

ALABAMA BAPTIST

Frank Willis Barnett, Editor..

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ENCAMPMENT BREVITIES.

The requests for rooms are coming in from every direction. The thoughts of Alabama Baptists are turning towards the encampment.

Our music prospects were about to be thrown into the frying pan by the fact that Singer Robert Jolly is away over in the Pan Handle of Texas and begged off from us at the last moment. Owing to the great distance he is from us we had to relieve him, but we promoted ourselves by securing the services of Miss Ruby Askew, of Georgia.

Miss Askew is now conducting the music for the Georgia Baptist assembly at Blue Ridge, and she is said to be as fine as can be found in this work. Ask Crossland about it.

If you are coming send in your name at once to encampment committee at Shelby Springs, Ala.

Fellows like Carter Wright, of Ronoke, and Dr. Robertson, of Brundidge are asking for reservations for seven in a bunch.

As is seen in another column, Dr. Barbour, or the beloved Dawson at Tuscaloosa, will have the series of Quiet Hour Talks on Jesus. With Cowan directing these services and Barbour making the talks, we are expecting them to mean much to the real power of the encampment.

Doesn't "The Educational Commission and Its Mighty Task" by J. C. Wright sound stirring as a part of "Educational Day" program? Brother Wright wrote that he wouldn't need but ten minutes, but he can fill ten minutes exceedingly full.

Remember that the \$1 per day rates, with 50 cents for children from two to twelve, will begin ahead of the 22d, if you wish to come early and avoid the rush.

Send in your name at once to Encampment Committee, Shelby Springs, so that the proprietor may have adequate arrangements for all who come.

The Virginia institute, located at Bristol, Va., had five girls from Alabama last year and the indications are that there will be a larger number the coming session. Two made application only yesterday. The attractive location with its healthful climate and strong work, makes this institution very popular with southern girls. Your attention is called to the advertisement in another column.

I am on my way to Eldorado, Ill., to preach a week for the First Baptist church of that place. Dropped in to see you, but you were not here.—Charles H. German.

(Sorry we missed Bro. German.)



"Our feet are standing within thy gates."

Alabama Baptist Encampment Program

CONTINUOUS FEATURES.

Training Series.

"For the perfecting of the Saints unto the work of ministering."

- No. 1. An Organized School—Why? Mr. Harry L. Strickland
- No. 2. A Soul Winning School Mr. Strickland
- No. 3. Reaching Out and Traveling Upward Mr. Strickland
- No. 4. Teaching Points Prof. J. T. McKee
- No. 5. Three Stages of Life Prof. McKee
- No. 6. Three Things Fundamental Prof. McKee

BIBLICAL SERIES.

"These are they which bear witness of me."

- No. 1. Introduction to New Testament Dr. W. O. Carver
- No. 2. "The Record Which God Gave of His Son"—Four gospels. Dr. Carver
- No. 3. The Gospel of the Holy Spirit—The Acts Dr. Carver
- No. 4. Problems of a Growing Faith—Doctrinal Epistles Dr. Carver
- No. 5. Problems of an Expanding Faith—General Epistles Dr. Carver
- No. 6. Problems of a Persecuted Faith—Revelation and Hebrews. Dr. Carver

Quiet Hour Series.

"Remember Jesus Christ."

- No. 1. Jesus the God Man Rev. J. H. Barbour
- No. 2. Jesus the Atoning Lamb Rev. J. H. Barbour
- No. 3. Jesus the Man of Prayer Rev. J. H. Barbour
- No. 4. Jesus the Personal Worker Rev. J. H. Barbour
- No. 5. Jesus the Risen Lord Rev. J. H. Barbour
- No. 6. Jesus the Imperialist Rev. J. H. Barbour

Evening Address Series.

"Enriched in all utterance and knowledge."

- No. 1. Convocation address Prof. G. W. Macon
- No. 2. Laymen's Missionary Movement Rev. J. T. Henderson
- No. 3. Women's Work in the First Century Dr. A. J. Dickinson
- No. 4. Education in Alabama Dr. John W. Abercrombie
- No. 5. The Preacher as a Moral and Educational Force Dr. A. P. Montague
- No. 6. The Value of Foundations Dr. W. F. Yarbrough

SPECIAL DAYS

LAYMEN'S DAY

Tuesday, 23d—Hon. H. S. D. Mallory, Presiding

"Quit you like men, be strong."

- No. 1. The Layman in His Local Church Virgil Bouldin
- No. 2. The Layman in His District Association W. W. Campbell
- No. 3. The Layman in World Evangelization Geo. G. Miles

W. M. U. DAY

Wednesday, 24th—Pres. Robert G. Patrick, Presiding.

"She hath wrought a good work on me."

- No. 1. Power from Mission Study Rev. Richard Hall, D. D.
- No. 2. Bringing Missions Home Rev. W. F. Yarbrough, D. D.
- No. 3. The Spirit of Devotion Rev. W. O. Carver, D. D.

EDUCATIONAL DAY.

Thursday, 25th—Pres. T. W. Palmer, Presiding

"And in your virtue, supply knowledge."

- No. 1. The Country School Teacher as a Force for Righteousness. Rev. I. A. White
- No. 2. The Baptists in Educational Achievement. Rev. B. F. Riley, D. D.
- No. 3. The Educational Commission and Its Mighty Task J. C. Wright

PASTORS' DAY.

Friday, 26th—Rev. J. M. Thomas, Presiding.

"Stir into flame the gift of God, that is in thee through the laying on of hands."

- No. 1. The Preacher and His Intellectual Growth. Rev. A. J. Dickinson, D. D.
- No. 2. The Preacher and His Spiritual Growth Rev. J. A. Hendricks
- No. 3. The Preacher as a Man Among Men Rev. Austin Crouch

(Continued on Page 9.)

The Shelby County Baptist Association will hold its fifty-eighth annual session at Columbiana, Ala., commencing Tuesday, August 30, 1910. A cordial invitation is extended to every one. Columbiana is situated on the Southern railway, between Calera and Anniston, and is the county seat of Shelby county. Our little town is prepared to take care of all delegates and visitors, and will be glad to welcome every one.—W. J. Horsley, Clerk.

We have just closed a very successful meeting at this place which resulted in 34 additions to the church, 17 by baptism and 17 by letter. The preaching was done by Bro. A. A. Walker, of Hartselle, Ala. Bro. Walker is a strong man of God and leaves our church very much strengthened on account of his having been with us. At this writing our church is without a pastor, but we are conferring with a man whom we hope to call if it be the Lord's will and hope that we may be able to do still greater things for the Master. Bro. L. L. Hearn, of Albertville, preached for us last Sunday, August 7, both morning and night. Services were well attended.

Dear Brother—I herewith enclose \$3 for renewal to Alabama Baptist for myself and dear father (W. S. Adams, Opelika, Ala., R. 5), who is living on "borrowed time," and I'm not only grateful to God for his long life of usefulness, but want to increase his happiness during the remaining years of his precious life.—W. R. Adams.

I go to Gadsden to help Bro. Cook in a week's meeting beginning August 24.—Walter S. Brown.

At the close of our glorious revival I baptized Dr. Rudder, the company physician here, and a few days later he gave us a lovely Jersey cow. You, Sister Barnett and the boys come down and we will have a good old time eating ice cream and stuff.—Robert Jones, Marbury.

(This good brother not only invites us to his hospitable home, but remembering that it was August sent in ten new cash subscribers and one renewal.)

The newly organized North St. Clair Baptist Association will convene in its first annual session with the Coal Springs Baptist church, 5 miles west of Ashville, and about two and a half miles south of Caldwell station on the Alabama Great Southern railroad, on Wednesday after the first Sunday in October, 1910. Hope you can be with us then.—J. P. Montgomery, Association Clerk.

My father, Allen Hutto, died at Rule, Tex., the 8th inst. at the age of 82. He lived in Alabama 34 years and was a Baptist 55 years. He had 100 living descendants and 89 dead. His funeral was preached by R. E. Smith, his pastor, at Rule, Tex.—A. A. Hutto (We offer our sympathy to Bro. Hutto and the other bereaved ones.)

BRO: CRUMPTON'S NOTES FROM HIS CORRESPONDENCE

My correspondents for July and August seem to have little money. One asks about Duplex Envelopes and wants three OUTFIS—

No money, but that sounds like business.

Another asks about when the association meets. He didn't see the Alabama Baptist.

A good letter from an executive committee, telling of the work planned in the association.

That is better than money. It means everything that is good for the Kingdom.

An evangelist writes for tracts.

That is good. We haven't begun to know the value of tracts.

Here is \$30 from a good sister who never wants her name known, but always sends in the name of her church. Blessings on her. The Master knows her.

Thanks from a church for appropriations made. Not many think of that. Out of the ten lepers only one came back to thank the Savior. He asked sadly "Where are the nine?" So it is now—not many grateful for favors shown—especially true of churches toward the boards that help them.

Three letters, begging me to be present the third Sunday in August, another for the second.

If I could only go! These are at points far apart; the weather is awfully hot. Can go to only a few points.

A colporteur writes for books. Says the demand for books and Bibles is increasing.

Why don't the associations have colporters? A world of good can be done.

A brother wants me to turn him loose in his county as evangelist and colporteur.

I don't know the brother, his name is not on the list of ordained preachers, he gives no references, says not a word about his age, experience, etc. Besides, the executive committee is supposed to know men and know the needs and they should take the initiative.

A pastor wants to change fields.

He is a good man and a strong preacher. I can heartily commend him and will do so, but making matches between preachers and churches is harder work than marrying off young people.

An invitation to be at Braggs to a church dedication. I shall certainly go. Old New Bethel near there was one of the churches that called me forty years ago, without seeing me, while I was in Kentucky. Of course I must be there.

A letter from a brother who wants to go to Healing Springs to superintend the farm when we open it up for the industrial academy.

That is good. He has a big family and wants to "do something in a religious way." Making a good living where he is, but for greater usefulness would move. We will have need of him, we hope, later on.

A principal of one of our schools pours out his wail to me.

What a burden he carries. I wish I were able to get under it with him. God has guided and blessed him in the past and will continue His guiding hand.

A brother writes that his mill town church has at last secured a pastor and he wants a blank application to fill out so as to get aid in his support.

Maybe he doesn't read the Alabama Baptist. Surely if he had known the board owed \$3,900, he couldn't have had the heart to ask for aid.

One of the finest young men in the state is going to the seminary and is anxious for "a young unmarried man" to take his place. His church is on his heart. That is the way for a retiring pastor to be.

Another brother is going away from Alabama. His heart is "full." His health demands a change of climate; but he wants to see a good man introduced to the churches.

The demand on every hand is for men who are devoting themselves wholly to the ministry. The bother with a school or farm or agency can't do the work that is now needed. The churches realize it, but they have not realized the cost of such a ministry. Of course if the preacher has no income from the outside, the church must come across with a support; but the churches are not educated to doing that yet.

A few letters have \$1.25, \$1.65, 75c and \$2.00 in

them. "But what are these among so many?" my unbelieving nature wants to say. "A better day" is coming, I know, and I look anxiously for it. With a pay roll that calls for \$..... a month and only \$.... for the last thirty days, it is hard to be as cheerful as I ought to be.

I should say some of my letters are full of kind words of a personal character, for which I am deeply grateful.

S. D. Monroe, Birmingham:

"You asked me to raise \$8 in our school yesterday. We raised \$15. Will send next Monday with the offering of the church and B. Y. P. U. Our church is only three years old, but we have an interesting history and bright prospects. Have added forty-five new members and raised \$700 the past three months. God grant that your board, our board, shall go to the convention out of debt."

"Our board"—that is the way to put it. Those who feel that way always give more than they are asked for.

A Brother writes:

"I herewith enclose you three dollars for home missions. Brother, I want you to pray for my dear wife. I believe in prayer for what we want. She has been confined to her bed for five months. I have to stay here with her. Haven't been off my place since the first Sunday in December, not even to church."

Put yourself in his place and pray for him.

R. R. Brasher, Gurley:

"We have already raised at Brownsboro more than the association asked for. I believe we will make it twice as much. They are trying to raise money to send me to the convention."

More raised than the association asked for and sending the pastor to the convention naturally follows. Brasher is doing a great work.

I. A. White, Thomasville, Ala.:

"I have just received your card of the 27th inst. I note what you say as to Alabama's position on home missions. Certainly we should appreciate what the board—home missions—has done for Alabama."

"Enclosed please find \$3 from me and my wife for home missions. It is not a great sum and we wish it was more, but it will help a little bit in relieving the burden now on the board. When the burden is great upon one's shoulder even the hand of a little child under it affords much relief. Our prayers accompany our gift."

"May it please the brethren generally that we go to the convention, as I am assured that it pleases God, with a full and glorious report."

A little late to print, but it reads good.

J. L. Thompson, Brundidge, Ala.:

"Oswichee belongs to the regulars, and her contributions go in regularly every month. They use the Calendar and Wall Cards and they work like a charm."

God bless the regulars of Oswichee and every where. What would I do without them?

H. H. Hanson, Palmetto Beach:

"When the appeal came to our Sunday school asking us for \$10, the pastor and I said we could raise it if we would put our shoulder to the wheel, and we did."

you! Pastor and superintendent can do most anything. The pastor and I—there is a combination for thing they try.

W. Bilby, New Decatur:

"Enclosed find money order for \$10.85 for missions, sent by the First Baptist church, New Decatur, and we pray God that in future we may grow in grace, grit and greenback for Jesus' sake."

"Grow in grace, grit and greenback for Jesus' sake." How could you frame a better prayer than that? Make you a sermon. The sermon can be easily made and will be good to preach anywhere.

G. W. Chapman, Hollywood:

"If we ever expect to save our young men, now is

the time to invoke God's help."

Right you are, brother. There is no time to loose. Depend upon it—while we sleep the devil is fixing things for their ruin.

A Pastor:

"I want to go to the convention so bad it makes me sick almost, but if it was best for me to go, I guess the Lord would put it in the hearts of my people to send me. I will take it that way, anyhow, but it does look hard for a young man who wants to be something in the world and in the Master's service to be so hampered."

If he could only have gone! How he would have grown! But the churches don't think. Maybe God's way for "putting it in the hearts of my people" is for me to suggest it modestly to some of my most spiritual members. If they read the Alabama Baptist, maybe he would use some suggestion printed there. Some of our pastors are too awfully modest. Some are too disgustingly bold, maybe. Let's "strike the middle extreme," but get the matter we want done before then. Why not take it that God has put something on the pastor's heart that is worth while.

W. B. C.

CRITICISMS ON PRAYING.

I would not criticize prayer. Prayer—real prayer—is too sacred to criticize. However much of the public praying that we hear is apparently very faulty. I sometimes think that very few public prayers ever reach the throne of grace.

1. Some people pray at the people. I once heard a preacher say that in his prayer he "skinned a brother all over." He was angry and took advantage of his opportunity to lead in prayer to "skin" his brother. Exhortation and even preaching in prayer is a very common way of praying at the people. Praying at the folks leads to another great error, that of praying to God in the third person. How often have we heard a brother talk to "our heavenly father" about what he wants God to do. Often he will tell the father a whole lot about God, and his laws and attributes speaking of God to the father.

2. We often mutilate our theology in our public prayers. For example, "Oh, Lord, we come into thy presence." We teach and preach that God is present everywhere. No longer "in yon mountain, nor in Jerusalem," but wherever there is a heart open to him.

3. Many of our prayers are not to the point. For example, I have often invited the sinner to come forward for special prayer and then called on some good brother to lead. He would pray for everything on earth that he could think of, including "the widow and the orphan," "the sick and the afflicted," "the distressed in either body or mind," "from the rivers to the ends of the earth," but not once allude to the poor sinner that we had invited forward for special prayer. The model prayer given us by our Savior contains no high sounding phrases, no exhortation or teaching, but after an ascription of honor and praise is made up exclusively of supplication. True prayer is supplication. It is simply asking God for the thing that we feel that we need. Our prayers in public would sound better and be more effective if we would let them be made up of earnest petition. We should never pray to be heard of men. Ask God for what you really want and then quit, even if your prayer is only a short paragraph.

L. N. BROCK.

Selma, Ala.

In our fight for temperance let us not forget that it is frequently impossible to drive men who can easily be led if we take the time to point out the road in such a way as to convince them it is the one they ought to travel.

The preacher must get the attention of his hearer, and lead him from the stage of attention to the point where he becomes interested in the message, and must then arouse in him such a desire as to make him determined to act. It is not sufficient merely to interest; the successful preacher convinces.

AMONG THE SOCIETIES OF NORTH ALABAMA

When thinking of

Boaz,

the mind of this scribe and her heart, too, turns instinctively to our sister and our friend for many years, Mrs. W. T. Gillespie, the superintendent of woman's work in the Marshall Association. Deep was our regret to find her on her way, the day we reached Boaz, to the hospital for an operation. But the Lord was good to her and to us, and all went well, and she is to be restored to her home and her dear ones at an early day, we trust. Many had been telling the sympathizing Savior that "one whom He loved was sick," and He heard and healed.

It was a restful, ever-to-be remembered week and spent in the new parsonage presided over by our friends of bygone years, Bro. and Sister W. W. Harris. After the busy days at the convention, how sweet the quiet of the "chamber of peace" that was ours "just as long as we wished" it. How undimmed the hospitality—how sweet the fellowship, how doubly strong the ties were knit that bound us anew to these servants of the Master! It was a privilege to meet many whom we had loved and esteemed for many a day for their faithfulness, and who still continue to uphold "the banner of the Cross."

The Sunday school is fine under the superintendency of Bro. Gillespie, and it was a joy to teach a class of young men upon whom our Sister Harris is leaving an impress which will be for time and for eternity, no doubt. We can not refrain from commenting upon the fact that the Sunday school almost as a unit remained to hear the good gospel sermon by their pastor from that compelling text, "And I, if I be lifted up, will draw all men unto me." We miss the little folks and oftentimes the young folks from our morning services these days, and thus as Bible school teachers tell us, the habit age is mutilated, for not to learn the habit of "assembling yourselves together" is a loss to those who are to take the places in our churches by and by. Some of the old time ways are still "good ways," as well as are the many new ways.

The B. Y. P. U., under the guidance of Sister Harris, was fine. How beautiful to see these young men and young women being equipped for usefulness! How easy it will be for them to lead in the meetings of the societies and the prayer and praise services of the church, after the drilling and training thus gained in youth.

The Sunbeams have been a feature of the Boaz church for many years and they are still shining under the leadership of our sister, Mrs. W. T. Gillespie, and while she has been "called apart awhile" Mrs. D. B. Johnson "tends the lambs." We had twenty five present, which was about half the number they call their own.

On Monday afternoon, the regular time for the Woman's Missionary Society, found us again in the church. Our meeting was honored by the presence of the Armenian brother (of unpronounceable name), who led our devotional services and sang one of his sweet songs for us—and then he was led out by our Brother Harris, who understands the heart of the visiting sister about "mixed assemblies" and respects her old-time ideas. Thanks, brother. You have ever made it easy for women's work to be carried on in Alabama! Only a few miles out of Boaz is a remarkable country church, and to

Mt. Vernon

this scribe went out in style behind the pet of the parsonage—"Beautiful Joe," as the horse deserves to be called. It is "beautiful for situation," being set in a grove of grand old trees—"God's acre" being near by, where the quiet sleepers await the resurrection morn. We could not but covet an association meeting here—for "hard by" the church was a comfortable school house, where a woman's meeting could be held so conveniently, and that is a great consideration in carrying on our work in the country. Notwithstanding the threatening clouds (and the people on this mountain have good cause to fear the storm clouds) a faithful few gathered to meet some of us, who went out from Boaz to talk over the affairs of the Kingdom. The influence of the convention, so lately held in Albertville, was being felt here, and it was an easy matter to secure assurances of their re-

organizing not only their society, but their woman's prayer meeting, which emphasizes the spiritual part of their meetings. What a power a church of over three hundred members, and a society of twenty-eight women could be! May God bless them richly in their prospective meeting. Miss Eudora Strickland is the president of the society. We rejoiced that she attended the convention, and brought back "a coal of fire" from the altar erected there in His name. "Man proposes and God disposes"—and may He always help us to write ever our "Disappointments" "God's Appointments." We—our hostess and myself—directed by the association superintendent, Mrs. W. T. Gillespie, had planned to go to Guntersville to look after the Baptist "conees" there, but sickness prevented Mrs. Harris from accompanying the visiting sister, and our little sister, Miss Clyde Metcalf, fresh from the W. M. U. training school here as company. The hospitality of the Rogers household can not be exaggerated, and our hostess, the president of the Woman's Society, has great aspirations for the church to which she belongs. Our Baptist people are handicapped in more ways than one at this point. It made us sad, indeed. A few faithful souls, the largest percent being our Presbyterian and Methodist sisters, gathered to give us audience, and some twenty or more bright boys and girls cheered our flagging spirits by sitting close by us and listening well. We organized the first Sunbeam Band they had ever had, but we could not have done the work except that a Methodist sister, assisted by a Presbyterian, agreed to feed these little ones for His sake! Where were the Baptist women? Are they willing to this "sit at ease in Zion" and delegate these God-given privileges to others? If it were not for the help of those consecrated women of sister churches, there would be no Sunday school here, either. The rain storm may have been the reason for so few of our sisters coming out that day, but what is the reason for their inactivity in the work given them to do? Those who were there expressed their appreciation of what was said and done, especially of the training school work, told so well by our own W. M. U. training school girl. Resting a while in the vine and figs of Mrs. S. W. Moore, who kindly agreed to lead our children, we turned our faces toward

Albertville,

and to the dear horse that was accorded Mrs. Malone and ourselves during the convention. We found our friends seemingly recovering from the strain of the week before, and well may they congratulate themselves upon the success of that great occasion. Sitting around Sister Metcalf's hospitable board, we found our spirits rising and realized that there is no better spring-board for mission activity than to "go forth into the field" fresh from a home permeated with love of missions.

We had Miss Myrtle Bradford to bear us company as we journeyed on to Gadsden, and there are few "helpers" in the W. M. U. of Alabama who are doing more faithful service in all departments of church and mission work. Our objective point was the Camp & Hall Infirmary, where by our sister beloved, "doing well," we were assured. We found her cheerful and happy in His hands "whose she is and whom she serves," only "wondering about what would be done about the association meeting." It was our pleasant task to bid her give it no thought, as our two young sisters, Miss Bradford and Miss Metcalf, would work up the meeting and relieve her of the anxiety. Isn't that truly "doing" whatsoever thy hands find to do? and the work will be well done, we venture to affirm. At the convention it had been our pleasure to meet one of the most earnest workers ever our good fortune to know, and from her and from her pastor, Bro. M. Briscoe, had come the invitation to visit.

Collinsville,

So when we stopped off the train, hot and dusty that 27th July day, there was the pastor awaiting our coming and two sisters, Mrs. Newman and Mrs. Davidson, the latter a familiar face in the all day meetings which are a feature of the woman's work in the Birmingham district. By the kindly offices of the former we were carried to the home of our

friend, Mrs. J. R. Siniard, and there she stood with the dear little Katherine to bid us welcome, and we walked right in to the cool, sweet room and likewise in to the privileges of being "one of the family"! Like other "tramps," we "religious tramps" feel like making a mark on the doors of these homes that afford the rest so craved by those who "bear the heat and the burden of the day." After we "cooled off" we sat until a late hour planning for the work of the next day and for the larger work of the DeKalb association, where the executive board has not been able as yet to secure a superintendent. The women are well organized in Bro. Briscoe's church and it was a pleasure to meet and greet the Woman's Missionary Society, Mrs. Briscoe president. The Y. W. A.'s, Mrs. Siniard leader, and the dear little Sunbeams, Mrs. C. L. Sizemore leader. We came away from the meeting feeling there was a great future for this church, when all of these young people shall have grown up and added themselves to the church and her work.

Mrs. E. T. Newman, with whom we passed a delightful day in her lovely home, will we hope take up the superintendency of the DeKalb association with Mrs. Siniard as her secretary. This will be a part of the business of the woman's meeting to be held at the time of the association this autumn.

Accompanied by Bro. Briscoe, we journeyed on to Fort Payne,

which church he serves as well as Collinsville. We rested and wrote letters and "trip notes" in the cool parlor of the "Rainey House"—(and a comfortable hostelry it certainly is), until Mrs. Duff called for us in her carriage to take us to the church for our meeting. We appreciated the faithful ones who come out that sultry afternoon at 3 o'clock and knew it was the result of much pastoral work that morning. Some of the most precious meetings are when only a few meet each other, and this was no exception. The result was the reorganizing of the Woman's Missionary and Aid Society, with Mrs. J. A. Davis as president, Miss Pearl Rainey secretary and treasurer and Mrs. W. S. Duff mission leader.

It goes without saying that this scribe went "down to her home" that evening with a light heart and a great longing that the work done all along the line might "abide." MRS. T. A. HAMILTON.

UNsung HEROES.

By W. L. Pickard.

Yes, I love heroes, though I do not worship them. But I am thinking tonight of those unsung heroes who are the mighty ones in this world of whom the world takes but little note. That widow yonder left with five children to support and educate, and left without money with which to rear and educate them. From early morn till late at night she sews to support them. And she is feeding them, clothing them and sending them to school. She has their love and respect. Her word is more powerful over them than Napoleon's guns could be! They are cheerfully helping her and being disciplined for noble lives of integrity—being trained to be the light of the world and the salt of the earth. Yes, she is more truly heroic than was Joan of Arc or Madame Roland. It is of her and her throng of unsung ones I am thinking. How the world sparkles with brilliant diamonds in the by-ways and humble walks! I know a man who struggled to get an education. He succeeded but fairly. Then he retired to the farm, married a good Christian woman, and has reared a noble family of six children. These are well educated and the embodiment of integrity—workers in their respective communities and churches. They stand as invincible as a Greek phalanx on the right side of every moral issue that arises. Their homes are as paradises in the communities in which they live. They are helping to transform this world into heavenly conditions. As I see them moving so steadily on in their God-appointed ways helping to bring the Kingdom of God into the world, I think of that unsung father and mother who gave them to the world and trained them for noble service, and as I think of them I say from the depths of my heart: These are among this world's noblest heroes. God knows it, too, nor will He neglect at last to give them the laurel wreaths.

HEALTH HINTS FOR THE SUMMER

Vacation Time.

The grammars and the spellers,
The pencils and the slates,
The books that hold the fractions
And the books that tell the dates,
The crayons and the blackboards
And the maps upon the wall,
Must all be glad together,
For they won't be used till fall.

They've had to work like beavers
To help the children learn;
And if they want a little rest,
It surely is their turn.
They shut their leaves with pleasure;
The dear old lesson books,
And the crayons and the blackboards
Put on delighted looks.

So, children, just remember,
When you are gone away,
Your poor old slates and pencils
Are keeping holiday.
The grammars and the spellers
Are as proud as proud can be
When the boys forsake the schoolroom
And the teacher turns the key.
—Margaret E. Sangster.

Keeping Cool in Summer.

During the hot summer months many persons are overcome by the heat, while all are at times more or less inconvenienced by its injurious effects. Heat prostrations are due largely to the fact that the laws of health and hygiene are transgressed.

It is in the slums and densely populated districts that people are most prone to succumb to the influence of excessive heat, due to their living below the health line and in unhygienic surroundings. In order that we may be able to live comfortably in summer and lessen our susceptibility to the heated atmospheric conditions it is well to consider carefully the following suggestions:

Over-Eating.

One of sedentary habits suffers more from over-eating than the laboring man. Physical activity not only creates a demand for food, but it also furnishes the power to transform that food into tissue. The sedentary man needs food as much as the laborer, but owing to muscular inactivity he is not as capable of converting his food into assimilable materials. If he eats two or three times the amount the system requires it will not be properly digested and will cause fermentation. In warm weather meats, oils and fats should be reduced to a minimum or omitted entirely, and fruits, vegetables and cereals should be substituted. The first and best way to keep cool is to avoid heavy and stimulating foods, and to reduce the amount of other articles of diet to that merely required for the sustenance of the body. Refrain from intoxicants and decrease or avoid tea, coffee and condiments.

A large percentage of the deaths is caused by infantile diseases, many of which could be prevented if precautionary measures were adopted. Feeding with many mothers is the panacea for all ills. When a child cries from the effects of having been overfed, this surfeiting process is repeated—very often with disastrous results. A noted doctor has said that more babies are drowned in milk than sailors in salt water. While this is probably

a radical statement, still the best baby food, milk, can be given to excess and prove injurious. It is positively criminal to feed babies on meats and unripe fruits, especially in the summer.

Clothing.

Clothing in hot weather should be light in material and color. The dark colors receive and retain more heat from the sun than the paler colors. When one becomes overheated heavy-clothing, such as an over-garment or sweater, should be put on. This prevents the catching of colds.

Linen underclothing gives a pleasant feeling of coolness to the skin, and the perspiration evaporates more quickly. Underclothing should be well aired at night if one does not make a daily change. Too much clothing worn by day or night has a tendency to enervate and make one susceptible to sudden changes in temperature.

Exercise and Bathing.

Daily, systematic exercise should not be omitted because the weather is warm. A little taken in the early morning followed by a cool bath will tend to make one cooler for the rest of the day. Muscular work to the body is what friction is to metal. The metal will rust if not used; the body will become diseased if not exercised. A master mind in a weak body is like a good blade in a poor knife handle. Therefore, one who deems it inconvenient on account of time or location to take a little daily exercise will eventually have to take time to seek the advice of a physician.

After exercising take a cool bath. The summer is a good time to commence taking a cool bath, as no hot water is needed at this season. If bathing tubs are not accessible take a basin of cold water, saturate a towel and "saw" up and down the back, then wash the rest of the body. The exercise and bath can be taken in ten minutes, and will prove a paying investment in both summer and winter. As fall and winter approaches continue to take the cold water as it comes from the pipes, but not when it is ice cold. Cold water should give a feeling of exhilaration, but not of depression. It is better to omit the cold bath altogether if the reaction is not immediate and pleasant.

Proper dieting, sufficient exercise, rest and sleep, daily bathing and intelligent exposure to the air and sunlight, the avoidance of stimulants and a cheerful frame of mind, will insure one a strong resisting power so that he need have no fear of the extremes of either hot or cold.—Good Health.

A special report which has been issued by the Carnegie Foundation severely arraigns the medical colleges in the United States and Canada as being responsible for an army of poorly educated and ill-trained physicians being turned loose on the land. It is maintained that the field now is so congested that the country would hardly suffer at all if not another medical graduate were turned out for the next ten years.

A good way to prevent accidental poisoning when taking medicine at night is to stick a large-headed pin through the cork of each bottle con-

taining poison, allowing the head of the pin to protrude above the top of the cork. Thus when the pinhead is felt it will immediately show that the bottle contains poison.

A Berlin physician, Dr. Albert Von Bergmann, has recently been examining a bunch of lazy boys, placing their hands, feet, eyes, ears, stomach and lungs under the microscopical searchlight, and he concludes that laziness is an acquired condition, not a defect of birth; it is brought on by refusing to do duty at home, to study at school, to labor in shop or field, until the lazy habit produces a real physical change.

Many children die because of an impure milk supply. Dr. Goler says there are 10,000,000 babies in this country depending on cow's milk, and he asserts that there is no reason why any of them should be murdered by milk that is contaminated with disease germs. He quotes the remark made by Dr. Osler to a woman who was complaining that Providence had seen fit to take her little child: "Madam, Providence had nothing to do with it; it was dirty milk." And thousands of other babies fall victims to the same fell destroyer, and dirty milk is only another name for human indifference and negligence.

The Conquest of Lockjaw.

The popular belief that a wound from treading on a rusty nail is very likely to cause tetanus is quite correct. This is not because it is a nail or is rusty, but because by lying on the ground it has become infected with the germs of lockjaw. Moreover, as the punctured wound caused by the nail bleeds but little and this blood dries up and excludes the air, the most favorable conditions for the development of tetanus exist, for, as Kitasato, the Japanese bacteriologist, proved, the absence of oxygen is most favorable to the growth of this germ.

The germ itself looks very much like a tack. So virulent is it that its toxin in doses of 1-200,000th of a teaspoonful will kill a mouse. It has been found by experiment that the poison is carried up the spinal cord, not by the absorbents or the blood vessels, as are other poisons, but through the motor nerves themselves. Fortunately an anti-poison or antidote has been developed, but so prompt is the action of the poison that in an animal twice as much of the remedy is required as if it had been administered with the poison; after eight minutes ten times the amount, and after ninety minutes forty times the original amount is necessary. This anti-toxin is entirely harmless.

As a result of antiseptic methods, lockjaw is now almost unknown except after neglected wounds, instead of being terribly frequent as it formerly was. When it is feared the antitoxin is used as a preventive, and when it has developed as a cure.

In animals, for naturally horses suffer enormously more frequently than man, the same antitoxin is used. In 163 horses that had operations performed on them, but were protected by the antitoxin, not one developed tetanus, whereas of eight cases unprotected by the antitoxin five developed

tetanus. The result of all these experiments has been that what is known as Fourth of July tetanus has been enormously diminished, chiefly by the antitoxin used as a preventive.—W. W. Keene, M. D., LL.D., in Harper's Magazine for July.

THE PASSING OF THE CRADLE.

Good-bye to the cradle, the dear wooden cradle,
The rude hand of progress has thrust it aside;
No more to its motion, o'er sleep's fairy ocean,
Our play-weary wayfarers peacefully glide.

No more by the rhythm of slow-moving rocker
Their sweet, dreamy fancies are fostered and fed,
No more to low singing the cradle goes swinging;
The child of this era is put into bed.

Good-bye to the cradle, the dear wooden cradle;
It lent to the twilight a strange, subtle charm;
When bees left the clover, when play-time was over,
How safe seemed its shelter from dangerous harm.

How soft seemed the pillow, how distant the ceiling,
How weird were the voices that whispered around;
What dreams would come flooding, rocking and rocking,
We floated away into slumber profound!

Good-bye to the cradle, the old wooden cradle;
The babe of today does not know it by sight;
When day leaves the border, with system and order,
The child goes to bed and we put out the light.

I bow to progression, and ask no concession,
Though strewn be her pathway with wrecks of the past;
So off with the lumber, that sweet ark of slumber,
The old wooden cradle, is ruthlessly cast.

—Ella Wheeler Wilcox.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by H. G. Nelms and wife, Nancy Nelms, on the 10th day of January, 1910, and recorded in Vol. 562, Record of Deeds, at page 257, in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Ala., on the 19th day of September, 1910, within the hours of legal sale, the following described property, to-wit: The south half of the northeast quarter of the northeast quarter of Section 20, Township 17, Range 3 west, southwest corner of Block 2, one acre, more or less, said land bounded as follows: on the north by land of J. C. Billingslea, on the east by land owned by J. R. Capers, on the south by land of Mrs. Andrews, and on the west by land owned by T. C. I. R. Company. Situated in Jefferson county, Alabama.
JOHN W. PRUDE, Mortgagee.

THE SUPREME QUESTION.

Robert Jones.

My article recently published in the Alabama Baptist on "Strengthening the Weak Churches" struck a responsive cord in at least one heart. An Alabama preacher now occupying a pulpit in a northern city writes: "I want to express my hearty appreciation of your article in last week's Alabama Baptist about 'Weak Country Churches.' The Holy Spirit has led you to emphasize an important matter. I see you are writing from your heart. Write again along the same line. May God abundantly bless you in stirring up the brethren along that line."

Of course I am deeply grateful to this brother for his expression of appreciation and words of commendation. I say to him and to all, I write only as a matter of duty. Time was when I wrote for publication for pastime. I liked the fun of getting in print. Not now.

What is commonly accepted among Baptists as the immovable rock upon which all missionary enterprises are built is the great Commission. Every word of the document stands upon supreme authority. So long as we pursue the policy mapped out by the Great Commission we have a right to believe that there will be behind us and with us the "all-power" of the Lord himself.

In the first division of the Commission we have, "Go, teach all nations." First, GO; second, TEACH; third, BAPTIZE. The Lord placed baptism in the Commission, where it has its function and place, and there He wants it to stay. But right after baptism comes another course of teaching as broad as the command of God. We are to teach "all things commanded." Many Baptists are sticklers for going and baptizing, but attach little or no importance to the teaching that is to follow baptism. Is not this course of teaching just as essentially and truly missionary work as the first? It belongs to the great missionary command and is inseparably connected with the "go." Paul made two missionary tours, strengthening the churches, to one tour planting churches. He also sent others to strengthen the churches by teaching them the "all things commanded." So we have an abundance of Bible authority for our co-operative mission boards, etc.

None will deny that we are limiting the scope of the Commission only to the planting of churches and paying no attention scarcely to the enduring question of church culture. We speak the Commission in twain. When we thus go contrary to divine teaching, we suffer greatly. How many churches in Alabama are nothing more than preaching stations! We are doing comparatively nothing to develop them. If you would know just how ignorant the masses are, ask a few questions about the church covenant, or the work of the denomination in general. I calculate that more than fifty per cent of our members contribute nothing to missions. Whole associations do nothing. Oh! what a fatal lack of church culture. It is humiliating to the limit.

I held a meeting for a church in July that has 128 members. Last year they paid pastor's salary, \$14; visiting evangelist, \$1.15; associational purposes, \$1; foreign missions, \$2; orphans' home, \$2.50. These people own good farms and live well. I heard the head of one family say, "We 'cut' over \$6 worth of tobacco at our house every month." One single family spending more than five times as much in a year for this one luxury than the entire church paid the pastor! (Wonder what our brother on the other side of the Mason and Dixon line will say now!) But these are good people. Most of them have heartfelt religion—the old-fashioned kind. They are going to do better right away. In fact, they are doing better already. Brother Crumpton's second prettiest picture now adorns the wall of the meeting house. A committee was appointed to keep the pastor "straight" and otherwise look after the Lord's rent. The church is supplied with collection envelopes. Raised during the few days (entirely too few) meeting for State missions, Sunday school purposes and visiting evangelist almost as much as was raised for all purposes last year.

Alabama Baptists are more than one hundred years old. It is time we were getting out of our baby clothes and taking some strong nourishment. We have been a set of sleepy-headed dreamers long enough. But the humiliating situation that confronts us and that is now under discussion is not a

dream. Let us be wise and brave and face the true situation, and in a large, practical, scriptural way, carry out this second section of the Great Command.

"O'er the distant mountains breaking,
Comes the reddening dawns of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray."

Marbury, Ala.

OUR MINISTERIAL SUPPLY.

In late years we have had considerable said about more men for the ministry. Some have stressed the need for men with more talent and have urged that many of our brightest young men would not consider the question. Not a great while ago I chanced to be in a large ministerial Monday meeting and the above caption was the theme of the morning. The paper was clever and cultured. The writer claimed that the churches were not attractive and especially the remuneration received by the average pastor was not calculated to incline our "brightest" young men toward the pulpit.

After the reading of the paper there were many brethren heard from. Some were able men, coming from both pulpit and theological chairs. Practically all agreed with the essayist and explored the conditions and said: "Something ought to be done to make the calling attractive to our best university men." To sum up, the gist of the whole atmosphere was that the ministry had a hard road to travel and it ought to be smoothed down and have a few roses along the way, so as to get certain "desirable young men to enter."

The discussion was nearing the close, when a colored brother arose. He was from Virginia and had a well-shaped head. He was gifted with gab and spoke about as follows: "My brethren, I is here dis ere mornin' caws I wants fur to larn a thing or two. When I used to be way down in old Virginny I didn't think the folks down dar knowed much. When I got der call fur to come north to a big city church I was jest so glad I didn't know what I was er gwine fur to do. I says to myself, now I is gwine whar dey knows a thing or two, and so when I git stumped I ken jest go right up to one of dese here lessors and dey kin jest unravel me and git me all outer de twist I is in. But, brethren, to Gawd, I dun no whar I is. I come here dis mornin' fur to larn sumpen, but I is wist twisted den E is eber been in all dis here life ob mine. Fo I got here dis mornin' I thought Gawd called men fur to preach His eber-fastin' gospel, but now I find I is bin all rong about dis matter. I finds here from dese larned bredren dat men am er called fur ter preach by making the thing so easy dat they can't hep themselves. I heard Paul say, 'Woe is me of I don't preach,' en I hears you say dis here mornin' dat dar ain't gwine fur to be no preachers if dese any woe anyhow bout Fo Gawd, brudders, I don't know whar I is. I is wust twisted an' mixed up den eber I wus down in de swamps of dear old Virginny. I jest wish some of you would pity dis here no nigger and hep him outer de woods."

Sitting near me was a theological professor. With a scowl on his face he whispered as follows: "These negroes are a perfect nuisance in this conference. They spoil nearly every meeting we have with a lot of stuff like that. I wish you southern people would take them back down South and keep them there." The situation was seriously amusing.

I beg to make at this point a few remarks about the ministry. First, our brightest and best boys are going into the ministry. They will compare favorably with any set of professional men on earth.

Second, They are ready to endure hardness and have done so in many cases. As I look back to the class I came along with in college and when I think of what they went through in preparation and the good fight they have since fought in all parts of the world, I am ready to say that they are the best, and would if needs be go to the martyr's stake.

Third, We do not want men in the ministry who would rather be anywhere else. Let the appeal be to the heroic—the best in every man. Let China with her teeming millions, let Africa with her dense ignorance, let India with her dire poverty and distress inspire our best young men to the rescue. Let the great west, let the crowded east and the cross

roads of our own country call our noblest and most gifted men to battle for Christ in our own dear land.

Fourth, No amount of difficulty or hardness will lessen the number of real men coming into the ministry. When men are kept out because they can live better and make more money than they can in the pulpit, let us have fewer preachers. The corruption of the middle ages came not because of the difficulties encountered by the clergy. Men are not scared by the noise of battle. If the church shall lose her power it will not be by conflict. The soldier learns corruption in the days of peace. Our best men are in the hardest places. There is no place so dangerous as where the flag of truth has gone up. Let Turkey kill the missionaries and let the heroes of faith die of awful disease in India, and we will send more. The best young men of our land will gladly go. My prayer is that the soldiers of the cross will wage such terrific battle against all forms of sin that the best fighting blood in the coming generation will hear an irresistible call to put on the whole armor of God and fall into line.

J. J. WICKER.

East Northfield, Mass.

WHEN WE CHRISTIANS REALLY WANT TEMPERANCE GOD IS GOING TO GIVE IT TO US.

I note your little editorial squibs upon "temperance" and its "propaganda in Alabama."

Human folks' policy is to "make" men good by force; God's policy is to obtain man's own consent to turn from evil unto Him. Like the battle of Ai was lost to the children of Israel by "sin" in the camp, so is "temperance" lost to us by our own doings in our own ranks. Some things must be reversed and readjusted before the cause can win. First, the use of liquor is mainly a habit of men, and it is our Christian men's duty to deal with it by example and by their franchise; and not for women to commimize themselves to the level of men lobbying at the poles to influence votes and serve coffee and sandwiches to ungodly strange men and political toughs. And this feature of the "temperance cause" has lost its prestige and coined in the mind of public opinion that the cause means "fanaticism" and un-feminine modesty and indiscretion. As a mother of eight children who was solicited to attend the polls and "serve refreshments" to voters said, "No, I was reared under the old school of decorum that a lady must not even frequent the streets on election day, as it was accounted bold, and I can not now in my gray hairs appear at the polls to serve Tom, Dick and Harry refreshments." This recourse repels a strong constituency who advocate the expulsion of liquor, but can not advocate such policies as a means to accomplish it. So this excessive recourse, which is not in accord with the fundamental influence which women exert over men, embodied in reverence and respect for their gentler, nobler qualities, and not in tackling them at the polls, should be dropped. It did not win the cause and never will!

A second, and the paramount hindrance, to establishing temperance is the sin in our own camp as it was Ai. We are not consistent in our own attitudes. I know strongest advocates right here in my city who laid in a long-time supply of liquor before the "last days" prohibited its sale in the state. On the other hand I know a youth who lost his situation because he refused to go and buy liquor for his employer. The youth is not a member of the church. Now, who is the real temperance advocate, that lad or those members who advocate the cause, but buy it just the same and store it away in "a secret place" as Achan did his "wedge of gold" under his tent?

In my city's daily paper there is a vivid and striking cartoon entitled "Triumph of Wireless Telegraphy." It represents a line of eyes across the firmament from Europe to America all gazing with electrical flashes upon a little vessel crossing the ocean in which was voyaging Dr. Crippen and his companion fleeing incognito from their crime, and in the retired seclusion of their own state room out in mid-ocean felt themselves secure and hidden from all discovery, when the wireless telegraphy had published to the whole world their hiding place and journey from the circumstantial evidence of their criminality.

LIDA B. ROBERTSON.

Mobile, Ala.

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.

Vice-Presidents.

Mrs. T. W. Hannon, Montgomery.
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.

Mrs. William H. Sanford, Recording Secretary, 915 S. Perry Street, Montgomery.

Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham.

Mrs. T. A. Hamilton, State Organizer, South Highlands, Birmingham.

Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idawild, Birmingham.

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Mrs. W. B. Crumpton, Montgomery.
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Mrs. McQueen Smith, Prattville.
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.

Back of the loaf is the snowy flour,
And back of the flour the mill;
Back of the mill the wheat and the shower,
And the sun and the Father's will.
—Dr. Babcock.

DURING AGUST.

We study about Italy, Sardinia, and Sicily.
We give to Foreign Missions.
The best way, if not the only way, to evangelize the host of Italian immigrants in our country is to make our Baptist churches in Italy strong and prosperous and bring from them trained workers to preach the gospel to their own people in their own tongue.—Dr. W. H. Smith.

REMEMBER IN YOUR PRAYERS.

Wednesday, Rev. and Mrs. S. L. Ginsburg, Pernambuco, Brazil.
Thursday, Rev. and Mrs. E. F. Tatum, Shanghai, China.
Friday, Rev. and Mrs. E. T. Snuggs, Canton, China.
Saturday, Miss Sallie Priest, Shanghai, China.
Sunday, the rebuilding and upbuilding of the churches destroyed by the earthquake in Italy.
Monday, Rev. and Mrs. L. W. Pierce, Yang Chow, China.
Tuesday, Rev. and Mrs. A. B. Christie, Nova Friburgo, Brazil.

BY WAY OF HISTORY.

It is always a pleasure to hear directly from the missionaries at their work, but it can but mean more to us when the one who writes is a child of Alabama. Such is Miss Cynthia Miller, whose account of her society at Lai-Chow Fu, China, is given in this issue. She was born in Talladega county April 18, 1868, and was baptized at the age of twenty by Rev. R. A. J. Cumbie at Ashland. From the very first of her converted life she was desirous of making her days count for Jesus, but she struggled for five years before she knew that He had need of her in the foreign land. She came then to Montgomery and for over a year studied at the city infirmary to fit herself to be a trained nurse. From there she went to a regular nurses' school and finally to the Louisville seminary, so that she was well prepared for her life work. In 1907 she left America for China and the society she describes is a living testimony to the work she is doing.

Another item of history is the list of new societies organized since last November. It is quite likely that many who read the list will find there the name or names of those which were organized through their efforts. This can but be gratifying, for, through the society, the work of the Master may be greatly advanced, and to be the means of such an influence is enviable indeed! May all of us catch the inspiring thought, and do our best in our town and association thus to bless the lives of our sisters.

The Shelby Springs encampment is our third historical item for the week. It has not, to be sure, taken place yet, but the plans which are daily being made and the splendid speeches which are being prepared assure our hearts and minds that Baptist his-

tory in Alabama will ever be richer because of this, our initial encampment. Let us as far as possible be there, dear friends, so that in the history of our lives and of those that we touch a brighter, clearer day may dawn! Remember, W. M. U. day is Wednesday, the 24th. Encourage us by your presence to make it the best of the week.

A LAI-CHOW-FU, CHINA, SOCIETY.

To Mrs. M. A. Waller, president of the Woman's Missionary Society of the First church of Montgomery, Miss Cynthia Miller has sent the following interesting description of her society at Lai-Chow-Fu. It can but make us turn into our hearts the searchlight of truth and may it help us to work out from our hearts a burning desire to be zealous, too:

"The society at Lai-Chow-Fu was organized just five months ago with eighteen members and now has an enrollment of 28. I am the president, but I hope that the time will soon come when we will have a native sister who can fill the place; the secretary and treasurer, however, are natives. The majority of the women live from three to ten miles away, so it is not easy to meet oftener than once a month, as most of them have to walk when they come.

"Now, I want to tell you about our last meeting. It was on May 15th and there was indeed a gracious one. Only 20 members were present, but the Holy Spirit was with us. After a song and prayer and the reading of Malachi 10:7-12, we had a short discussion of tithing. All present agreed to give their tenth, and one dear little widow got up and said: 'I feel that if I should pay a fifth to the Lord's cause the rest of my life the time would be entirely too short to pay all I owe. I have been robbing God so long.' This same little woman had a few days before taken off her earrings and given them to me to put in the collection for the deaf, dumb and blind school at Cheefoo, and there were others present who had the week before also brought their wedding jewelry and contributed it to the Lord's cause. After the society had discussed tithing and had planned to take charge of the class for women inquirers and Christians this summer and to make it just as far as possible self-supporting, the collection was taken, and the way they came and piled the money on the table was certainly inspiring!

"It was so far beyond anything I had even hoped for that I was almost overwhelmed at the sight of it. I got up and made a few remarks about their self-denial and told them of what had happened the week before when the women contributed their jewelry, and in two minutes' time there were nine more pairs of earrings laid on the table with the remark, 'I never thought of that plan to give.' There was such a joyful spirit about it all, although they knew that they would be laughed at and severely criticized by their friends and neighbors and very likely cruelly persecuted by their own loved ones for giving up their jewelry. I warned them that satan might use persecution to make them buy more and wear them, and that if they had any fears that they could not stand the persecution, they had better keep them now rather than take them off and then go back to them again. They all answered that they were well aware of what they would have to suffer. That was a joyful meeting, indeed!"

LAST YEAR'S WORK IN ITALY.

We now have 34 churches, with 80 out stations and 393 members. There are 25 ordained native pastors and 11 unordained helpers. We baptized during the year 133 converts. There are 32 Sunday schools with 744 pupils.

The crowning glory of our work is the Theological seminary at Rome, where seventeen young men were studying for the ministry during the year. Many of the graduates of this school are now active and successful pastors of the leading churches. They are sound in the faith and yet modern enough for the needs of the times.

Notwithstanding some bitter persecutions and the terrible trials from the earthquake, our workers are filled with hope and encouragement. Missionary J. P. Stuart, in a recent letter, says: "I am more hopeful for our work than I have ever been. If my judgment counts for anything, we have a glorious opportunity before us. God giving us wisdom and a great love for dying souls, I look to see our obstacles overcome and a work still done in Italy that will be felt in all the world. However, these things must be brought to pass by our using to God's glory our talents and constantly fighting a good fight. We can never drift into a victory against the Jesuits. We need a strong organization and executive leadership, and above all a dauntless faith in God's help." In another letter he says: "Tremendous changes are taking place over here which are constantly bringing us to a vital crisis that must come sooner or later."

Missionary D. G. Whittinghill confirms this testimony of his colleague and gives a concrete example of the success of the work. He says: "We have now in Florence a beautiful large hall in a much frequented street, and our congregations have been large. In fact, it is the largest congregation in Florence. Our people at home would enjoy seeing so many attending our services."

In another place he tells of the bitter persecution at Florida, and says: "This persecution has turned out to the furtherance of the gospel. The faith of the brethren was strengthened and the pastor encouraged by their fidelity and the number of candidates for baptism soon increased to 130. The whole town seems to be deeply stirred and the end is not yet."

SICILY.

Florida—This field has been visited for years by the Waldensian pastor of Siracusa, but with no special efforts to evangelize the people. In the summer our pastor, Signor Fasulo, at Noto, near by, was invited to preach here by the only Waldensian family in the town, and as a result he continued his work until the terrible persecutions in October, when he was compelled to temporarily suspend his preaching. In the mean time young Chiminelli, a student of the theological school, continued the work, which has so marvelously grown that the hall will not hold the people who wish to hear the gospel. Notwithstanding the persecutions in October, all have remained firm. The brethren, or more strictly speaking the catechumens, as they have not been baptized yet, have gone to evangelizing their neighbors, distributing tracts, visiting the sick and doing active colportage work in the town and adjoining

country. May God keep them humble and pure. If reverses do not come this will be in a short time one of our promising fields.

Noto is now served by Sig. LoBue, who has just finished a three years' course in our theological seminary. His new-English wife may be of service to him. He preaches often to a house full of people many of whom are students in the technical school and the gymnasium. The trying persecutions through which the church has passed has eliminated the insincere element and the church is spiritually if not numerically stronger. The out-stations of Scaletta and Itala have been abandoned temporarily owing to the death in the earthquake at Messina of Pastor Scuderl, who had the care of these fields. Palermo is still without an evangelist of ours.

SARDINIA.

Cagliari had three baptisms, but lost in membership, as it became necessary to dismiss several unruly members. Small churches in Italy are greatly injured by such an element. At least there is more peace and hope for the future. Siliqua, a small place near by, has several Baptists. Igleseas' pastor, Sig. Pintus, reports three baptisms. In the past year a Catholic seminary was closed for lack of students and there are other signs of a more liberal spirit. Sig. Pintus does considerable colportage work in connection with his preaching, visiting a number of towns in his part of the island.

SCRIPTURE THOUGHT.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.—Romans 13:12.

WHY I AM A TEMPERANCE WORKER.

Mrs. W. D. Hardy, Tyler, Ala.

Many years ago, before this country had any prohibition laws, and before the people awoke to the awful reality of the condition of things, there was stationed at nearly every cross road throughout the country, ostensibly a grocery store, but in reality a dram shop—a man trap.

Dealing out death and destruction for the sake of the revenue accruing therefrom; the country was in a most deplorable condition; women and children were not safe even in their homes, but in great danger when on the public highway without a male protector.

At this time I was a little child, but remember distinctly about it, and how it grieved that saintly man of God, Rev. David Lee, that there were four whisky snops within a few miles of Hopewell Baptist church, Mt. Willing, Ala., his home church, of which he was pastor many years.

After prayerfully considering the grave situation (I am sure) he wrote out a petition to send to the governor or legislature pleading for a law to prohibit the sale of all intoxicating liquors within four miles of the church.

Arming himself with his petition, and some temperance literature in the name of his Master, and for the love of humanity he made a house to house canvass throughout that community, and secured the signatures of every man and woman residing therein with the exception, perhaps, of those who sold whisky.

One article read was written in the form of a little story, of which, I will relate.

The scene was laid in a saloon and it portrayed every phase of drinking and card playing from the moderate social drinker to the confirmed sot.

Suddenly the tiny form of a little girl appeared in the doorway. She was in rags; her curly hair in tangles; but the beauty of her face was remarkable, and her voice sweet and clear as she inquired:

"Is my papa here?"

Poor little one! Her papa was one of the confirmed sots that had lost everything from drink, and was no longer welcome to the saloon keeper; he was too disreputable, besides he had spent all his money. The card playing stopped and one man asked the other:

"Whose is that child?"

"Old Markham's. He is back there dead drunk, as usual," was the reply.

slon boards or from the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

"Come, let's have some fun with the kid. I have heard she could sing. I am going to stand her on the counter and make her sing for us."

"Oh, let the child alone—you may frighten her," said the first speaker.

"I'm not going to hurt her."

And he went to the child, picked her up and asked:

"What is your name, little one?"

"My name is little Bess. Do you know where my papa is?"

"I will find him if you will sing for us," at the same time standing her on the counter. She did not show any fear, beyond opening wide her innocent blue eyes, and presently she began to sing in her sweet, childish voice.

Soon she attracted the attention of every man present except those dead drunk. They listened in amazement, not so much at the sweet voice, but at the words she sang, which was a pathetic story of her little life. In the first stanza she told how happy they were in their nice home together, father, mother, brother Willie and little Bess, before the father took to drink. Then came the sad refrain:

"No home, no home;
No place to lay my head;
Father is a drunkard, and mother is dead."

The second stanza told of the sad downfall of the father; the anxiety and wretchedness of the mother; the loss of home and positions of the father; the ill health of the mother. Then came the sad refrain again.

"No home, no home;
No place to lay my head;
Father is a drunkard and mother is dead."

The third and last stanza told of the awful hunger and the bitter cold; then of the fading away of the baby brother because there was no food to nourish his little body.

At last, one freezing night, God sent the death angel and took the mother and brother Willie, and little Bess was found next morning nearly frozen, sobbing:

"No home, no home;
No place to lay my head;
Father is a drunkard and mother is dead."

Such was the song that the drunkard's child sang to the crowd of half-drunken men in the saloon. Long ere she had finished every man's heart was full, many were in tears, and some sobbing aloud. A collection was taken for the benefit of little Bess. Soon her little apron was full of silver and falling through the holes. Several announced their intention of signing the temperance pledge, while others took charge of the drunken father and little child that had shown them so clearly in her song where they stood on the brink of an awful precipice, just ready to sink into the abyss of self-destruction. Such is the outline of the story read by the dear old pastor of my childhood.

He sowed the good seed of temperance; it fell deep down into my childish heart; lodged in my brain, as it were, and there it lay dormant for many years, all through my girlhood and young womanhood, but in mature years it germinated and sprung into life and activity.

So then let every one, teachers, parents and pastors, leaders of Sunbeams, sow the seed of temperance in the morning of life while the hearts of the young are tender and plastic, and in the evening withhold not thy hand.

The salvation of the temperance cause lies in the hands of the future voters of our country. Therefore, temperance workers, train the dear children well; teach them to have a horror of the saloon and the whisky dealer and those who are in favor of having whisky sold.

And continue to pray, have faith, do not be discouraged, and in God's own good time we will see the seed germinate, spring into life and bear good fruit. It may be many years hence, for God will not let His word return unto us void.

THE ADULT BIBLE CLASS AND MISSIONS.

A Report of the Conference on Missionary Education in the Sunday School in Session at Silver Bay, on Lake George, New York, July 14-21.

I. Aim and Scope of the Adult Bible Class:

The Adult Bible Class, organized or unorganized, is an integral part of the Bible school of the church with which it may be connected and should be so related; its indispensable text-book is the Bible, and the aim of such classes should be to discover and perform God's world-program, in His advancing Kingdom, for and through its members. Other aims, however important, are secondary and should be so treated.

II. Missionary Organization of the Adult Bible Class:

There should be a missionary committee of the Adult Bible Class to provide for and direct the missionary education and activity of the class. The chairman should be a member of the missionary committee of the school.

III. Methods of Missionary Education in the Adult Bible Class:

The following methods are not mutually exclusive. They may be used separately or in connection with one another, as may seem best:

1. Missionary environment to be created by the use of such visible objects as charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature.

2. Investigation of local religious problems. There are religious problems peculiar to the locality of every Adult Bible Class which demand investigation, report and prayerful discussion in order to their solution.

3. Informal instruction in connection with the Bible lessons.

(a) Introduction into the opening or closing exercises of hymns or scripture, with a missionary interpretation of a scripture passage clearly permitting it.

(c) The use of illustrations from present day life in the home and foreign mission fields.

(d) Class reporters appointed to bring in items of interest from the mission fields and mention current events which have reference to the progress of the kingdom of God.

(e) Brief extracts from letters from the mission fields.

4. Formal instruction, that is, courses of study on special missionary topics.

A. Suggested Themes: The Biblical basis and warrant for missions, missionary biography, the study of particular fields, problems and phases of Christian work.

There is provided an up-to-date list of courses on these topics, adapted to Adult Bible classes. This list and the books referred to can be obtained from the Denominational Mission Boards or from the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

B. Suggestions For Use.

1. The Report Method by which in successive order, resumes of the chapters of a text-book, or topics for discussion suggested in such chapters are presented to a class from time to time by members of the class.

2. The text-book method by which a text book is in the hands of each student and is studied for a period of successive Sundays. This involves the consideration of a portion of scripture in its relation to the particular topic studied in the text book.

3. The mid-week study-class method by which the class meets at some designated time other than the Sunday school hour.

IV. Activities. The Adult Bible Class should express its missionary spirit and purpose:

1. By encouraging each member to co-operate with the other organizations in support of all the activities of the local church, and to give systematically and proportionately to missions.

2. By engaging constantly in some definite and practical missionary activity (local, home and foreign). See "Fifty-eight Varieties: One Better." Five cents, to be obtained from the Denominational Mis-

EDITORIAL

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 forenoons will be given to instruction in Bible, Baptist Young People's Union, 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.

YOUR BOY AND COLLEGE.

You fathers realize the inspiration—you fathers know there comes a difference in your home with the arrival of a boy. You know that that difference becomes more and more manifest as the boy grows up. You understand why there is a different sentiment in every home blessed with a boy's presence. You know that there is a real uplift wherever the boy lives, and this is why every Baptist father in Alabama with a boy to educate should be interested in Howard college.

A few evenings ago we supped with Dr. Montague, and after supper Dr. Macon dropped in and we heard these two distinguished educators discuss the college and its work and plan for its future, both desirous to make it better and better, even at personal sacrifices, and somehow as we sat there and listened we took heart and said, "Howard may not be what Alabama Baptists could make it be, but here is one Alabama Baptist who proposes to do his level best to co-operate with men like Montague and Macon who are working side by side to put it in the forefront of southern colleges."

We have two boys to educate and we expect them to be Howard college graduates.

THE FLOOD OF IMMIGRANTS.

More immigrants were landed at New York during March of this year than in any other March in the history of the port. The total of all classes was 132,397, of whom 11,846 were American citizens. Of 120,834 aliens, 108,286 were classed as immigrants. The principal nationalities represented were as follows: Italian, 29,488; Austrian, 19,488; Russian, 17,900; Hungarian, 17,712; Greek, 4,405; German, 2,611.

The total amount of cash in the hands of the immigrants was \$2,457,375, an average of \$18.54 for each individual.

It is noteworthy that out of the entire number all but 2,611 have relatives or friends in this country. This tends to disparage the many wild statements concerning the large proportion of immigrants said to be lured here by the misrepresentations of the steamship companies. That alluring advertisements induce some to come is, of course, true, just as similar advertisements induce men in the United States to leave certainties which they dislike, for uncertainties which they hope will prove better; but the most of the incoming foreigners evidently come on first-hand information.

The distribution of the arrivals in America was as follows: New York, 32,314; Pennsylvania, 20,564; Illinois, 13,078; New Jersey, 8,063; Ohio, 6,549; Connecticut, 3,392; Wisconsin, 2,798; California, 1,741; Missouri, 1,616; West Virginia, 1,172; Iowa, 1,608; Minnesota, 1,638.

Various other states receive less than a thousand each.

Let us not forget Dr. Van Dyke's words: "Home missions does not mean home missions for home alone. We want America for Christ because we want America to help win the world for Christ."

God gives us through the home board an opportunity to work among the immigrants. Let us do our work well.

HOW THE BREWERS ENCOURAGE LAW BREAKING IN PROHIBITION DISTRICTS.

The Ohio Vigilance Bureau of the brewers, in its recent report, makes one extraordinary admission, which explodes all their fine pretensions with the force of a dynamite bomb, and reveals its authors in their true light as hypocrites, and deliberate inciters of lawlessness:

"This bureau proposes to take the responsibility for the conduct of retail liquor establishments in 'wet' territory, or such locations where they exist legally," announces the Vigilance Committee in Bonfort's, "but," it continues, "THE BUREAU WILL MAKE NO EFFORT TO STOP THE ILLICIT TRAFFIC IN LOCAL OPTION SPHERES."

Here is the key, then, to the whole fraud of this "reform" movement of the beer makers, not only in Ohio, but wherever they have instituted their loudly proclaimed agitation for "law and order."

One of the favorite themes of the brewers' orators, at their various conferences and conventions, is the assertion that while "prohibition doesn't prohibit," the prohibitionists do not really want to entirely abolish the drink trade, and that if the law actually did twenty-four hours would suffice to provoke such a popular uprising as would wipe every prohibition enactment off the statutes of America.

No longer than two months ago Robert P. Hough, general counsel for the National Wholesale Liquor Dealers' Association, precipitated loud applause in that body by the assertion: "If prohibition prohibited the sale or use of liquors, prohibition would soon cease to exist."

If this is true, and the whole liquor press is very fond of asserting that it is, why is it that the brewers do not concentrate their reforming energies upon the "dry" rather than the regularly licensed districts? And why, if they really believe what they say in this regard, do these same makers of alcoholic poison continue to back and support, with all the zeal at their disposal, the thousands of law-breaking liquor sellers who infest prohibition districts, because, for the most part, they are paid to do it by the brewers who employ them?

Surely the brewers are either a set of self-evident fools or idiots, or else such a bunch of commercial hypocrites and liars as the world has seldom seen.

They are certainly welcome to whichever classification they may prefer.

STILL MORE ENTHUSIASTIC.

I have just read the last issue of the Alabama Baptist and have eagerly noted the information concerning the coming encampment.

And I find myself more enthusiastic than ever over the prospects.

That program and that list of speakers and teachers deserve a hearty "O. K." in capital letters. I haven't yet been able to guess who it is that is making all those arrangements and announcements, but whoever he is (or whoever they are) he has the right idea and the right spirit.

It is a strong temptation for me to break off abruptly my urgent engagement for that week and hie myself down to Shelby Springs August 22-29. The more one goes to encampments, the more gladly does one go to a good one, and Alabama will be satisfied with none but the "very bestest."

Three cheers for Shelby Springs!!!

C. E. CROSSLAND.

Shelby Springs Encampment, August 22-29

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 two cents per mile, the same that is given for 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.

A VICIOUS PRINCIPLE.

The people of our land are greatly in need of being educated to the standard of believing that any personal liberty which permits one to engage in a business that directly tends to corrupt the morals of others is a vicious liberty. One of the greatest of farces is that which favors the existence of laws that not only allow men to pursue a course destructive of the property and lives of their fellows, but which uphold and protect them in their work. It really means that certain men are given legal permission to cause others to violate the good laws of the land. It means the liberty of particular persons to so act that they shall make other people unfit to properly enjoy the liberties to which they are rightfully entitled. Any business, protected by law, which directly results in sending men to their homes in a dangerous condition, inciting them to do deadly violence to their families, is a most vicious business, and the law which sustains the business is immoral in principle and in practice. A law which gives one man the liberty to injure the true liberty of another man is an unrighteous law, and is also a constant menace to the best morals of the community. This principle is so obvious and self-evident that it requires only a little thought to discern it; and yet many intelligent people seem to be blind to it. These same people would madly protest against a law which would permit the prevalence in the community of an infectious disease that was threatening the loss of many lives. If such a law were to be in existence, even for a month, there would be an universal uprising of the people against it. All would say that the principle was outrageously vicious. But it would be no worse than is the law which allows men to sell to their fellows intoxicants, resulting in destruction to their morals, their manhood, and their souls, to say nothing of the crimes committed by the victims. How can any man, calling himself a Christian, give any support to laws which promote a business that is destroying thousands of lives every year? Why should any Christian community longer tolerate a curse that is blighting the hopes and homes of multitudes of people in our land? Awake to action!

All men are more or less lazy when it comes to church work, and specially so at this season.

Some men can not be made to change their opinions by the force of argument, yet will gracefully give in under persuasion.

We have too many somnambulist Christians in our churches, men and women who need to be aroused. We have heard of preachers who were past masters in putting their folks to sleep. We need pastors who can keep their flock awake.

The great trouble with many Christians on the question of missions comes from the fact that they are taking a pin hole view of the world. It's a wise pastor who can edge them away from the crack and then shove them out on the front porch to get a glimpse of a bigger world.

SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by a mortgage executed by Amelia Ayers to the Alabama Penny Savings and Loan Company on the 12th day of April, 1907, which mortgage was duly recorded in volume 468, page 187, of records of deeds and mortgages in the office of the probate court of Jefferson county, Alabama, on the 17th day of June, 1907, which said mortgage being on the 19th day of July, 1909, transferred, sold, conveyed and assigned to Ben Leader by the mortgagee therein named, the undersigned Ben Leader, the present owner and holder of said mortgage, will, under the powers in said mortgage, offer for sale and proceed to sell on SATURDAY, THE 3D DAY OF SEPTEMBER, 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 Birmingham, Jefferson county, Alabama, to-wit:

The south 50 feet of lots Nos. 15 and 16, in block No. 16, North Smithfield, according to map of Dr. Joseph R. Smith's addition to Birmingham Alabama, recorded in volume 1, page 149, record of maps in the office of the probate judge of Jefferson county, Alabama, said property fronting 50 feet on the west side of Joseph street and extending back of uniform width along the north line of Amy avenue 100 feet, and being the property conveyed in said mortgage.

BEN LEADER,
Transferee of Mortgage.

NOTICE OF MORTGAGE SALE.

Under and by virtue of a certain mortgage, executed by Lulu Rothschild and husband, E. Rothschild, to Lillian Adell Jenkins, and recorded in Volume 513, page 111, Mortgage Records of Jefferson county, Alabama, and which has been transferred and assigned to the undersigned, I, the said undersigned, as such assignee of said mortgage, will proceed to sell, in front of the court house door in Birmingham, Ala., on Monday, September 19th, 1910, within the hours of legal sale, the following described property, to-wit: The east 50 feet of the west 100 feet of lot 7, in Block 29, of the survey of James M. Ware's Addition to Birmingham, lying in the sw 1-4 of the se 1-4 of Section 26, Tp 17, Range 3 west, particularly described as follows: Begin on the north line of Eleventh avenue, north, 50 feet east of the northeast corner of said Eleventh avenue and Fourteenth street; thence eastwardly along said Eleventh avenue 50 feet; thence northwardly and parallel with said Fourteenth street 138.55 feet; thence westwardly and parallel with said Eleventh avenue 50 feet, and thence southwardly and parallel with said Fourteenth street 138.55 feet to point of beginning, together with all and singularly the improvements thereon and appurtenances thereunto belonging or otherwise appertaining. Said sale is made on account of default in the payment of the debt secured by said mortgage and for the purpose of satisfying said debt.

ALLEN B. ODEN,
Transferee of said Mortgage.
WALLACE T. WARD, Attorney.

Unfortunate Slave to Drugs.

If you happen to know of any one, dear reader, whose life is being destroyed by addiction to morphine, cocaine or liquor, you can do him a favor by telling him of Dr. B. M. Woolley, the specialist in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the South who can cure. Dr. B. M. Woolley and his son, Dr. Vassar Woolley, conduct the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tranquillity of mind and physical rejuvenation. Communications will reach Dr. Woolley at his office, No. 101 Victor Sanitarium, Atlanta, Ga.

(Continued from Page 1.)

B. Y. P. U. DAY

Saturday, 27th—Pres B. L. Whatley, Presiding

"That we may be no longer children—but, may grow up into all things in him."

- No. 1. The Need of a B. Y. P. U. in Every Church... Thos. V. Wingfield, Esq.
- No. 2. The Pastor and the B. Y. P. U. Rev. W. W. Lee
- No. 3. The Purpose of Education Through the B. Y. P. U. Prof. Geo. W. Macon, Ph. D.

WORLD VISION DAY

Sunday, 28th—Rev. W. S. Crumpton, Presiding

"Lift up your eyes, and look on the fields."

- Sermon, 11 a. m. Rev. W. O. Carver, D. D.
- Sermon, 8:30 p. m. Rev. Austin Crouch

SUNDAY SCHOOL DAY

Monday, 29th—Michael Cody, Presiding

"The sacred writings which are able to make thee wise unto salvation."

- No. 1. Modern Methods in a Village S. S. Rev. A. E. Page
- No. 2. Results that Should Be Accomplished J. T. McKee
- No. 3. Valedictory Sermon Rev. Ross Baker

SPECIAL SESSION OF THE ALABAMA W. M. U.

Wednesday, August 24th, 2:30 P. M.

- Devotional Exercises Mrs. W. D. Batton, Selma
- Enlistment of Baptist Women Mrs. T. A. Hamilton, Birmingham
- Tithing Mrs. J. C. Wright, Roanoke
- Personal Service Mrs. Jesse Cook, Montgomery
- Mission Study Kathleen Mallory, Montgomery
- Enlistment of Our Young People Miss Rhodes, Montgomery
- Vespers Mrs. Graham Mosley, Orrville

SERVICE OF SONG

"Those that sing songs, as well as the players upon instruments are there."
Led by Miss Ruby Askew, Georgia, assisted by quartette and chorus.
Music will be a great feature of the encampment and a full supply of books will be on hand.

INFORMATION.

LOCATION—Shelby Springs is the resort beautiful of Central Alabama. It has several different varieties of mineral waters. The cottage plan of living with a central dining hall, obtains. It is on the Southern railway, and is four miles from L. and N. at Calera, and two miles from L. and N. Mineral at Spring Junction. Four trains a day, on Southern, stop at grounds. Hack line will bring passengers from Calera at 9:30 a. m. and 6 p. m. at 50 cents in parties of three or more. Hack lines will bring passengers from Spring Junction on L. and N. Mineral at 9:15 and 11:30 a. m. and 4:55 and 6:15 p. m., for 25 cents each. In driving from Calera you may let your trunk come out next train by buying ticket at 10 cents and checking.

RATES—The Shelby Springs management is giving a rate of \$1.00 per day; 50 cents for children from two to twelve. When cottages are filled tents and cots will be provided. It will be a time of great fellowship and a bit of crowding will not hurt.

SERVICES—The services will be held in a great tent, 50x80 feet. It will be pitched in the center of grounds, will be seated and lighted, and everything made comfortable for services. The program will leave a good portion of the day for rest and recreation.

FINANCES—No fees of any kind are charged, so that the encampment is dependent for its expenses upon the voluntary contributions of its friends. In securing these contributions two plans have been adopted. First, letters have been sent out to a number of liberal brethren, asking for generous contributions to this important movement. Second, those who attend the encampment will be invited to become "Regulars" of the Alabama Baptist Encampers by contributing one dollar or more to the expense fund. Those so contributing will be furnished a beautiful ribbon badge of the "Regulars" to be worn during encampment.

EXPENSES—The expenses of the encampment are kept down by the fact that the Alabama men who take one place on program are coming at their own charges, in this our first encampment. In bringing out of state talent, and in equipping tent, printing, stationery, etc., considerable expense is incurred.

WORD PERSONAL—In submitting this program and in carrying into effect the encampment itself, we crave leniency of judgment on the results of our labors. The time has been exceedingly brief, a large number of able speakers had their plans already made, and we are without experience in movements of this kind. It has been a labor of love, and if it shall be only successful enough to perpetuate the movement among the Baptists of Alabama, we shall be satisfied.

ENCAMPMENT COMMITTEE.

The Cross Reference Bible is the greatest Bible on earth, beyond all comparison. Just off the press this month. Be sure to see it. You'll get it. Agents wanted everywhere; good pay; can coin money. It is a big seller; 6,000 copies sold in advance; get a copy; get an agency. Address W. S. Brown, manager of agents, P. O. Box, Birmingham, Ala.

It seems good to have Dr. and Mrs. Davidson back in Birmingham, even though it be just for a visit. Dr. Davidson is supplying at the Southside during Dr. Blake's vacation.

Rev. R. B. Garrett, D. D., of Portsmouth, Va., has accepted the pastorate of the First Baptist church, Evansville, Ind.—Biblical Recorder.

WHOSE FAULT IS IT?

Whose fault is it when the roast is put on the table as tough as white-leather? Whose fault is it when the meat is dry and tasteless and void of all nourishment and relish? Whose fault is it when the soups, gravies, stews, etc., are insipid and savorless? Surely you can't blame it on the meats and it wouldn't be just to do so, because the fault is solely your own, for the simple reason that you do not put the proper amount of seasoning into your meat dishes. You wouldn't think of making up a tray of bread without salt, or baking a cake without flavoring, or making pickles without spices, or in fact, of cooking anything without the proper seasoning.

Gebhardt's Eagle Chili Powder is a condiment, made from the celebrated Mexican Chili Peppers and other Mexican Spices, and when added to meat dishes, soups, stews and gravies of all kind, imparts to them a delicious, appetizing flavor, lends piquancy to the taste, makes the richest food thoroughly digestible and gives zest to the appetite.

Following is an excellent recipe for making that famous Mexican dish "Hot Tamales," a delightful dish, appealing to the most idle appetite:

Tamales. To prepare the meat, chop one pound of beef; add a little chopped tallow or one tablespoonful of lard and a little salt; fry in a pan until tender; chop again very fine; return to pan; add a little warm water and a tablespoonful of Gebhardt's Eagle Chili Powder; stir and fry for ten minutes; you may use sauce left over to prepare your dough, which will impart a fine flavor.

To prepare the dough: add to one quart of corn meal two tablespoonfuls of salt, two tablespoonfuls of lard, and boiling water to make a thick dough.

To prepare the corn husk: cut off with scissors about one inch of the stalk end, and boil ten minutes; dry and rub over with a cloth dipped in hot lard.

To prepare the tamales: put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonfuls of the prepared meat; roll the whole like a cigarette and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

Ask your grocer for a bottle of Gebhardt's Eagle Brand Chili Powder, and be sure to specify "Eagle Brand," because it is the original and best Chili Powder. Nothing but the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican Spices enter into the manufacture of Eagle Brand Chili Powder. Comes in 10c and 25c bottles, and if your dealer can't supply you, a sample bottle will be sent direct for 12c, all charges prepaid. Address the Gebhardt Chili Powder Co., San Antonio, Texas. Send them the name of your dealer and they will send you a free sample, also their recipe book, "Good Things to Eat."

CAN CANCER BE CURED?

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We guarantee our cures. Physicians treated free.

THE KELLAM HOSPITAL,
1617 W. Main St. Richmond, Va.

If Tired, Restless, Nervous, Take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brain and induces refreshing sleep.

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 Unit system. Two complete courses, the classical and the scientific. New laboratory. Tuition and board \$250. Fall 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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A Great Revival.

I began a series of meetings at Mt. Nebo church, at Holly Tree, Ala., July 3d, and closed on the night of the 31st. I preached on Saturday and dear Brother H. E. Rice, of Huntsville, did the most of the preaching.

His devoted companion and youngest son were with us the last three days. His wife is a consecrated Christian worker. The good Lord blessed us wonderfully. There were sixteen or perhaps more confessions; twenty additions to the church. Seventeen were buried with their Lord in baptism. Five of that number were married people, one man and wife with grown children; three young ladies, one of the three being the daughter of the father and mother that were baptized; nine young men from seventeen to twenty odd years old. Most all of the number were Sunday school students. We closed with forty or more anxious seekers, and the church and all of God's children were greatly revived. I began preaching to Mt. Nebo church October 17, 1909. Since my pastoral work first begun at that place there has been about forty conversions and thirty-seven additions. Brother Rice and I have worked together in three revival meetings, two last year and this one that I am writing about. The good Lord has blessed us wonderfully in all our work. Brother Rice is a great revivalist. He will help me in a meeting at Trenton church beginning on Saturday before third Sunday in August. I will begin a meeting at Freedom church near Estill's Fork, Ala., on Saturday before the first Sunday in August. Brother Newt Vandiver will help me there. I will also begin at Beech Grove Saturday before second Sunday in August. May the brotherhood pray that we may be blessed. Yours in Christ—W. T. Hall.

A Great Revival at Adger.

Despite the blind tigers and hop-jack stands, great and lasting good was accomplished. The meeting was conducted by Rev. D. W. Howton. Howton is one of our young preachers who has been preaching just three years, but has had the impression to preach the gospel twenty-nine years. He is about forty-eight years old. He is trying to make up lost time. He doesn't fail to press the claims of the gospel at all times. He does not dig graveyards and get up sympathetic shouts and get some one to join the church under such excitement; he preaches that we have too many unconverted members in our churches today. The brother closed the meeting at Adger after running it eleven days. He had six additions, five for baptism and several conversions the next day. He goes to his home church to assist in a meeting being conducted by Rev. M. K. Thornton, of Bessemer, at Mud Creek, with Rev. A. L. Nichols, pastor, conducting a prayer service, with a short talk from Rev. D. W. Howton from Jer. 2:13. My people have committed two evils; they have turned from me the fountain of living water and have hewn them out broken cisterns that can hold no water. The meeting resulted in twelve conversions. We had strong food from M. K. Thornton, spiritual. Nineteen additions at Mud Creek; eleven baptized, with the church greatly revived.—A Friend.



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Brother Quinn in Kentucky.

I am here at Kevil with Brother Wear in a great meeting. Spring Bayou is a great church, with a membership of two hundred and fifteen of loyal men and women as you find anywhere. The building is an old brick, well preserved, and beautifully arranged inside. The seating capacity is easily five hundred, and more than once we have had to turn the men away; could not seat them. This is a fine audience to speak to, composed of as substantial set of farmers and business men as Kentucky affords. Brother Wear is very pleasantly located. His field is an ideal one. His people are foolishly devoted to him as their pastor. The love and devotion, between pastor and people is beautiful and the work is progressing in a most substantial way. He serves a great Baptist people, a moneyed people, whose wealth is at the Master's disposal. This is indeed a great country. With her pikes, tobacco, wheat, corn, hogs, horses and a great Baptist brotherhood, it is an ideal place to live. Kevil is a new town on the short line out of Paducah.—E. L. QUINN.

A GOOD MEETING AT CARLOWVILLE, ALA.

We are thankful it was our privilege to have with us during the past week Rev. J. A. Jenkins, of Montgomery, to assist our pastor in a meeting. The services began Sunday, July 24, and closed the following Friday evening. There was a great deal of interest manifested and each service was well attended.

I was at Howard college one term with Bro. Jenkins. He is a man of great spiritual power. He preaches the pure gospel of Jesus Christ in simplicity and earnestness. Our church most heartily recommends him to any other church in Alabama who wants a truly consecrated man of God to assist their pastor in a revival.

As a partial result of the meeting, there were three conversions—one by letter, two by baptism. One of this number was from the Presbyterian church. We think others will join later. The last night a collection was taken for Bro. Jenkins. The amount raised was \$49.34.

We feel that this has been one of the most impressive meetings our old church has had in many, many years. The memory of Bro. Jenkins will remain in our minds and hearts for a long time, and we look forward with glad hearts to the time when he will come again, as he promised to be with us next summer. May God's richest blessings rest upon him in his evangelistic work, and may he live to win many souls to Jesus, as the earnest prayer of each member of our dear old church.

Best wishes for your paper.
C. M. HUNTER.
July 31, 1919.

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BLMYER BELLIS
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The three Baptist churches of South Dallas are now in a great revival meeting with Evangelist H. H. Friar doing the preaching.—Western Evangelist.

On Sunday, August 7, Rev. P. G. Elsom, of Raleigh, N. C., started a protracted meeting with us. God has been blessing him greatly. We are expecting a great meeting. Pray for us. The meeting will continue some days yet. Any pastor needing a good revivalist who is in earnest and can do good work will do well to secure Bro. Elsom.—D. I. Purser, Jr., Greensboro, Ala.

Hardly a year and a half ago I took charge of Hayeville church (till they could do better), that is till they could get into connection with other churches, forming a field so that a pastor might live near them. Fort Deposit, Hayneville and Letahatchie will constitute the field. They want the best man they can secure. This will leave me with third and fourth Sundays unoccupied.—John W. Stewart.

The Lord has blessed us at Morris wonderfully. We have had a real revival in progress for the past ten days. There has been 3 additions to the church, 23 for baptism. The attendance has been wonderful and the meeting will continue on till Sunday. The interest is increasing and strong men are being moved as never before. Bro. Curtis S. Shugart has been doing the preaching for us and this is the home of his boyhood days, and we feel proud of his work and our prayers are for him wherever he goes, as he has great power to reach men and women. Bro. A. J. Newell, of East Lake, has been directing the singing.—B. F. Hughes, Pastor.

The Bigbee Association will meet in Livingston Sept. 8. We want to see you there. Tell Brethren Montague, Crumpton, Patrick, Giles, Dawson, Barber, Rabb, Lile and everybody else that wants to come that we will show them a good time. Come!—J. E. Her-ring, Moderator.

Dr. W. C. James, of the Grove Avenue church, Richmond, Va., successor of the lamented Dr. J. B. Hawthorne, is to supply the pulpit of Pastor Geo. W. Truett, of the First church, Dallas, for several weeks, during which Dr. Truett will be away for a little needed rest. Dr. Geo. B. Eager, of Louisville, will supply for Dr. James during his absence.—Baptist Standard.

We are glad to know that Mayor Wm. J. Gaynor, of New York, who was shot by one Wm. J. Gallagher Tuesday morning, August 9, on the deck of the steamer Wilhelm Der Gross, just as he was leaving for Europe for a month's vacation, is in a fair way of recovery.

Dr. A. P. Graves, of Los Angeles, Cal., the veteran evangelist, celebrated his 81st birthday recently by a visit to Yosemite Valley. It was during a meeting held by Dr. Graves, thirty-eight years ago, the writer found the Lord.—Exchange.

Dr. Johnston Myers, of Immanuel church, Chicago, member of the commission sent to Africa by the Foreign Mission Society, is writing a series of articles for the Chicago Tribune.

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 To develop symmetrically the moral, mental and physical nature of each student with more regard for character and culture than for mere scholarship. To prepare for business, the study of law, medicine, the ministry and engineering; to train young men for Annapolis and West Point and for study at the great universities.

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 The nature and quality of the work already done by the Marion Institute may well be judged by the record of Marion boys at the University of Virginia. The Registrar of the University, Mr. Howard Winston, makes the following official statement:
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 Counting institutions outside of Virginia, therefore, the University of Virginia during said decade has awarded more academic degrees to the students of Marion than to those of any college in the United States.
 "Moreover, within the period under review, three Marion men have been awarded positions on the teaching staff of the University of Virginia. This is a distinction that perhaps can not be paralleled within the same time by any other institution sending us students."
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A Tribute

To the memory of our dear brother, George F. Hawkins, who, after a long, lingering illness, which he bore with Christian fortitude, was called to come up higher on the 12th day of May, 1910, at the age of about fifty-two years. His was a quiet, gentle, kindly nature, an affectionate husband and father, faithful friend, consistent Christian character. Until he became too feeble he was always prompt in attendance upon religious service. Superintendent of the Sunday school and active in all his church relations. A good man is gone from us, but we mourn not as those without hope. Blessed are the dead who die in the Lord. Yea from henceforth saith the spirit, they rest from their labors and their works do follow them. Peace to his ashes.—C. C. Lloyd, chairman. Antioch church, July 4, 1910.

Obituary.

Jimie J. Majors, the son of Rev. A. P. and Mary A. Majors, was born in Wilcox county, Alabama, August 10, 1887; was baptized into the membership of the Enon Baptist church August 1, 1902, while his father was pastor of that church, and died at Selma June 11, 1910, following an operation for appendicitis, and his body was brought back to the old home church June 12th and buried by a former pastor, J. R. G. White. He was the youngest child of a godly father and mother and their hope and stay in their old age. They wept at his grave, but wept as Christians, believing that God does all things well, and with broken hearts and tear-stained faces they lifted up their eyes to Him from whom cometh their help and rejoiced in the hope of meeting again, for they thanked God who had given to their boy the victory through Jesus Christ.—J. R. G. White.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Carrie Cornelius and husband, Benjamin Cornelius, on the 25th day of May, 1910, and recorded in Vol. 552, Record of Deeds, at page 483, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, in front of the court house door, in Birmingham, Ala., on the 19th day of September, 1910, within the hours of legal sale, the following described property situated in Jefferson county, State of Alabama, to-wit: Lot numbered 8 in S. D. Ross's subdivision in the town of Woodlawn, Alabama, as shown and designated on the duly recorded plat thereof in Vol. 3, on page 41, map records in the Probate Office of Jefferson county, Alabama. Reference is hereby made to the above map for location, dimensions, etc.
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Mr. W. R. Criss, of Detroit, Mich., writes: "It is without doubt the best Ointment for healing wounds I ever saw."

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Go to the I H C local dealer and see for yourself. You can see at a glance how simple an I H C engine is—how few parts it has. You can see at a glance how strong each of these parts is. This is a great advantage, for it is plain that the simpler a machine—the fewer and stronger the parts—the less liable that machine is to get out of order.

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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 20th 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,
Trustee of Mortgage.
Z. T. RUDOLPH, Attorney.

Some Good Meetings.

Recently the writer enjoyed the opportunity of preaching in a revival meeting with Pastor J. W. Griffith and his people at Noma, Fla. We had ten additions to the church's membership. One of these additions was peculiar and striking. I wish to make a statement. At the close of the first service a stranger, a man weighing some 225 pounds and apparently forty years old, came to the pulpit seeking the acquaintance of the visiting preacher. After usual formalities the stranger remarked: "I guess I ought to be ashamed of such a confession, but this is the first time I have been in a church house in fourteen years." "Well," said the writer, "I am glad you are here tonight, and the Lord bless you, my dear sir." "I too, am glad that I am here," said the stranger with evident candor. "Come again tomorrow night, and as often as you possibly can, Mr. C." was the pressing invitation given. An affirmative answer was given, and strange to say he was back on good time the next night and united with the church. The night following his daughter confessed the Lord before men; then the wife and mother. This incident is proof of the truth of Paul's saying, viz., "Faith cometh by hearing etc." There is but little hope of reaching a man while he habitually remains away from the ministry of God's word.

Another meeting of more than ordinary interest had just closed at New Hope, seven miles south of Geneva, and in Florida, Brother B. J. Castello, pastor. Here we had twenty-six additions to the church, twenty-two of this number being by baptism.

Both of these congregations have nicely painted houses of worship. Such buildings were very rare in the rural sections of Florida a few short years ago. And what a revolution is going on in the citizenship of this once wild section. Now the moral and temperance sentiment is so strong that the preachers and their faithful co-laborers are not afraid to cry out against the moonshine distilleries and blind tigers.

Next week I am to help Brother J. F. Register in a meeting at Darlington, Fla., where the poor little Morrison girl was outraged and afterwards so cruelly murdered last week by two negro brutes, and where these brutes and a third one that suggested the awful crime were hanged and shot by a mob. I have met Mrs. Morrison and her unfortunate little daughter. Last year Mr. Morrison was slain by his own brother. Moonshine whisky was at the bottom of it—A. T. Sims, Geneva.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by C. B. Naish and wife, Claudia Naish, on the 29th day of April, 1910, and Recorded in Vol. 582, Record of Deeds, at page 56, in office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Ala., on the 19th day of September, 1910, the following described property, situated in Jefferson county, Alabama, to-wit:

Lot 8, in block 6-A, according to the map and survey of the East Lake Land Company, said lot being situated on the north side of the Boulevard between 7th and 7th streets, fronting 50 feet on said Boulevard and extending back of uniform width 200 feet to an alley.

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OUR CHURCH NEWS

Revival Closes.

Thirty-nine accessions to the church baptism to take place next Sunday night. The church has been greatly revived as a result of the revival services closed at the Lineville Baptist church Tuesday night, August 2d.

Twice a day for ten days Rev. A. J. Preston preached the gospel with great power and effectiveness to large and attentive congregations. Much interest was manifested in the services at the very outset and the interest increased daily. It was said the closing services were the best of the meeting. There were seven accessions Tuesday night on profession of faith. At this service the preacher preached one of the strongest sermons on baptism ever heard here, and all the preaching, scriptural, doctrinal, practical, and being attended by the Holy Ghost, was powerful to the conviction and regeneration of many precious souls. During the ten days there were thirty-nine accessions to the church, as follows: Twenty-seven by experience and profession of faith, ten by letter and two under the watchcare of the church.

Brother Preston's first pastorate was with Lineville church. He held two protracted meetings while pastor, and at the request of the church and pastors since he has held five and has been blessed with success all the time. At the first revival while pastor he baptized twenty-seven, same as received at this meeting. Brother Preston was born and reared in Clay county and twenty-five years ago completed the course at Lineville academy, which was later chartered as Lineville college. After this he was made pastor here, which was his first pastorate. He was in Howard college the last year of his pastorate here. His friends here have watched his rise as a preacher with interest. They are always glad to welcome him back and to hear him expound the gospel. We regard him as one of the strongest gospel preachers in the land. We are anxious to receive him back to his native county. In addition to the large number of accessions, the church was greatly revived. Baptism will be administered to the several candidates by our beloved pastor, Rev. W. A. Lusk, next Sunday evening at 8 o'clock at the church.—W. T. Davis.

Some Great Meetings.

I have just got home from some of my meetings and meetings where I assisted other pastors. My first meeting was at Loflon, Pike county, where I have been preaching over a year. Brother J. H. Gunter did the preaching here and did it well. The church was greatly revived. I went from there to County Line church, on the

line of Houston and Geneva counties, where I assisted Pastor Williams. We had a great meeting here, twelve accessions to the church, nine by baptism. From there I went to Clayhatchee (Providence church). Here I had Pastor R. M. Hunter to assist me in the meeting. He did most of the preaching. Brother Hunter is a great preacher. He preaches the gospel with power. Here we had seventeen accessions to the church. From there I went to Good Hope, Pike county, where we had one of the greatest meetings I ever witnessed. Here I did not have any help, but God blessed us. We received by baptism twenty-three, by letter three, twenty-six in all. From there I went to my old home church (Liberty), Autauga county. It was a great pleasure to be there. I served this church eleven years. We had a great meeting. Bro. J. E. Moore, of Billingsley, Ala., is pastor now. A worthy man is he. God bless him and his work. I will be engaged in meetings until the middle of September. Pray for me. God bless the Alabama Baptist and its editor.—F. L. Hand, Newton, Ala.

Cosa River Association.

Will meet with Lincoln Baptist church, Wednesday, September 21, 1910. At the annual meeting of the Cosa River Baptist association, held in 1909, adjournment was taken to meet with the Sylacauga Baptist church, September 21, 1910. For reasons perfectly satisfactory to the church at Sylacauga and the church at Lincoln, the place of meeting has been changed and the association will meet with the Lincoln Baptist church at 10 o'clock a. m. Wednesday, September 21, 1910.—John C. Williams, moderator; Ira W. Rhodes, clerk. Talladega, Ala., July 30, 1910.

Dear Brother Barnett: I am just home from two great revivals with Pastor W. D. Ogletree at Hollins, in Clay county, and Falkville, in Morgan county. At Hollins we had more than fifty accessions to the different churches as a result of the meeting. Rev. Ogletree has a live church here and the church has a live pastor. The Baptist people at Falkville are just completing a very handsome new house of worship, which, when completed, will be by far the best church house in the town and one of the prettiest in that section. Ogletree is doing a great work at these two places. He will leave for the seminary in September. When he finishes at the seminary some of our stronger churches should lay hold on this gifted young preacher. We had twenty accessions at Falkville. Yours in Him—J. L. Aders, Croswell.



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Mr. H. O. Carlton, of Zolfo, Fla., says: "I found the Georgia-Alabama an ideal training school. I had been a bookkeeper and stenographer for several years before taking my course there. I made \$284 while studying shorthand in that institution. Its advertising matter is so conservative that a student always is surprised at how much more he finds there than he is led to expect before going."

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REHOBOTH'S GLORIOUS REVIVAL.

On last fourth Saturday Rev. S. Smitherman began a series of meetings at Rehoboth church, near Lawley, Bibb county, and on the following Monday Bro. W. M. Olive, of Birmingham, came and did the remainder of the preaching until Saturday, when he had to leave us. We have never heard a more forceful and logical speaker, and his appeals to the children of God to be up and doing and to remain faithful in the cause and also to the unsaved were so tender, yet so vivid, that those of the church who had become cold and negligent were awakened from their lethargy, sinners convicted and mourners converted to the extent that sixteen accessions were added to the church and many more were deeply affected.

Our pastor, Bro. Smitherman, made the right choice in the selection of his help, as was evidenced by the immense congregations and the quietness of the crowd, even though at times the heat was sweltering. Bro. Olive, come again. The hearts and homes of the people of this community are open to you.

May the Lord bless your labors wherever you are thrown.

A. L. G.

State Convention Minutes were mailed out on the 11th inst. A copy was mailed to all delegates and visitors to the recent state convention whose address was left with the secretary. Any one failing to receive a copy can get one by notifying me. The advertisements of the secondary schools ordered put in the minutes were overlooked by the binders, I suppose, as the last proof reading I did was of those "ads." Extra copies of the minutes can be had by writing W. B. Crumpton, Montgomery, Ala., and inclosing 6 cents for postage.—M. M. Wood, Secretary of the Convention, Furman, Ala.

Bro. C. P. Bentley is good help for a meeting. He was with me at Hayneville following fourth Sunday in July. The church was blessed and two were received by letter. All were edified by the services. At Calera he aided me from fifth Sunday in July to Saturday following. No accessions at Calera.—John W. Stewart.



Mr. Thos. G. Wilkinson, Pres. Alabama Brenau College Eufaula, Alabama.

Under the direction of Mr. Wilkinson, the Alabama Brenau College-Conservatory has been rapidly coming to the front. This school was established in 1854, growing steadily year by year and today occupies a most enviable reputation in the college world. Its location is ideal, being extremely healthy; its faculty is composed of the very best talent the country affords; the buildings are all modern and up-to-date with every comfort and convenience; the school has been newly equipped in the past two years; in fact, it is a model school in every particular. 1910-11 session opens September 14; and parents desiring a complete college education for their daughters, should get a copy of the new handsomely illustrated catalogue just issued by Mr. Thos. G. Wilkinson. A card addressed to Mr. Thos. G. Wilkinson, President, Eufaula, Ala., will bring this catalogue to you.

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