted as saying that Jesus is the greatest man the world has ever seen, but not the greatest man the world may ever expect to see. If that were true then his authority would not be complete and final, but only imperfect and temporary. The other coming one greater than he would have more authority than he. But not so did Jesus think of himself. His word was to be final because he was final.

George Adam Smith calls attention to two equally extraordinary and

amazing facts. The first that Jesus, who had such a profound sense of the spiritual issues in the history of Israel, should conceive that "all these issues were culminating to their crisis in himself." And again, that he who had "the keenest moral judgment ever known on earth was sure of his own judgment for such a crisis." He was able to say, "I am" that to which prophecy has pointed, and to feel himself worthy to be that. It is this "sinless certainty" of Jesus that makes us so sure of him.

IV. Again, Jesus thought of himself as unique in his relation to the kingdom of God. He thought of the kingdom of God as "essentially bound up in himself." (Denny.)

Kings come and go, but kingdoms remain. Edward dies, George reigns. The king is dead, long live the king. But not so the Kingdom of God. There is but one King, Jesus. The Kingdom of God is bound up in him. So Jesus feels. His failure would be not merely his failure, but the failure of the Kingdom. Where he comes the Kingdom comes. So he says to the Pharisees, "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you."

When Jesus promised to Peter and the others rewards for right sacrifices, what did he say? Did he say "for my name's sake," as Matthew has it? Or "for my sake and the gospel's," as Mark has it? Or "for the sake of the Kingdom of God," as Luke reports it? Or did he merely say "for my sake," all the other forms being variations? It doesn't matter which he said, for when he said one he said all. In his thought he himself, the Kingdom of God, the gospel, righteousness, were all bound up in one. They were the same thing.

It is because of this identification of Jesus with the Kingdom that we have so little in the New Testament, after the resurrection of Jesus, about the Kingdom, for Jesus was the Kingdom.

This being true, two blessed lessons follow. First, it is not our business to bring to pass the Kingdom of God. It is our business to preach Jesus as King, to bring him as King into men's hearts and lives. And when he comes he will bring the Kingdom.

And again, no amount of reforms without the enthroning of Jesus can bring the Kingdom. For the Kingdom is not separate from him. He did not greatly concern himself about moral problems, for his whole self given to the solution of "the moral problem," the problem between the guilty soul and God. And this is to be also our great concern. In it lies the solution of all other problems.

V. Again, Jesus thought of himself as final judge.

He thinks of himself as coming again in the glory of the Father with his holy angels to reward even man according to his work. He thinks of himself in the final judgment as seated on a throne of glory, and before him gathered all nations. To some he will assign a place among the blessed while he will consign others to the everlasting darkness prepared for the devil and his angels. He said about himself, "The Father judgeth no man, but hath committed all judgment unto the Son."

1. The fact that Jesus so thinks of himself shows that he thinks of him-

self as final, as supreme. He conceives of no other coming one greater or better than he. If there could be such a one he would be judge. But there is to be no such one. The destinies of all people are to be determined by their relation to him.

2. Again, the fact that Jesus so thinks of himself shows that he thinks of himself as in the place of God. For to the Jew the Final Judge could be none other than God, and Jesus makes no distinction, calling God's angels his angels. "Then shall the Son of Man send forth his angels."

Oh, how glad I am that Jesus, Jesus who knows and sympathizes, is to be my Judge. I think his eyes are full of tears even as he says, "Depart, ye cursed."

"See the Judge our nature wearing,
Pure, ineffable, divine;
See the great archangel bear
High in heaven the mystic sign:
Cross of Glory, Cross of Glory;
Christ be in that moment mine."

How, then, shall we think of him? As God's greatest prophet? Alexander Severus had a private chapel in which he placed the bust of Christ together with Virgil, Orpheus, Abraham and other persons of the same kind. Shall we thus think of him as one of many who came to give theories of life rather than as the One who came to give life itself? Nay, verily.

Shall we then think of him as God's Plenipotentiary, created especially for the task of redemption, "charged," according to Mill, "with a special, express and unique commission from God to lead mankind to truth and virtue?" To do so would dishonor God, for it would make the work of salvation the work of a creature. To do so would be to place our salvation in doubt, for "if the Savior were but an emissary of God and not very God, we are not on the Rock, even if we are off the sand." (Forsyth.)

Rather let us think of him as God's Presence. When he comes salvation comes, for where he comes God comes. "God did not merely depute redemption." He is the Redeemer in Christ. In Christ God not merely sent, He came. In Christ He not merely announced Himself, He gave Himself. Because Paul thus thought of Jesus he was conscious of meeting God in Christ. "In him is all the fullness of the Godhead bodily." And Jesus would ever have us meet God in him. To Peter, conscious of having come into living touch with the Christ, he said, "You have come into living touch with God. Flesh and blood hath not told you this, but my Father." And to Phillip, longing to come into living relation to God, he said: "Have I been so long time with you and yet thou hast not known me. He that hath seen me hath seen the Father." "I find that without a hold on Christ there is no hold on God," said Dr. Chalmers. And, brethren, is it not true, if we have a hold on Christ, we have a hold on God; and if we have no hold on God, it is because we have no hold on Christ?

In my study of this subject I find this marked difference in the disciples before and after they had given the cross with the resurrection its proper place. Before that they wanted to fashion Christ after their own pat-

(Continued on Page 13.)

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Motto for 1910: "Let Us Advance Upon Our Knees"

Mrs. Charles Stakely, President,
23 Wilkerson Street, Montgomery.

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Mrs. D. M. Malone, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. W. J. E. Cox, Mobile.
Mrs. F. B. Stallworth, Cuba.

W. M. U. MOTTO:

Whatever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

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Mrs. Jessie L. Hattimer, Montgomery.
Mrs. Jesse Cook, Montgomery.

Send contributions for this page to the Mission Room.

Y. W. A. MOTTO:

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.

THOUGHT FOR THE WEEK.

If your love can not cross the ocean, it has a broken wing.—Babecock.

DURING AUGUST.

We study about Italy, Sardinia and Sicily.
We give to Foreign Missions.

Every person has two native countries—the one in which he is born and the other, Italy!—Quo Vadis.

REMEMBER IN YOUR PRAYERS.

Wednesday—Rev. and Mrs. D. G. Whittinghill, Rome.

Thursday—All Protestant Publications in Italy.

Friday—Reconstruction Work in Sicily and Sardinia.

Saturday—Rev. and Mrs. J. P. Stuart, Rome.

Sunday—The Redemption of Italy.

Monday—The Theological School at Rome.

Tuesday—Rev. W. H. Cannada, Rio de Janeiro, Brazil.

OUR NEW INTEREST.

King Solomon would have changed his thought had he lived in this generation and seen that for a certainty the Baptists of Alabama are going to have an encampment. He would have been compelled to have said that there was at least "going to be something new under an Alabama Baptist sun." At this encampment at Shelby Springs the last week in August, it is confidently hoped that our workers from all over the State will gather and that we shall, as never before, come to know each other and to plan for the advancement of the Christian ideals as we see them to be. We want, as women, to be there and to do our very best to make the occasion a bright and happy one. One of the best days will be given exclusively to us to use as we desire, and it shall be my pleasure from now until then to do my best to arrange for a fine program for us. Each week I shall call your attention to the plans and shall do all in my power to show you that it will help us to gather there!

SOME LESSONS.

The quarterly report for the months ending in July presents many interesting aspects. We gave in all this quarter \$5558.36, distributing our interest among twenty-six different objects. Of course the largest gifts were to State, Home and Foreign Missions, and when we see that this was done by only a very small per cent of our women we know that we have much undeveloped territory right here in Alabama. For instance, only 122 societies and bands gave to State Missions as against the hundreds that might have given; 167 gave to Home and 159 to Foreign. Of course, we praise God that those who did give were as interested as they knew how, but we know that we must bestir to enlist the many outside the fold of love and good works for world-wide missions.

THREE IDEAS.

On the 21st of July it was my great pleasure to meet with the ladies of Auburn in their all-day gathering.

Such meetings are in direct line with the policy as mapped out for us by Mrs. Stakely at the Selma convention, and if all of them are as delightful as was the Auburn one, then I see why the women always carry out Mrs. Stakely's happy suggestions. In another part of this issue there is given a full account of this meeting, so I shall confine my remarks to a hearty thankfulness to my friends there and to telling you something that I learned from the Opelika delegates who were there with us. They have modified the much used calendar system so that they now work as months, weeks, days and the like, not only to bring in the stipulated amount, but to get so many other women who are not in the society to be in her little circle, and though they may never join the Union, they are thus by their small interest helping some and by their gifts are a part of the mission force. Then, twelve of the society members try as the months of the year to get, each of them, four outside women interested. You can see how this may be worked with pleasure and profit through the various weeks and days of the mission year.

Another suggestion comes from one of the societies in the country near Montgomery. They are going to hold their summer meetings in the homes of their various members, thus coming to know each other better and thus bringing into the many homes the blessing which always follows in wake of a meeting held in His name.

At this time, when the housekeepers are busy putting up preserves and canning fruit for their own happy children, may we not tell them of a society which is planning to can 100 cans of pears and send them to the children at the orphanage? The president of the society has donated the pears and the secretary has a cannery, so the members will all gather at her home and do the "deed of love."

AUBURN'S MISSIONARY RALLY.

The W. M. U. of the Auburn Baptist church held its third anniversary rally on Thursday, July 21st. The committee in charge planned the program for the day with careful attention to details, ambitious to make the occasion the brightest and best in the history of the church. And never did human plans more evidently receive the approval of God's blessings. After weeks of uncertain weather the sun rose bright and unclouded, giving cheering promise of the beautiful day it ushered in. Cool and refreshing breezes tempered the summer heat and made delightful the lovely suburban home of the society's hostess, Mrs. T. O. Wright. The members and friends of the local society assembled early and were present to receive and welcome at a later hour the representatives from the neighboring churches, and the special and honored guest of the day, Miss Mallory, of Montgomery, our state secretary-treasurer.

The morning exercises were opened by Mrs. William Frazer reading the 19th Psalm, followed by a prayer and hymn. Miss Olivia Armstrong pointed out in brief words Woman's Duty in Missionary Societies. Mrs. T. O. Wright told How to Make a Society Interesting. Mrs. W. W. Hill rendered a beautiful solo, accompanied by Mrs. Webb on the piano. In response to Mrs. Caldwell's, the president, invitation for the visitors to add suggestions to the methods of intensifying the interest in the work, Mrs. Melton, of Opelika, responded in a manner gracious and edifying. Mrs. Arthur Pew, of Atlanta, spoke

delightfully and at length, on Dr. Broughton's Tabernacle and his enterprises, while unconsciously evincing her charming gift as a raconteur. She paid eloquent tribute to this eminent divine's husband-manship in the Master's vineyard. The morning program reached an interesting climax and conclusion when Mrs. Caldwell introduced Miss Mallory, who talked on Mottoes as Incentives to Work and to Live By. Dinner was served under the branches of the great oaks on the lawn and enjoyed during a delightful hour of social amenities.

The afternoon session was opened by devotional exercises led by Mrs. Hudson. Miss Mallory talked again interestingly and practically on Missions and Methods. The program closed after a general discussion and a parting hymn and benediction. None present will soon forget the happy occasion or ever recall it without a tender remembrance of Mrs. Wright and the hospitality of her home.

J. OLIVIA ARMSTRONG.

McCOLLUM CHAPTER OF R. A.'S A' CUBA.

(The following interesting account of the work being done by the fine Baptist boys at Cuba was sent by their leader, Mrs. May, to Miss Rhoades, and as it is very inspiring to see young boys thus "about the King's business," we take pleasure in the opportunity to publish the glad tidings.)

We have about fifteen boys ranging from eight to fifteen years in age. We meet twice a month, studying the mission subject for one meeting and for the last meeting in the month we have a Bible study. Sometimes we select a Bible character and make a special study of this life—this has been both interesting and helpful, I think. Recently we had a meeting, inviting the parents of the boys, thinking they might enjoy the program which we had for the occasion, also thinking we might in the future have the co-operation of the parents. Our older people, however, have not been entirely without interest. With the help of the boys, I decorated the church simply with ferns, placing our motto in large letters just back of the choir stand, as this was the place to be occupied by the boys who were on the program. When the time arrived, a good number of the parents, who had received written invitations, were present. As the march was played the Ambassadors arranged in line according to size, marched into the church and those who had no special part on the program occupied the front seats. The program consisted of a welcome address, debate, songs and a talk by our pastor. After the program was carried out a committee consisting of six Ambassadors served refreshments in the Sunday school room. The subject for the debate was, "Resolved, That Abraham was a greater character than Moses."

OUR STATIONS IN NORTHERN ITALY.

Novara—A small church and a growing Sunday school under our highly respected native pastor, Malan.

Consandolo—Here we have a Sunday school and a night school for illiterate boys. This station needs our earnest prayers.

Ferrara—The birthplace of Savanarola has a flourishing Baptist church and Sunday school. Preaching hall much improved and conditions encouraging.

Milan—The beautiful preaching hall must be given up, as the proprietor has almost doubled our rent in order to drive us out. He is a Catholic. The church is composed of splendid people, who contribute generously to the church. A church building would help the cause in this flourishing city.

Florence—Services are held in a fine hall in the center of the city, consequently the congregations are always good; in fact, the hall has been crowded for three months at every service. A night school is conducted by the native workers.

Genoa—Here also is a good hall centrally located. Pastor Galas is attracting large crowds.

Venice—Congregations reported good, but not growing, people very poor.

Portofino has a popular pastor, some well-to-do Swiss assisting in this church in a material way.

Carpi—Samperdarena, Mondovi-Breo and San Remo are all small and poorly equipped stations. The need of more men and more money is very apparent.

Our Stations in Central Italy.

Rome has a temporary pastor who is doing much good. The great difficulty in buying property from Catholics for the use of Protestants handicaps our work in the city of Rome, but the missionaries are patiently working to this end.

Avezano, a village in the Abruzzi mountains, where the mission work has been much injured by persecutions, is still holding on, hoping for better things.

Rimini—A struggling few are holding services, visited by a colporter. A permanent pastor will be located here.

SCRIPTURE THOUGHT.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.—Romans 1:15.

HOW WE GET OUR ONE-CENT PIECES.

The evolution of our present copper cent is one of the interesting facts of American coin history. Every one will concede that the very meek and feminine-looking Indian on the face of this coin is nothing short of ridiculous; its symbolism is meaningless, its idea weak and un-American. It was out of the coin portrait of the terrified woman whose back-hair had broken from its moorings to be immortalized on the penny of 1793—the penny for which Hamilton and Washington were so justly criticised—that the characterless red person on our one-cent piece has grown. The streaming hair of the 1793 model was carefully combed back in the 1794 penny, and in 1796 the young woman looms up with positive comeliness, her rebellious locks neatly arranged and on the back of her head a little cluster of saucy ribbons. Then after passing through a strange and ugly metamorphosis, in which there is an admixture of Greco-Teutonic types, this same reformed female comes into being once more on the one and three-dollar gold pieces of 1854, this time gorgeously bedecked with a high headgear of ostrich plumes. It was an easy transformation from curled plumes to straight feathers as worn by the American Indian chiefs; that the colonial girl's features were retained and the head dress of savages put a-top of them did not seem to perturb the stolid designer of our copper currency. And so today we have millions of red pennies afloat, and still other millions being constantly issued from the same old design of 1859, which as works of art are nil, as pieces of practical or commercial symbolism are entirely without meaning, and as money are too low in denomination to command even a miser's respect except in enormous quantities.

It is alleged that the feminine fright on the 1793 penny was copied from the unique "half dime" (dime) struck off experimentally in 1792, and the portrait on which is that of Martha Washington, who is said to have sat to the artist while he was designing it. If this is true Lady Washington is then the great-grandmother of the Indian freak on our present copper cent.—From The Coin of the Realm, by Perriton Maxwell, in the Bohemian Magazine for July.

BROTHER CRUMPTON'S TRIP NOTES.

Dothan

is a wonder to me every time I return. An inland town of such size and continued growth and improvement is a marvel. Very soon the sewerage will be complete and the streets paved with brick. And just to think of this being done without the aid of liquor money! Isn't it strange how our cities all have continued to exist and even to thrive without the revenue from liquor? Who would have believed it a few years back to hear the liquorists talk?

I spent an hour pleasantly with the new pastor, Brother Swem. He is well pleased with his move—actually said it was cooler than in Washington city, where he was in charge of one congregation for twenty-five years.

What a library he has and how well he knows it! We must have him tell us at some of our ministers' institutes: "How I Got My Library," or "How I Handle My Library," or "How I Gather and Use Material for Illustrations."

John R. Keyton is one of the big figures about Dothan. He must weigh two hundred and fifty dressed. He has brought his big self back from a trip to Palestine. Some time I am going to give him three hours to turn loose and tell it all.

He drove me over the town and what a time we had between his halls of friends and their hailing him. He told me enough to show me he had his eyes and ears wide open as he traveled. John is a member of the Second church in Dothan and his heart is in that enterprise, as it is in Baptist affairs in all this section.

My destination was

Samson,

at the crossing of the L and N, and the Central of Georgia. A large town is here and still it grows. Brother S. O. Y. Ray is the supply while they are without a pastor.

A few years ago the board employed him in the work of church building. I doubt if the board ever did a wiser thing and I am sure Ray never did a better year's work in all the years of his usefulness. The church building here and at half a dozen other places stand as monuments to his tireless endeavor.

It was my misfortune to be in bed nearly all the time I was in Samson. Kind friends and a good doctor patched me up so that I was able to tell the story of the Original Tramp on a hot Monday night. Another time I will be able, I hope, to make a better report of the Samson church.

Here, as everywhere, I heard of numbers of leading families who were not readers of the Alabama Baptist. There is no hope of informing and uniting our people without the paper. I am sure an extra effort ought to be made to put it in the homes of the people.

How marvelously this new country is filling up! How little the Baptists are doing! They move along naturally, but slowly; but not aggressively. The associations, with here and there an exception, are attempting nothing.

Tuscaloosa

is another town that surprises me every time I visit there. It is an old, old town, but aggressive and wide awake. The only thing that looks out of date is the old dummy line that the progressive age has consigned to the past ages. But electricity will strike there soon and the dummy will go to the scrap pile.

In no town in Alabama are the Baptists so aggressive as here. The great old church with maybe a thousand members is manned by a pastor and an assistant. The young and handsome Dawson, with not the slightest trace of his former failings, is rounding out his twelve or fifteen years as pastor. "The old bishop" he is, whether he wants to be or not, for they most distinguish him somehow from Barber, "the young bishop." I think this is the only church in the state with an assistant. There is enough to keep both the bishops busy. I think it is four mission stations the church is manning. A beautiful chapel is just completed, ready for opening, erected by a father in memory of a fine son who was a devoted member of the church. Just over the fence in the cemetery is the grave with a costly marble monument and just outside is the other monument.

The Sunday school, crowded in a room or two of a dwelling, where faithful men and women have taught them in the afternoons, is now happy in the new house. Who can picture the good this old church is doing in these mission stations? Not a cent of all this expenditure is counted as mission money! Besides this, they make regular gifts to the three mission boards.

"Hold the fort, for I am coming," said Sherman to the little band of federals in the beleaguered fort on the Oostanaula in Georgia, and one of the Sunday school songs rings it out as a message from the Savior. Dawson and his co-laborers are doing that thing as no other church in Alabama is doing.

Brother Camp at Northport, across the Warrior, is doing a good work, as he is at Holt, a few miles away. He is a Mississippian and is called back there for a month or six weeks during his vacation to hold meetings. We need him in Alabama for this extra service and another year we must have him. He ought to be kept at home, not only because we need him, but there is constant danger of losing him, so long as he associates too intimately with his old parishioners.

Brother Giles talks hopefully of the Central College. It is a Baptist school which has done a world of good and our people must never lose their grip on it. It has cost us but little up to the present. It needs some three thousand dollars to put it in repair and the Baptists of the state should furnish the money cheerfully.

At Montevallo

I spent a day. The pastor, I was sorry to find ill.

The quality of my congregation and their attention was fine, but the quantity was disappointing. Maybe they knew the eloquent pastor would not be out, or maybe they heard that a "money-hunter" would fill the pulpit; I have heard of a few fellows calling me that. But I suspect the real reason is found in the fact that the membership, during the session of the school, are so frequently crowded out by the two hundred or more Baptist girls that they are hard to rally after the school closes. Very soon they will have no need to remain at home, for the church is building a handsome structure which will accommodate the school and all the town who will attend. It will cost in the neighborhood of \$10,000. The Baptists of the whole state ought to be interested in this building and help pay for it. Every Baptist family that ever had a daughter there in school would do the handsome thing if they would send the pastor five dollars on the building. The church is not able to bear the burden alone. For the sake of our Baptist girls they are assuming this burden and we ought all to help them. Do it now, brother. If any of your girls or your neighbors' girls went to school at Montevallo, they got great benefit by attending the Baptist church. Be grateful to the good people, who, at a great sacrifice, are building this church home for the Baptist girls who will attend there in the years to come and send them right now five dollars. This, I am doing for myself, though I never had a girl there.

W. B. C.

The Sun found one morning that it had been beaten on an important piece of news—an interview with a great politician. The Sun reporter, sent to talk to that very man, had written only a few bare pleasantries and bromidioms; another paper had some startling facts. The next afternoon, Chester S. Lord crooked his little finger, in passing, at the reporter. That crook of the finger is the most violent gesture of Mr. Lord. Mildly, he asked how it happened.

"I had the story," said the reporter, "but I gave my word—we both gave our words—that we would hold it out for three days, even from our offices."

"Son, you are a great man," said Mr. Lord, and dropped the matter for all time.

The widow of E. H. Harriman has offered the state of New York 10,000 acres of land and \$1,000,000 for a public park. To this gift \$1,250,000 additional is offered by Messrs. Morgan and Rockefeller, W. K. Vanderbilt, Mrs. Sage, Helen Gould and others. All the gifts are conditioned upon a \$2,500,000 state appropriation, which Governor Hughes recommends.

A great lesson for every Christian to learn is that no large progress in spiritual life can be made without unceasing use of God's ability. One must utterly abandon himself to the will of God in relation to every duty which devolves upon him, with the full purpose of being guided by that will, if he would achieve results beyond the ordinary. One's own ability must be regarded as being nothing in comparison with the ability of God. It was such a feeling as this that had possession of those men in Bible history who accomplished great things for God. They felt that they had no might in themselves, and therefore could do nothing of importance without God's ability. Moses early learned this invaluable lesson. He learned it when he first attempted to liberate the Israelites from Egyptian bondage. He attempted it by his own wisdom and in his own strength, and it was a humiliating failure. His successful leadership began when he committed himself unreservedly to the boundless ability of God; and he never met defeat while leaning completely upon that ability. And this was true of David. With all of his natural powers and varied and vigorous training, he was comparatively weak without God. So long as he threw himself wholly upon God's ability and at the same time cooperated with Him with all of his own weight, he conquered every difficulty and achieved the object which God sent him to perform. It was likewise so in Paul's experience. He is often praised for his extraordinary ability, yet he himself always gave God the credit for his accomplishments. He spoke of himself as being weak, fearful and trembling. He said that he was ignorant without God's wisdom; that he was feeble without God's power; that he could not even pray aright without the Holy Spirit. And how helpless all of us are without God's ability! He waits for us to freely use His ability and in such ways as will bring honor to His name.

WARS ARE COSTLY IN MEN AND MONEY.

If we mistake not it was the ill fated Empress Eugenie, who spoke of a merry little war, but later found to her sorrow that through it she had to live in exile. War is a serious and costly business, and some of the costs have been set forth in tract form. Here are some facts:

Fifteen billions of lives destroyed within the historic period by a process that selects the more vigorous for destruction and the weaker for survival. Who can measure that effect? Forty billions of dollars expended and as much more lost by checks on production; three billions of dollars spent in our own country for pensions and two more still to be spent as a result of wars now past; two hundred millions annually spent on army and navy by a country that has, within the hemisphere where it is located, no neighbor capable of endangering it; debts that rest crushingly on many a land and are counted by billions of dollars—such figures, as quickly cited, make no adequate impression on the mind, but if pondered at leisure, reveal the dimensions of an evil which it would not seem possible that civilization should knowingly tolerate.

GET READY FOR THE ENCAMPMENT.

At last it looks as if the dream of many of our people will come true, for, after much discussion and repeated efforts, the Alabama Baptist Encampment which has been for years in the mind of some of our leaders is beginning to take tangible form and a time and place is set. We Baptists of Alabama have let our brethren of sister states get the start on us in the matter of encampments, but it appears that we are coming into our own and we hope our people will stir themselves and make the first one to be held on Alabama soil a notable one in every way. There will be much of interest not only to pastors, Sunday school and B. Y. P. U. workers, but to laymen and the women. With special days for special interests and noted experts to show us how we will have a chance not only to have a good time, but a profitable one. Get ready yourself and then boost the meet at Shelby Springs August 22-29.

THE ALABAMA BAPTIST EDITORIAL

PRISONS BREED TUBERCULOSIS.

That there are 12,000 tuberculous prisoners in the state, federal and local prisons and jails of the United States, with less than 25 special institutions and hardly 800 beds for their treatment, are some of the charges made by the National Association for the Study and Prevention of Tuberculosis in the following bulletin:

From several investigations that have been made, it is estimated that on an average about 15 per cent of the prison population of the country is afflicted with tuberculosis. On this basis, out of the 80,000 prisoners housed in the penal institutions of continental United States at any given time, not less than 12,000 are infected with this disease. If the Philippine Islands and other insular possessions were taken into consideration, the number would be much larger. Some of the prisons of Pennsylvania, Kansas and Ohio show such shocking conditions with reference to tuberculosis that many wardens admit that these places of detention are deathtraps. Similar conditions could be found in almost every state, and in the majority of cases the only sure remedy is the destruction of the old buildings and the erection of new ones.

Only twenty-one prisons in fifteen states and territories have provided special places for the treatment of their tuberculous prisoners. These institutions can accommodate, however, only 800 patients. In three-fourths of the major prisons and in practically all the jails of the country, the tuberculous prisoner is allowed freely to infect his fellow prisoners, very few restrictions being placed upon his habits. When the congregate mode of prison life is considered, the danger of infection becomes greater than in the general population. New York and Massachusetts are the only states where any systematic attempt has been made to transfer all tuberculous prisoners to one central institution.

The fact that 100,000 prisoners are discharged from the jails and prisons of the country annually, and that from 10 to 15 per cent of them have tuberculosis, makes the problem of providing special places for their treatment while they are confined a serious one. So important is the problem that the Prison Association of New York, in co-operation with the State Charities Aid Association, is preparing to inaugurate a special campaign for the prevention of tuberculosis in the penal institutions of the state, and will seek to enlist the co-operation of all prison physicians and anti-tuberculous societies in this work.

The words of Augustine are true, "O God, thou hast made the heart of man for thyself, and it can never rest until it find rest in thee."

There can not be much satisfaction in "going around and lickin' the editor" when the latter not only makes copy out of the encounter, but pictures himself as the hero as well. The following vivid pen picture is taken from the editorial column of a western journal: "There was a blow. Somebody fell. We got up. Turning upon our antagonist, we succeeded in winding his arms around our waist, and by a quick maneuver threw him on top of us, bringing our back, at the same time, in contact with the solid bed of the printing press. Then, inserting our nose between his teeth and cleverly entangling his hands in our hair, we had him!" Our victory would have been complete but for the fact that our delinquent prevented us from inserting our hand into his pants pocket where we heard the jingling of silver, and we had to let him go before we could abstract our two dollars for fear his blood might be on our head.

We have not been beaten in our temperance propaganda in Alabama. Perhaps we got a little setback, but all we have to do is to keep "pegging away." We are bound to win, for the Lord is on our side.

Some of our temperance folks seem to be the least bit "fazed." Wake up and get to work and the film will depart from your eyes.

HAVE WE SPRUNG A LEAK?

The enemies of prohibition are busy shouting to those who are sailing the ark of safety that it is leaking and that it behooves all who would save themselves to man a raft before it goes to the bottom and drowns all aboard; but our carpenters know that the timbers of the ship are sound. A few timid passengers are looking for life preservers and every now and then a splash is heard, but there is no need to worry, it is merely some opportunist politician dropping overboard.

It is true our enemies rammed a few holes in the sides of the vessel, but we will stop them up and go on to victory under full sail.

EDITORS' VACATIONS.

Dr. T. P. Bell, in a "Personal Word," explains in the Judge why he goes to Blue Mont, N. C., to take his month's vacation instead of putting in the time at Blue Ridge, the Georgia enterprise. He wants to get where he will not have to talk "shop," and Dr. Graham has a column of vacation notes about his five weeks' rest which make this editor want to hie away from the "sanctum." Never mind. We expect to take a week off at Shelby Springs August 22-29, and we serve notice on our brethren that we do not mind talking about the Alabama Baptist and believe the best time in the world for this overworked editor is to be treated by his delinquents.

Mr. W. N. Hartshorn, our great Baptist worker in the International Sunday School Association, as a lad was a great stammerer and when he was clerk in a store in a little town in the west, he began to practice self-taught exercises. At his boarding house he met the pastor of one of the local churches who owned that he was troubled exactly as was young Hartshorn. The two stammerers became partners in the struggle to overcome. Night after night they met in the little church and practiced so faithfully that they soon had their desire—they could speak without embarrassment. Those who heard Mr. Hartshorn at the great Washington convention will find it difficult to believe this story of his struggles.

Kindness ought to be the rule with all farm animals. Not simply for the reason that it makes the animals bad to be treated wrong, but because no person can do that and not himself be made a little worse than he was. Character is made up of little acts. Kindness builds a good, clean, strong, true life.

Some of our politicians are getting to be a little stiff and angular when in the neighborhood of prohibitionists. It's time for our temperance workers to do a little sand papering and rub out some of the angles. They need polishing, so don't be afraid to rub in a few temperance facts every chance you get.

The death of Dr. L. R. Gwaltney, which occurred at Rome, Ga., on July 18th at the age of eighty, removes a conspicuous figure from the ranks of Southern Baptists and one greatly beloved in Alabama. Preacher and teacher, his life was one of beautiful service.

To the Baptist Pastors and Laymen of Sumter, Hale, Greene and Choctaw Counties.

Our schedule sets aside the month of August for your contributions to the "Aged and Infirm Ministers' Relief Fund." The number of beneficiaries is now sixteen. This number will probably be increased (and ought to be) to twenty or more during the present convention year. No Baptist can doubt that we owe to our aged and infirm ministers—the "honor roll" of our denomination—a large debt of gratitude. We can not pay this debt save by giving them the necessities of life during their helpless years—we ought to give them life comforts, for when does life more need them than when looking toward the setting sun?

Let your contributions be as large as your debt to your fathers and leaders in spiritual matters. Fraternal yours,
GEO. W. MACON.



SENIOR BARACA CLASS, ALBERTVILLE, ORGANIZED JANUARY 1, 1910, WITH 50 MEMBERS. REV. A. B. METCALF, TEACHER.



MR. EUGENE ANDERSON, PRESIDENT
Georgia-Alabama Business College,
Macon, Ga.

Miss Belle Wheeler, 312 N. 81st St., Birmingham, Ala., writes: "I attended two good business colleges. The Georgia-Alabama was one. I liked both, but I can say from personal experience that no student will ever be satisfied with any other business college after having experienced the work that is going on in the Georgia-Alabama. Its methods of teaching are not to be compared with any others.

This college has a fund for taking high-grade young people, letting them pay for their tuition after they go to work.

RESOLUTIONS OF RESPECT.

Whereas God in His Infinite wisdom thought best to remove from our midst our beloved member, Charles M. Parker, July 6, 1910, an active member of the Elyton B. Y. P. U. and Sunday school, we, the members of same, do hereby tender the following resolutions of respect to his memory:

1. That we extend to the family our sympathy and heartfelt sorrow in this, their sad bereavement.

2. That we are deeply grieved by the loss of our beloved member, and shall ever count his loyalty a rich heritage.

3. That we submit to the will of our Lord in this, believing that our loss is his gain.

4. That a copy of these resolutions be published in the Alabama Baptist and the home papers and a copy be sent to the family.

Committee: Miss Lizzie Sheridan, chairman; Miss Abbie Jannett, Miss Mattie Goodgame, Mr. H. O. Alford, Mr. Claud Vaughan.

July 18, 1910.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

We are feeling very much at home back in Tennessee. Since entering on my new field, St. Elmo church, July 1st, we have had six additions by letter, three by baptism. Have a strong, live, active church, good Sunday school and fine B. Y. P. U. Our people gave us a royal welcome. The Young Peoples' Union tendered us a reception. A large number were present. Among them were pastors of the various denominations. Addresses of welcome, music and refreshments were the features of the evening. We are at the foot of Mt. Lookout, a few blocks from the incline. Come to see us. Love to the brethren of Alabama.—Joe W. Vesey, 305 Georgia avenue St. Elmo, Chattanooga, Tenn.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of the Alabama Baptist who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

STUDY PHARMACY THIS FALL.

Largest Pharmacy School South. Drug store in the college. Free books, saving \$20 book expenses. Large new building and equipment, three Laboratories. Demand for our graduates exceeds supply. Next regular course begins October 1st. Communicate at once with SOUTHERN COLLEGE OF PHARMACY. 91 Luckie Street, Atlanta, Ga.

FROM BETHEL BAPTIST ASSOCIATION.

We think if a wise decision of our state leader, Bro. W. B. Crumpton, to send a missionary into our cold regions; amazing strange in this land of Bibles and schools that some of us are so ignorant and cold religiously. Wiser still, Bro. Page suggested a fine singer and co-worker go with him, Cleve Hill, who seems to ever be ready for every good word and work. We feel they were a blessing and inspiration to us to have them visit us in our homes. We will never cease to hear that calm, sweet voice, "No Cross, No Crown." How that song touched our hearts. No, never alone.

And when the evening shades appear and the task of the day is done, may their hearts still be in communion with Thee and possess a conscience void of offense toward Thee and toward all men; and as they see the village windows blazing in the light of the setting sun, may it inspire them with a fervent prayer that our purified souls might ever so reflect the glory of our Redeemer. May each and every one be aroused to a sense of our duty, to cheer and sustain them in their arduous field of labor; we trust they will always walk worthy of the vocation whereunto they have been called.

Words are inadequate to express my heartfelt thanks and gratitude to the association for their manifold blessings bestowed upon us. I sincerely trust my little children will be brought up in the nurture and admonition of the Lord; will be bright and shining lights in the church; will be an honor to their father's calling; before my little span of years, has been numbered I will have the thrill of winning their souls to Jesus.

My effectual, fervent prayer is that the missionaries and beneficiaries of the association will at last receive a star as our crown, when our last day's work on earth is done, and when the hour of our departure is at hand, may we meet death without fear, having hope in our blessed Redeemer.

Fraternally,
Beneficiary Bethel Association.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

SALESMEN AND SALESWOMEN WANTED.

THOUSANDS of good positions now open, Paying from \$1,000 to \$5,000 a year and expenses. No former experience needed to get one of them. We will teach you to be an expert salesman or saleswoman by mail in eight weeks and assist you to secure a good position, and you can pay for your tuition out of your earnings. Write today for full particulars and testimonials from hundreds of men and women we have placed in good positions paying from \$100 to \$500 a month and expenses. Address nearest office. Dept 546 for August 257 for September & October
National Salesmen Training Association—Chicago, New York, Minneapolis, Atlanta, Kansas City, San Francisco.

The Test of Time

"Time proves all things," but especially the merits of "Gray's Ointment." This remedy for cuts, bruises, boils, burns, carbuncles, rheumatism, blood poison, Yelms, tumors and all skin eruptions, has stood the test of nearly a century. It was put on the market in 1820 by the eminent physician, Dr. W. W. Gray, of Raleigh, N. C., and has proved to be the most wonderful cure for skin diseases ever discovered. No home should be without it—no trip is complete without a box in your grip, and it only costs 25c per box. Sold by all druggists, but if you would like a sample box to test it, write to Dr. W. F. Gray & Co., 500 Gray Building, Nashville, Tenn., and they will send you postpaid, a free sample box.

H. A. Jackson, Calvears, Tenn., writes: "I have been using your 'Gray's Ointment' with good success when all other remedies failed. For blood poison your Gray's Ointment is just 'worth its weight in gold.'"



Mr. Thos. G. Wilkinson, President,
Alabama Brenau College,
Eufaula, Ala.

In all this great Southland, there does not exist a man worthy of higher praise or heartier support than Mr. Thomas G. Wilkinson, President of the Alabama Brenau College of Eufaula, Ala. Through his earnest, untiring efforts this school has steadily forged ahead, until today it stands as the foremost institution of learning for young women in this country. Every department is completely appointed; the faculty is composed of the best talent the country affords; the buildings are model and up-to-date with every comfort and convenience and the instruction is extremely thorough. Mr. Wilkinson has just issued a handsome illustrated catalogue of the Alabama Brenau College, and parents desiring a copy with the view of sending their daughter to college, can obtain it by addressing Mr. Thomas G. Wilkinson, President, Eufaula, Ala. 1910-11 session opens September 14, 1910.

We are glad to know that our good friend, Rev. E. E. George, declines the call to the Fifth Avenue church, Rome, Ga.

For Physical Exhaustion
Take Horsford's Acid Phosphate
Especially recommended in physical and mental exhaustion, nervousness and impaired digestion.

I am sorry I did not get to go to convention; was sick. I will be at Altoona second week in August to help Brother Lowery. Our work here is doing fine.—A. D. Glass, Elyton.

Selma Military Institute SELMA, ALA.



NEW BUILDING costing \$52,000, fitted with every modern convenience. Accommodates 80 boarders. Six acres of level ground for military drill and athletics. Five men in the faculty, all college graduates. Four years of standard high-school work carrying out the National 14-unit system. Two complete courses the classical and the scientific. New laboratory. Tuition and board \$250. Full term opens Sept. 19.

Write for June Bulletin.
HAY WATSON SMITH, Headmaster.

University of Alabama School of Medicine at Mobile, Alabama

The forty-Fifth session will begin Sept. 19th, 1910. Four courses of lectures, eight months each, required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application. Write

RHETT GOODE, M. D.
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The Bible the Best Selling Book

WANTED—Agents, male and female, in every city and town in the state to sell the Reference Passage Bible, just being introduced into the South, a quick seller; a lady agent sold recently in Birmingham 40 copies in one day. Energetic students can sell enough copies to pay expenses in college for one year. Outfit costs \$2.50. Address

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Manager of Agents, P. O. Box 244,
Birmingham, Ala.

AGENTS WANTED

Men, Women! Drop everything else. Sell two most remarkable books of age. "Fighting Traffic in Young Girls." One agent sold 200 in 9 days. "The Curse of Strong Drink." One agent sold 51 in 8 hours. These two can't be beat. Our red letter subscription Bibles are the finest published. 50 per cent. commission. Act quick—write today.

The Ellis-Martin Co., Corinth, Miss.

RESOLUTIONS.

Whereas, it has pleased Almighty God, in his infinite wisdom, to take out of this world the soul of our deceased sister, Mrs. Amand W. Smith; and,

Whereas, the ways of the Almighty are to us inscrutable, and we do not know why her young life should have been thus brought to what seems to us an untimely end, for the work which she had set before her remains but partly accomplished; and,

Whereas, in her death this Sunday school has lost its most valued member—one who toiled early and late for the welfare of this organization, deeming no task too heavy, no duty too burdensome, which looked to the advancement of Christ's cause in the world. From the day her family located in our midst she has been a leading spirit in our Sunday school, and when others seemed to lose interest and the organization almost ready to disband, she it was who injected renewed energy into the older members, strengthened and heartened the younger ones, brought in new material, created new interest in the work and established it upon a secure and firm foundation. When ill health laid its hand upon her and her slender store of strength would no longer permit her to instruct her class, she gave up her duties as a teacher and entered herself as a scholar and was faithful and prompt in attendance. But the day came when she was not found in her place as the exercises of the school commenced, and all knew that falling health alone was the cause of her absence, and that her heart was still with us in the work. They have laid her away beneath the sod, but the work which she accomplished will not be forgotten and the influence of her life will remain as a benediction to those with whom she worked and labored; therefore, be it

Resolved, 1, That in the death of Mrs. Smith this Sunday school has sustained a loss, the magnitude of which we can not fully realize at this time, for as the days pass we will miss her more and more, and none there be who can fill the place she has left vacant.

2. That we extend our heartfelt sympathy to the bereaved husband and children, and while we have nothing of this world's consolation to offer, we commend them to the Infinite Father, who alone can support and comfort them in this, their hour of affliction.

3. That these resolutions be spread upon the minutes of this Sunday school, and a copy be forwarded to the husband of our deceased sister, and also copies forwarded to the Eutaw Whig and Observer, The Greene County Democrat and The Alabama Baptist.

Committee: John McKinley, S. M. Spencer, G. V. Phillips, William Hawkins.

(Mrs. Smith was a daughter of the Rev. John G. Apsey, who for a number of years, was pastor of the Baptist church at Eutaw, Ala.—Ed.)

However much joy the advent of summer may bring us, there is always, to those of us who live in mosquito infested districts, one saddening thought: Summer brings the singing stinging pests in clouds.

JUDSON COLLEGE,

(For the Higher Education of Young Ladies)
MARION, ALABAMA.

Magnificent Buildings. Capacity for 275 Boarders. All Modern Conveniences.
New Music Hall Costing \$25,000
48 Practice Rooms. Auditorium with seating Capacity of 1200.
Unexcelled Advantages, Superb Equipments, Large Faculty from Best Colleges and Conservatories in America and Europe.
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For Catalogue or Information, address Robert G. Patrick, D. D., President.

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FOR YOUNG LADIES ROME, GEORGIA

This institution, founded and endowed by Alfred Shorter in 1877, is acknowledged one of the best colleges in America. Splendid preparatory, and complete academic courses, with unusual opportunities for the study of music, art and expression, are offered. Gymnasium in charge of an exceptionally competent instructor. The location is healthful—the climate, ideal. For catalog, address

A. W. VAN HOOSE, President, Rome, Ga.

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HEREDITY.

By L. S. Waterhouse. (From Judge's Library.)

Get my go-cart for me, mother; Tuck me in my little bed; Lay my head one way or t'other, Pin a plink bow on my spread. Put some cobwebs o'er each feature, Rig a shade somewhere in space; Make of me a fairy creature, Robed in bales and bales of lace.

Then perambulate, dear mother, Down the thoroughfare ad lib.; Let the infant of no other Show a more expensive crib. Make of me a picture, pretty, Which shall draw admiring eyes; Though I wax both cross and fretty In the glare of sunny skies.

Bounce me swiftly o'er the cobbles, Boost me lively at the curb, Though my rear hub gently wobbles And such jumps my peace disturb. Drag me where the park is sheltered, Shove me east and north and south; When my little spine is sweltered, Jab a rubber in my mouth.

Take me out, oh, darling mother! Every day beneath the sun, Swaddled till I almost smother And my little back is "akun." I enjoy the bouncing, mother, And the squeak-squawk as I go, For I am your offspring, mother, And I love to make a show!

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and nervous peace is to be enjoyed; and this is done, not indeed, by a fiat of the will but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, faith in God and reverence for the divine order of life.

NOTICE OF SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by the mortgage executed by Lola Bell and T. L. Bell to Mrs. Elizabeth Gage on the 26th day of September, 1907, which mortgage was duly recorded in volume 475, page 108, of the records of mortgages in the probate office of Jefferson county, Alabama, on the 30th day of September, 1907, and which said mortgage was on March 28, 1910, transferred, sold and assigned to Bains Brothers Investment Company, the undersigned Bains Brothers Investment Company, the present holder and owner of said mortgage, will, under the powers in said mortgage, offer for sale and proceed to sell on Saturday, August 27th, 1910, in front of the county court house door in the city of Birmingham, Alabama, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated in or near West End, Alabama, to-wit:

Lot 18, in Block 6, in Kenilworth, according to the map and plat of Kenilworth of the Rugby Land and Improvement Company, recorded in map book 5, page 93, in the office of the probate judge of Jefferson county, Alabama, and being the property conveyed in the above described mortgage.

BAINS BROTHERS INVESTMENT COMPANY, Transferee of Mortgage. T. T. RUDOLPH, Attorney.

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THE WOMAN'S MEETING HELD DURING SESSION OF THE ALABAMA STATE CONVENTION, ALBERTVILLE.

Together with Mrs. D. F. Malone, who has oft been our compagne de voyage in missionary expeditions, we went up with the state Baptist hosts to Albertville and to the state convention. We congratulated ourselves more than once upon this being our privilege as in the days agone.

We felt as though we had made no mistake, either, in calling a meeting of our women, when the enrollment committee reported seventeen associations and fifty-six societies represented in the meeting called at the Baptist church July 20th. Of course, the meeting had been announced at every session of the convention, the music and devotional exercises arranged for and all was in readiness for the woman's meeting, as was every other detail for the comfort and enjoyment of Albertville's guests during the convention. Their little mountain city did herself proud and sets the pace for other cities of like size who may have like ambition in the same direction. Every detail was thought out months beforehand and consequently the wheels turned without a creak and all because of the lubricating administered by the bishop of the Albertville church, under the hearty co-operation of his brethren and sisters.

Miss Myrtle Bradford had charge of the devotional exercises, which were helpful and uplifting, as we had reason to expect, knowing this earnest, consecrated young worker. A hearty, loving greeting was extended the visiting sisters in Mrs. Walker's welcome and our hearts burned within us as our sister, Mrs. McCord, president of the Home Mission Society of the Methodist church, added the kindest words of interest and sympathy for her church. Surely it is a true foretaste of the day when we shall reach the upper and better kingdom and shall sit down together, gathered from the north, the south, the east and the west, for we be brethren.

Mrs. Dr. Cox, of Gadsden, responded for the assembled sisters in an appropriate expression of appreciation. Mrs. Malone presented the important matter of our apportionment clearly and with so much of genuine humor that it was really appetizing. We look for results from that talk. The W. M. U. Training school by Miss Clyde Metcalf was most interesting, especially as the story was told out of her own experience. There was no mistake made when this choice young woman was sent to represent Alabama by our Y. W. A.'s at the Training school. We are glad to know she will return to Louisville in the autumn.

Of course the woman's meeting was honored when Dr. Willingham and Dr. Frost appeared and spoke. We were sorry Dr. Gray and Dr. Crumpton could not be present also. There is no doubt but that we suffer loss in holding a separate meeting from our brethren, in being deprived of the inspiration gained from hearing the secretaries of our several boards, but to

be candid, we miss all of the brethren just as much as they miss us.

We were indebted to Miss Montague for a solo rendered with sympathetic expression, and to the choir for music interspersed during the session. The committees on enrollment and on resolutions did good service, as did the little ushers. We can not forbear referring to the Royal Ambassadors, who wore their badges with Guide upon them and were useful indeed. With a flourishing W. M. society, Y. W. auxiliary and bright and shining Sunbeam band, this church is well equipped, you will agree, as to mission organization. There was nothing left undone, as far as we could judge, so the reception given to the visiting ladies by the ladies of Albertville at the charming home of Mrs. T. B. McNaron was the capstone to the perfect entertainment accorded us. The house, well adapted to such an entertainment and the spacious piazzas were filled to overflowing. The refreshing fruit punch served upon entering to guests with the good humor prevailing set so many tongues to wagging at one time that one could but wonder if any one was listening. But that is one way women enjoy themselves—and it is very innocent. Hoping that we may be living on this terrestrial ball, when the time rolls around again for Albertville to entertain the state convention, we left our hostess, Mrs. A. B. Metcalf, and her fine girls and boys, filled with many pleasant thoughts of the experiences packed in the days spent beneath her hospitable roof. MRS. T. A. HAMILTON.

Under and by virtue of an order and decree of the Probate Court of Jefferson county, Alabama, rendered on the 11th day of July, 1910, the undersigned administratrix with the will annexed of the estate of H. Abel, deceased, will sell to the highest bidder, in cash, in front of the courthouse in Birmingham, Jefferson county, Alabama, within the legal hours of sale on August 3, 1910, the following described land situated in Jefferson county, Alabama, of said estate of said H. Abel, deceased, to-wit:

Commencing on the west line of the S. W. 1-4 of the S. W. 1-4 of Section 19, Township 17, Range 2 West 316.16 feet north of the S. W. corner of the S. E. 1-4 of the S. W. 1-4 (which point is the old Grace garden fence according to an affidavit of T. A. Hamilton, C. E., made on the 8th day of November, 1904;) thence angle to the right 84 degrees 45 minutes (W. 82 degrees 35 minutes east), 113.4 feet to the point of beginning; thence 85 degrees 26 minutes left (N. 2 degrees and 51 minutes W.) 365.5 feet; thence 96 degrees 48 minutes right (S. 86 degrees 3 minutes E.) 255.2 feet to the W. line of the L. and N. R. R. Co.'s right of way; thence 86 degrees and 48 minutes right (S. 000 degrees 45 minutes east 160 feet along the said west right of way line; thence 90 degrees 00 minutes right (N. 89 degrees 15 minutes W.) 135 feet; thence 90 degrees 00 minutes left (S. 00 degrees 45 minutes W.) 140 feet; thence 62 degrees 58 minutes right (S. 62 degrees 43 minutes W.) 109.5 feet to the point of beginning, all of which is in the S. E. 1-4 of the S. W. 1-4 of Sec. 19, Township 17, range 2 West. Said property is subject to a mortgage to J. A. Woods.

(Mrs. A. C. ABEL, Administratrix with the will Annexed. CHAS. A. CALHOUN, Atty.



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JESUS' THOUGHT OF HIMSELF.

(Continued from Page 5.)

tern. After that they were willing to let Christ fashion them after his pattern. And today I find many who are trying to fashion the Christ after their notion. They say, "Paul didn't understand Jesus. The early disciples couldn't understand him. Matthew and Mark and Luke and John and Peter didn't understand him." And what a poor Christ they give us. One man (Schmiedel) will allow only nine "absolute credible passages" in all the New Testament story of Jesus. They all rule out the cross, the resurrection, and try to fashion a Jesus who is not master of sin and death. And they suppose this and that concerning him. Mary Magdalene supposed him to be the gardener on that dark morning when she stood by the empty tomb of the Master. But when she knew who he was what a difference it made.

Brethren, here is the mark which tells whether we have right thoughts concerning him, willingness to let him fashion us after his pattern. May each one of us this morning so think of Jesus that we shall give ourselves afresh to him as Savior and Lord, in completeness of surrender, so yield ourselves to him that we shall not only be willing but glad to have him use us and make out of us what pleases him.

Some years ago the great American liner, the St. Paul, in the straits near the Isle of Wight, crushed into the British ship, the Gladiator. In the confusion of horror and consternation that followed the crash two or three seamen of the Gladiator scrambled up the bows of the St. Paul to safety. No sooner had one of them done so, however, than he seemed to recollect himself, and called out, "My God, what have I done? What will my captain say?" and immediately jumped back into the sinking ship. In comparison with the approval of his captain his life was of little worth. May that same spirit be ours.

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THE TUSCUMBIA MEETING.

Let me have space to speak of our church at Tuscumbia, where I held a meeting recently. A nobler, more plucky band would be hard to find. Against many difficulties they have persevered until they have about enough to finish their good brick house and furnish ample accommodations for years to come.

Like all towns of that size, Tuscumbia suffers the loss of her young men, who go to the large cities, and so the burden has fallen heavily upon the good women. They have not resorted to bazaars and suppers to meet their obligations, but give in a scriptural manner.

Pastor J. H. Chapman—well, no wonder they idolize him! Any one who would not love Chapman should be confined in a padded cell. I rejoice that my first meeting in the state introduced me to such charming people. They are almost as fine folks as Missourians! CECIL V. COOK, East Lake Baptist Church.

PRESIDENT PETTUS TELLS OF CONVENTION'S WORK.

Hon. R. E. Pettus, the well known Huntsville wholesale grocery merchant, and the other local delegation who attended the meeting of the State Baptist convention at Albertville, have returned home and report a most enjoyable and successful session of that great body of Christian workers.

The election of Mr. Pettus as the president of that great convention was a tribute of love to a loyal Baptist layman, who has always been a leader in every department of his denomination.

Mr. Pettus, when seen by a reporter for the Huntsville Daily Times today, said the Albertville convention was one of if not the best ever held in the state. The good people of Albertville entertained the delegates, 400 or more, in a magnificent way, and still there were more than 200 homes untouched. In a humorous way the chairman of the Albertville entertainment committee said that his town is thinking of inviting the Southern Baptist Convention to meet with them next year.

The sessions were held in the State Agricultural school building, which is located on a splendid campus.

Some of the brainiest men in the south were present and addressed the convention, among them being Dr. R. J. Willingham, secretary of the foreign mission board, of Richmond, Va.; Dr. B. D. Gray, secretary of the home mission board, of Atlanta; Dr. A. E. Brown, superintendent of mountain tain schools under the Southern Baptist convention at Asheville, N. C.; Dr. J. M. Frost, editor of Baptist literature at Nashville; Dr. George B. Eager, representative of the Baptist seminary at Louisville; Hon. John T. Henderson, superintendent of laymen's work under the auspices of the Southern Baptist convention, of Bristol, Va.; Judge W. A. Covington, temperance lecturer of Georgia; Dr. W. B. Crumpton, secretary of the state board of Baptist missions, of Montgomery; Dr. Frank Willis Barnett, editor of the Alabama Baptist, of Birmingham; Judge N. D. Denson, of the Alabama supreme court; Hon. H. S.

D. Mallory, ex-candidate for governor of Alabama, and many other of the best and brainiest men in the south.

Growth in all lines of the denomination, especially in educational affairs, is especially gratifying. All of the colleges had been full to their capacity during the past session. Of the primary colleges we mention Howard college for young men at East Lake; Judson college for young women at Marion, and the Central college at Tuscaloosa for young women. The secondary schools, such as Newton Collegiate institute in Dale county; Healing Springs Industrial Academy in Washington county and Gaylesville college in Sumter county; Pisgah in Jackson county; Bridgeport industrial school in Jackson county, and Eldridge training school in Walker county, all showed up well.

Reports showed an increase for the denomination during the past year of about 12,000.

At this session of the convention there were present more college men (we mean college presidents and teachers), bankers, manufacturers, merchants, lawyers, than have been noted at any previous convention.

The work of the convention was at high water mark from start to finish.

The subject of missions is always the main thing in the convention.

As is customary with all the other southern states Alabama has decided to hold a summer encampment, the first one to be held at Shelby Springs next month, August 22 to 29, at which the work of the young people's union, the Sunday school and other phases of the denomination will be discussed.

A resolution unanimously urging that there be no repeal of the state-wide prohibition laws was enthusiastically adopted.

A special quartette from Lawrenceburg, Tenn., furnished the music for the convention.

The next convention goes to Greenville, with Dr. J. D. Gwaltney, of Talladega, preaching the sermon.

At the meeting of the state board of missions Hon. George G. Miles was re-elected president and Hon. W. D. Davidson, of Montgomery, was re-elected recording secretary.

Jefferson County Building and Loan Association.

Condition at Close of Business June 30, 1910.

RESOURCES.

Cash:	
In banks	\$ 39,142.15
In safe	853.42
	\$ 39,995.57
Loans	\$540,441.16
Furniture and fixtures	900.00
	\$581,336.73

LIABILITIES.

Fully paid fixed time stock	\$381,200.00
Accumulating stock	13,320.00
Savings stock	95,247.64
Guarantee stock	75,000.00
Undivided profits	16,569.09
	\$581,336.73

Jefferson County Building & Loan Association

217 N. 21st Street, Birmingham, Ala.

F. M. Jackson, Pres.
 W. H. Woolverton, Att'y.
 Chappell Cory, Gen. Mgr.
 W. A. Pattillo, Secretary.
 F. F. Putman, Treasurer.

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216 Teachers NEW ORLEANS 2476 Students
 EDWIN S. CRAIGHEAD, L. L. D., President
 Tulane University is located in New Orleans, the metropolitan of the South. Modern dormitories, extensive laboratories, libraries and museums.
 Ten departments comprising: College of Arts and Sciences, College of Technology, Jewson College for Young Women, Teachers' College, Graduate Department, Law Department, Pharmacy Department, Medical Department, Post-Graduate Medical Department, Dental Department and Summer School.
 Expenses Low. Low Dormitory Rates. For Catalogue Address, LOUIS DATZ, Secretary.

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Healthy Poultry

are usually productive, and therefore profitable. To put your chickens in good condition, and keep them healthy, we recommend Black-Draught Stock & Poultry Medicine. Its regular use will ward off diseases common to poultry, at a very small cost.

Read this letter from Mr. Baker, manager of the Clover Bloom Poultry Yards, and successful breeder of high class, line bred, Barred Plymouth Rocks. He writes: Owensboro, Ky., Feb. 11, 1907.

"For the past ten (10) years, we have been using Black-Draught Stock & Poultry Medicine. We have used it along with the most extensively advertised poultry foods and powders and we have gotten better results from Black-Draught Stock & Poultry Medicine than from any other preparation.

"We have been quite successful in treating birds affected with liver trouble. We have about come to the conclusion that most of the diseases that affect poultry are caused largely by liver trouble, and think Black-Draught Stock & Poultry Medicine cannot be excelled for that."

BENJ. H. BAKER, Manager.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

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Only School of Technology in Alabama
44 Professors and Instructors.
30 Well Equipped Laboratories.
Chas. C. Thach, M. A., LL.D., President,
Auburn, Alabama.

Session begins Wednesday, September 7, 1910. Location high and healthful, 826 feet above sea level. Attendance 761 students, from twelve states and three foreign countries.

COURSES OF INSTRUCTION.
Nine four-year degree courses.
Mines, Engineering, Chemistry—(1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy.

Forty-one professors and instructors. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Architecture established in the South.

(8) History, Latin and Modern Language Course—English (4 years), Latin (4 years), History (2 years), French (2 years), German (2 years), Mathematics (3 years), Physics and Astronomy, Political Economy, and Psychology. Thirty-seven professors and instructors.

(9) Agriculture, Horticulture, and Forestry—Fifty-three professors and instructors. (1) Three-year course in Pharmaceutical Chemistry, Ph. C.; (2) 2-year course in Pharmacy, Ph. G.; (3) 3-year course in Veterinary Medicine, D. V. M.

(1) New Dining Hall, also board in private families; (2) New Engineering Hall in course of construction; (3) New Library Building; (4) New Agricultural Hall; (5) Water Works and Electric Lights.

For Catalogue and further information address the President.

An Investment of Two Dollars and a Half, Plus Energy, Grit and Manhood, Will Pay All a Young Man's Expense at a Theological School Next Year.

Mr. G. B. Suttles a young man who graduated at Howard College last June, accepted the agency for selling during the summer the Reference Passage Bible New Testament in Mobile, Ala. He paid \$2.50 for an outfit, studied carefully the instructions, to agents and went to work in earnest. Within ten days he visited most of the pastors of that city and sold each of them a Bible and secured from them an endorsement of this great help for Bible students.

During this time his commission amounts to \$90.00 or \$100.00. He is now prepared with the endorsements that he has received to make a larger number of sales this summer.

He will not only pay his expenses at the Theological Seminary, but will have money to lend while other young men are doing nothing. He is also receiving a salary for serving a mission charge on Sunday.

Such a young man will make his mark and will some day fill the best pulpits in the south; others can do as well.

Agents are wanted immediately in every city, town, county and church to sell the Reference Passage Bible. A lady in Birmingham sold forty copies of the Reference Passage Bible in one day.

Those wishing to act as agents will address Addison W. Lynch, General Field Manager, Room 452 Hood Bldg., Birmingham, Ala.

Remarkable Treatment.

Almost miraculous cures of persons affected with the opium, morphine and whiskey habit are being accomplished daily by Dr. Woolley, of Atlanta, Ga. For over a quarter of a century Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the need and desire for opiates and stimulants. This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. If you address him, No. 10K Victor Sanitarium, Atlanta, Ga., he will send you his book on these diseases free.

NEWS NOTES OF EAST ALABAMA.

On last Sunday, July 24th, in the presence of a fine congregation in the Baptist church of Loachapoka James Jewelle Wooten was ordained to the work of the gospel ministry. Jewelle, as we call him, is a recent graduate of Howard college, much beloved and admired by those who know him. He is a son of Deacon J. W. Wooten, of Loachapoka. The presbytery consisted of J. P. Hunter, his pastor, moderator; J. H. Wallace, secretary, W. H. Bedell and T. C. Jester. The reading of the scripture and examination of the church, for which Brother Carlisle was mouthpiece was conducted by T. C. Jester. The sermon was preached by J. H. Wallace. The examination of the candidate was conducted by his pastor, J. P. Hunter. He was carefully examined with reference to his conversion, call to the ministry, belief of scripture, doctrines, etc., and the results were indeed gratifying. He is a volunteer for the foreign field, but for the present is offered a position as teacher in a school in Baltimore, Md. The charge to the church was delivered by T. C. Jester, and the charge to the candidate by W. H. Bedell, who also presented the Word of God. The ordaining prayer was offered by J. P. Hunter, after which hands were laid on and hand of fellowship given. The congregation also gave the hand of good will. The benediction was pronounced by Bro Wooten. We consider this a great addition to the east Alabama ministry, of which we are always proud, for in this section have been Roby, Loyd, two Shoffers, the Bedsoes, Uncle Johnnie, W. C. and J. O., F. T. Hudson and three sons, J. D., C. I. and Charley; C. S. Johnson, who baptized us and our father, Burden, Bell, Brannon, G. S. Anderson, who did much to encourage our young preachers; Hamner, Adams, Cloud, Baber, Foster, Stodghill, three Gregories, Purser, Williams, Taliaferro, Napier, Brewer, George E. and son Charley; Buck, Harnady and Catts, God bless them and their labors, for here they were devoted to the work.

We now have laboring in this section Bartley, Hart, Whitman, Stough, Brewer, Whatley, Wright, Bedell, Jester, Nichols, Briscoe, Stewart, Burden, Holaday, Strickland, Jenkins, Brannon, Bell, Hamner, Smith, Curry, Edwards (recently Shackelford), Hunter.

We also have, we think, in the person of C. Ross Baker, one of the best that this section has ever had. We consider him in many respects one of the greatest men in the land. We are so proud of him and predilect that in him the Master's cause and the Baptist denomination shall be greatly strengthened. Thanks to God and to the northwest for this noble man of God.

We have no pastorless churches, I believe, in our section except County Line, which has not attempted services for several years. We hope our mission work is increasing. For the greater part, all our churches and pastors are in sympathy and co-operation with our organized work. God pity and bless any in any place which are not. I wish everybody could read the article recently written by Brother Carroll, of Texas, just published in the Baptist. Lovingly,

J. H. WALLACE.

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Oldest and Best Tonic; for Malaria and Debility.

CHILL TONIC
NO CURE NO PAY
A splendid general tonic: 40 years' success. Contains no arsenic or other poisons. Unlike quinine, it leaves no bad effects. Take no substitute. FREE—book of puzzles sent to any address.
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The most successful and best known method in the South for the cure of chronic ailments. No drugs. If you are afflicted with Paralysis, Rheumatism, Dyspepsia, Nervous Debility, or some other disease that medicine has failed to cure, write for our free book which tells about all this new and better way. Ideal climate, home-like conditions, complete sanitarium equipment, low charges, liberal guarantee of satisfaction.

Write to-day for the book and diagnosis blank—both free.

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Rub on **Qckwork**—rub off. Presto! A bright polish quick—no drugery. Nothing injurious in **Qckwork**—no acid. For metals of all kinds, golf sticks, door trimmings, yachts, automobiles, glass,—everything.

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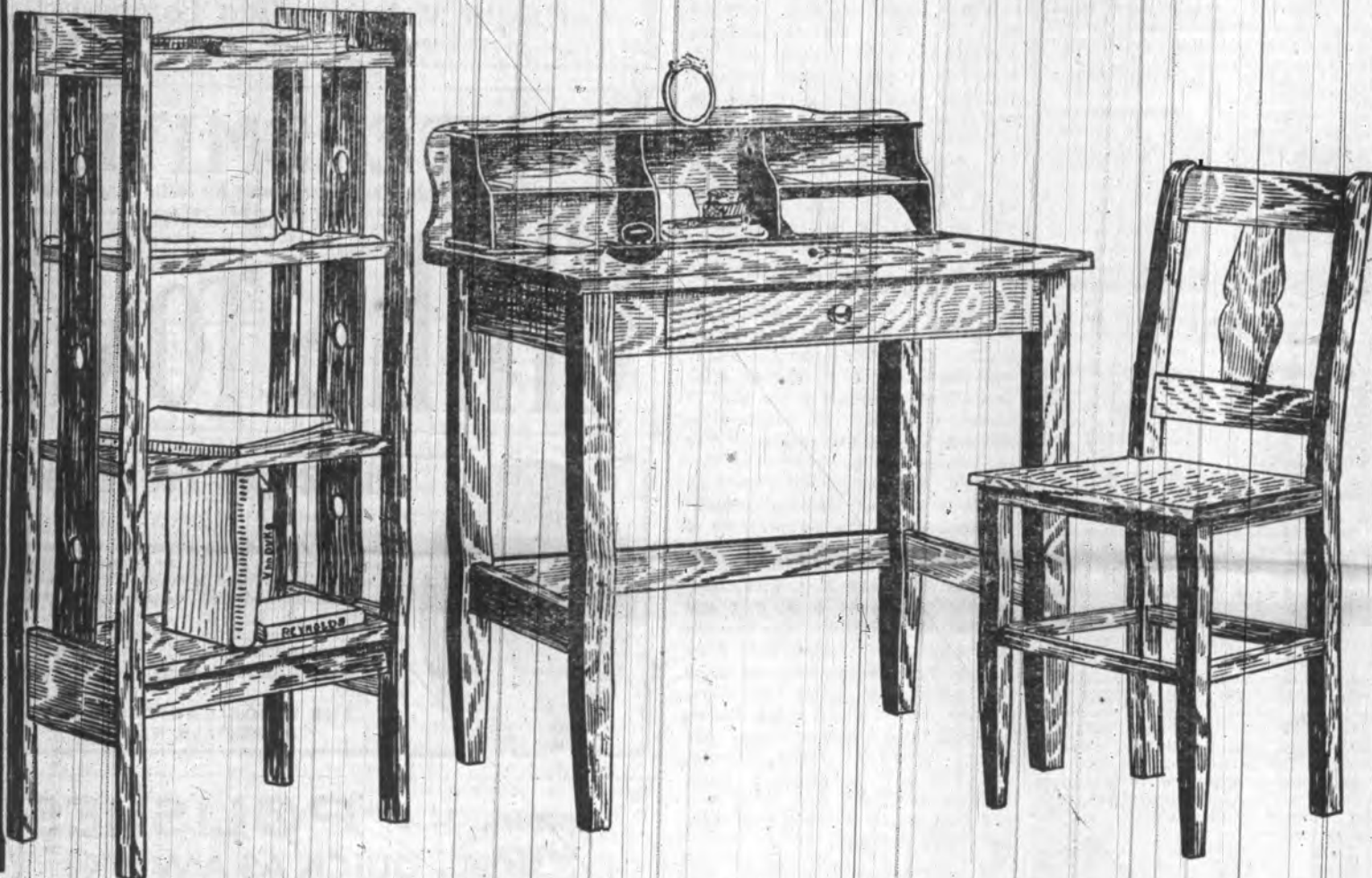
Try **Qckwork** Silver Paste. Keeps silverware always new. Saves hours of valuable time. Can not injure. Fine for gold, cut glass, marble, etc.

In 25c Jars Everywhere.



Tomorrow Commences The August Furniture Sale

The One Big Once-a-Year Event---This Year More Magnificently Great than the Greatest That Has Gone Before.



Here stands magnificently arrayed a vast army of furniture, covering 30,000 square feet of space—a beautiful exhibition covering two floors and representing an investment of a quarter of a million of dollars. Furniture there is for the cottage, ever so simple and modest in price—furniture for the home palatial, in its grandeur affording a satisfaction that can not be expressed in dollars and cents; hotels which are but the multiples of many smaller homes, may be furnished here so as to individualize each room; there are desks of dignity here to spread more awe in the judiciary departments of some new court house, and sturdy, substantial school desks that will add their quota of discipline to many a school house; there are quite restful church pews in the softest of oak tones, standing beside the luxuriously upholstered seats that will array themselves between the aisles of some modern theater or picture show; and in all their present day magnificence are huge office desks and office appliances—here are all these once-upon-a-time mighty forests of oaks, mahoganys and walnuts—bearing in brave defiance the protecting tag of blue, that tells the tale—

As An Introductory Feature to the August Furniture Sale—This Three-Piece Suit is \$7.65; Actual Value \$15.00.

A desk with a chair and a magazine rack to match. A nice finish to any library or den. Built on mission lines and finished either Early English or Golden Oak style. Certainly most attractive.

We have gone into the greatest Furniture markets of the world and perpetuated our name as a firm who demands quality and has the output for quantity. We have fought hard for many a concession in price—every time to win the battle—not for our great profit—but for your greater gain—for the Furniture we offer in the August sale promises to every purchaser a saving varying from twenty-five to fifty per cent of the actual and original value.

This, then, is our 22d August Furniture Sale—with everything pointing to its greater success—stocks larger—prices lower—the people more prosperous and we are ready—well ready—tomorrow.

WE PAY YOUR PASSENGER FARES.

According to the rules of the Rebate Bureau of the Business Men's League of Birmingham, we pay your passenger R. R. fares. The minimum distance is 25 miles, and the minimum purchase \$25.00—and one mile paid both ways for each dollar's worth of furniture purchased. Larger purchases or smaller distances are proportionately regulated.

IN AUGUST—WE PREPAY THE FREIGHT.

On all Furniture purchased in our August Furniture Sale we prepay the freight in Georgia, Alabama, Mississippi and North Florida. To points of greater distance we make a liberal allowance for freight.

FURNITURE KEPT.

We will set aside and store for you any Furniture bought during the August Furniture sale. We deliver the Furniture upon request. In common justice to ourselves and our other customers, we will not take back Furniture that is selected and stored for you, nor would we sell your selection to another customer, for furniture selected and put aside is furniture sold.

Loveman, Joseph & Loeb