

# ALABAMA BAPTIST

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Please change my paper from Jackson to Evergreen, Ala.—G. E. Mize.

Please say to those who subscribed to the encampment fund at Shelby Springs they may remit to me at Montgomery. We want to settle all bills promptly.—W. B. Crumpton.

Please change my paper from Winfield to Eldridge, Ala., as I have come here to enter Eldridge academy. I can not afford to be without the Alabama Baptist. With best wishes, I am, sincerely, W. L. Brumbelee.

I have just closed a good meeting with Pastor W. D. Mathis, Denver, Tenn. We had a great time. Twenty professions of faith and the membership of the church was about doubled. I am to assist Dr. J. J. W. Mathis at Union City at an early date.—T. O. Reese, State Evangelist, Nashville, Tenn.

We have just closed a good meeting, resulting in fifteen accessions. Rev. T. D. Denman, of Hudson, Mich., did the preaching, which was well done. Have received 26 into the church since beginning of pastorate July 1. You gave a fine report of the encampment. Wish I could have been present and enjoyed it with the brethren of Alabama.—Joe W. Vesey.

We closed a fine meeting at Oak Hill (the old Allenton church) Sept. 4. Five were baptized. E. B. Farrar was with us, and won us all to himself and a better way of living. We used his tent and a section was given to the negroes, who were greatly benefited. If you have a lot of unsaved people in your church send for Farrar.—W. M. Wood.

For many years I have felt that I ought to give myself to evangelism. The Lord has abundantly blessed my labors and I have decided to give myself wholly to this work. I shall strive for New Testament evangelism, that is, preach the word and rely upon the holy spirit for results. A splendid gospel singer will be associated with me and we will be ready for meetings Oct. 1, 1910. Address me at Mansfield, La.—R. F. Tredway.

By invitation from the pastor, Rev. Theo. Harris, of Eliza, Ala., we held a week's meeting at Miniola, Ala., which resulted in much good. The church was greatly revived. Brethren who had not been on friendly terms with each other for many months arose in the meeting, shook hands, asked and forgave each other for past offenses and were restored in full fellowship in the church. A weekly prayer meeting was organized among members who were not accustomed to praying in public before. The pastor's salary was raised to \$68 more, paid me for my week's work something over \$12 and received fourteen into the church, twelve of whom were by experience. The Lord be praised.—P. M. Callaway, Repton, Ala.



FLORENCE NIGHTENGALE, the Famous Crimean Nurse Who Recently Died at an Advanced Age.

## FROM TEXAS.

The Alabama Baptist is a most welcome visitor to me every week. The first thing I do when it comes is to sit down and read it through. I think last week's issue was fine for "news from the field."

I like to hear from my old school mates and other acquaintances through its pages. It is just like getting a letter from home to read its pages.

I have been busy in meetings since July 1st, and still have several more ahead of me to hold. I had rather do evangelistic work than any work I have ever done.

I am strongly tempted to go to Alabama next week to help my brother Alonzo in one of his meetings. He wrote me such an urgent appeal, till I can "scarcely" let it go by. I love Alabama. But Texas is such a broad field in which to work. Then Texas Baptists are not afraid to tackle a big thing.

I am so glad that Alabama is moving up. Do hope the encampment will mean much for the Lord's kingdom in all the days that are to come. Wish I could be there. If I were to send a dollar to the committee I wonder if I could be counted as one of the "first"? That will be a week of great feasting judging from the program.

We are happy over our recent collection for state missions, \$112.80. We never would have got that much by the "hat method." We got 'em to pull out the amount they would give. And so—and too, two-thirds of the membership of our church is women and children. All gave a little.

May I say howdy do to my Alabama friends?

ADOLPHUS F. LOFTIN.  
Madisonville, Tex.

## FROM BUTLER COUNTY.

I am writing to say that the greatest work in the history of the Butler County Association has been done this summer. Nearly every church in the association has already been, or will be visited by a gospel meeting, and these meetings have all been signally blessed of the Lord.

In the early spring the executive committee of the association, considering the needs of our people, deemed it wise to put a missionary in the field. Whereupon the committee assumed the salary and secured the services of Bro. J. N. Vandiver, a native of this state, and now from our seminary in Louisville. Brother Vandiver is a strong man, a forceful gospel preacher and has completely captured the county. All summer he has been busy preaching, organizing Sunday schools, prayer meetings and the ladies of our churches. His remuneration from the different churches has gone a long way toward covering his salary, hence we are having little difficulty in finances. Butler has a preponderating Baptist constituency and we are putting forth our best efforts to keep it where it belongs.

The next session of the association will be held with the Georgian Baptist church, beginning Wednesday after the fourth Sunday in October, 1910. Opening exercises at 10 a. m. We trust representatives of the Alabama Baptist and of our benevolent objects shall be on hand. Yours fraternally,

J. G. REYNOLDS.

Please enroll my name as a subscriber to the Alabama Baptist and say to the brethren that the south Georgia Baptists are moving along nicely. My address has been changed from Fitzgerald, Ga., to Eastman.—S. J. Parrish

The meeting at Liberty was a grand success. Rev. Curtis Shugart assisted the pastor, Rev. Jas. A. Moncrief. Baptized 22. Restored some and others expected. Meeting lasted nine days.—Andrew J. Creel.

The next session of the St. Clair County Baptist Association meets at Eden, Ala., on Saturday before the second Sunday in September and will continue in session three days. The public cordially invited.—Jas. A. Garrett, Clerk.

On August 12, 1910, the death angel visited Arkadelphia and called Rev. F. M. Williams to his eternal home. He was a young Baptist preacher who was much loved and respected by all who knew him. He leaves a wife, four children, a father, step-mother, several brothers and sisters to mourn his loss, and while we extend our deepest sympathy to the bereaved, we bow in humble submission to the will of Him that doeth all things well.

Please announce for me in the Baptist that the Cahaba Baptist Association will meet with the Pine Flat Baptist church at 9 a. m. on Sept. 28 and will continue through noon on the 30th. We will be glad to have you and the brethren who represent the various interests of our denomination in the state present. The place of meeting is some 18 miles north of Selma at Felix and 12 miles east of Marion. Our associational missionary, Bro. Hendon M. Harris, is doing some excellent work. He goes to China this fall. His wife is a splendid worker also.—J. E. Barnes.

Pursuant to promise, I send a few lines on unreported work. We held our meeting at Gantt beginning the fourth Sunday in July, and it was a glorious revival. Great congregations, deep interest, church revival and 25 accessions, nineteen of them on a profession of faith. The preaching was done by my brother, Rev. C. L. Wilson, pastor of the East Birmingham Baptist church. During the meeting we elected a new church clerk and two more deacons who are to be ordained next Sunday.

The meeting at Bethany church, Covington county, closed last Friday night after running seven days. Good congregations; the membership was edified and nine new members received. The pastor did the preaching except one sermon by Rev. P. Floyd. Elder Thomason, whose membership is at Bethany, was with us a few days during the meeting and rendered valuable help. Bro. Thomason is a veteran of the cross and has been a very useful minister of Jesus Christ.

During the summer I have been with Rev. J. P. Graham in two meetings and with Rev. D. M. Elland in one. In these there were 15 added to the churches, and the membership of each expressed themselves as being strengthened in the faith.

Yours behind the blood,

H. D. WILSON

Brantley, Ala.



## THE OBLIGATION RESTING ON THE BAPTISTS OF ALABAMA TO SUPPORT HOWARD COLLEGE

This obligation arises from the following facts:

1. Years ago, the Baptists of Alabama, then, few in number and weak financially, thought they needed an educational institution, especially adapted to prepare young men, who were called to the gospel ministry for their work, and also to give a Christian education to their children.

2. Believing this, they established Howard college at Marion, Ala., in 1848, but had commenced a high school in 1842 as an embryo college. The few who engaged in this work freely gave their money for its support. For 62 years or more it has existed. It has passed through many difficulties; sometimes threatened with entire destruction, and sometimes struggling for its existence; its buildings burned down to the ground twice; its college building badly injured by the occupation of federal troops during the war and freedmen. Its endowment of nearly \$150,000 lost by the civil war. The property sold and bought in by faithful friends and donated to the Alabama Baptist state convention; removed to East Lake, and by that removal losing some of its former friends, one trouble after another arising at its new home, and again some faithful friends came to its relief, and paid it out of debt. It has weathered many storms, and through all of its difficulties it has maintained its character as a Christian school and worthy of the patronage of Baptists, and all others who desired their boys to be educated, not only mentally and physically, but morally and religiously. It is, and has always been, a Christian school.

3. The Baptists fathers who founded this school thought that if Baptists were right in their interpretation of the New Testament scriptures as to doctrine and church polity—they needed an educational institution in which the influence thrown around their children while attending it should be such as would not only make them Christians, but incline them to be Baptists. Were they right in this? Will any Christian say they were wrong in desiring their children to be Christians? And will any true Baptist say that it was wrong for these Baptist people to desire their children to be Baptists? If I believe in the truths of Christianity; if I believe that it is more important for my son to be a Christian than to be a millionaire or a statesman or a king, so far as his earthly and eternal interests are concerned, should I not want him educated in an institution where the truths of Christianity are taught rather than in one where they are ignored, or can not be legally taught? And, further, if I believe as a Baptist that the scriptures teach the doctrines which Baptists believe, ought I not to want my children to be Baptists? While a Baptist school does not propose to teach the students as a Baptist theological seminary would teach its students, yet it would use the Bible as a text book, as Howard college does, and let the student draw his own conclusions as to the truth taught.

Baptists believe in the separation of church and state, and to their honor this principle has grown among the

nations of the earth through their influence, and it is growing stronger every day among the peoples of the monarchical governments of Europe. There is no state church in the United States, and here we find a complete separation of church and state. Baptists believe this is right, and they believe that it was mainly through their influence that this principle was adopted by our federal constitution, and prevails in every state in the union. But while Baptists believe in the separation of church and state, yet they believe in the education of the masses of the people by the state, because under present conditions in this country this can only be done successfully by the state. Therefore, they believe in free primary schools, that is, educational facilities afforded free to the masses of the people. They believe this is right because they believe that the perpetuity of a republican form of government, a government where the people are supposed to rule, depends upon the intelligence of the people, the masses of the people, "the common people." To have an intelligent people we must have a system of common schools supported by the state, to which the children of all the people have free access, and where they shall be taught the character of our government and the rights and privileges of a free people.

As a Baptist, I think I can safely say that our people are glad to see the progress made by the state in the educational facilities afforded the people, and while we may have some objections to the legislation enacted in the interest of the higher educational institutions of the state, yet we are not jealous of the prosperity of these higher state institutions, but trust that they will do much good in their sphere. There are children and young men and young women enough in Alabama to fill all our schools to overflowing if parents could only realize their duty to their children and have a proper idea of the importance of giving their sons and daughters an education, so far as they may be able.

There are special reasons, however, why Christian schools should exist and be patronized liberally, even by those who have no church relations. Christian schools teach those things which state schools are not allowed to teach. This country is called a Christian country. Christianity is founded upon the Bible, yet by law this book can not be taught in our state schools. The religion which the Bible teaches can not be taught in our state schools. Christian schools teach or can teach all that is taught in the literary schools of the state, and propose to go further in the education of their students than the training of the mind and the body; while these will be trained, yet the spiritual man will not be neglected. The moral and religious character of the students will receive attention in proportion to its superiority over the physical and mental powers. These schools seek to fit their pupils not only for the practical duties of life, but for that higher life which will enable them to understand and perform their obligations to their God and to their fellow man. Many good Christian men and women who have been educated in

our state schools, so far as their physical and mental education are concerned, have been men and women of power in state and church, but I do not think their religious training was given at those schools. While saying this, I do not wish to be understood as blaming these institutions for the lack of religious influence over their students. They were not founded for the purpose of teaching any kind of religion, but simply to educate the mind and the body and inculcate good morals in a general way. As for the soul and the way of salvation, the state left this for the churches and the preachers to do, and the Sunday schools. To teach religion would be to connect church and state, which would be unconstitutional. There are many good men and women connected with our state schools, as presidents, professors and teachers whose lives and general influence over the students amounts to a good deal in the forming of their characters; and, doubtless, many a young man has changed his course of life through the influence of a pious teacher, but I do not remember of ever hearing of a revival of religion springing up among the students of a state college or university, yet this is a common occurrence in Christian schools.

The reason for this is that there is generally a good religious influence exerted by the professors and the young preachers who are in the schools upon the students who are irreligious. Extra efforts are made to impress the minds and hearts of such students on the subject of religion and the salvation of their souls. This object is not lost sight of by the faculty and there is generally an atmosphere surrounding faculty and students that is favorable to religious conversation and work upon the part of the Christian students, which often develops into a gracious revival in which many precious souls are saved.

Howard college has experienced such revivals. In such schools, Sunday schools, preaching and prayer meetings are better attended by the students than in non-Christian schools. In making the comparison that I have between Christian schools and state schools or non-Christian schools concerning the influence each exerts on their students, I must not be understood as being opposed to state colleges and universities, but I wish to show by the facts that a Christian school is the kind of school that a Christian parent ought to patronize in preference to a non-Christian school. What I have said concerning Christian schools is applicable to denominational schools. Howard college is a denominational school. It is also a Christian school and a Baptist school, founded by Baptists, and in the main supported by Baptists, yet worthy of the support of any parent who desires his boy to have an all around education.

The Baptist church membership in Alabama reported for 1909 was 177,975. Howard college commenced as a college in 1844. Its first graduates were four young men in 1848. At that time I do not suppose that there were 50,000 Baptists in the state; certainly not that many Missionary Baptists. Since that time the college has been

an important factor in the progress of the denomination. It has sent out many ministers who have done successful work in building up churches, and strengthening those that already existed in Alabama and other states. During its existence there have been about 107 preacher graduates, in addition to a large number who took a partial course. Some of these preachers have filled some of the most prominent pulpits in this and other states. The influence for good which these preachers have exerted has been very great. Again, Howard has graduated a number of young men who have become lawyers, doctors and business men, who as Christians have exerted a wide influence in the churches as laymen.

Many of these were converted while attending college. The religious influence which has always prevailed in this institution erected by the professors and the young preachers attending it, is of a salutary character, and results frequently in the conversion of the irreligious student.

This institution presents advantages and attractions to students who desire to prepare themselves for usefulness in life that are solid and worthy of consideration on the part of parents and guardians. It is well equipped with a faculty of eight professors, including the president, Dr. A. P. Montague, with two assistant professors and a principal of the academy which prepares students for entrance into the college. This corps of teachers is fully competent to have charge of such an institution. The president, Dr. Montague, is an experienced teacher. He has been with the college since the fall of 1902. He has done a good work in securing a partial endowment for the college, and in the general improvement of the grounds, and in bringing the claims of the college before the denomination and the people generally.

The location of the school has advantages which are calculated to attract students. East Lake is now a part of a great and wonderful city—Birmingham—breathing with life and activity which is calculated to stir up the dormant ambition of the most sluggish student who may be thrown in its midst. The wonderful treasures of nature that have been hidden in the bowels of the earth, and the work and ingenuity of man that has brought them forth and made them subservient to his will, are here exhibited to the student in such a manner as to excite his wonder and admiration, and at the same time quicken his mental powers, as they have never before experienced. It stirs up his ambition, and he realizes the power of knowledge, and determines to acquire that knowledge "which is power." Here also is an inviting field of labor for the young preacher who is seeking to qualify himself for his life work. Here he has an opportunity to employ himself practically, on the Sabbath, in that work to which God has called him, the preaching of the gospel. There is no lack of opportunity to do this where there are so many people. The young Christian layman, who may be a student in the college, can here find work to do in organizing and teaching a



Sunday school or leading a prayer meeting.

Another inducement for parents to send their boys to Howard college is the care which the faculty has over the students. They are under the special watch care of the faculty. They room in the dormitories and take their meals in the students' dining hall. Where students have relatives with whom they wish to board they are permitted to do so, but all others must room in the dormitories. The professors visit the dormitories night and day. Religious exercises are held in the chapel every morning. In case of sickness of students they will have the personal attention of the faculty and parents and guardians will be promptly notified.

The government of the student body is of a mild, yet firm character. It is a kind of semi-military government. All students over 15 years of age are required to belong to the cadet corps, which is drilled not more than one hour per day, and at such times as will not interfere with their studies. The military feature is maintained for the purpose of teaching the habit of obedience to authority, and cultivating politeness, moral courage, self-respect, deference to others, and self-reliance, and as a means of physical culture experience has proven its efficiency in producing good results.

Howard graduates have stood abreast with the graduates of any educational institution in the state in securing positions of trust and responsibility. Some of them are prominent educators, being professors in colleges and principals of high schools, state and county superintendents of education, lawyers of distinction, judges of courts, legislators, successful business men, eminent physicians, engineers and successful farmers. With such a record, Howard college gladly welcomes an examination of her claims to be an institution worthy of the patronage, not only of the Baptist people of the state, but of all who want their boys thoroughly educated morally, physically and mentally. It has no large endowment that will enable her to make a great display in the number of professors and amount of equipments, as some educational institutions have, yet such as she has have enabled her to take her place among the best in the state. The Baptists of Alabama ought to be proud of Howard college for what she has done under all the adverse circumstances that have attended her career up to the present time.

Since President Montague has been at the head it has taken on new life. Another endowment of \$100,000 has been subscribed, and a considerable portion of it has been paid. The remainder, we trust, will be paid in a year or two. The subscriptions were to be paid in annual instalments. The institution is now in a better financial condition than it has been since 1861, and the prospect for an increased patronage is flattering. The 175,000 Baptists of Alabama ought to rejoice that the condition of the college is as good as it is. They can make it better if they will. Many of them can send their boys to it to be educated, and they can be assured that they will make no mistake if they do. This is a Christian school, and that is where their boys ought to be, and in doing this they are doing the best thing for their boys they can do, and at the

same time they are helping to sustain and build up a Christian school, which is greatly needed, and a Baptist school which has already done much to build up and strengthen the Baptist cause in Alabama and promises to do much more. For what Howard college has done for our denomination in the past, and for what a few faithful brethren and sisters have done in saving the college when it was in jeopardy, the Baptists of Alabama ought to rally around it, and support it by their patronage, their money and their influence. They owe this to the memory of those faithful ones who gave their money, their time and their labor to preserve it when it was in danger of being lost to the denomination. They owe it to the denomination of which they are members; they owe this to the cause of Christian education, which has done so much for the cause of Christ.

Will they do it? God grant that our Baptist hosts in Alabama will respond to this question, "We will."

JOSEPHUS SHACKELFORD.

August 15, 1910.

#### INTELLIGENT PRAYING.

When I say intelligent praying I do not mean learned praying. I mean simply that we ought to have an intelligent conception of what we want and then ask the Lord for it. Many prayers are made up of stereotyped phrases.

Who has not heard a brother flounder around in a stammering sort of way grasping at half-forgotten phrases in a vain attempt to supply in this way what is lacking in a real consciousness of his needs? Some good brethren think that much depends upon the length of a prayer. They are ashamed if it is short for fear some one will say "he ran out of soap."

The prayer that Jesus commended was that of the publican in the temple. It consisted of only one sentence. The most effecting prayer recorded in the Old Testament was that of Asa (II Chron. 14:11). This prayer is set down in a single verse.

Notwithstanding the Savior cautions us against long prayers to be heard of men, we go on making them. True it may not be always "to be heard of men" and yet if men were not hearing our prayers, they would in many instances be shorter and more to the point.

High-sounding prayers at the people and made up of instructions to the Lord and of recitals to Him of what we know that He knows about sundry things do not rise to the apex of the roof of the church. I have almost lost faith in modern day public praying because so much of it is to be heard of men—it is like the "tinkling cymbal."

I make this suggestion: When you pray, ask the Lord for what you really want and stop right there. To go further is hypocrisy. If you are called on to lead in prayer and you do not want anything of the Lord ask to be excused. By so doing you will save yourself of embarrassment and sin.

L. N. BROCK.

Selma, Ala.

HARTSELLE, ALA.

By A. A. Walker.

We were glad to have our beloved secretary, Dr. Crumpton, with us on

last Sunday, and when we tell you that he preached both morning and evening you will know that the Hart-selle saints had a real "feast of fat things."

Our people appreciate Dr. Crumpton. Of course, like all places, there are a few disloyal, unfaithful ones whose names appear on the church book while their hearts and interests are at other places. But we do thank heaven that our church is not composed of this class. We have precious few and pray for the dawning of the day when we will have none.

We love Dr. Crumpton for what he has done and is doing for our Baptist cause and for the temperance cause (which is indeed part of the Baptist cause), and we pray that God may lead him on to greater victories in the future than any that he has yet achieved in the past. Come again, good doctor, our home is always open and our latch string on the outside.

Our people gave \$67.16 to foreign missions last Sunday. We have recently ordained four deacons. Our church upon a whole is on the upward way. Many of our people are out of town at present and we greatly miss their faces at our services. Summer will soon be over and then our pews will all be filled again.

The pastor will begin a meeting with Bro. Briscoe at Collinsville on Monday following the first Sunday in September; also will hold a meeting, if God is willing, with Bro. Carnes at Alabama City in October. Would like to have a meeting for November and one for December. We need to learn that we can have old time revivals in the winter. Some of the best meetings I have ever known were held in the winter time. Next Sunday we go to Cullman to assist Bro. Harris in the ordination of ten brand new deacons. They must be "doing things" in Cullman. We feel greatly honored by the invitation to preach the ordination sermon and to assist in the setting apart of these men to this work. The great need of our churches today is more real, genuine deacons. From experience we have learned that a deacon should be (1) a Christian, (2) a Baptist, (3) a Missionary Baptist, (4) a business man.

If the churches would be more particular in setting apart the right sort of men we would have less trouble with our finances. It's an honor to be a full-fledged, oak bottomed, rock-ribbed, steel clad, iron bound, out and out for God deacon.

#### CEDAR BLUFF MEETING.

We have just closed a glorious meeting at our Cedar Bluff church. It began Saturday before the second Sunday with the pastor preaching until Monday evening, when Bro. Cloud, of Pratt City, came to help us. From the very beginning of the meeting every one felt that the Lord was going to work mightily in this part of His vineyard. Bro. Cloud preached simple gospel sermons in a very forceful manner, and they found their way to the hearts of the unbelievers and then through the power of Almighty God working in His mysterious way, they were convicted of sin and converted to Him. The church was greatly revived and people who had not attended for years were there. Eighteen additions were the visible results of

the meeting. I had the pleasure on Saturday afternoon of leading five young men and ten young ladies down into the Coosa river, and there, like John of old, buried them by baptism into death, that like as Christ was raised from the dead and lived in another sphere, so now they also may live in another, that of the spirit.

A great concourse of people came from the regions round about to witness the solemn occasion and I veritably believe that occasion preached to that people as strong a Baptist sermon as the most learned preacher could preach in words. All in all, despite the unfavorableness of the weather, it being so dusty, we had the most glorious meeting that has been here for years. The Lord graciously bless all His saints everywhere is our prayer.

E. L. BARLOW, Pastor.

#### A GREAT REVIVAL.

The revival closed at Mt. Olive (east) yesterday at the 11 o'clock service. The meeting begun on the 13th. The preaching was done by Rev. J. N. Vanderver, the county evangelist of Butler county. Bro. Vanderver is one of the very best of revivalists. His ambition to promote the kingdom of God is not excelled. We feel very grateful to the executive committee of our association for sending us such a wonderful man. The meeting was such as Mt. Olive has no record of. During the week the church organized a Sunday school and prayer service, both to meet once each week; ordained one new deacon and received 21 new members into the church. The church is greatly stimulated, being in a better spiritual attitude than it has been for a long time past. The church paid \$25 during the week for associational missions.

We pray God that the spirit left in the church may continue to grow day by day, so long as the church may stand, and that His choicest blessings go with Bro. Vanderver.

JAMES L. P. COOK,  
Pastor.

#### MEETING AT OCTAGON.

We have just closed a meeting at Bethlehem Baptist at Octagon, Ala., in which the Lord blessed us abundantly. Bro. W. R. Seymore, of Plantersville, who is doing evangelistic work in the Bethel association, did the preaching, the writer directing the music.

Bro. Seymore did some good, earnest preaching like he always does, and he won the love and esteem of the people of Octagon by his pleasant smiles and faithful work.

We are sure he did some work at Octagon that will not be forgotten soon.

The church seemed to be greatly revived and there were 18 additions, and we are proud of this number, for we believe they will prove to be good, earnest workers for our Lord.

But there are a number of others yet out of the ark of safety, and we hated to leave them; but we are still hoping that they will soon take Jesus into their lives and live for Him.

We hope that this revival will not stop now, but that it will move on and on until every one will be brought into the fold.

May the Lord ever bless and keep the good people of Octagon in our earnest prayer.

J. C. HILL.



RELIGIOUS CONDITIONS IN ITALY

By William H. Smith.

First of all, the papacy is no longer a living or life-giver's force in Italy. Romanism is still very splendid I grant you, encased in marble and glittering with gold and precious stones, but where is its life or its power over the lives of the people? A considerable number of the priesthood is evangelical in spirit and would be glad to give the people a message of faith and life, but they are sternly held back by the vatican. Another large section is permeated with "modernism" against which the Pope thunders in vain. Whatever else modernism may be, it certainly tends to destroy all that mass of mediaeval superstition on which Rome depends for the power over the people. But for the most part, so far as I could see, the great army of priests went through their endless rites and ceremonies as a mere perfunctory performance. It was no unusual thing to see them nudge each other and smile as they chanted their long drawn out masses for the dead, in the presence of a few poorly clad, kneeling worshipers and a larger company of tourists who wandered around the great cathedrals. Is not this so-called worship, even to these men engaged in it, all a hollow mockery? I saw one burley priest, dressed like a large fat woman, deliberately spit on the floor of St. Peter's as he walked across that holy of holies of the church of Rome. That action, though it may have been thoughtless on his part, seemed to me expressive of the feeling of the priesthood for their religion. Sig. Piani, who is now studying modernism in Rome, preparatory to writing his thesis on that subject for his doctor's degree at the Louisville seminary next spring, told me that he had talked with many of the young men in the priesthood and that thousands of them would come out of the Church of Rome if they only knew of some way to make a living.

If Romanism is a lifeless formalism to the priesthood, what is it to the people? Is it a power for good in their lives? I saw no evidence to that effect. It seemed to me that for the most part they regarded their religion either with indifference or as a matter of amusement. I saw in one city a company of some twenty priests, richly robed, each bearing a large, long lighted candle, marching in front of a funeral procession, mumbling their prayers for the dead, but no one seemed to give the least heed to them. The busy, noisy tide of traffic almost jostled them as it rolled on its way. On the other hand, it was common to see a crowd of men and boys gathered around a copy of a "funny paper" enjoying the pictures and laughing at the jokes. What is this paper? It is an illustrated weekly magazine called "L'Asino," which means in English "The Ass." It seems always to have on its title page a large cartoon of the pope or the vatican placed in a most ridiculous light. This paper is sold everywhere and seems exceedingly popular. It looks as if the people are going to laugh Catholicism into oblivion even as their ancient fathers laughed their pagan gods away in the days of the Caesars.

At Florida Sig. Scalera stood by the door of the chapel, which was crowded within and on the outside the eager forces of men as far as I could see looked up and were swayed by the words of the brilliant, enthusiastic orator. He called the papal secretary of state a "bambino" (baby) and the pope funny names, hurling all sorts of ridicule at what he called the politics of the vatican. The great crowd laughed and cheered, but there was no sign of disapproval. And this was the very chapel which, less than a year ago, was battered with stones by a furious mob, and from which the little company of believers were saved by their friends drawing them up by ropes through a scuttle hole over a small room in the rear. In this short time the fanaticism of the crowd has changed into scorn and ridicule for the papacy.

At the pier in Naples our steamship was delayed for two or three hours, taking on its cargo. A motley crowd had gathered. Half-grown boys, almost naked, scrambled like pigs on the pier or dived into the filthy water for pennies thrown by the passengers. Here and there groups of good looking young

women, surrounded by musicians, indulged in anything but refined songs and dances, and then held up inverted umbrellas and threw kisses towards the passengers with the hope of catching a few coppers. Squatted on the pavement, men and boys were playing cards, while the large timbers lying on the dock were utilized by haggard women as tables for running some kind of gambling game, which were freely patronized by ragged men and boys. Wretched mothers sat around with naked babies in their laps and held their thin hands, piteously begging alms. Moving about in this crowd of poverty stricken, sin-cursed creatures were many black robed priests, but they seemed to have neither word of rebuke nor message of hope for them, and nobody seemed to show the least deference or pay any heed whatever to their presence. Have these priests no remedy for a scene like that? If not, how can they be called in any true sense the shepherds of these wretched people?

There is a widespread feeling that things can not continue as they are in Italy, and that some tremendous religious change is imminent. The church of Rome is torn with factions within and hard pressed by socialists and other anti-clericals without. The government has just removed the head of the priesthood from the public schools, and the emperor of Germany and other Protestant governments have lately compelled the pope practically to take back his bitter words concerning the reformers of three hundred years ago. The vatican is resting on no "flowery bed of ease." Either there must come a mighty revolution and reformation in the church itself, which seems improbable, if not impossible, or there will come a tremendous eruption from the people, which will wreck and bury the church of Rome as Vesuvius once covered Pompeii.

Our missionaries and pastors believe that there are good grounds of hope for a great religious awakening in Italy, and that the time has come for preaching boldly liberty of conscience and the ability and right of every soul to come to God, through Christ, without the intervention of priest or sacrament. And they are preaching these things with splendid success. Their work has already attracted the emphatic attention of the priesthood as is attested by bitter persecutions. But it is also attracting the attention of the government, the people and the outside world. The emperor of Germany has asked his official representatives to secure for him all the facts concerning the recent persecution of the brethren at Bisaccia.

We are raising up a force of preachers in Italy over which any country or denomination might well rejoice. They are young men of learning and eloquence. Some of them would attract large congregations in this country. As I have listened to them, they have stirred my heart, although I could not understand their words. They have a mighty message and the most inspiring conditions for its delivery. They are destined to become great popular leaders. We must not forget that this has often been the land of great men. It is sure to produce great men in the future and I believe some of our preachers will be in the number.

It is of immense importance that we give our workers better equipment immediately. We must have a building for our seminary at Rome. A school that can send out such men as Paschetto and Scalera ought to have a chance to greatly increase its number of students. Then we need larger chapels. It is pathetic to see a little hall packed to its utmost capacity and then ten times as many people crowded around the door, eagerly listening to the gospel. No one is allowed by law to preach in the open air. Our preachers keep within the law and still reach the people by putting the pulpit just inside the door. But we ought to help our brethren to have auditoriums that will hold the people.

With three such men and Whittinghill, Stuart and Gill, who goes back next month, in charge of the work, with thirty-eight strong, well-trained preachers, located at strategic points throughout the country, with our splendid theological school constantly sending out new men and with conditions daily ripening for a mighty religious awakening, we may look forward to a glorious future for our Baptist work in Italy. Let us sustain our brethren there by our means, our confidence and our prayers.

AN EPOCH-MAKING CONVENTION.

William D. Upshaw, the versatile writer, gifted lecturer and magnetic man, writes as follows in the Golden Age of some of the men at the recent state convention held at Albertville:

It is not the purpose of this story to deal with the doings of the Alabama convention—that is the province of the denominational papers; but I can not forbear a touch of the gladness it gave me to breathe the atmosphere of the kingdom where that sturdy old war horse, W. B. Crumpton, has fought and reigned so long; where Frank Willis Barnett, eagle-eyed and warm-hearted, rules not only in the editorial chair of the Alabama Baptist, but in the hearts of his brethren as well; where Dr. A. P. Montague (whom Dr. E. J. Forrester called a "steam engine in breeches") stands at the helm of historic Howard College. Where Dr. Robert G. Patrick, the "bonnie" brilliant president of the famous Judson with her seventy odd years of glorious history is leading over three hundred girls every year into paths of consecrated culture; and where genial B. F. Giles, with his towering form and perennial smiles, locks hands and hearts with the winsome L. O. Dawson and the scholarly Barber in swinging the future of rare old Central College and all the student life of Tuscaloosa, the first capital of Alabama. But it is not of the splendid mission reports and general church activities that I want to speak; it is not of that matchless home mission speech of Dr. B. D. Gray, who played on the hearts and minds of his old Alabama colleagues as an Italian master on his harp of many strings; nor yet of that wonderful hour when that great apostle of foreign missions led the eager multitude to Pisgah's Top where a number gave themselves to the foreign field; but rather of that epoch-making educational hour when the preparatory schools and colleges of the convention were correlated and the Education Commission was born. It was this hour that marked the "discovery" of a new man who is destined, under God, to be a mighty force in shaping the future of Christian activities in Alabama and the South.

To be sure this man was known in the convention before, but it took that hour to really reveal J. Carter Wright, the loyal business man of Roanoke. His speech on the fundamental necessity for Christian Education was a positive masterpiece of a business man's logic and rugged moving oratory. He belongs to the great commercial firm of Campbell & Wright, and his partner Campbell, of Tuskegee, had already stirred the convention with a speech on the Laymen's Movement, responding to the clarion call of the magnetic J. T. Henderson, who is waking up the laymen of the South. All of us felt like rising and singing the doxology for great Christian business men who run farms, stores, banks and factories with one supreme purpose—in order to make money to lubricate the wheels of the Kingdom of God.

Carried to Heaven by Fire.

How can I write about it? Pastor A. B. Metcalfe, the popular host of the convention, was exuberant in spirit, rejoicing in the fellowship of his brethren and the abounding hospitality of his Albertville people. And Mrs. Metcalfe loyally standing by his side, added to the joy of all who met her by the smile that was all the tenderer and sweeter because her daughter had given herself as a missionary. And now she is in heaven—carried by a stroke of lightning. We stand dumb before it all. The pen "refuses to flow the ink," and all who rejoiced in that beautiful fellowship looked back at sad hearted Albertville through a mellowed mist of tears.

DURING SEPTEMBER.

We study—A World of Survey of Missions.  
We give—As W. M. S., to the Alabama W. M. U. Expense Fund, to the Bible Fund and to the Training School Enlargement. As Y. W. A. to the Alabama W. M. U. expense fund, to the Training school support and to the Training School Student.  
—As R. A. and S. B. B., to the Alabama W. M. U. Expense Fund and to the Margaret Home.  
"Not the cry, but the rising of the wild duck impels the flock to follow him in his upward flight."



HO! FOR THE SEMINARY.

Just a Word for You, Brother Pastor.

In less than a month our seminary will again open its doors to aspiring students, seeking preparation for their life work. Some village Hampden, some little inglorious Milton may be awaiting impulse or aid from you, Brother Pastor, to enter those open doors for needed preparation to deliver him from obscurity and comparative inefficiency and to introduce him to a career of great usefulness. Won't you look about you during these swiftly passing days of September for any such one as may be found at your side or within your reach?

I heard Dr. J. M. Frost say once most suggestively that in the early days of his ministry he was chary of such efforts, but, forsooth, he should be found interfering with God's sovereign rights in trying to do a work that He only could do. Latterly, he said, he had changed both his ideas and his methods, and had tried to become a worker together with God in efforts to look out such youths and help them out into the clear and out into the fields of usefulness, with adequate preparation for efficiency in God's service. It may be true that God sometimes calls men into the ministry over the heads of their brethren, but it is more frequently the case that they are called and led into active service with the co-operation of their brethren.

Every pastor of experience and of the wisdom that comes of consecration and experience will sooner or later come to see and do as Dr. Frost did, and will be looking out more or less diligently for young men who ought to give their lives to the ministry and ought to make the best preparation possible for that ministry. As Dr. William Williams, of saintly memory, one of the honored founders of our seminary, used to say; there are just as good reasons why a pastor of consecration and wisdom should concern himself and hope to be useful in directing young men into the ministry and helping them to prepare for it as in bringing men to a saving knowledge of Christ and fitting them for service in his kingdom. As another has said, this does not ignore or underrate the divine part or choice in either case or in the one any more than in the other. Surely it is fit that we remind ourselves afresh, and again and again, that a failure of ministerial supply means an irreparable loss to our denomination and to the cause of Christianity. How many churches are now suffering for lack of pastors, how many more for lack of well trained and efficient pastors, for that kind of leadership and indoctrination which only a "stated," stable, prepared ministry can furnish! Remember the Master's words, brother pastor, and remind the people to pray the Lord of the harvest to thrust forth laborers into the harvest, and then "lest they forget, lest they forget," urge them to stand by the young men who come forward under the divine constraint in their struggles to get an education, to make the best preparation possible to them for the highest usefulness in the ministry. Urge the matter from your pulpit, as well as in the prayer meeting; speak of it at the association and in the state convention if possible, but above all, commune with God about it in your closet and make it a matter of prayerful and private conference with that young man! Don't forget it, brother, and don't put it off!

Suffer a word more of exhortation. Have you or your church made a pledge to aid in this good work by a contribution to the Students' Fund? If so, won't you see to it that the pledge is redeemed as soon as practicable?

Then, if you have not given a pledge, won't you take this matter up with your church and send a contribution some time soon to B. Pressly Smith, Norton Hall, Louisville? As I said at the late state convention, Alabama is nearly \$800 behind on moneys actually paid out of this fund to Alabama students. Brethren, these things ought so to be.

Faithfully your co-worker, GEO. B. EAGER.  
Louisville, Ky.

TIME FOR GREAT COLLECTIONS.

Every church clerk, superintendent and pastor in the districts calling for state, home or foreign mission collections or for Bible copyright or ministerial education have received a communication from

me. Surely I will hear from some of them. Much depends upon good collections this fall.

The apportionment to the churches ought to be met before the association meets. How about your church, brother! Will it come up with the amount! Won't you see about it right away? Get the minutes and see. If you have already gone over, it can't you get a good free will offering before the association meets?

The Apportionment Next Year.

Look in the state convention minutes and see what is asked of your association. Ask the moderator to appoint a careful committee on apportionment. That committee is often a failure. They do not take the time. Frequently they put the figures not in advance, but below those of the last year. The spirit of advance should possess us all. Every day and hour brings to us new responsibilities in our fast developing state. Therefore we must go forward. We can not stand still; we must not go back.

I have laid off my work for the association. It means much travel over weary miles until the middle of November. I crave the prayers of our people. If He goes with me and with the preachers to the work we shall have a great campaign. W. B. C.

Montgomery, Ala., Sept. 5, 1910.

Dear Brother: Our Baptist associations ought to speak out in no uncertain tones on the question of prohibition. As a denomination, we had more to do with securing the statewide law than any other. I feel sure that our people, almost solidly, want the law retained on the statute books.

Threats have been made by the liquor forces that the law shall be repealed by the next legislature. Should that be done it means the loss of all our self-sacrificing labor through the last thirty-five years. To allow it in Mobile, Birmingham and Montgomery means the flooding of the whole state. That is being done now to a sad extent, but it is illegal and is much restrained. Remove the restraint and it will flow like a river everywhere.

Here is a scrap of history that is to the point:

The farmers have most to dread from the liquor traffic. One was approached during one of the campaigns in Birmingham with the suggestion: "Of course, you in the country ought to have prohibition, for you have no police protection, but in the city, where we have the protection of the police and electric lights, we can manage it." To this the old man replied: "My God, man, don't talk to me that way. Your Birmingham liquor is the dread of my life. It rests upon me like a nightmare. I often look at my wife and at my sweet-faced daughter and wonder if some drink-crazed negro from Birmingham's protected saloons, is not watching me when I leave my house for the field, ready to pounce down like a hawk on a chicken and ruin my home. Yes, you are protected, but we are not, as long as you are permitted to deal in the cursed stuff. If I send my boy to town your regulated saloons have traps laid for him, and often send him back to me a raving maniac. I have one of the best negro laborers in the world, when he is sober; but a most desperate wretch, capable of any crime, when your Birmingham liquor gets the better of him."

"No, sir, don't talk to me about your protection. I want it out of here for my protection in the country."

Prohibition is best for all classes and the law can be enforced as easily as any on the statute books.

Let the associations speak out, not on politics, but on this great moral question, which means more to our homes than all else.

Alabama for Christ is our motto. Some would have it "Alabama for booze." God forbid that their sentiment shall prevail. Fraternally yours,

W. B. CRUMPTON.

Dr. W. H. Geistwelt, beloved in the south by the B. Y. P. U. workers, has received a call to San Diego, Cal. We hope he will remain at Peoria, Ill., as we had an intimation that he might be called on to speak at the next Alabama Baptist encampment, and we do not want him to get out of reach. During the vacation of Dr. J. W. Brougher, he is preaching to large audiences at the Temple Church, Los Angeles, Cal.

MONTEVALLO'S PLEA.

Right spiritual influence in our schools is of the greatest importance. If our schools and colleges can be won and held for Christ the results will be beyond our brightest hopes. The Girls' Industrial school, located at Montevallo, enrolled 450 students last year from all parts of Alabama. More than one-third of them were from Baptist homes. These Baptist girls attend our Sunday school and church, and it is our earnest desire to win the lost for our Lord, and train and inspire the saved for the best service. But our house of worship, though ample for local needs, is not at all sufficient for the school girls and the local congregation. It is impossible to do good teaching in Sunday school with 175 grown people in one room 36x56. It makes our hearts ache to be so hampered in our work. Who can estimate the worth of a well equipped house in which godly teachers can teach without interruption and win the lost and train the saved for service? These girls will be leaders when they return to their homes. How shall they lead? For God or against Him?

The Montevallo church, seeing the urgent need and the great opportunity, has begun the erection of a house to supply the need. We knew that the burden was too great for us alone and that the obligation rested upon the Baptists of the whole state, for our home needs are supplied, but we are trying to provide for the girls who come here year after year from every part of the state. But relying upon God, we have begun a brick veneer house which will meet the present needs very well. The new house will seat about 450 and when thrown with the old in one room the two will seat 650. We hope to have twelve Sunday school class rooms.

But the task is too great for us alone. We knew that, and our people have given liberally, even heroically. But still as the roof goes on our funds are exhausted and the house not fit to use.

Our Methodist brethren in their wisdom have seen the strategic importance of this school and the conference and a few individuals have provided \$7,000 to assist the local church in building a suitable house. Shall we be left without help from our brethren right by the side of such generous assistance to our Methodist brethren?

Our Plea.

We ask the Baptists of the state for aid in finishing our house because, first, it is an obligation of the whole state and not on Montevallo alone; second, because the cause has been suffering loss all these years for lack of this equipment, and this loss will continue until the need is met. Third, Montevallo Baptists have responded nobly and well and have exhausted their own resources and still we can not use the house.

Fourth, though we have more Baptist girls than Methodist, we do not ask one-third as much of the Baptists as the Methodist have already provided to help their brethren.

Fifth, all to whom I have spoken concerning our problem recognize the importance and the justice of our plea and most of them have promised to help.

This work is both state missions and home missions, though neither board is in position to help. Hence I ask that churches and individuals send funds direct to our treasurer, William Lipman, and count same as state missions or home missions, thus doing mission work direct. In His name,

W. W. LEE.

To the Baptist Pastors and Laymen of Pickens, Tuscaloosa, Lamar and Fayette Counties.

Dear Brethren: By consulting our calendar, you will see that September is your month for contributions to the "Aged and Infirm Ministers' Relief fund." If the old soldier, who endured the hardships of a four years' civil war, merits a pension from his state, how much more do the veterans in the life-long struggle for the maintenance and extension of the everlasting kingdom of God merit the material things requisite for subsistence, comfort and happiness during their few helpless years.

We lag far behind other denominations in the matter of properly caring for our aged and infirm ministers. Shall we not do our duty, by making liberal and large contributions to this most worthy cause? Fraternally,  
GEORGE U. MACON.



# 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:

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

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

Mrs. William H. Samford, 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, Idlewild, Birmingham.

## Advisory Board.

Mrs. W. B. Crumpton, Montgomery.  
Mrs. A. J. Dickinson, Birmingham.  
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.

Laid on Thine altar, O my God divine,  
Accept my gifts this day, for Jesus' sake,  
I have no jewels to adorn Thy shrine  
Nor any world-forged sacrifices to make,  
But here I bring within my trembling hand,  
This will of mine—a thing that seemeth small,  
Yet Thou alone, O Lord, canst understand  
How, when I yield Thee this, I yield mine all.  
Found in the Bibles of a Missionary who died in Africa.

## REMEMBER IN YOUR PRAYERS.

Wednesday—Miss M. E. Moorman, Yang Chow, China.

Thursday—Rev. and Mrs. J. C. Owens, Pingtu, China.

Friday—All Protestant Evangelical mission boards.

Saturday—Miss Florence Jones, Hwang-Hiep, China.

Sunday—Our churches that they may be zealous, ready for His coming.

Monday—The President of the United States.

Tuesday—The governors of our Southern States.  
Prayer and praise through faith in Jesus Christ will do anything.—John Elliot.

## EXPLANATORY.

Please notice in the statement above with reference to those objects toward which we give during September that I have itemized according to organizations. This is in line with the objects apportioned this year to the various classes of societies, and it will be helpful if the leaders in the societies and bands will study the above along with their apportionment cards and be governed accordingly. The one thing for which societies, auxiliaries and bands are asked to give alike is the Alabama W. M. U. expense fund. To this each organization is asked to give ten cents per member.

During the past few days there has been sent from the mission room to the presidents of all our organizations a package of literature suited to their studies during September. I do hope that they will be used and prove helpful.

Last week the list of new societies was published with the twofold purpose of introducing our new friends and also of finding out those whom we had unintentionally slighted. So far we have received corrections from only one superintendent, the one from Calhoun. From the list of this splendid association, we left out the Foster Mission band at Parker Memorial church in Anniston, and the Sunbeam band at Glen Addie. We gladly welcome them!

## REPORT OF THE ANNUAL SESSION OF THE W. M. U. OF THE UNION BAPTIST ASSOCIATION.

The annual session of the W. M. U. of the Union Baptist Association for the year 1909-10 met with the Baptist church of Carrollton August 23d. The assembly was called to order at 10:30 o'clock by Miss Addie E. Cox, associational superintendent; Miss Anna Hodge acting as organist. The meeting was opened with song, "I Need Thee Every Hour." Devotional exercises, "Doing Christ's Will," John 2:5, were led by Mrs. D. Z. Wooley.

Words of welcome and introduction of Miss Kath-

leen Mallory were given Mrs. T. J. Duncan, the response being made by Miss Mallory and Mrs. Sanders.

The following committees were appointed: Nominating, Mrs. Alice Arendale, chairman; Miss Nannie Mae Doughty, Mrs. T. J. Duncan; resolutions, Mrs. T. A. Sanders, chairman; Mrs. E. M. Stringfellow; memorials, Mrs. D. Z. Wooley, chairman; Mrs. A. L. Stansel, Mrs. T. P. Gates; Plan of Work, Miss Hester Pratt, chairman; Mrs. W. P. Noland, Mrs. J. R. Bell. The superintendent's address was very instructive and much appreciated by all.

Accurate and encouraging reports were received from Aliceville, Gordo, Carrollton, Reform and Shiloh. The prayer for dismissal at the noon hour was made by Mrs. W. G. Robertson, who could not stay away.

The afternoon session was opened by devotional exercises, "Turning many to righteousness," led by Miss Mallory. A talk which touched all hearts was then made by Miss Mallory on the subject, "Beginning at Jerusalem."

At the afternoon session we had the pleasure of having with us Mrs. W. G. Robertson, formerly the superintendent of our association, and one to whom the organized mission work is truly dear.

Reports of committees were given as follows: Memorials: During the past year the Lord has been very good to us in that we have only one death to report. Our beloved sister, Mrs. J. L. Thomas, secretary of Shiloh Society. She was a consecrated Christian. We feel her Lord said, "It is enough; come up higher. Enter thou into the joy of thy Lord." We commend the bereaved ones to her Lord, who we know will comfort them and fill the vacancy.

Resolutions: Resolved, That we extend to the people of Carrollton thanks of appreciation for the great hospitality shown us; also to Miss Mallory for her instruction and words of encouragement, and to Misses Cox and Pratt for their efficient and faithful services during the past year.

Plans of work for next year: We recommend that this association be divided into ten separate districts including every church in the association.

The above report was carried by unanimous rising vote.

Chorus, "Oh, make me wise," Y. W. A.'s of Carrollton.

A prayer was offered by Miss Cox for all our women missionaries, especially for Miss Huey. After the singing of the doxology Mizpah benediction was repeated.

HESTER PRATT, Secretary.

## RECEIPTS FOR AUGUST.

### State Missions.

Elba W. M. S., \$3; Montgomery (Clayton Street) W. M. S., \$1.20; LaFayette S. B. B., \$5; Bermuda W. M. S., \$1; Sheffield W. M. S., \$1.50; Quinton L. A. S., \$2; Jackson L. A. S., \$1; Carrollton Y. W. A., \$1.90; Union church (Birmingham Association) Y. W. A., \$3; Furman W. M. and A. S., \$3; Beatrice W. M. S., \$10; Hurtsboro L. A. S., \$6. Total, \$38.60.

### Alabama W. M. U. Expense Fund.

Jackson L. A. S., 60c; Carrollton Y. W. A., \$1.20; Sister Springs (Selma Association) L. A. and M. S., \$1. Total, \$2.80.

### Howard College.

East Lake (Ruhama) L. A. and M. S., \$11.

## Ministerial Education.

Elba W. M. S., \$3.

### Howard College Library Fund.

East Lake (Ruhama) L. A. and M. S., \$14.

### Aged Ministers.

Northport W. C., \$3; Seale W. M. S., \$2. Total, \$5.

### Orphanage.

Opelika (1st) W. M. S., \$25; Northport S. B. B., \$5; Childersburg S. B. B., \$2; East Lake (Ruhama) L. A. and M. S., \$10; Wetumpka Y. W. A., \$2. Total, \$44.

## HOME MISSIONS.

Girard W. M. S., \$5; Sheffield W. M. S., 50c; Hopewell church (Cahaba Association) W. M. S., \$2.25; Jackson L. A. S., \$1; Gadsden (1st) W. M. S., \$5.60; Hurtsboro L. A. S., \$8; Troy W. M. S., \$12. Total, \$34.25.

### Miss Salter.

Opelika (1st) W. M. S., \$15; Bayou Labatre W. M. S., \$1. Total, \$16.

### Mountain Schools.

Newbern Y. W. A., \$2.50; Carrollton Y. W. A., \$2. Total, \$4.50.

### Indians.

LaFayette S. B. B., \$1; Northport S. B. B., \$2. Total, \$3.

### Foreign Missions.

Enterprise W. M. S., \$4.25; Montgomery (1st) W. M. S., \$18.42; Sister Springs (Selma Association) L. A. and M. S., \$1.75; Notasulga W. M. S., \$2.60; Quinton L. A. S., \$2.50; Bayou Labatre W. M. S., \$1.50; Ashford W. A. and M. S., \$5.05; Calera L. A. S., \$2.50; Hopewell church (Cahaba) \$4.40; Jackson L. A. S., \$1; Isney L. M. and A. S., \$20; Hackneyville L. A. S., \$1; Gadsden (1st) W. M. S., \$5.60; Troy W. M. S., \$15.60. Total \$86.17.

### Africa.

Marbury S. B. B., \$3.

### Hospitals.

Newbern Y. W. A., \$2.50; Carrollton Y. W. A., \$4. Total, \$6.50.

### Native Workers.

Furman W. M. and A. S., \$2.25; Columbia W. M. S., \$25. Total, \$27.25.

### Miss Kelly.

Montgomery (Clayton St.) W. M. S., \$5.

### Training School Support.

Sheffield W. M. S., 25c; Anniston (P. M.) S. B. B., \$1; Carrollton Y. W. A., \$1; Union church (Birmingham Association) Y. W. A., \$2.50. Total, \$4.75.

### Training School Student.

Carrollton Y. W. A., \$1.

### Margaret Home.

Anniston (P. M.) S. B. B., \$1.50; Northport S. B. B., \$1; Union church (Birmingham Association) Y. W. A., 25c; Dadeville W. M. S., \$5. Total, \$7.75.

### Bible Fund.

Ensley W. M. S., \$1.50; Union church (Birmingham Association) Y. W. A., 25c; Hurtsboro L. A. S., 50c; Florala S. B. B., \$6.50; Troy W. M. S., 50c. Total, \$9.25.

### Training School Enlargement.

Hurtsboro L. A. S., 50c; Ensley W. M. S., \$6. Total, \$6.50.

Grand total for August, \$333.42.

## SCRIPTURE THOUGHT.

Let us hold fast the profession of our faith without wavering.—Heb. 10:23.



## ASSOCIATIONS FOR THIS WEEK.

Bigbee at Livingston.  
Pine Barren at McWilliams.  
Colbert at Russellville.  
Lauderdale at Killen church.  
St. Clair at Eden.  
Coosa River at Vincent.  
Cherokee at Rock Run.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

Thus speaks the author of Hebrews, and I can but hope that it is right, not only to thus apply it and to urge the women in these associations to be faithful in their attendance upon these highly important and interesting meetings, but also to ask that all of us greatly help the cause by remembering each gathering in our prayers.

## LETTER NO. 46.

### To a Pastor Who Carried the Duty of Pastoral Visitation Too Far.

My Dear Brother: Every man who gives himself "wholly" to the ministry must do two things: preach many sermons and make many visits. In fact, it may be said that the life of every ideal pastor is divided into two parts: making sermons and making visits. I say so because the man in the ministry who preaches and visits as he should has little time left for anything else.

One of the unpleasant features of my own life as a pastor lies in the fact that when I am in my study making sermons I so often feel that I ought to be out making visits; and then, when out making visits, I so often feel that I ought to be in my study making sermons. I take these two ever-conflicting impressions to mean, among other things, that it is my duty to do both, and as much of each as possible.

But there is a great deal more in preaching than the matter of sermonizing. Many a minister preaches a great deal, and yet he really doesn't do much preaching. The right kind of a sermon is not measured by the how much of it so much as by the what of it, and the when and the why. The sermon that hasn't a purpose—definite, distinct, positive—is, somehow, out of joint.

It is words fitly spoken that are like apples of gold in pictures of silver. Coleridge in his "Ancient Mariner," sings:

"Water, water, everywhere,  
Nor any drop to drink."

It is possible for much of the preaching one hears to be to his soul what the briny waters were to physical life. It does not require any more real knowledge to know how to preach than what to preach and when.

It takes a man very wise in more regards than mere book learning to measure up to the full standard of ideality in the ministry. Most of us who preach are liable to fall short of the kind of preaching the people need, or on the other hand, to go beyond it.

Now, what I have been saying relative to pastoral preaching may also be said of the pastor's other duty—visiting. There is a great deal more in pastoral visiting than the mere matter of going from house to house, and availing oneself of every opportunity presenting itself of gaining the esteem and love of the people. Many a pastor visits more than he does anything else; in fact, he is a regular gadabout. Yet he does not really visit very much.

The right kind of pastoral visiting is not measured by the frequency or regularity with which the pastor makes his usual round; neither is it measured by the amount of gush sentimentality the people dispense by way of reciprocity in behalf of their dear sweet pastor. A pastoral visit that hasn't a purpose, definite, distinct, positive, is a visit amiss, and the pastoral visit that has any other purpose than that of glorifying God in some way, in the advancement of His kingdom, is, somehow, out of joint. Not how many times you visit, but how you visit, and why, are the things that count for weal or woe in the Master's kingdom. I have somewhat against you, my brother, touching this matter of pastoral visiting, and I think

my grievances are well founded. If the reprimand I am about to administer seems sharp and rasping, please remember it is given in the spirit of a brother in Christ, and is tempered with Christian love.

### 1.—It Is Your Duty to Visit.

Try as hard as one may to sidetrack it, still the act remains that it is every pastor's duty to visit. And it is not only his duty, but his indispensable duty. For the average pastor who does not visit his people in their homes, soon finds that the people are not visiting him very much in the church. Some there are who succeed in their pastorate without pastoral visiting; but such ones do not succeed because they do not visit, but in spite of that fact. And, then, some men can do more in the pulpit alone than a half-dozen of the average kind can do in both pulpit and home. I am not complaining, therefore, because you visit. Men of your caliber and mine must visit or vanish. With us it isn't a matter of choice, but necessity.

Theology and "legology" are our chief stock in trade in carrying on the Lord's business.

### 2.—But You Have Carried This Duty Too Far.

As a brother pastor, I do not complain because you visit—my grievance is not even the fact that you visit often. The "somewhat" concerning which I am to write lies in the why of your visits, and the way you make them.

### 3.—Pastoral Visiting vs. Pastoral Preaching.

Much of your visiting evidently is done at the expense of your preaching. Your main duty is to preach. If your visiting does not in some way help you out in your preaching, then your visits do the whole religious situation, of which you are the center, more harm than good. "All visiting without any preach, boys, makes Jack a poor pastor, after all." See? The pastor asked the colored groom, "Will yo' take dis 'oman whom yo' holds by de right hand, to be yo' wife, fur better or fur worse?" And the ebony groom replied: "Ef its all de same to you, elder, I'd rather strike sorter of an average, and take her for dat." Now all churches are better pastored when every pastor is able to strike the proper average in the matter of his preaching and visiting. If you can not visit as much as you ought without neglecting your study; or if you have to neglect your visiting in order to give as much time as you ought to your study—then your pastorate is bigger than you are and you should resign and hunt a field that fits you.

You can never pay Paul as you should, so long as you continue to borrow from Peter to pay the debt. All the pastoral visiting that is done at the expense of pastoral preaching is like the conduct of the unwise man in the parable who built his house upon a foundation of sand—the work may abide, in a way, so long as the "visiting parson" is the pastor; but when he leaves, the whole superstructure falls: and great is the fall of it, too. Now, it is an open secret in the entire town where you live that while you are "perfectly lovely" in the home, yet you are exceedingly "light weight" in the pulpit. If this puny preaching you are doing is not the result of a bad flaw in your head, then it is traceable either to downright laziness (a thing I do not believe) or to the evil indicated above—Pastoral Visiting vs. Pastoral Preaching.

### 2.—Pastoral Visiting in the Interest of Self.

There are three main reasons why pastors visit:

(1). Some visit because they have to. Pastoral visiting to these is hard work. And this class of pastors usually make their members and others glad thrice when they make their pastoral calls—glad when they come and glad twice when they go. Such visiting is purely professional and is done very much in the same spirit that characterizes the galley slave, who is driven to his tasks.

(2). Others visit because therein they find an opportunity to hearten the weak and faltering and down-cast, as well as an open door through which they are able to lead those whom they visit up into a better atmosphere and a larger life. This is the kind that is worth while. It is the kind Jesus was doing as "He went about doing good." And the minister who thus visits finds in this phase of his pastoral duty a feeder that strengthens every department of church life.

(3). Others visit not so much to help others and thereby build up church life as they do to build up themselves. Usually when they are doing "visiting

stunts" you may rest assured they are out in search of more feathers with which to line their ecclesiastical nests. Now, it is one thing to make people love you for your own sake; it is quite another to make them love you for the cause's sake—or for Christ's sake. I know many pastors who do many things to make the people love them; and yet anybody can see that in their efforts to ingratiate themselves into the good graces of the people, they are prompted by the same selfish motive that makes the scheming politician put his arms about the unkempt citizen's neck when courting his favor for his vote in the next election. There are sure enough a great many "political parsons."

Absalom was an excellent mixer, but he did all his mixing for his own sake. And in the thing he was about he was a success. Yet his popularity did not help out the kingdom of David, his father, a bit. My brother, excepting the fact that there is no sort of rebellion or usurpation in your heart, is not your visiting, in the main, prompted by motives as selfish as were those that actuated Absalom to steal the hearts of the people?

You have a way of boasting that your people love you devotedly, and more than once you have been heard to say that when a visiting brother is to occupy your pulpit, you keep that fact a secret as long as you can; for you say, if your people find out that another than yourself is to preach, many of them won't come. Really, your conceit is surpassed only by your omniverous desire to be the most loved (?) pastor in all the land—and I am wondering what relation these two evils in your life sustain to each other. "Covetousness" is an elastic term and stands for a great many evils other than that of money mania. An inordinate desire to win the affections of the people is as selfish as is the wrong desire to win money for self-aggrandizement. He who would gain the mastery in the pastorate must be temperate in all things, even in his desires to be much loved by his congregation.

### 3.—A Breach of Pastoral Ethics.

Your visiting proclivities have been indulged until you have unwittingly done the other ministers in your town great injustice. You have made many visits where you ought not, and then, many of the visits you have made were the wrong kind. There is not a pastor of any church of any denomination in your town that hasn't certain things due him from every other pastor. One of these dues is that of leaving his parish sacredly alone. If you can go into his territory and help him out any then it is your duty to go. But a minister is in a very small, mean business when over in another's field doing his best to win the hearts of the people from their pastor. It is as mean in principle as is the work of a man who is doing all he can to steal the affections of another's wife. Now, I had not been in your town very many hours before one of your admirers told me that the other pastors of the place did not admire you much, and then added: "That is because he is so much more popular than the others." And then my informant went on to say this of you: "He visits everybody; he goes to see the members of the other churches as often as he visits his own members; he makes no distinction; he claims all of us; and he says there is not even a dog in town of which he is not the pastor." My brother, why do you talk and act that way? Don't you know you are a designing, selfish liar? Ecclesiastically speaking, you are as rank a polygamist as ever disgraced Mormonism. That you haven't got every member of every congregation in town running after you is no fault of yours, for that is the game you have been playing at all along. For my part, I do not wonder that your fellow pastors do not admire you. If you should run after their wives as you do their members they would kill you—and the laws of the land might justify them on the ground of "unwritten law." You are called to be the pastor of a specific congregation; but it seems you have disregarded ministerial ethics entirely, with the result that you have demoralized the whole religious situation of the town in which you now live.

The other pastors, if they ostracize you, will do nothing amiss. That is what they should do, and your very name should rot from the list of the worthless of your profession. Yours sincerely,

East Lake, Ala.

R. S. GAVIN.



## RECEIVING AND GIVING.

It is the duty of every pastor to make efforts to receive good things that he may be able to give them to others in need. This principle is variously set forth in the Bible. God never designed that the valuable gifts which He bestows upon people should be selfishly held by them, to be used solely for their own pleasure or profit. His answers to prayer are not to be only for the blessing of the praying ones; so far as practicable, they are to be shared by others. The prophets received messages from God that they might be given unto the people. No prophet had a right to withhold any part of the message which God gave to him. As freely as he had received from God, thus freely he was to give to those whom God desired to reach and help. And the people who received truths from the prophets were obliged to pass them on to others who had not heard them. Received revelations were to be imparted revelations. So it was in all Bible history. It was by such a course that the kingdom of God made advancement in the world. The gospel dispensation would never have made the great progress that it did make had not the apostles and disciples carried out Christ's command to freely give as each had freely received. They were to be ready receivers, that they might be ready givers. With open mind they must give full heed to the divine messages, and then carefully repeat them to those who were ignorant of them. They were instructed that they might instruct others. So it is now. Every young Christian should make large efforts to obtain a spiritual education, not merely for himself, but to impart the benefits of it to others. They also need a wholesome intellectual education, so that they may be fitted to lead their fellows to higher levels of occupation and usefulness. It is as truly a Christian duty to obtain a sound mental education as it is to do any form of religious work. One must receive such education in order to give the best possible use of himself to others. More educated Christians is the great need of the hour. Receive and then give.

## THE PREACHER'S PERSONALITY.

A preacher must make his individuality felt if he hopes to lead men. His personality must be felt in the pulpit, on the streets and in the homes. The appeal must come through the magnetism of his bearing, eye, ear and voice all at work, and then he must know something about human nature—about the things that cause people to act. He must be able to size up people, to read the faces, to know something of the life of the people he meets. If you do not know how to appeal to the people of your community you can not prepare a sermon that will bring them into your church. If you do not know how to appeal to people you can not touch the emotions in a manner to make them respond as you would have them respond when you are trying to make converts.

It is necessary for the great lawyer to know the nature of people before he can hope to be able to win and persuade and lead a jury. He must know men and women, he must know the things that enter into the lives of people and make them what they are or he can never win verdicts at their hands.

This being true, how necessary then it is for the preacher who is an advocate to get in touch with his people.

If personality is a potent factor why not vitalize it to the fullest point? It is the wireless touch between mankind, and all the world's a-kin.

"The failure of local option" as a solution of the liquor question is pointedly illustrated in the following development in Saginaw county, Mich.: "George Gute, of Oakley, just across the line in Saginaw county, has been granted a license to conduct a saloon, which for a time was held up by the officials who were in favor of refusing to grant it. Gute will have the only saloon in the village, which is an oasis in the desert of Ingham, Shiawassee, Clinton and Livingston, all dry counties, and will prove a bonanza." "Will prove a bonanza" is the shrewd editorial comment of Mida's Criterion, in which the item appears.

## EDITORIAL

## WE HAVE A RIGHT TO EXPECT TEAM PLAY.

Recently in our reading we found the following bit of interesting information:

At a meeting of the inhabitants of Dorchester, Mass., on October 28, 1634, it was "agreed that whosoever is chosen into any office for the good of the plantation, he shall abide by it or submit to a fine as the company shall think meet to impose."

The minutes cited from the Dorchester record quite plainly show that the inhabitants of that town were looking after the make-up of their community and the conduct of its members. The resolution that a man chosen to office must undertake its duties or pay a penalty shows that the Dorchester folk assumed that they were collectively doing something, not idly enjoying the pleasure of neighborly association while pursuing merely individual ends. Translated into the compact language of these latter days, the resolution tells us that the townsmen of Dorchester understood that they were attempting "team work," and that every man in the enterprise must accept that particular part of the task which "the team" assigned to him.

It seems to us that we have here the germ of the idea which should control the men we have chosen for office in Alabama. It is their duty to see that the laws on the statute books are enforced, and unless they use every legal and moral means at hand to do so they will be guilty of permitting certain laws to be brought into contempt.

## PABST WANTS HIS HOME PROTECTED.

Captain Pabst, the famous beer man of Milwaukee, heading a prohibition petition to the state legislature—that is the latest bonafide news from the capital of Brewerydom.

The petition which shows his stalwart signature so clearly and unmistakably reveals the unexpected yearning of this magnate of the mashtub, for a home which shall be located in the very midst of a prohibition district.

In the terms of the petition the Wisconsin legislature is urged to make Grand avenue a boulevard from which saloons shall be forever banished. One of the finest mansions upon this boulevard of Milwaukee, Wisconsin, is the residence of Captain Pabst. The wily old captain knows better than thousands of the victims of his wares, scattered throughout Milwaukee, Wis., and the country at large. His new-found conviction should be heralded abroad and the millions who have contributed to make his fortune during the past quarter of a century should rise en masse and widen the limits of that prohibition district around Grand boulevard to embrace, not only the Capital city and the state of Wisconsin, but also the thirty-nine commonwealths in which the beer barons are still protected in their robbery of the people.

## A TERRIBLE INDICTMENT OF UNCLEAN MEN.

The ruin of sinning men is grievous but deserved. The havoc that the sins of young men work among their future wives and children is a veritable slaughter of the innocents. The terrible consequences to innocent wives and children, resulting from young men sowing wild oats, led Miss Helen Keller, the brilliant blind graduate of Radcliffe college—whose blindness followed scarlet fever in her childhood—to write a full page article in the Ladies' Home Journal for January, 1909, under the heading, "I must speak." She said:

"The most common cause of blindness is ophthalmia of the new-born. One pupil in every three at the Institution for the Blind in New York city was blinded in infancy by the disease."

She proceeded to explain on the highest medical authority that these children are blind because their fathers sowed wild oats, generally before they were married. There are about half a million blind in the world from this cause.

## HELP THE MONTEVALLO SAINTS.

Elsewhere we publish a statement and a plea from Rev. W. W. Lee, the earnest and consecrated pastor at Montevallo under whose leadership the Baptists of the beautiful little city have attempted to build a church, not for themselves, for they had one ample for their needs, but one large enough to give the hundreds of Baptist girls from all over the state who are in their midst during the session of the Girls' industrial school a place in which to worship. Having investigated it we know that many of the members of the Montevallo church have made real sacrifices to meet a pressing need thrust upon them from the outside, and we feel that in this particular case the Baptists of Alabama ought to shoulder a portion of the burden by helping Brother Lee and his people. Montevallo, Baptists can not afford to neglect their opportunity. Baptists can not afford to neglect her opportunity.

Because many righteous men have had the wisdom to see and the courage to avow that state prohibition is the best solution of the liquor problem for Alabama they will be attacked by a certain class of politicians whose cry for some time to come will be give us local option.

It is true that the temperance forces have lost some adherents since the defeat of the amendment. A few popularity hunters have dropped away.

Friends of international peace, in their disappointment at the failure of The Hague conferences to agree on any limitation to armaments or on the establishment of a real court of arbitration, have been disposed to criticize the work of these conferences as given over merely to making more effective the evils of war.

The future historian will easily recognize three figures dominating, in the last quarter of the nineteenth century, the destiny and development of Africa—Cromer, master of the Nile valley in the north; Rhodes, pioneer and educator in the south, and Stanley, soldier, author and statesman, spanning the continent from the Indian ocean to the Atlantic. Behind these men, of course, were the politics and the policies of Europe; but by virtue of their personal power and qualities the names of these three, none of them a "little Englander," are writ large upon the map of the once dark continent.

It is announced that Brother C. E. Crossland, who for several years has been one of the most efficient field workers of the Sunday school board, has a Cecil Rhodes scholarship for three years, and on September 10th will sail for Oxford university. While he is at the university he will give much time to looking into the history of the Sunday school movement.

The whole civilized world grieves over the death of Florence Nightengale. She passed away in her home in London, August 14th. On May 12th last her friends celebrated her ninetieth birthday. She was the only woman who won the Order of Merit. Her career began in nursing the soldiers in the Crimean war.

A distinguished German scholar, writing recently of the characteristic phases of American life, remarks that the most distinctive phenomenon which he has observed in our people is the unwillingness of any one to champion the unpopular side.

In no part of the civilized world are there so many murders and so many unpunished crimes as in the great American cities, and Birmingham's record is one of shame.

It is well for a pastor to be a good business man and a successful organizer, but no pastor should be overwhelmed with the business of the church. Give the deacons a chance to do something.

Your success as a pastor will depend on your ability to win men for Christ, and if you hope to reach them you must try and be like Him.



ASSOCIATION DATES.

SEPTEMBER.

Tues., 13—Cherokee, Rock Run.  
Wed., 14—North Liberty, 10 mi. E. of Athens.  
Friday, 16—Mineral Springs, Morris, Enon ch.  
Wed., 21—Coosa River, Lincoln.  
Wed., 21—Bethlehem, Peterman.  
Fri., 23—Bethel, Myrtlewood.  
Fri., 23—Cedar Bluff, Cedar Bluff (Fair Haven ch.).  
Fri., 23—Clear Creek, Union Grove, 7 mi. from Double Springs.  
Sat., 24—Macedonia, Johnson Creek.  
Tues., 27—Birmingham, E. B'ham ch.  
Wed., 28—Central, Concord ch., 8 mi. S. of Rockford.  
Wed., 28—Cahaba, Felix.  
Wed., 28—Sardis, Opp, Beulah ch.  
Wed., 28—Bibb County, Free Springs ch., near Randolph.  
Thurs., 29—Tennessee River, Bridgeport.  
29—Etowah, Hoke's Bluff.  
Fri., 30—Clebunae, 10 mi. N. Frutthurst, Camp Creek.  
Fri., 30—Muscle Shoals, Falkville.  
OCTOBER.  
Tues., 4—Clarke Co., Thomasville.  
Tues., 4—East Liberty, LaFayette.  
Tues., 4—Big Bear Creek, Little Bear Creek ch. No. 2, Franklin Co.  
Tues., 4—New River, Fayette.  
Tuesday, 4—Harris, Girard.  
Tues., 4—North St. Clair, 4 miles from Ashville.  
Wed., 5—Unity, near Billingsley, Big Sta., Big Springs ch.  
Wed., 5—Dale Co., Providence ch., Dale Co.  
Wed., 5—Weogufka, 7 mi. S. of Bazemore, Coosa Co., Mt. Moriah ch. Springs church.  
Wed., 6—Mt. Carmel, Cedar Point church, near Gurley.  
Fri., 7—Sulphur Springs, Mt. Joy Ch.  
Fri., 7—Alabama, Steep Creek.  
Tues., 11—DeKalb, Pleasant Hill No. 1, 16 mi. W. Ft. Payne.  
Tues., 11—Carey, Hatchett Creek ch., near Goodwater.  
Tues., 11—Tuskegee, Salem, Lee Co.  
Wed., 12—Elfin, Judson ch.  
Wed., 12—Mud Creek, Adger, Parsons' chapel.  
Wed., 12—Salem-Troy, Banks.  
Wed., 12—Harmony Grove, 7 mi. S. of Eldridge, New River.  
Wed., 12—Zion, Florida.  
Wed., 12—Columbia, Cedar Springs ch., Ashford.  
Wed., 12—Chilton, 4 mi. W. of Clanton, Liberty Hill ch.  
Fri., 14—Blount Co., Oheonta.  
Fri., 14—Gilliam Springs, 4 mi. S. of Arab, Hopewell ch.  
Tues., 18—Clay Co., 1 mi. N. of Mel-low Valley, County Line ch.  
Tues., 18—Cullman, Holly Pond ch., 15 mi. E. of Cullman.  
Tues., 18—Marshall, Clear Springs ch., Guntersville P. O.  
Wed., 19—Sipsey, 3 mi. S. of New-tonville, Spring Hill ch.  
Wed., 19—Coffee County, County Line, Enterprise P. O.  
Wed., 19—Eufaula, Midway.  
Wed., 19—Judson, Shorterville P. O., Henry Co., Adoniram ch.  
Wed., 19—Escambia, Local P. O., Bethsaida ch.  
Wed., 19—Centennial, Loflin ch.  
Thurs., 20—Shady Grove, Mt. Olive, Hodges P. O.  
Fri., 21—Antioch, Koenton P. O., Chalk Hill ch.  
Tues., 25—Randolph, Lineville R. F. D. 4, Mt. Prospect ch.  
Wed., 26—Butler Co., Georgiana.

NOVEMBER.

Tues., 8—Geneva, Slocumb P. O., Ebenezer ch.  
Wed., 9—Crenshaw Co., Rutledge.  
Fri., 11—Washington County, executive committee to name place.  
Tues., 15—Conecuh Co., Skinnerton P. O., Midway ch.  
The following are left out for want of information:  
Etowah, Arbacoochee, Blue Creek, Southeastern, Sulphur Springs, Yellow Creek.

GOOD METING.

We have just had our revival meetings at Whatley and Salitpa. We had Bro. J. A. Jenkins, of Montgomery, to do the preaching. Bro. Jenkins is a strong, earnest, bold gospel preacher. I believe the cause of Christ has been helped very much by his coming our way. We had three accessions at Whatley, one by letter, two for baptism. The Whatley saints all fell in love with Bro. Jenkins. At the close of the meeting they gave him a purse of \$61.50. They want him to come again some time. From Whatley we went to Salitpa, 12 miles from Jackson.

Here the Lord was with us in saying power also. In spite of the hot weather we had good crowds day and night. For five days we labored together to save the lost. The Lord gave us four new souls to follow Him in baptism. Salitpa contribution was \$60. The pastor will return and baptize them on the fourth Sunday in August. We hope to have Bro. Jenkins again next year.

I will begin our meeting at Peniel next Sunday. Bro. S. A. Adams, of Jackson, will help me there.

With best wishes to the Alabama Baptist, fraternally,

J. W. JONES.

Jackson.

SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by a mortgage executed on the 14th day of January, 1910, by T. W. Johnson and Willie D. Johnson to William C. Ward, which mortgage was duly recorded in Volume 563, page 10, of Record of Deeds in the office of the probate judge of Jefferson county, Alabama, on the 21st day of February, 1910, the undersigned, Alice G. Ward, as executrix of the estate of William C. Ward, the present owner and holder of said mortgage and the indebtedness thereby secured, will, under the powers in said mortgage, offer for sale and proceed to sell on Saturday, the 24th day of September, 1910, in front of the county court house door, in Birmingham, Alabama, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate situated in Jefferson county, Alabama, to-wit:

That certain lot or parcel of land fronting fifty-five feet on the east side of Ninth (9th) street, now called Seventy-seventh (77th) street and extending back eastward along the south side of Walker avenue to the west side of lot thirty-nine (39), with that uniform width of front, being a lot formed of the north ends of lots forty (40) and forty-one (41), in block Number ninety-five (95), according to the map or survey of the East Lake Land Company, recorded in Map Book 1, Page 217, in the office of the Probate Judge of Jefferson County, Alabama, situated in East Lake, now in the city of Birmingham, Alabama, being the lot of land on which grantors lived and on which a two-story, ten (10) room residence stands occupied by grantors as a home, and being the property conveyed in said mortgage.

ALICE G. WARD, Executrix.  
Z. T. RUDOLPH, Attorney.

Warning to Mothers.

Mothers, it is about time for you to be looking around for a college to send your daughter this fall. Permit us to urge upon you the importance of selecting a school, with a great deal of care, and see to it that your daughter is placed where not only knowledge is gained, but where her social welfare is amply protected.

Probably the most ideal school for girls is the Alabama Brenau College-Conservatory, of Eufaula, Ala. This institution stands first in its class as a high grade college-conservatory for young women, where the training morally, mentally and physically is unexcelled. Its location is exceptionally healthy. The faculty is composed of the very best talent that can be had in this country. To its President, Mr. Thos. G. Wilkinson, is due its present enviable reputation. Within the past two years he has equipped the school throughout with new and modern furniture and other facilities necessary to the proper conduct of the school and comfort and convenience of its students. He has just issued a handsome illustrated catalog, and any parents contemplating a college education for their daughter should get a copy of this catalog before deciding on any other school. A card addressed to Mr. Thos. G. Wilkinson, President, Eufaula, Ala., will bring you one of these catalogs and any other information you may desire.

SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by a mortgage executed by Amella 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 Lula 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 eastward 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.

MORTGAGE SALE.

Default having been made in the payment of the indebtedness secured by that certain mortgage given by Helen M. Raps and George Raps to William M. Spencer on the 16th day of May, 1910, and recorded in the probate judge's office of Jefferson county, Alabama, in volume 462, record of Mortgages, page 12, the undersigned, William M. Spencer on the 16th day of power of sale contained in said mortgage, during the legal hours of sale, at public outcry, to the highest bidder, for cash, in front of the court house door of Jefferson county, Alabama, on Tuesday, the 4th day of October, 1910, the following described real estate, situated in the city of Birmingham, Jefferson county, Alabama, to-wit:

A certain lot in the city of Birmingham, Alabama, described as follows: beginning at a point on the south side of Tenth avenue, South, 128 3/4 feet westward from the center of 18th street, thence run eastward along the south side of said avenue 55.4 feet; thence run to the right 31 degrees 41 minutes 56.9 feet to the western line of Eighteenth street, thence run southward along the western side of said Eighteenth street two hundred feet to an alley; thence run westward at right angles and along said alley one hundred and three and three-fourths feet; thence run northward at right angles two hundred and thirty feet to the point of beginning, the same being a part of block 781, according to the plan of the property of the Elyton Land Company, and being the same land conveyed by the Elyton Land Company to Helen M. Raps, by deed which is recorded in Vol. 103, page 231, record of deeds, in the probate judge's office of said Jefferson county, Alabama.

This August 27, 1910.  
WM. M. SPENCER, Mortgagee.  
By Henry McDaniel and W. M. Spencer, attorneys.

NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County. Probate Court, August 26, 1910. Estate of Daniel Hillman Cunningham, Deceased.

This day came Camillia Ann Galliher and filed her application in writing and under oath, therewith producing and filing in this court an instrument of writing purporting to be the last will and testament of Daniel Hillman Cunningham, deceased, and praying for such orders, decrees and proceedings as will duly and legally effect the probate and record of said instrument as such will.

And whereas the 22d day of September, 1910, has been set as a day for hearing testimony in proof of said instrument as such will.

And it appearing from said petition that the following next of kin of said decedent are non-residents of the State of Alabama, viz: Harry N. Cunningham, over twenty-one years of age, and resides at Heavener, Okla., Levi P. Cunningham, over twenty-one years of age and resides at Batangus, Philippine Islands.

Notice is hereby given the said Henry N. Cunningham and Levi P. Cunningham, and all other persons in interest to be and appear in this court on said 22d day of September, 1910, to contest said application, if they think proper so to do.

S. E. GREENE, Judge of Probate.



## GOOD MEETING.

I have just spent a few days in a meeting at Round Hill Baptist church, near Thomasville, with pastor William Kerridge. Bro. Kerridge has been pastor at Round Hill for nine or ten years, taking charge when the church was practically dead, having about 25 members and paying about \$25 or \$30 per year pastor's salary.

They had for a church an old hull of a boxed house. In the face of all sorts of handicaps and hindrances, by the dint of hard work and the exercise of much patience, he has remained with the church and now he is seeing the results of his labor, and the bread cast upon the waters many days in the past is being gathered up, having greatly multiplied since it was cast on the waters.

Here are some of the great changes that have taken place there under his wise leadership. Instead of the hull of a house for a church, they have a nice large frame building with stained glass windows.

Instead of just a few members in the church as was the case when he went there, the church has now about 100 members, among whom are a great many young people, who have never had but one pastor and that is Bro. Kerridge. They were children when he went there. They have grown up and have professed faith in the Lord and he has baptized them. They say that he has been a father to them in the gospel, and he has. The love between pastor and people is mutual. The call is indefinite, and unless there is a great change he will be there many years yet. During the meeting last week the members got together about the first of the meeting and just about completed the financial arrangements to paint the church. Before the meeting closed a new fire broke out and one brother made a conditional pledge to give \$20 toward ceiling the church. They are going to buy an organ a little later.

We organized a B. Y. P. U. at the close of the meeting. Of course those young people have never had a B. Y. P. U. before, but they are anxious to try it, and the pastor is rejoicing in their undertaking. It is a great pleasure to labor in the Master's vineyard with Bro. Kerridge.

L. C. DE WITT.

Selma, Ala.

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Makes Ice Cream  
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FROM TYLER, TEX.

It may be of interest to our Alabama friends to know that we are happy in our new field and that the First church here is in a flourishing condition. The people have received us graciously, helping greatly to heal the wounds made by saying goodbye to the loyal and faithful saints of the Central church. Magnificent audiences that tax the capacity of our church building, a beautiful spirit of co-operation, and frequent additions by baptism and letter are among the things that cheer our hearts. This is a great church in many respects, great for situation, great in numbers and greater still in the charming qualities of mind and heart of its members.

Work will begin next month on the pastorium, moving it a short distance and remodeling it for the pastor's use. This will also clear the ground for the new house of worship which we are planning to build next year. We have the best situation in the city, just across the street from the federal building. We were fortunate in securing it several years ago for \$10,000. It could not have been bought for any other purpose, thanks to the Baptist owner who believed in the future of our church. The new building, when complete, will be one of the best and most conveniently arranged in the state.

Many Alabamians, Georgians and Tennesseans are members here and judging from what we have seen they were of the tribe that came by choice, and not because of their immigration was a thing to be desired by their neighbors back east. I have found quite a number who knew my father and our people back in Alabama. This was pleasant, indeed.

I will not take up the space to tell of the greatness of this section for diversified farming, trucking, etc. This is the great fruit section of the state, and verily it deserves the wide reputation it has.

But I miss my old friends and I wait to each one of you an affectionate greeting. Heaven's blessings upon every worker, and upon all our Baptist interests in the dear old state, not the least of which is the Alabama Baptist.

Very truly,  
G. L. YATES.



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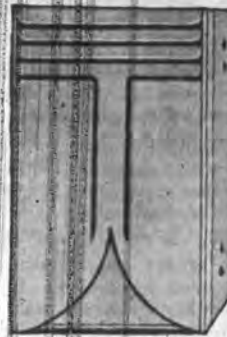
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## MORTGAGE SALE.

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 74th and 75th streets, fronting 50 feet on said Boulevard and extending back of uniform width 200 feet to an alley.

JOHN W. PRUDE, Mortgagee.

## PRATTVILLE BAPTIST SUNDAY SCHOOL

August is usually a hard month on Sunday school work, but a little extra effort will do much to counteract the influence of hot weather and summer vacations.

The following is the way it was done by the Prattville school. It was announced that August would be "home coming" month. A special program was arranged for each Sunday. The second Sunday was "Mother's Day" with a special program for mothers. The whole school, except the primary, came together in the auditorium and the lesson was taught from the platform by a different teacher each Sunday.

The result was more than gratifying. The school made an average of 306 for the month, only one less than the highest average the school has ever made. In addition to this, many were brought into the school who could not have been reached otherwise and the spiritual tone of the school received an uplift.

While we give due credit to each officer, teacher and scholar of the school, yet we feel that a word of additional praise is due our efficient, hard working superintendent, Bro. Will Anderson, the best Sunday school superintendent in the state.

While we praise God for past blessings, we gird on our armor, crying, "Forward all along the line."

Mrs. A. B. Metcalfe, the wife of our beloved pastor, was taken from our midst on Sunday, August 7, 1910. She was in her place at the morning service, then at the noonday meal performed her part as wife and mother. While faithfully performing her duties to her God, her family and her society, she was suddenly called to rest. We can not see why she was taken, yet we who love the Hand that controls the universe and the Eye that watches even the sparrow's fall, can not question that it was a part of the divine plan to take this loving wife and mother just at this time.

Therefore, be it

Resolved, 1. That we, the members of the W. M. U., have lost a cheerful, faithful member, and that her willingness to serve in our W. M. U. work be held in grateful remembrance.

2. That the sudden removal of such a life from our midst leaves a vacancy and a shadow that will not only be realized by our society, but by all who knew her.

3. That we tender our deepest sympathy to the bereaved ones, bowing in humble submission to Him that doeth all things well.

4. That a copy of these resolutions be spread upon our record, a copy sent to the Alabama Baptist, a copy to the Ozark Star and one furnished the bereaved family.

MRS. W. F. IRWIN,

MRS. P. F. MAPLES,

Committee.

## Tetterine Cures Ringworm.

Wynacking, N. C., June 2, 1904.  
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Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Rough, Scaly Patches on the Face, Old Itching Sores, Dandruff, Canker Sores, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine Loc: Tetterine Soap 25c. Your Druggist, or by mail from The Shuptrine Co., Savannah, Ga.

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Second: The IHC is simple—its parts few and strong. This makes it easy to clean and keep in good condition and gives it lasting qualities that more complicated engines do not possess.

Third: All IHC engines are so perfectly constructed—even to the minutest details—and so thoroughly inspected, that the liability of missing fire or otherwise wasting power is practically eliminated.

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SIMPLE INTEREST



RESOLUTIONS OF RESPECT.

We, the Woman's Missionary Union of Shiloh Baptist church, have been called upon to mourn the loss of our dearly beloved secretary, Mrs. Anna R. Thomas, nee Cork, who departed this life the 12th day of July, 1910. Early in life Sister Thomas united with Pleasant Grove Methodist church, Jena, Ala., where she lived an active Christian life until about fifteen years ago, when she united with Shiloh Baptist church, it being the one of her choice.

Resolved, That in the departure of Sister Thomas we have lost one of our best church workers. She was truly a noble hearted Christian woman, a kind and devoted mother and loving companion. Her upright and noble Christian life was a standard of emulation to our church and society. Sister Thomas leaves a husband and four children, of whom we pray God's rich blessings to be a companion to the bereaved husband and a mother to the children who are so sad and lonely since her departure. She fell asleep just as the sun was passing the meridian of life, leaving the last touch of noon.

Resolved, That we extend our heartfelt sympathy to the bereaved family and relatives; also that a copy of these resolutions be placed on our minutes and a copy be sent the Alabama Baptist, West Alabama Breeze and the Green County Democrat for publication. Committee: Mesdames Annie Ray, Martha McCracin, Rosa McCracin, Florence Smith and Mattie Phillips.

She was kind and loving,  
Peaceful, gentle, sweet,  
Pleasant as the air of the evening  
When she fell asleep.

Dear Anna, thou hast left us,  
Here your loss we feel;  
But God has taken thee,  
He will our sorrows heal.

We trust again to meet  
When life is fled;  
In heaven we will meet thee,  
Where no tears are shed.

On Sunday, July 31, 1910, the grim reaper visited the home of Mr. and Mrs. John Hughes, of Choccolocco, and took the eldest son, Mervyn.

His death, although not altogether unexpected, was a very sad one on account of the youth and promise of his life. Early last spring he was stricken and has lingered in suffering since. However, he bore his burden bravely and went peacefully to rest.

The funeral services were conducted at the home, Rev. Griffin, his pastor, officiating. Before a host of sorrowing friends he was laid to rest in Harmony cemetery. He was a ministerial student of Howard college, having gone home from there when taken ill. He was also a volunteer missionary and in him the cause had lost a valiant defender. His life was one of noble consecration, and although we do not understand, we bow in submission to an all-wise Father's will. He was a bright young man, standing well in his classes, and the influence of his life will be far-reaching.

The sympathy and prayers of his friends are extended to his family.  
A FRIEND.

CITY COMFORTS FOR RURAL SECTIONS.

Here is Good News for Every Rural Citizen.

In looking back a few short years, and contrasting then with the present day, one can hardly realize the great strides forward that have been made in the rural sections, especially those that apply in the Southern States. Just stop a moment and think of the hardships (for they are truly hardships) that the rural citizen has had to undergo, in comparison with the manifold conveniences of city life. Is it a wonder then that our young men and women flee from the farm and seek employment and a livelihood where living is worth the while? These conditions, though, are rapidly becoming ancient history, and the modern, up-to-date, rural residence, no matter how remote, can now enjoy all the comforts and privileges of a handsomely equipped city mansion and at a remarkably small cost.

What we consider the greatest convenience and time and temper saver to the farmer or suburb citizen of recent years, is the water and lighting system, handled by the Patent Still Fixtures Co. of Savannah, Ga. It is a difficult matter to describe in detail this system, but it consists of everything necessary for a complete water and lighting system throughout the entire house; such as engine, generator, switchboard, storage batteries, electric lamps, water tank and boiler, bathtub and toilet, hot and cold water fixtures, etc. The entire outfit, that is, the machinery part, is installed in the basement of the house, or an out-house, and is simplicity itself. The cost of a water and lighting system of this kind is so small that every home owner, regardless of his means, can easily afford one. It saves "going to the spring" or well, carrying water up and down stairs and insures sanitary premises. It saves the wife many a step and materially lightens her household duties. This entire system can be installed in thirty days, and oftentimes in less time than that, and it is certainly worth investigating. Every man who owns a home and does not have hot and cold water conveniences and bath and toilet right in the house is depriving himself, his wife and his children of the home's greatest comfort. It can't do any harm to look into this wonderful water and lighting system for rural homes, and a card addressed to the Patent Still Fixtures Company, Savannah, Ga., will bring full particulars. Think of it! Electric lights, hot and cold water, bath and toilet on every floor of your house!

THE PROTRACTED METING.

The greatest interest ever known in our town has been manifested in the protracted meeting which has been in progress at the Baptist church for the past ten days. Elder Wallace Wear, of Kevil, who has been doing the preaching, is an entertainer of marked ability, a great evangelist, a fluent speaker, and up to press hour today about 30 people have been added to the church. About 15 or 20 were baptized in the creek just north of town this (Thursday) morning at 10 o'clock by Elder W. J. Beale, the pastor.

There has been an awakening all along the line and Christians have been made to see the necessity of joining together in Christian union to fight Satan and his allies. The audiences have grown at each service until the house has been filled to overflowing. The whole atmosphere seems to be filled with Christianity and the devil is on the run from our city. Let's keep him going until his influence can not be felt in this community. God's people are certainly doing a great work here—Center Advance, Ky.

WHY SUFFER

the misery of painful and mortifying skin eruptions when every druggist sells Heiskell's Ointment—a never-failing cure for eczema, eczema, tetter and all the milder forms of skin diseases, blackheads, pimples, and rash. Heiskell's Medicinal Toilet Soap aids a cure—use it for toilet and bath. If you have any skin trouble use

HEISKELL'S Ointment

Write for our new booklet "Health and Beauty."  
JOHNSTON, HOLLOWAY & CO.,  
531 Commerce St., Phila.

YOUR SILVERWARE

Isn't safe at home while you are off on your summer holiday. Our storage vault is a perfectly safe and convenient place to leave it or other valuables. Prices moderate and based on the size of the package.

BIRMINGHAM TRUST & SAVINGS COMPANY

Capital, - - \$500,000  
Surplus, - - \$400,000

A. W. Smith, President.  
Tom O. Smith, V. President.  
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Benson Cain, Asst. Cashier.  
C. D. Cotten, Asst. Cashier.  
E. W. Finch, Asst. Cashier.

COLE'S CORN MILLS



are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are trade winners. Put your idle engine to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalogue on request.

R. D. COLE MFG. CO., Newnan Ga.

BOYS FREE

This Spaulding outfit absolutely free to any boy who will send 25 cents for our samples and give us a few hours of his spare time for our work. This SPAULDING SUIT is strong, well made and guaranteed. Any five letters you want for shirt front FREE. Address—



Frederick Novelty Co., Dept. 132, Frederick, Md.

LASTING HYMNS, NOS. 1 AND 2.

Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are endorsed by our denominational leaders. Address Rev. J. A. Lee, Glenco, Ky.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers. FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, box 543, South Bend, Ind.



Its double strength cuts the coffee bill in two; its superior quality gives it a value double its price.

THE REILY TAYLOR CO.  
NEW ORLEANS, U.S.A.



I WAS DEAF

25 YEARS. NOW I HEAR WHISPERS with my Medicated Ear Drums in my ears. Inverfeet them—they are so perfectly comfortable, and no one sees them. I will tell you the true story of how I lost and how I made myself hear. Address your letter to me personally—318 Adelaide St. This is important, as letters sent to other addresses do not reach me. I stand back of every claim made Medicated Ear Drum for my drums. G. P. WAY, Pat. July 15, 1906  
8 Adelaide Street, Detroit, Mich.



AGOGA and AMOMA

ARE THE BAPTIST PLANS OF ADULT BIBLE CLASS ORGANIZATION IN THE SUNDAY SCHOOL FOR YOUNG MEN AND YOUNG WOMEN, RESPECTIVELY. Baptists interested in the organization of Adult Classes should send for copies of the Constitutions, with plan of organization. Classes organized under this plan have benefits and literature not available to other organized classes. Address Agoga Headquarters, 415 Lucas Ave., St. Louis, Mo.



BATH TUB

Weight 11 lbs. Cost little. Same used for 5 years, still good. Write for catalogue to N. Y. BATH TUB CO., (Established 1890) 102 Chambers St., N. Y. City

Mary Baldwin Seminary FOR YOUNG LADIES

Term begins Sept. 8, 1910. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 296 students past session from 33 states. Terms moderate. Pupils enter any time. Send for catalog.

Miss E. C. WEIMAR, Principal, Staunton, Va.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Carrie Cornelius and husband, Benjamin Cornelius, on the 28th day of May, 1910, and recorded in Vol. 552, Record of Deeds, at page 485, 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.

JOHN W. BRUDE, Mortgagee.



You are buying for  
your church

## Do Right About that Organ.

If you have the money; if  
you're raising it, or only  
planning—write for helpful  
suggestions.

ESTEX, Brattleboro, Vt.



### Is Your Home YOURS?

Some folks worry along through  
life paying rent on a stuffy old  
shack—spending their money as  
fast as they make it. They are  
non-winners.

It's a sad plight to sit gray haired  
on the sands of Time with but  
one thing left—the wish that you  
had bought a home of your own  
instead of wasting your hard earned  
money on rent.

Our simple plan makes it possi-  
ble for you to build a home of  
your own and pay for it in month-  
ly installments, no larger than  
you now pay for rent. Stop pay-  
ing rent. Write for our plan.

Jackson Loan & Trust Co.  
155 E. Capitol St. Jackson, Miss.



## BRIGHT'S DISEASE

Do you ever feel all tired out?  
Or as if you were going to die?  
Do you feel "blue" and ready to  
give up? Are you physically or  
mentally overworked?

If so, your liver or your kidneys are  
out of order—diseased. You are in  
danger of Bright's disease and other  
serious ailments. Bright's disease is  
especially dangerous; it could be kill-  
ing you and you might not know you  
had it. You should start at once to take

### Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted  
like you. It absolutely CURES by first cleansing and  
stimulating the liver, next purifying and enrich-  
ing and restoring diseased kidneys to healthy action.  
By the use of Dr. DeWitt's Liver, Blood & Kidney  
Cure you will regain health and strength and the  
world will seem brighter. If your druggist cannot  
supply you, accept no substitute, but send \$1 to us  
and we will send the bottle of the medicine to you,  
transportation prepaid. Address:  
The W. J. Parker Co., Manufacturers,  
Baltimore, Md.

## RHEUMATISM A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I  
was attacked by man-  
dular inflammatory  
rheumatism. I suffered  
as those who have it  
know, for over three  
years, and tried almost  
everything. Finally I  
found a remedy that  
cured me completely  
and it has not return-  
ed. I have given it to a  
number who were ter-  
ribly afflicted, and it effected a cure in every  
case. Anyone desiring to give this precious  
remedy a trial, I will send it free. Address,  
Mark H. Jackson, No. 521 James Street, Syracuse, N. Y.  
Mr. Jackson is responsible. Above statement true—Pub.

**BLMYER**  
**CHURCH**  
Sells to Cincinnati Bell Foundry Co., Cincinnati, O.

### TO PASTORS OF BIRMINGHAM AS- SOCIATION

On the fly leaf of the associational  
minutes you will find the apportion-  
ment table for the churches of the  
Birmingham association. This, of  
course, represents the minimum of  
what is expected of the churches. The  
association convenes Sept. 27-29 with  
East Birmingham Baptist church. Un-  
less heroic effort is made we are  
bound to confront an embarrassing  
situation. Our state board is now sev-  
eral thousand dollars in debt at the  
bank. The churches have sent in  
practically nothing for associational  
missions. The pledges for church ex-  
tension seem to have been entirely  
overlooked. Our pastors can save the  
day if they will put the responsibilities  
of the situation upon the hearts  
of the brethren. Our Sunday school  
superintendents can do a great deal if  
they will bring their schools to the  
rescue. Of course, we are counting  
on our W. M. U.'s to do their best.

In being exalted to the place of lead-  
ership, God has greatly honored you.  
The brethren have entrusted you with  
the responsibilities of your high office  
because of your fitness for the work.  
The situation calls for your very best  
generalship. This is a time for heroic  
effort and heroic giving. May the  
Lord give you grace and courage for  
the tasks assigned you in this emer-  
gency. If we can reach the top of  
the hill and come together in this ses-  
sion of our association with the vic-  
tor's shout upon our lips, we will have  
accomplished much in taking this  
great district for Christ.

Let us remember that God expects  
every one to do his best. May his  
blessing be upon you.

Fraternally,  
J. R. STODGHILL.

### Write for this Booklet Today.

If you value your health you will be  
more than interested in reading a lit-  
tle booklet which is being distributed  
free, by mail, by the Harris Lithia  
Springs Co., Harris Springs, S. C. It  
contains letters from eighteen of the  
most prominent and successful physi-  
cians in the south, including the editor  
of our leading Southern Medical Jour-  
nal and the president of one of our  
oldest and most honored medical col-  
leges.

The free booklet gives the experi-  
ences of these physicians and others  
in the use of Harris Lithia Water for  
the cure of those diseases that are re-  
lated to uric acid, viz—rheumatism,  
sciatica, gout, gall stones, urinary cal-  
culi, cystitis, diabetes, Bright's disease  
and catarrh of the stomach. Uric  
acid is a powerful poison, but is read-  
ily dissolved from the tissues and  
eliminated through the kidneys and  
skin by Harris Lithia Water.

Augusta, Ga.

Harris Lithia Springs Co., Harris  
Springs, S. C.

For the past seven years I have pre-  
scribed Harris Lithia Water with the  
most satisfactory and gratifying re-  
sults in the treatment of the follow-  
ing disorders: Acute and Chronic Ne-  
phritis, Renal Calculi, Uric Acid Dia-  
thesis, Acute and Chronic Gastritis  
and Disorders in Pregnancy.

In my judgment, there is no alka-  
line water to equal Harris Lithia Wa-  
ter. Yours sincerely,  
A. C. WADE, M. D.



## EAGLE BRAND CHILI POWDER



**For Seasoning Meats, Soups, Gra-  
vies and Stews of All Kinds. Adds  
a Delightfully Pleasant and Exqui-  
site Relish and Also Aids Digestion.**

Gebhardt's Chili Powder is also used in mak-  
ing those famous Mexican dishes "Chili con  
carne," "Hot Tamales" and a hundred and  
one other dainty, appetizing dishes. Chili  
Powder is a condiment, made from the cele-  
brated Mexican Chili Pepper and other Mex-  
ican spices necessary to produce that genuine  
Mexican flavor, which characterizes GEB-  
HARDT'S EAGLE CHILI POWDER. Only  
the finest Chili Peppers (grown especially for  
this purpose) go into our Chili Powder, all the  
other spices are the finest and purest procurable.  
This makes Eagle Brand Chili Powder  
first quality and the original Chili Powder.  
Get a bottle from your grocer and ask him to  
give you one of our books, "Good Things To  
Eat." If your grocer can't supply you send  
us 12c for trial bottle of Eagle Chili Powder  
and this recipe book.

Free sample sent upon request.

**GEBHARDT CHILI POWDER CO.**  
SAN ANTONIO, TEXAS.

## WINTERSMITH'S

Oldest and Best Tonic; for Malaria and Debility.

A splendid general tonic; 40 years' success. Contains  
no arsenic or other poisons. Unlike quinine, it leaves  
no bad effects. Take no substitute. **FREE**—  
book of puzzles sent to any address.  
ARTHUR WINTERS & CO., Gen'l Agents,  
LOUISVILLE, KY.

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LARGEST VEHICLE MANUFACTURERS IN THE WORLD

## Studebaker

THE STUDEBAKER PLANT COVERS 101 ACRES

### The Best Wagon Value

Studebaker stands for honest wagon value. Today over one million  
are in daily use—many of them from 25 to 30 years—and still giving  
good service.

There is a reason for this—Studebakers have been making wagons for  
over half a century—the reputation of their products is in the hands of men  
who have been in their employ for more than half that time—that is why  
the Studebaker Quality is proverbial. Every kind of material going into  
the Studebaker product must measure up to Studebaker specifications—  
every vehicle going out must be up to the Studebaker standard.

That is why the Studebaker wagon meets the Southern Planter's require-  
ments as no other wagon does—it is built for his particular needs.

See the Studebaker dealer and talk to him about  
your individual requirements. He is competent to  
advise you. Our Studebaker 1911 Farmer's Almanac  
telling all about the Studebaker products  
will be mailed free on request.  
Write for it today.

**Studebaker Bros. Mfg. Co.**  
South Bend, Indiana



## EAGLE-THISTLE BRAND SODA

IS THE BEST SODA EVER  
PRODUCED. IT IS PURE!

16 OZ. PACKAGE FOR 5¢

ASK YOUR GROCER FOR IT!

EAGLE-THISTLE COOK BOOK  
SENT FREE ON REQUEST

THE MATHIESON ALKALI WORKS, SALTVILLE, VA.







# THE OLD BELL AND THE NEW!

The Old Bell of 1776 pealed forth tidings of freedom and independence to a Nation—the New Bell of to-day carries the same glad tidings to every farmer throughout the land and brings within his reach a thousand and one conveniences and pleasures heretofore unknown in the rural districts.

## THE RURAL TELEPHONE

enables the farmer to instantly communicate with his neighbor, to order supplies from town, to keep in close touch with market conditions; it affords protection and saves many dollars in a year's time.

We have a plan for furnishing you with complete Local and Long Distance telephone service at a very small cost. Write to-day for our free booklet containing full particulars.

Address

**FARMER'S LINE DEPARTMENT**  
**Southern Bell Telephone & Tel. Co.**  
19 So. Pryor Street Atlanta, Georgia.



BUY A

# FORBES PIANO

If You Want to Get  
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## TONE, BEAUTY AND WORKMANSHIP

Which means a saving, to you, of all the dealer's profits. The FORBES PIANO is a household word in the South. Thousands of the best schools and colleges, etc., are using the FORBES. Over twenty years of fair and square dealings and our IRON CLAD GUARANTEE IS BEHIND EVERY FORBES PIANO.

Write today for our handsome illustrated catalog No. 74 and FORBES EASY PAYMENT PLAN.

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BIRMINGHAM, ALA. 1909 Third Avenue.

**CHURCH PEWS**  
PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL — CHOIR CHAIRS



**SCHOOL DESKS AND SCHOOL SUPPLIES**  
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG.  
BIRMINGHAM, ALA.

## REPORT OF MEETINGS.

I am just through holding meetings with all my churches. Began at Good Hope Friday before the fifth Sunday in July and continued eight days. Bro. Walter P. Reeves was with me from the beginning and did all the preaching except two sermons. Bro. T. A. Kelley preached one and Bro. R. L. Estes one. The church was greatly revived and five received for baptism. Next we went to Concord in Coosa county, continued there seven days, with eight additions and the church built up. From there we came to Bethesda, my home church. Brother Reeves preached five sermons for us here and then left us for points near Richmond, Va., where he goes to hold meetings. We had a fine meeting here. Bro. T. A. Kelley came on Tuesday and stayed to the close of the meeting. Here we had ten accessions. From here I went to Bethany at Ware, Ala., where I had no help, and continued till Monday night and received seven for membership.

I was never more fortunate in securing help. Bro. W. P. Reeves is a strong and lovable young man and was most heartily received by all the people, and I am sure he carries with him the prayers and best wishes of all.

D. S. MARTIN.

**WANTED**—Position as principal of public school. Two years' experience; graduate of Howard College; hold first-grade certificate. Lock Box 86 Leeds, Ala.

## ADMINISTRATOR'S SALE.

Under and by virtue of an order and decree of the probate court of Cullman county, Alabama, the undersigned, W. B. Young, administrator of the estate of J. B. Young, deceased, will sell at public outcry to the highest bidder for cash in front of the court house door at Birmingham, Jefferson county, Alabama, the 26th day of September, 1910, between the hours of 11 o'clock a. m. and 4 o'clock p. m., the following described real estate, situated in Jefferson county, Alabama, to-wit: Lots No. 11 and 12, in block 17, to Barton's first addition to Bartonville.

A one-half undivided interest in lot No. 1, block 19, in Barton's first addition to Bartonville.

One lot in East Birmingham described as follows: Beginning at the center of the S. W. quarter of section 19, township 17, range two west, Jefferson county, Alabama, and running South to the North West corner of Mrs. M. J. Meyer's one acre lot, a distance of 110 feet, more or less, for an initial point; thence North along the quarter section 740 feet, taking this as starting point, continuing North 50 feet; thence East at right angles about 162 feet to a 20 feet alley, which alley runs parallel with the E. and N. right of way, and 240 feet from same; thence South 1-3 West along Western side of said alley 50 feet; thence West about 162 feet to starting point or point of beginning, being the lands sold by King Land and Improvement Co. to J. B. Young.

Lot No. 7, in block No. 34, fronting 50 feet on East side of Avenue B with that uniform width, extending back at right angles to said avenue 100 feet, according to plan and survey of the Forest City Land Co., being a part of the S. E. quarter of the S. W. quarter of section 18, township 17, range two West.

Said lots Nos. 11 and 12 will be sold together and each lot or parcel of the remainder will be sold separately.

This the 15th day of August, 1910.

W. B. YOUNG,

Administrator of the Estate of J. B. Young, Deceased.

A. A. GRIFFITH, Attorney.



Pure  
Asbestos  
Lining

Perfect  
Baker  
Fuel  
Saver

All top  
doors and  
frames  
made of  
malleable  
iron—  
can't  
break or  
crack

## The Range with a Reputation

—reputation for absolute dependability every day—year in, year out and here are the reasons:

The Majestic is built on honor of the best materials—the only range made exclusively of malleable and charcoal iron. Charcoal iron won't rust like steel—malleable iron can't break—that's why a Majestic outlasts three ordinary ranges. The Majestic is put together with rivets, making joints which always stay air tight as in a boiler and the expansion and contraction of the metal has no effect on them. It is lined with pure asbestos board, 1/4 inch thick, covered with an iron grate put there to stay—you can see it.

The Majestic oven is a perfect baker, browns evenly all over, without burning—that's because the oven is riveted air tight and you can depend on the even heat. Saves one-half the fuel.

The reservoir is all copper, stamped from one piece, comes in direct contact with the fire box and heats like a tea kettle. It boils 15 gallons of water in a very few minutes and by the turning of a lever the frame and reservoir moves away from the fire. This is an exclusive and patented feature used only on



Left Hand  
Reservoir  
Flask  
With Top

## The Great and Grand MAJESTIC Malleable and Charcoal Iron RANGE

All doors drop down and form perfect and rigid shelves. Malleable iron oven racks slide out automatically, holding anything they contain. Open end ash pan eliminates shoveling out of ash pit. Ventilated ash pit prevents floor from burning—ash cup catches ashes that would otherwise fall on the floor. No springs anywhere to weaken, or get out of order.



Right Hand  
Reservoir  
Flask  
With Top

The Majestic is the best range you can buy no matter what you pay. It is for sale by the best dealers in nearly every county in 40 states. If you don't know who sells them in your vicinity, write us and we will tell you and send you our booklet, "Range Comparison." Every housewife who is thinking of buying a new range should read this booklet.



For Pressure  
Water Heating

**Majestic Manufacturing Co.**  
Dept. 67 St. Louis, Mo.

It should  
be in your  
Kitchen

LEXINGTON, KY., 437 West Second Street  
**Campbell-Hagerman College**

Resident school for girls and young women. Board and tuition, \$300. New buildings. Every convenience. English, College Preparatory, Junior college Courses. Music, Art, Expression, Physical Culture. Students the past year from 16 states. For year book apply to G. P. SIMMONS, Associate President.



MRS. A. B. METCALFE.

A devoted mother, a faithful wife, and one of the sweetest Christian characters the writer has ever known was carried on the wings of a swift death to the courts of heavenly bliss during the afternoon of August 7th by a stroke of lightning at the home of her husband, Rev. A. B. Metcalfe, the beloved pastor of the Albertville Baptist church. Sister Metcalfe was Miss Ella Rebecca Andrews and was born March 27, 1862; was baptized into the fellowship of the Ozark Baptist church by Rev. H. C. Hurley in 1895. Besides a heart-broken husband, she leaves eight children whose hearts are heavy with the burden of grief. The writer and the husband of this good woman exchanged pulpits the day she went to heaven. A telephone message quickly informed him of his great loss, and swift teams of horses soon bore him across the many miles between Albertville and Attalla. It has never been the writer's sad lot to witness such heartrending grief as was shown by the children and dear husband as they stood by the side of the one they loved so tenderly as she lay so quiet and serene in death. The entire town of Albertville—men, women and children, Baptists, Methodists, Christians and Presbyterians and sympathetic friends by the hundreds—mingled their tears together and brought their sweetest flowers and laid them at the feet of the woman they loved in life and honored in death.

It was surely the greatest demonstration of an entire community's sorrow ever known or seen in this section of Alabama. And when we began our sad, long journey the next morning to lay her to rest in the old family cemetery at Ozark, the entire town stood with bared heads and streaming eyes at the depot. A large and sympathetic company of old friends and heart-broken relatives met us at the Ozark depot that night. God greatly honored this noble woman by blessing her with countless friends wherever known. How could it be otherwise when she was so gentle, earnest, consecrated and true to all the virtues that glorify a good woman's life. Words are not adequate to express our sorrow nor are we able to pay a just tribute to all the graces and virtues she possessed as a mother, wife and loyal Christian, a friend, neighbor and untiring worker for her blessed Master. A short service was conducted at the home in Albertville by Rev. Mr. Garrett, Dr. Glasgow, the presiding elder of the Albertville district, Rev. Mr. Dorman, pastor of the M. E. church at Albertville, Bro. Harris of Boaz, and the writer.

The funeral was conducted at Ozark by the writer, assisted by Rev. A. L. Blizzard and W. H. Simmons, of Ozark. Several feeling remarks and touching tributes were paid her memory by old friends gathered at the cemetery. With sad hearts we turned our faces away and left a cherished spot at Ozark made sacred by the memory that one of the best women that ever lived is sweetly sleeping beneath the roses and evergreens, but who will some day awake in the likeness and glory of her Lord.

E. P. SMITH.

Attalla, Ala.

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