

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Rev. R. G. Prick, D. D., president of the Judson, preached for the saints at Union Springs on Sunday, July 16.

We congratulate Editor Cody upon the recent splendid issue of the Baptist Courier, which was devoted to the laymen's movement. The matter and make-up were unusually good.

Rev. W. L. Richards, of Albany, Ga., has been extended a unanimous call to the First Baptist church, Union Springs. Bro. Richards has done a great work in Georgia, and we extend him a hearty welcome to Alabama.

Rev. J. L. Harbin, one of the county's most highly respected Baptist preachers and chaplain of Camp Hutto, was in Jasper Friday and favored this office with a visit.—Our Mountain Eagle.

Dr. E. C. Dargan, pastor of the First church, Macon, delivered a series of lectures on "Hymns" before the Virginia Baptist summer encampment, which met at Virginia Beach.

Sunday morning, July 16, Pastor H. Ross Arnold, of Athens, preached on "The Lordship of Jesus." At 8 p. m. his subject was "Comon Honesty," Exodus 20:15, the second of a series of sermons on the Ten Commandments which he is preaching on Sunday evenings.

A young lady at school, engaged in the study of grammar, was asked if "kiss" was a common or proper noun. After some hesitation she replied, "It is both common and proper, according to circumstances."

The Bible class taught by Mr. W. W. Campbell moved out to get the merchants to sign a request to the authorities of the Southern Express Company asking that they discontinue the Sunday shipments into Tuskegee. The company very promptly complied.—Tuskegee News.

Mrs. G. L. Yates will arrive from Tyler, Tex., within a few days to visit friends in New Decatur. Mr. Yates will come later after a trip to Bayou Batre. Mr. Yates received an urgent call to the Pine Bluff, Ark., church and offered his resignation to accept, but his people at Tyler declined to give him up, and he has decided to remain there.—Morgan County Times.

Uncle Hiram stroked his throat whiskers and watched the big touring car as it whizzed past him and up the boulevard, emitting a trail of bluish smoke from its oil-choked engine.

"Huh!" he sniffed. "Them may be swell city fellers, but they certainly was a-smokin' some orful seegars."

Governor Hooper, of Tennessee, has an almost romantic history. It is unquestionably remarkable. He was born about 40 years ago in the little mountain town of Newport, Tenn. He was literally picked up from the streets when he was a small child and placed in an orphanage. He was adopted by L. W. Hooper, of Newport, and had barely attained his majority when he was elected to the legislature, in which he served two busy, useful terms.

The Western Recorder recently said: "Some time since a young man asked permission of a father to marry his daughter. The father informed him that he would give him his daughter on condition that he subscribe for the Western Recorder for a period of ten years. The condition was promptly complied with, and as a result the happy husband has been received into the Baptist church. It is the business of the Recorder to make Baptists."

Col. and Mrs. J. T. Murfee, beloved by the Baptists of Alabama, celebrated their golden wedding at Tuscaloosa Tuesday, July 12.

Rev. F. H. Watkins remains with the Live Oak brethren, very much to their delight, says the Florida Baptist Witness. We had hoped he was coming back home.

Col. B. F. Ellis, of Selma, one of Alabama's most distinguished men, was in the city Saturday looking after the arrangement for the Baptist encampment, which meets at Shocco in August.—Our Mountain Home.

Fleetwood Ball in the Baptist and Reflector says: "Rev. C. M. Cloud has resigned the care of the church at Thomaston, Ala., and has definitely decided where he will locate. It would be glorious for a church to be overshadowed with such a Cloud. Clouds of that sort have a silver lining."

The people began to gather at Mt. Mariah on Sunday, July 9, and by 10 o'clock a very large congregation had assembled. At 11 o'clock the old veteran of the cross, Bro. John R. Caldwell, preached an old-time gospel sermon, taking for the text II Tim. 1:11-12.

ALABAMA BAPTIST ENCAMPMENT.

Shocco Springs August 21-28.

Of the features of this year's encampment one of especial helpfulness is to be the quiet hour series at 5:45 each day by Prof. W. O. Carver, of Louisville, Ky. Here are his general topics and its divisions:

1. "In All Points Like as We Are."
1. "Preparation for Temptation."
2. "Self in Temptation."
3. "Materialism in Temptation."
4. "Good in Relation to Temptation."
5. "Evil as Involved in Temptation."
6. "The Devil's Place and Way in Temptation."
7. "The Significance of Crucial Temptation."

This series coming at sunset every evening, accompanied by effective music, will be worth the trip to Shocco, apart from the remainder of a splendid program.

Get ready for the encampment. If you will attend send your name to Encampment Commission, Wetumpka, Ala.

At the home of Mr. and Mrs. Jos. A. Woodward, in Talladega, Tuesday afternoon, July 11, their daughter, Ruth Mims, and Mr. Richard Gowan Roberts were united in marriage. The ceremony was in tableaux effect. The guests were assembled in the dining room and parlor, the two being thrown together, when the doors to the hall were opened, revealing the contracting parties standing under an arch and wedding bell, where Rev. J. M. Thomas pronounced the ceremony.

The series of meetings that have been in progress at the Central Baptist church, New Decatur, for the past two weeks will come to a close with Sunday's services. Dr. Lamar has been giving his hearers the pure gospel in a plain and practical way. While the attendance has not been as large as it should have been, still the meeting has been a great blessing to those who have been so fortunate as to attend. Both the preaching and song service, led by Mr. Hugh A. Clotworthy, have proved very helpful, and we are sure many were inspired to higher Christian living.—Morgan County Times.

Dr. John F. Purser, of Atlanta, Ga., recently conducted a series of meetings with the First Baptist church, Newnan, Ga.

The Anti-Saloon League of Maryland has received subscriptions in sufficient amount to complete the special campaign fund of \$10,000, and thereby secures the \$5,000 offered by five friends of the cause.

The German emperor, at the end of his week's visit in London, at the unveiling of the statue to his grandmother, declared that both he and the empress had been greatly impressed with the warmth of the reception given them.

On July 22 the people of Texas will decide whether the saloon will be outlawed in that great state. By local option the legalized sale of liquor has been discontinued in 164 counties, while 60 counties are "dry" in part. Only 24 counties are wholly "wet."

Rev. J. W. Jones, of East Lake, has been called to Edgewater, Jefferson county, for two Sundays. Rev. H. R. Schramm was serving the church at the time of his death.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it does not become any of us
To criticise the rest of us."

Rev. Arnold S. Smith, of Alexander City, made an address on the Baptist World Alliance at Mt. Olive church, in Coosa county, Saturday morning, July 7, and spoke on Foreign Missions in the afternoon.

The American Baptist Foreign Mission Society, American Baptist Home Mission Society and American Baptist Publication Society have apportioned the several state convention so that one person will represent all three of these organizations at each annual meeting this fall.

We are anxious that every label shall be correctly marked and that everybody shall get their paper. We are having no little trouble in doing this. Notify us at once if your paper does not reach you promptly. If you send remittances and your date remains two weeks unchanged drop us a card.

Rev. W. Y. Quisenberry and Miss Rosa Dykes were married on June 15 in Gadsden, Ala., by Rev. J. E. Dickinson at the pastor's home and left the same day for Nashville, Tenn., where they will make their home for the summer. Bro. Quisenberry has many warm friends in Alabama. Miss Dykes is a highly cultured young woman.

Dr. John W. Sampey, the distinguished Alabama Baptist and noted Old Testament scholar, while attending the International Sunday School Convention at San Francisco preached one Sunday morning at the First Baptist church and at night at the First Congregational church, as Pastor Aked was indisposed.

The Pike County Sunday School Convention, which met in Troy Saturday and Sunday, July 8 and 9, was a great success. The report of the adult department showed though there are scores of organized adult classes in the county, only four have registered and receive recognition from the state association. These are: Boethian class, of the First Baptist church, Troy, 15 men, taught by Rev. L. H. Bowles; Philathea class, First Baptist church of Troy, taught by Mrs. J. S. Carroll, 30 ladies; Golden Chain class, Brundidge Street Baptist church, Troy, taught by Mrs. Claude Gillis, 45 ladies; Dixie class, taught by Mrs. Fred Jernigan, Troy, 42 men.

The Student Conference at Montreat

How these four hundred students sing! What a noisy, bolsterous whole-hearted throng! they accept life in all its seriousness, and to show their appreciation of its deep solemnity, they raise a song and close it with a rollicking throat-splitting yell. There is no danger that the country will go swish so long as strong young men confront its difficulties and sing a song in the face of them. And such constant singing! Wherever a group of southern students come together there is singing. "The Eyes of Texas Are Upon You," Vanderbilt, all Hail! "I'm a Tar Heel Born and a Tar Heel Bred," "It's us, just us, Tennessee Boys Raising all This Fuss;" and a hundred other refrains echo from the mountain sides. The dining room, to any but sympathetic ears, is a pandemonium of noise and confusion. Snatches of college songs, athletic field cheers, local hits and interjections of personal favor rattle the windows in patriotic emulation. In the middle of the dining room one day three college students a Japanese, a Korean and a Chinese, came together and yelled: "Rah, Rah, Rah, Uncle Sam." The mighty lungs of four hundred enthusiastic men followed the cheer leader in an affectionate fifteen rabs ending "World, Mott." Another was raised for "Our Speer" and another for "Everybody."

The colleges and preparatory schools of the south are represented in this conference in all their variety and unity. Local favoritism is demonstrated one moment and forgotten the next. The unity of spirit is preserved in the bonds of peace and Christian fellowship. The one thing that finds no place in this student gathering is sectarianism and prejudice. Everyone who knows the Young Men's Christian Association rejoices now that it exists for the sake of all the churches, and its deep, abiding spirit is the heart of Jesus Christ, which is Unity. A young man who loves sectarian difference better than the Kingdom of Christ will find more congenial atmosphere outside the student conference, for underneath this movement is a ground swell that lifts man far above class. While diplomatic agencies, commissions on federation and place tribunal are searching for awys and means to promote union, the students are already accepting union as an accomplished fact. The foundation of that fact is the "Freedom and Energy of Jesus Christ," which is the thought that finds expression in a hundred forms at the gathering.

Daily work at the student conference is projected upon three great ideas, which the leaders of the conference never allow to disappear in the midst of the ten days grill and grind.

The first great idea is prayer. Beginning and continuing and ending all things in prayer. In the dining room, in the class rooms, on the athletic fields, in mountain climbing, in leaders meetings, prayer is the first and most prominent thought. A casual visitor might conclude that the students sing and yell more than they do anything else, or that the teachers think more of intellectual quickening, or that social life was the dominant force. But the life of the conference is prayer. Little knots of men in a fellow students room, or out under the trees are calling upon the Living Father. Teachers, leaders, class lieutenants and platform speakers are worshipping God in silent and spoken prayer. Four hundred live, full-blooded men spend thirty minutes before breakfast in observing the Morning Watch. This is the life and power of the conference.

Following this and as a part of the same spirit is the daily study. The Bible is the text book. Beginning with the first hour after breakfast is the period of Bible study—every student attending the conference is enrolled in one or another of the classes for the study of the Holy Word under the best leaders that can be secured. Other qualified teachers and leaders are brought in for the Mission study periods. The needs of the world-field, the progress of the Kingdom in all nations and the claims of the unoccupied territory are the subjects exploited and pressed home upon the consciences of college men. The teachers of these classes are college professors, returned missionaries and traveling secretaries, who are thoroughly familiar with the claims of the world at home and abroad, and they bring their message in the language which best appeals to college men—the language of world sympathy and

world effort. A third department of study is devoted to the investigation of college problems. The sins of college men, their intellectual doubts and their unused opportunities are treated in a spirit of fearless candor and unflinching kindness. No single hour of the day requires a more thorough understanding of the life of student men than this, or affords a finer test of the value of the conference to student character.

The second great idea upon which the conference is projected is the presentation of lifework as a divine vocation. Perhaps more than any other agency the Young Men's Christian Association in recent years is presenting to ambitious students the thought that every calling of life is holy, and that no life can be lived safely and thoroughly unless it is accepted as from God. The Association is deliberately attempting to abolish the distinction between callings secular and callings sacred, not in order to level all things down to the usual thought of the secular, but to level all things up to the divine thought of sacred. In this thought there is absolutely no place for the principles of selfishness, greed or accident in the selection of a life work. On the contrary, the thought which the Association emphasizes is that no life is wirth the living at all unless it is accepted in genuine prayerfulness, and is returned to God in unstinted sacrifice and unwearied service. To student young men the Association comes with a disclosure of opportunity, and calls upon men to enter that vocation wherein opportunity best coordinates with their highest fitness and consecrated bent. The vocations that receive the chief emphasis are the Christian ministry, Association secretaryship, Missionary work, social service and teaching, because of the opportunity they furnish in our day for magnificent service.

It may not be called a new note, but a new emphasis, that the thought of Christian social service is receiving at this conference. College men have a strong desire to make their Christianity truly masculine, eminently worth while, thoroughly adapted to the needs of the time, and hence the thought of active social service is receiving the most enthusiastic welcome. An indication of the seriousness of student young men is found in the fact that one fourth of the entire conference is enrolled in the classes for the study of "Negro Life in the South," and many of this number have indicated their readiness to teach a study class on this subject in their local Associations. The International committee of the Young Men's Christian Association has put astudent secretary for the south in the field to devote his entire time to the cause of social service among college men. The study of the Negro question will be one of the first matters to receive attention, and indications point now to a body of five thousand young men in the south during the coming year engaged in an active attempt to solve the most depressing of race problems. Perhaps in the good providence of God the south will give to the world an object lesson in the Christian solution of a problem affecting a superior and inferior race.

The third fundamental idea of the student conference is the living touch and inspiration of strong men. Among those who brought messages to the conference were Mr. Robert E. Speer, Mr. John R. Mott, Mr. Clayton R. Cooper, all of whom are names honored and loved the world over among college men. But of equal importance do we value the men who live and labor in our midst, and whose words are stronger because we know their lives; and among them are Dr. W. D. Weatherford, student secretary for the south, and conference leader, Dr. O. E. Brown of Vanderbilt University, proficient teacher, strong man and faithful friend of young men, and Dr. W. S. Board of the University of Chattanooga, whose words of wisdom are moulded in a warm heart and fired by the energy of a keen intellect. Scores of others great and small have contributed to the success of the conference by lives of self-forgetting devotion, and their reward will be conserved in the better life of college men.

The success of the conference is indicated by the facts that there has been an attendance at the daily Bible classes of 99 1-6 per cent; that scores of choice young men have already definitely decided, as a result of the gathering, to enter various forms of Christian work—the Ministry, the Foreign Field, the Secretaryship of the Young Men's Christian Association, etc.; and that the half dozen non-Christian students who came to the conference for a jolly time have deliberately accepted Jesus Christ as their one best friend.

FLORENCE.

On Sunday July 9th it was my privilege to visit the beautiful little city of Florence where the genial and scholarly Bishop J. W. Willis presides over the affairs of the Baptist saints and where the Ashcrafts reside who are know all over the state for their zeal in the Lord's cause. I was entertained in the home of young brother Bayles who, with his talented and attractive wife, knows how to make the visiting brother feel at home.

The brethren of Florence have only recently completed one of the most beautiful and attractive houses of worship in the state. As I have gone over the state I have been surprised at the number of handsome houses of worship that our churches have only recently completed or are now erecting. It ought not to be so but it is true that the burdens borne by these churches greatly decreases their contributions to our denominational work. There is every prospect, so far as I have seen, of splendid crops this year. This ought to mean a great reduction in the indebtedness of our churches and denominational boards.

I am learning a few things as I go up and down the state. While returning from Florence a brother boarded the train at a station and occupied the seat with me. I observed that he was carrying a Bible and several hymn books and sized him up as a preacher. On inquiry he informed me that he was a missionary Baptist preacher. I told him who I was and the position I now occupy. Much to my mortification he had never heard of me or of the Educational Commission. I asked him if he were a subscriber to the Alabama Baptist and was surprised to learn that he was. I told him of the educational edition of the paper which I edited two weeks before and of the communications from me that appear in the paper every week, but even these facts did not cause him to recognize my name. I am afraid there are some things in our state paper that he does not read. What is the use of being great after all?

This brother has not been in the pastorate for quite a number of years but preaches as he has an opportunity. He told me a very interesting story, the like of which I had never heard before. He said that some years ago his association decided to employ a missionary and their plan was to ask for bids for the job. He was then a member of the executive committee and resigned in order to put in a bid. There were five bids for the job, among them being one by a very old brother, and his bid being the lowest he secured the job. The missionary was to receive one-half of his salary from the communities or churches where he preached and the association was to pay the other half. Could not our churches save a good deal of money, thus enabling some of the saints to enjoy a few more of the luxuries of life, by advertising for bids for their pastorates?

There is a small association in Alabama occupying a territory not far from a city where I was pastor. It claims to be a missionary body. They do raise a small amount for mission work within the bounds of their own organization. This money is divided equally among the several pastors of the association, each being paid a dollar a day for his services. This is the extent of their missionary effort. I thought this surpassed anything I had ever heard of in the missionary line but the case referred to above takes the capital prize.

W. J. E. COX.

O Lord, the God of my master Abraham, send me, I pray thee, good speed this day.—Gen. 24:12.

"A Quarter Century of Moral Legislation."

Edited by Rev. Wilbur F. Crafts, Ph. D., 416 pp. Octavo. Cloth, \$1. International Reform Bureau, Washington, D. C.

The close of congress has prompted this review of the moral legislation, not of one congress, but of a dozen. The book combines revised editions of Patriotic Studies, made up of government documents classified in topic-a-month lessons, and the history of the International Reform Bureau, whose sixteenth anniversary was recently celebrated. The most notable additions are: A report of the twelfth International Congress in Alcoholism in London in 1909, an up-to-date summary of every aspect of the temperance question as viewed by world experts, conservative and radical, and the report of the Reformers' Conclave in Washington in the same year, made up of officials and official delegates of 31 national organizations devoted to total abstinence, prohibition and kindred reforms.

This book chronicles the efforts made during the quarter century past to secure national legislation in behalf of morals by many men in congress and by many reform organizations, some of them temperance societies, some of them Sabbath associations, two of them devoted to many reforms—one of these the W. C. T. U., the other the International Reform Bureau. The issue of this book at this time is in part to exhibit the Reform Bureau's manifold and comprehensive scheme of social betterment. Its chief purpose, as shown in these pages, is to show the churches that their God-given work includes not only making better individual character, but a better social life. "Get right with God personally," is accepted as the first and great commandment, but the second is proclaimed "like unto it"—of like importance and to receive like attention: "Get right with men socially, in business and politics and pleasure; in the city, in the state, the nation and the world." Getting right individually, it is shown, does not instinctively make men right socially, which requires both education and organization.

The bureau holds that no one reform, whether prohibition or woman suffrage or single tax, is a social panacea. State's right on prohibition may be very wrong on divorce, as North Dakota; or on Sabbath observance, as Kansas; or even on gambling, as Oklahoma—one of the seven states that has not outlawed race gambling.

The bureau holds also, that in the United States we have been depending too much on one method of reform, that of legislation, and have grossly neglected to support our moral laws by law enforcement on one side, and a moral education, in school and put, on the other. To this fact the bureau attributes the present alarming tendency to reaction in temperance reform, as seen in recent backward steps in Alabama and Maine, and elsewhere, that warn moral forces that they must reinforce or retreat. The bureau has therefore issued this new edition of a book adapted for individual reading, but also and especially for social study of temperance and such related problems as moral education, municipal reform, immigration, Sunday rest, labor, marriage, government, purity, gambling, penology and charity. For a wider educational work the bureau has organized an international moral and social commission, whose benefits are open to all reform societies. The commission has to develop an endowment that may be used for a national-wide and world-wide campaign of education by lectures and literature in promotion of all moral and social reforms, that the law may be held, enforced and extended.

"First Aid in Nursery Ailments."

By Emelyn Lincoln Coolidge, M. D.

The aim of this little book is to assist young mothers in caring for their children, when any of the simple ailments of the nursery arise, and to teach them how to act in an emergency. It is not for a mother to treat her own child when he is seriously ill; such is the province of the physician. But, in the absence of a doctor, reference to this volume may save a baby's life.

When traveling or away from home during the summer vacation, the young mother is often at a loss to know what to do without the accustomed guidance of her physician; this book will of assist-



ance to her at such times. The drugs recommended should be in every nurse's medicine chest, and are harmless if used as advised.

Sturgis & Walton, New York. Price, 50 cents net.

"The Cap and Gown."

By Charles Reynold Brown.

Written by a man who has been a college boy himself, and remembers just how it feels. These pithy addresses will come straight home to the "joyous and confident company arrayed or about to be arrayed in 'cap and gown,'" which the author addresses. With pointed anecdote and witty phrase, a telling knack of presentation and a consecrated purpose, Mr. Brown wins his way into the heart of the young man and woman as they stand at the outset of a career.

There is no suggestion of preaching. Rather is it the frank expression of a man who knows fraternities and athletics from the inside, and appreciates the best of present-day college life. It is, in short, a book that every college graduate will read with keen interest, often tempered, no doubt, with regret that he did not read it while in college; a book which every father will want to buy for his son; and—what means much more—a book which every father's son will want to read for himself.

The Pilgrim Press, Boston. \$1.00 net; postage, 12 cents.

"She Bulldozed Her House."

By Levington Comfort.

This novel by the author of "Routledge Rides Alone" (a story still gaining in sales and winning enthusiasm with the force and certainty of a classic) sets a high mark for American novel production. A man and woman inspiringly fitted for each other sweep into the zone of mutual attraction at the beginning of the story. Destiny demands that they overcome certain formidable destructive forces before either is tempered and refined for the glorious union of two to form one. The woman's enemy is one of the most fascinating but terrible figures in fiction, the oculist, Bellingham. The man's foes are the rending animal forces of self, which he must overcome before he is worthy to share the house she builds—a strong and lustrous soul. The book is an arena for their conflicts, exemplified at the end by an historic convulsion of nature, portrayed in the story with almost incredible power.

J. B. Lippincott Company, Philadelphia. \$1.25 net.

"Deeper Experiences of Famous Christians."

Gleaned from their biographies, autobiographies and writings by J. Gilchrist Lawson, evangelist.

The book contains the cream of Christian literature of all ages and climes, including the deeper Christian experiences of Savonarola, Madam Guyon, Fenelon, George Fox, John Bunyan, Christmas Evans, John Wesley, Fletcher, Whitefield, Billy Bray, Lorenzo Dow, Peter Cartwright, Jacob Knapp, A. B. Earle, Finney, Francis Haverall, Moody, A. J. Gordon, General Booth and others. 382 pages and 20 full-page portraits. Cloth binding, \$1.00; paper binding, 50 cents.

The Glad Tidings Publishing Company, 602 Lake-side Building, Chicago, Ill.

"The Rural Church and Community Betterment."

This volume, edited by County Work Department of the Y. M. C. A., contains the minutes of the rural church conference held under the auspices of the County Work Department of the International Committee of Y. M. C. A.'s at the International Committee building in New York City in December, 1910,

and is interesting, as many view are presented on a problem which is growing more acute each year.

Y. M. C. A. Press, New York. \$1.00.

"Among the Holy Places."

A pilgrimage through Palestine by Rev. James Kean, M. A. 8vo. cloth, \$98 pp., 23 illustrations, net \$1.00.

A reviewer well says: "The author takes the reader with him in his journeys and enables him to see in the most vivid manner the scenes visited. One can from this book obtain all the advantages of a personal visit to the places described, and probably still greater profit, for the reason that the author has the ability to see all that is worth seeing."

There are a number of interesting illustrations, and a good index makes it a handy reference volume. American Tract Society, 150 Nassau street, New York.

"Business Letters."

This is an interesting and helpful little book written by Calvin O. Althouse on "How to write letters that get business and keep it." A hard thing to do, but we believe that any one who will copy after him and study carefully this volume will find that he tells a valuable secret. The book is well worth while.

Penn Publishing Company, Philadelphia. 50 cents.

"Modern Thought and Traditional Faith."

By George Preston Mains (Eaton & Mains, New York City). \$1.50.

The book is written by a layman who is in sympathy with modern thought and at the same time loyally Christian. It is addressed to laymen, and should prove valuable and reassuring, removing doubts and strengthening the faith. It is in itself symptomatic of the great interest being taken in religious and spiritual matters by busy business men. When it comes to Biblical criticism it is never hard to find matters upon which agreement is not easily found. Yet in this book the "assured results" of modern Biblical criticism, both in the Old Testament and the New Testament, are presented clearly and with force. There are two chapters on the place of Christ in the modern age, which provide an unanswerable argument for the divinity of Christ, from the testimony of experience. Written by a Methodist, he points out that Adam Clarke was a pioneer in Biblical criticism. The following statement by the author may be news to many in and out of Methodism: "Adam Clarke may perhaps be justly regarded as the greatest 'higher critic' that Methodism has ever produced." The author believes that no one's faith need be cooled or lessened by the legitimate findings of Biblical criticism.

"Self-Help for Nervous Women."

Familiar talks on economy in nervous expenditure by Dr. J. K. Mitchell.

"The careful reading of this book, with its simple rules for wholesome living, will be of real service to many who are looking for relief from that dread disease of nervousness." This is the statement of a great paper. We believe that the families and friends of the nervous will find in these pages information which will help them materially in their relations with the sufferers from nervous disorders and teach them the best way to help, control and comfort, it may be even to cure.

J. B. Lippincott Company, Philadelphia. \$1.00 net.

"The Family House."

By Charles Francis Osborne. Suggestions for home building, decorating and furnishing for the family of limited means. Illustrated, 12m., 236 pages. Penn Publishing Company, \$1.00 net.

We always delight in reading such a book, for we love everything which tells us about the physical part of the home. We are sure every owner of a home can find in this very sensible and sane book some ideas worth adopting. The pictures, drawings and plans are interesting and worth studying. Coming as we do fresh from Philadelphia, the city of beautiful homes, we prize this authoritative work by the author, who is professor of architectural history in the University of Pennsylvania.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Watchword for 1910-11: "Saved to Serve"

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

Vice Presidents.

Mrs. T. W. Hannon, Montgomery.
Mrs. Henry Dill, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. F. B. Stallworth, Cuba.

Mrs. T. A. Hamilton, State Organizer, 1127 South Hickory Street, Birmingham.
Mrs. D. M. Malone, Associational Visitor, Consul.

W. M. U. Watchword:

Whoever he saith unto you, do it.—John 2:5.

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

Mrs. Wm. H. Samford, Recording Secretary, 310 Milled Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgomy. Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

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

Mrs. R. V. Taylor, Press Correspondent, 910 Government Street, Mobile.

Advisory Board.

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Mrs. J. S. Carroll, Troy.
Mrs. Law Lamar, Selma.
Mrs. Graham Moseley, Wetumpka.
Mrs. R. A. Paschal, Union Springs.
Mrs. W. W. Campbell, Tuskegee.

Y. W. A. Watchword:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

THOUGHT FOR THE WEEK.

There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so long,
But His triumph-day is breaking, and we hail it with a song.

In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with the throbs of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of His own.

He is breaking down the barriers, He is casting up the way,
He is calling for His angels to build up the Gates of Day;
But His angels' hearts are human, not the shining hosts above,
For the drum-beats of His army are the heart-beats of our love.

Hark! we hear a distant music, and it comes with fuller swell;
'Tis the triumph song of Jesus, of our King, Immanuel!
Zion, go ye forth to meet Him! And, my soul, be swift to bring
All thy sweetest and thy dearest for the triumph of our King!

—Rev. Henry Burton, D. D.

DURING JULY.

We study about evangelism and church building.
We give as women's societies to immigrant and frontier work; as Y. W. A.'s to mountain schools; as R. A. B.'s to home mission schools and work among the Indians.

REMEMBER IN YOUR PRAYERS.

Our work in the Western District. Mrs. F. B. Stallworth is vice-president of this district. Every association in this district is organized and doing effective and systematic work.

Our work in the Harris Association. At present no one has charge of the work here, but there are organizations in nine out of the 15 churches.

Our Missionary at Shanghai, Central China—Miss Willie Kelly.

The reaching of our year's apportionment.

RECENT VISITORS TO THE MISSION ROOM.

Miss Lucy Broadus Dickinson, Birmingham; Miss Hilda Vaughan, Emerald, Fla.; Miss Francis Vaughan, Emerald, Fla.; Mrs. J. B. Wiley, Troy; Mrs. B. W. Watson, New Decatur; Miss Annie Watson, New Decatur; Miss Alma McGaugh, Talladega; Mrs. Mildred Meadows, Lowndesboro; Mrs. Jane Champion, Tennessee; Mrs. Howard Smith, Prattville.

ALBERTVILLE MEETING.

The all-day meeting held with the Albertville church on June 29 was one long to be remembered by all who attended. This being our first attempt to hold the quarterly meetings in our association, the attendance was not large, but we were not at all disappointed, for those who did come were so full of interest and enthusiasm that our meeting was full of helpfulness to each one. Every one who had been asked to serve on the program was either present or furnished a good substitute, so that not one item had to be discussed by unprepared speakers. Much planning was done for the enlargement of our work in the county and association, and we are praying daily for our associational meeting in October.

MYRTLE BRADFORD.

FINANCIAL REPORT FOR JUNE.

(Concluded from Last Issue.)

Home Missions.

Montgomery (Highland Avenue) W. M. S., \$1.30; Jonesboro L. A. S., \$3; Carrollton W. M. S., \$3.50; Bear Creek No. 1 (Shady Grove) W. M. S., \$1; Iron City L. A. S., \$2; Oakman L. A. and M. S., \$2. Total, \$12.80.

Foreign Missions.

Elba W. M. S., \$5.50; Florida W. M. and A. S., \$2.45; Isney W. M. S., \$2.50; Spring Branch No. 1 (Antioch) L. A. S., \$1.50; Beulah (Judson) L. A. S., \$2; Ansley W. M. S., \$4; Cubahatchie W. M. S., 50c; LaPlace W. M. S., 50c; Jonesboro L. A. S., \$2; Carrollton W. M. S., \$5.75; Bear Creek No. 1 (Shady Grove) W. M. S., \$1; Centerville L. A. and M. S., \$5; Childersburg L. A. and M. S., \$1.25; Talladega (First) W. M. S., \$18; Union (Mobile) W. M. S., \$1; Oakman L. A. and M. S., \$2. Total, \$54.95.

Aged Ministers.

East Lake L. A. and M. S., \$6.13; Gordo W. M. S., \$2; Opp W. M. S., \$3.20; Prattville W. M. S., \$10; Sumterville W. M. S., \$2.85; Orrville W. M. and A. S., \$6; Brundidge W. M. S., \$2.75; Albertville W. M. S., \$5; Town Creek (Selma), L. B. S., \$1.25; Louisville W. M. S., \$4.21; Georgiana M. of K., \$2.25; Opelika (First) W. M. S., \$10; Wilmer W. M. and A. S., 75c; Cuba W. M. S., \$2; Furman W. M. and A. S., \$15; Montgomery (First) W. M. S., \$17.54. Total, \$90.95.

Orphanage.

Troy W. M. S., \$15; Alexander City W. M. S., \$30; Florida W. M. and A. S., \$5; Cusseta Y. P. U., \$2.72; Prattville L. A. S., \$2. Total, \$54.72.

Associational Missions.

Spring Bank No. 1 (Antioch) L. A. S., \$1.

Mountain Schools.

Montgomery (Clayton Street) S. L. B. C., \$2.50; Buena Vista Y. W. A., \$1.45. Total, \$3.95.

Indians.

Brundidge S. B. B., 60c; Selma (First) S. B. B., \$2.92;

Dolomite S. B. B., \$1.10; John Lee Betts, \$2.50; Birmingham (East) S. B. B., \$1; Coffee Springs S. B. B., \$1; Avondale (P. M.) S. B. B., \$2; Wylam S. B. B., 50c; Dadeville S. B. B., \$2. Total, \$13.62.

Foreign Mission Debt.

Avondale L. A. S., \$25; Brewton Y. W. A., \$10; Belleville Y. W. A., \$2.35; Belleville W. M. S., \$5. Total, \$42.35.

Native Worker.

Florence (First) W. M. S., \$7.25.

Chinese Students.

Montgomery (Clayton Street) S. L. B. C., \$2.50.

Medical Work.

Union Springs Y. W. A., \$1.25; Andalusia Y. W. A., \$3; Chapel Hill (Salem-Troy) Y. W. A., \$1.05. Total, \$5.30.

Kindergartens.

Dolomite S. B. B., \$1.15; John Lee Betts, \$2.50; Alpine S. B. B., \$1.50; Anniston (P. M.) S. B. B., \$2; Avondale (P. M.) S. B. B., \$4; Wylam S. B. B., 50c; Dadeville S. B. B., \$2. Total, \$13.65.

Christmas Offering to Africa.

Oxanna S. B. B., \$2.

Training School Enlargement.

Turrsville W. M. S., \$1; Pollard W. M. and A. S., 75c. Total, \$1.75.

Training School Student.

Beulah (Judson) L. A. S., \$1; Carrollton W. M. S., 25c; Andalusia Y. W. A., \$1; Iron City L. A. S., \$1. Total, \$3.25.

Lucy F. Stratton Scholarship.

Cuba W. M. S., \$3.85.

Bible Fund.

Athens S. B. B., \$1; Holt S. B. B., \$2.75; Alpine S. B. B., \$4; Ackerville L. A. and M. S., \$1; Samson S. B. B., \$1; Wylam S. B. B., 50c; Brewton S. B. B., \$1; Town Creek (Selma) S. B. B., 48c; Dadeville S. B. B., \$1; Beatrice S. B. B., \$1; Oakman L. A. and M. S., \$1. Total, \$14.73.

Margaret Home.

Avondale (P. M.) S. B. B., \$1.

Miss Davis.

Birmingham (First) L. A. S., \$10; Ruhama L. A. and M. S., \$3; Calvary L. A. and M. S., \$1; East W. M. and M. S., \$1; Wylam L. A. and M. S., \$2; West End W. M. S., \$9; Twenty-seventh Street L. A. S., \$1; Ansley W. M. and A. S., \$4; Pratt City L. A. S., \$2; Southside W. M. and A. S., \$10; Hunter Street W. M. S., \$6. Total, \$49.

Our Mission Fields.

Birmingham (Twenty-seventh Street) L. A. S., 40c; Henderson W. M. S., 20c; Andalusia Y. W. A., 20c; Good Hope W. M. S., 20c; Birmingham (Twenty-seventh Street) S. B. B., 20c; Bessemer (First) L. A. S., 20c; Huntsville (Dallas Avenue) W. M. S., 20c; Albertville S. B. B., 20c; Brewton Y. W. A., 20c; Evergreen (Unity) W. M. S., 20c; Mt. Andrew W. M. and A. S., 20c; Mt. Carmel (Etowah) S. B. B., 20c; Enterprise W. M. S., 20c; Buena Vista S. B. B., 20c; Fitzpatrick W. M. S., 20c; Oak Hill W. M. S., 20c; Roanoke Jr. Y. W. A., 20c; Andalusia W. M. and A. S., 20c; Opelika (Mt. Carmel) W. M. S., 20c. Total, \$4. Grand total for June, \$1,637.81.

SCRIPTURE THOUGHT.

Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—S. Matt. 21:9.

Notes From Brother Crumpton on Sayings From His Correspondents

J. I. Reece, Bridgeport

"I return to the mountain school work because my wife and I have great faith in and love for this work. I do not believe that there is a mission field on earth, supported by any denomination, north or south, that is yielding as magnificent and permanent returns for the amount invested as is the mountain school field. I am glad Bridgeport Academy is located in Alabama and that I am in the state."

He is the right sort of teacher. He and his wife love the mission school work. There can be no success without this. Why shouldn't young men and women consecrate themselves to this kind of work? They would be counted as doing the heroic thing to go to the foreign field. It is just as heroic to give one's self to work in a Christian school. If our mountain schools and others of our denominational schools do their work well they are doing the greatest possible thing for world-wide evangelization.

D. H. Marbury, Marbury:

"I received your letter and enclosures, and have read every word, and enjoyed it and agree with you in every line written. The doctrine and principle is good, and I wish that by some means we could get this kind of thing to stick. I guess the trouble with most of us is that we glance over articles along this line hurriedly and do not digest what we read. Any working church member that would give it careful and prayerful consideration would be obliged to agree with you. I am sure that you are correct in the statement, that our preachers are silent on the subject because so few of them are tithing. I wish it were possible to get statistics along this line. If they would once try it I am sure happiness would result and they would never go back to the old system, and I firmly believe that 90 cents will go farther than a dollar in providing at home."

This is a letter from a brother of large business, who is a tither. Christian business men need to study this question seriously. It is not, as they think, for preachers and women, but impracticable for them. "I am firmly convinced that 90 cents will go further with them than one dollar in providing at home."

Brother Layman, study that last proposition. The reason is easy: A tither, who religiously lives up to it, looks at money differently. It is God's money he is handling, and he is careful how he spends it. He saves his money, whereas he used to squander it. This letter is published by consent of the writer for the benefit of business men.

A Pastor on a Hard Field:

"About the only hope up here is to keep the forces we have well organized and at work, doing what we can for the hundreds who are coming and going. I am in it with all my might."

Hold things together. Keep organized. That is it everywhere in the new towns of shifting population. Blessed is the man who can do that. "I am in it with all my might" sounds good, and that young fellow is bound to succeed.

A Pastor:

"I have been crying wolf so much this year it doesn't frighten the folks now."

No, the cry of "wolf" won't do at all. A brother told with a glowing face how a non-giving church was brought out:

"I undertook to get something for benevolence from every member by the month. I made no appeal beyond my usual preaching. Little by little they began to yield to my appeals. Not one whom I have approached yet has refused. Actually they are beginning to enjoy giving. They find it so easy to do."

High pressure collections or ordinary hat collections are going out. They will never return. Pastors are seeing the value of organization. We are ruined if we do not adopt it, for the cry of "wolf" don't do.

A Pastor:

"The amount is small, but you can always count on me. I will give a little myself and give my people

a chance to give, whether they give much or little. My responsibility ends when I present the subject as best I can and leave the results with the people and God."

Note the points in this little letter: The preacher makes it a rule to give something himself. He gives his people a chance to give—feels that an obligation he owes to them. He is lined up as a co-operator. "You can always count on me." All any preacher has to do to make his ministry a success in the way of developing his people is to pursue methods similar to this. If he will not be satisfied just to take a collection, but will get a pledge from every one for every month, then give the opportunity regularly and set the example by giving himself.

A Brother asks:

"What do you think of a Baptist preacher organizing in a Baptist community a union Sunday school?"

I wouldn't do it until I had tried very hard to organize a Baptist Sunday school. A union Sunday school beats no school; but we ought to have Baptist Sunday schools for Baptist children, and it is not often a community is found where a union school is necessary. I know one Baptist community where they wanted union literature because there was one Presbyterian family in the community. They asked a preacher to order the literature for them and he refused to do so. He was exactly right. The cowardly Baptists were ready to yield.

"Prohibition has done great good in the county, notwithstanding the lax administration of the laws. It will do better the longer we try it. Thousands have come to like it who once opposed it. The laborer and the employer, the tenant and the landlord, the merchant and the banker have all profited by it."

That is the report from almost every section of the state. But in some counties the power of the brewer's barrels of money will sweep them back into the liquor column. We will meet them again when another legislature is to be chosen. The cause of prohibition is the cause of God. It can't be put down.

That European Baptist Seminary

for the persecuted Baptist must be built. Brethren Cox and Barnes have joined the writer for \$25 each to be paid in three years.

Here are others:

"Permit me to be one of the 39 to pay that \$1,000. R. E. LAMBERT."

"I will be one to subscribe \$25 towards the pledge you made at the World's Baptist Alliance.

"MRS. M. G. WARE."

Let's hear from others right away. Remember, this is not to interfere with our regular contributions for benevolence. W. B. CRUMPTON.

The First Baptist church, Dallas, Tex., has asked Pastor George W. Truett to devote his strength and time for the next three weeks to the cause of prohibition in Texas. It assures the committee that all of Dr. Truett's expenses will be paid. The Baptist Standard says that "In response to this action of the church Dr. Truett briefly said: 'It would be my joy to do everything in my power for the promotion of the holy cause of temperance in Texas. I believe that none would ever see a more responsible hour than this, nor ever have a more urgent opportunity to serve God and humanity.' He declared that he would have no reason to respect himself if he, as a teacher of morals and a preacher of righteousness, could be silent on an issue so vitally affecting the moral and religious welfare of the people. He spoke of the un-failing comfort that he found in the assurance that in this as well as all other efforts in behalf of the Master's cause, he had the fervent prayers and the noblest co-operation of his great church."

Gov. Joseph M. Brown closes his farewell message to the people of Georgia with the following paragraph: "As I today step up into the ranks of the masses I pray that you will receive me as one who

loves his fellowman, as one who, grateful for past favors, stands ready to co-operate with all who would labor for the common weal in those things which tend to virtue, truth and peace. Your fellow citizen—Joseph M. Brown."

The following from a letter written to Dr. John E. White, Atlanta, Ga., dated June 15, from Dr. John Clifford, should set at rest the impressions which went out from Atlanta several weeks ago with reference to Dr. Clifford's orthodoxy in the matter of the scriptures, in which Dr. Clifford was reported as having made statements reflecting upon the authority and inspiration of the Bible: "I am greatly obliged to you for your kindness. You may contradict both the assertions attributed to me in the clippings. My judgment on the scriptures I have stated fully in my book on 'The Authority and Inspiration of the Bible.' For more than 60 years I have felt and rejoiced in its 'inspiration,' and for nearly 53 I have been setting forth its 'authority' as the pastor of the church at Westburne Park, London."

THE IMPORTANCE OF COMING FROM COLLEGE TO SEMINARY.

By Pres. E. Y. Mullins, D. D.

I learn that there are many young ministers in our southern territory who are hesitating whether to come to the Seminary or to spend a year or two in ministerial work before doing so. This communication is written with a view to impressing upon them the importance of proceeding at once to take a seminary course. There are many difficulties and dangers which confront the young man who postpones his seminary training. One is the likelihood of his becoming so involved in the work at home that he will not find opportunity for taking the seminary course. It is not easy to leave a work which one has well begun. The strong tendency is to continue for several years if the work proves in any degree successful. If, on the contrary, it should prove discouraging and at first unsuccessful, there will be a strong temptation for the young minister to remain until he can change failure into success. There are scores and perhaps hundreds of preachers in the south today who dropped out of college and entered the pastorate with a view to coming to the seminary later, who have never carried out their plan. This is the inevitable result with a large number of men.

The college graduate is sometimes under the impression that he does not need special training to fit him for his work in the ministry. This is a serious mistake on his part. The gradual rise in standards of education generally make it extremely important for the minister to have special training. A young man who came to the seminary a few years ago said his idea when he left college was that he did not need any seminary training because he proposed to serve country churches, but after he had been pastor of country churches for a while he said he discovered that the young people in them were as well educated as himself, as they too had been to college. As a consequence, he found the necessity laid upon him of coming for a course in the seminary.

There is not space, of course, to enlarge upon this thought at length, but I trust I have said enough to impress upon every young preacher the importance of special training for the ministry. If those interested will write to me or to Mr. B. Pressley Smith, treasurer of the Students' Fund, we will gladly do anything in our power to assist them, financially or otherwise, in their plans for coming to the seminary. Louisville, Ky., July 10th, 1911.

The supreme court decision against the American Tobacco Company was brought to bear to prevent the United Cigar Company from opening the new stores in Cleveland. The court decided that during the six months given the lower court to close up the unlawful combination, the company was not to enlarge its business. Attorney-General Wickersham notified the company that the decision would be violated by the opening of new stores in Cleveland.

PARAGRAPHS

We heartily commend Birmingham's commissioners for refusing to allow moving picture shows to run on Sundays.

A travelling man, in summing up his estimate of a town he had been in, said, "That town has only three things in it—morning, noon, and night."

Rev. R. G. Patrick, of the Judson Institute, delivered a talk at the Baptist church here last Sunday morning on denominational education.—Thomasville Echo.

If worried with the summer's heat just remember "The tooth of time, that wipes away all tears, will permit grass to grow over this matter also," and see if you do not get cool.

The annual session of the Monroe County Sunday School Convention will be held at Tekoa Saturday and Sunday, July 29 and 30. We notice that Brethren Barnes, Stephens, Sawyers and other devoted Sunday school workers are on the program.

J. Pierpont Morgan was decorated with the Grand Cross of the Red Eagle, by Emperor William, after the American banker had presented him the autograph letter, written by Martin Luther to Emperor Charles V. Mr Morgan paid \$25,000 for the letter.

Dr. H. M. Hawthorne, of Wallace, and Miss Goldie Latham, of Castleberry, were quietly married at the home of the bride's mother, Mrs. E. B. Latham, Wednesday morning, June 28. Only a few friends, besides the immediate family and relatives, were present to witness the happy nuptial event. The ceremony was performed by Rev. Richard Hall.

The separation of church and state in Portugal is outlined in the decree which had its preliminary publication at Lisbon on April 19. Under the new order of things the Roman Catholic church, hitherto the state establishment of Portugal, will have a standing of exact equality with other organized forms of belief. The state will not lend itself to the enforcement of canonical decrees—such, for instance, as the celibacy of the clergy—and entire liberty will be conceded to all creeds.

Every person should devote a portion of the money with which God intrusts him to the regular and adequate support of both his own church and its missionary and other work, as represented in our various educational enterprises. Such a principle once fixed in the child's heart, in the Sunday school and B. Y. P. U., with its accompanying sense of partnership with his Heavenly Father, ought to hold his continuous consecration to the entire cause throughout his life. It will, however, be most successful in those churches where the right example is set by the present generation of adults in thoroughly conducting each year an every member canvass for home expenses and for apportionment.

Rev. Caleb A. Ridley, of Beaumont, Tex., has declined the call to Dennison, Tex. It is interesting to note that Pastor E. J. West, who closed his pastorate there July 1, in his 18 months' ministry 172 new members were added and the Sunday school doubled in size. Pastor West was compelled to retire to give his throat a rest in order to correct and cure a slight trouble in vocal organs. We hope he will be ready for service soon, as he is a big-hearted, capable pastor.

The list of topics of the preliminary program of the twenty-ninth annual session of the Baptist Congress (Joint session, Baptists, Free Baptists and Disciples of Christ) to be held in Atlantic City, N. J., Nov. 14, 15, and 16, 1911, is as follows: "In What Sense is Christ Divine?" "What are the Assured Results of Biblical Criticism?" "What Hinders the Union of the Baptists and the Disciples of Christ?" "Immersionists and Church Union." "Pauperism—Its Causes and Cure." "The Mystical Element in Christianity. What is it and what is its Value?" Name of apolitees will be announced later.—Theo. A. K. Gessler, Secretary.

Rev. T. E. Steafey preached an able sermon to an attentive congregation at the Baptist church at Ironaton Sunday night.

Rev. H. B. Woodward, pastor of the Lineville Baptist church, preached at Belleview Sunday afternoon, July 5, and the services were well attended.

At the commencement of Brown University two hundred and four degrees were conferred, ten of which were honorary.

Marion Standard: "Dr. Bomar has returned from a protracted visit to Washington, Philadelphia, Atlantic City and other eastern points, and filled his pulpit Sunday." We had the pleasure of being with him and his brother, E. E. Bomar, at Atlantic City.

Had good attendance at prayer meeting last week, at which the cause of Christian education was the object of prayer and consideration. Dr. A. P. Montague, president of Howard College, made a fine address, and plans were laid to secure boys for the college.—Alexander City Outlook.

Thomasville Echo: "Rev. I. A. White wishes to have a large attendance at the morning service at the Baptist church next Sunday, when he will tell of what he saw and heard at the meeting of the Baptist World's Alliance." We hope all the pastors who went to Philadelphia gave their congregations the benefit of what they saw and heard.

Customer—"When I bought a car from you a few weeks ago you said you would be willing to supply a new part if I broke anything."

Motor Agent—"Certainly, sir. What can I have the pleasure of providing you with?"

Customer—"I want a pair of new ankles, a floating rib, a left eye, three yards of cuticle, a box of assorted finger nails, four molars, two bicuspid and a funny bone."

An Englishman in writing to the Congregationalist says: "Even in Wales the ambition, so long cherished by bright lads, to become preachers is dying away. Mr. Lloyd George's meteoric career in politics accounts in a measure for this. Where the Welsh boy once wanted to be a Christmas Evans, a Morlais Jones, a Heaber Evans or some other giant of the pulpit, he now wants to be a chancellor of the exchequer, and instead of going to a theological college he reads law and economics and plunges into politics. The impoverishment of the pulpit is the consequence with which we are threatened."

The King and Queen have won the affections of the soberest element in English life by their simple plety, their exaltation of home life, their contempt for the "fast set" and their studied aloofness from gambling coteries and plutocratic scophants. The King and Queen have, moreover, shown a genuine interest in the Free Churches where all other monarchs have regarded Nonconformists as social pariahs. If they could have had their way it is probable that some representative of the Free Churches would have had some part in the religious ceremonial at Westminster Abbey, but by statutory right the Established Church of England has the monopoly.

Emperor William of Germany, who has been often called the "mischief maker of Europe," startled the other nations recently. He surprised other nations on Saturday by sending a warship to Morocco and announcing that he intended to occupy Agadir and the hinterland. As this country has been in the sphere of influence of France and Spain. It is contrary to the agreement of Algeciras and to the France-German agreement of February, 1899. The French will send a gunboat of equal size to watch the Germans. The purpose of Germany in sending a gunboat to Agadir, on the Atlantic Coast of Morocco near the southern boundary is believed to be to obtain an Atlantic naval station.

The First church, Greenville, S. C., is to be supplied for the first two Sundays in August by Dr. Howard Lee Jones of Charleston, S. C.

Evangelist A. A. Walker, of Birmingham, and Charlie Butler, gospel singer, are conducting a revival meeting at the logging camps of the Eastman-Gardiner Lumber Company, of Laurel, Miss.

When King Solomon had given the Queen of Sheba at the time of her memorable visit all that the custom of the day required and all she could naturally expect, we are told he then "gave her of his royal county." Such giving is always in order.

If the Sunday school contributes regularly to the support of its church, it will be natural for the church to assume the financial support of its Sunday school and the custom can be done away of devoting the children's pennies to the direct purchase of their own supplies.

The Montgomery Advertiser of July 8 had on its front page pictures of Mr. Perry Henderson, of Athens, Ala., aged 70 years, and Alfonso White, aged 9 1/2 years, the oldest and youngest Sunday school delegates to the International Sunday School Convention at San Francisco.

From Judge.

A young doctor wishing to engage the company of a young lady for a buggy ride, sent the following prescription:

1 buggy, 1, horse, 1 good road, 1, doctor. Take from 3 p. m. on.

A visitor to Philadelphia, unfamiliar with the garb of the Society of Friends, was much interested in two demure and placid Quakeresses who took seats directly behind her in the Broad street station. After a few minutes' silence she was somewhat startled to hear a gentle voice inquire: "Sister Kate, will thee go to the counter and have a milk-punch on me?"

Among the honorary titles conferred at Yale was one of LL. D., given to Liang Tun Yen, a member of the new Imperial Cabinet of China and one of the most influential statesmen of the empire. Mr. Yen was one of the party of boys brought to America by Yung Wing and is a graduate of the Hartford High School, where he was a successful football and baseball player as well as a fine student. He entered Yale, but did not graduate, the whole party of students being recalled by the Chinese government.

Far be it from ordinary laymen to express opinions on higher mathematics. Such a course would be like that of the good brethren who denounce higher criticism because they think it means something hostile to the Bible. But we should really humbly like to ask how intimate knowledge of "A Special Case of Equilibrium of a Flexible Inextensible String," would help a man to balance his cash-book or schedule his taxable property? Yet that is the subject of a thesis of a recent university graduate.—The Standard.

The City Baptist Sunday School Union met Sunday afternoon July 2 in the First Baptist church of Nashville to hear Dr. Edward Judson, of Judson Memorial Baptist Church in New York City, the son of Adoniram Judson, the first American Baptist missionary speak at the "Centennial of Adoniram Judson's Entrance on His Mission to Burmah." Dr. Judson was introduced by Dr. I. J. Van Ness editorial secretary of the Sunday school board who was converted under the ministry of D. Judson, and was baptized into the church at Orange, N. J., of which he was pastor. Dr. Tillet Dean of the theological department of Vanderbilt University urged the audience to hear Dr. Judson in the four remaining lectures at Vanderbilt, which closed last Wednesday, and spoke in high terms of commendation of his work here, and made mention of the influence that the life of Dr. Adoniram Judson had had over him. He said that the Island of St. Helena was made famous by Napoleon, but the Island would always be sacred, because the ashes of the wife of Dr. Adoniram Judson would keep it so.

THE PLAGUE GONE.

Pingtu, Shantung, China, June 10, 1911.

Dear Brother Barnett:

The plague disappeared from this section more than two months ago. The Lord was good in protecting the missionaries, and of the native Christians we lost only one family. That was the pneumonic form; the only fear now is that it may start up again under the bubonic type.

I wrote of our revival meetings before the plague, and of the great number of inquiries we were having. After the plague it was decided to continue the meetings, and two of our most successful native evangelists were appointed to conduct them. These meetings continued, with marked success, till some three weeks ago. It is now wheat harvest time and the people are too busy to attend meeting.

Some practical results of the meetings are shown in the fact that during the last three months 223 have been baptized into our seven Pingtu churches. We are expecting at least 277 more before the year closes. Will the readers of the Alabama Baptist join with us in prayer that we may have this many and more? I know that real success in mission work is not always accompanied with large numbers; but harvesting is indeed an encouraging feature of the work, and I believe, there is a zeal and a spiritual uplift in the work and with the workers of this station which will be lasting. Praise the Lord. There is no reason why thousands should not be born into His Kingdom here in a season. May our faith be increased so that we may look for larger things from our King.

That is not the best part of my report. The local board of our native association began work in West Shantung two years ago. Work has been done in Mengyin, Chiningchow, and Kuyie. The second named is the second largest city in the province and is more than three hundred miles from here. The association has had from two to four native evangelists out there during these two years, at present they have four. Our native pastor, Brother Li, has made several trips out there in interest of the work, the association also meeting his traveling expenses. On his last trip out there, from which he returned three weeks ago, he baptized 48 and organized two churches. Last year he baptized 13 and one of the members, an old woman, Brother Herring baptized some years ago. One of the churches was organized at Chiningchow with 31 members and the other at Mengyin with 31 members. The great progress of this new work, and the fact that it is being carried on by the native association, is cause for rejoicing. The evangelists are men from this station. One evidence of the new awakening is that now it is a common thing for the pastor, or some of the other workers, in their talks or prayers for the work to break down and weep. These people are undemonstrative and it is unusual for them to be effected in this way.

The work in the hospital is also encouraging. Are having some interesting cases, and it is getting to be a common thing for a man to give himself to the Lord in our services. When our native helpers and workers receive the blessing of the fulness of the Spirit there will be a rapid moving Christward. This has come with some, will come with others. Pray with us to this end.

Yours sincerely,
T. O. HEARN.

WILL YOU PROMISE A THANKOFFERING.

God in dealing with His people of old taught them to make thankofferings to Him for special mercies and blessings conferred. This is done by some of our people at the present time, but not as frequently as it should be. We wish to make a special proposition whereby we can honor God. During this year there are many of our people who will receive special blessings. Some will have loved ones delivered in time of great sickness, others will be rescued from peril, some will have great financial prosperity, churches will have glorious revivals. What we propose is for such to make special thankofferings to God. Our people know of the depressed condition of our great foreign mission work on account of the heavy debt

which is resting upon us. The calls from the mission fields are urgent and pitiful. Our workers them, and now when it has come to time of victory, and they plead for help, we are not able to come to their rescue. It is not that we are lacking in resources. It is not that God has not blessed us. We have not honored Him with our substance as we should. We have not remembered His manifold mercies, and now we ask that every man and woman and child among us who will agree that this year if some special blessing comes to your heart or your home, or your business, you will remember this great work of God in a thankoffering. What you give will be entirely between you and God, but give it for His glory. There are men among us who will thousands and tens of thousands in money. They could easily put a part of this on God's altar. It would bless you to do so and would greatly help God's work.

Not long since one brother had a daughter who was lying at death's door, and the Lord restored her, and he sent forward at once \$200 as a thankoffering to God. We would not presume to indicate to anyone the amount he should give, but we ask that you think and pray over this subject, and if you feel it in your heart to do so, drop us a line and say—I will be one of those this year who, in case God gives me special blessing, will make a special thankoffering to Him. We would be glad to have a short account of why you make the offering. Some of these accounts we will print for the good it will do, but never giving the name, so that the person can be recognized. Some may wish to make a thankoffering for blessings already received. What ever you give can be sent through the regular channels, but we earnestly ask that you notify us at the time as it may be that the mention of your gift will be a blessing to someone else.

Yours in the Master's service
R. J. WILLINGHAM.

Richmond, Va., June 12, 1911.

TRIBUTE TO THE MEMORY OF THE LATE HON. DANIEL P. BESTOR.

In the death of Hon. Daniel P. Bestor another individual Baptist landmark has been removed. Descended from an ancestry distinguished alike for social rank, public eminence, scholastic station, and Christian integrity, all these qualities were embodied in the late Colonel Bestor. His father, whose name the son bore in full, was one of the earliest and one of the most distinguished of the Baptist ministry of the early periods of the state's history, and he was one of the first of the great educators of Alabama. He was distinguished for his refinement, public spiritedness, scholarship and pulpit ability.

Colonel Bestor was one of the connecting links between two distinct periods of southern history. From the affluence, ease, and elegance of the old southern regime, he came as a soldier boy across the four years of war, and on the hither side of that terrible dividing line, which cleaves the old south and the new, he grappled with the novel and chaotic conditions—calmly leaving the wrecks behind and facing a future the vagueness and uncertainty of which were appalling to most young men whose memories were radiant of recollections and experiences of a native section the culture, elegance, and wealth of which have been rarely equalled.

But young Bestor was favored with an equipment which augured success. Highly trained in the schools, possessed of a social prestige of the highest order, and bearing from beneath the parental roof a Christian character, he had an accouterment which only needed a congenial orbit for development. In the expression of his character he was calm and conservative, industrious and capable, and possessed of a buoyant freshness and vivacity of disposition which made him not only socially magnetic and companionable, but a prince of good fellowship and full of good humor. Yet such was his poise of character that he was universally esteemed a typical Christian gentleman.

Entering on the rough encounters of the world at the time that the country was distracted by the terrible scenes following fast on the heels of a disastrous war, the young lawyer, unshaken in the steadfastness of principle, and in the establishment of an

unostentatious reputation, built a monument which is destined to permanent retention in the annals of the city of which he was so long a princely factor. No popular current for good ever moved the elevated sentiment of Mobile, independent of his participation. While firm in the entertainment of his views, he was undemonstrative and unassertive. Rigid in his grip on conviction, he was never the least offensive in its assertion. His was a poise of character rarely encountered, embodying principle as firm as granite, while remaining as gentle as a child. Inwardly solid and fearless in the entertainment of his views, his deportment toward all alike was that of uniform courtesy. Again, his was a type of character equipped with natural gift, and reinforced by powers acquired which expanded beneath the strain to which it was subjected.

For full forty years and more, Colonel Bestor was a conspicuous citizen of the city of Mobile, and of the state of Alabama, devoted alike to the interests of his profession, to the public weal, and to the cause of Christianity. Conservative and yet firm, pronounced and yet popular, generous and yet unostentatious, his career was one worthy of emulation. Suave in disposition, the worthy loved him; sane in expression, his opinion was never devoid of force; devoted to duty, his service was in frequent demand; poised on a judgment of calmness, his counsel was frequently sought; liberal in gifts to the worthy and needy, irrespective of all else, his purse was always open; a dispenser of cordial hospitality, his home was a resort of pleasure to his numerous friends, and always loyal to his Master, his gifts were the most liberal, and his service unstinted.

He goes from among us without a tarnish on his name, a stain on his reputation, or a dent on his shield. He leaves an example of exceeding worth, a career altogether worthy of imitation.

His affection for his own circle was the purest and intensest, his love for his fellows as wide as humanity, and his devotion to God as profound as his convictions and affections. His was a ripening piety which quietly mellowed under the light of the eternal throne as he gradually and consciously came toward the end. Cherishing no sentiments that fostered the serenity of the life of an exalted Christian character, harboring no thoughts the cloud of which would dim the sunset of life, the close of his career was but the beginning of another, the glory and brightness of which could be revealed only to the soul unimprisoned in its earthly tabernacle. His close was a fitting type of his entire career—gentle, serene, placid. In the quiet of gentle slumber he fell on that sleep which was the medium of the soul's translation to God. He sank

....."As sinks the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away in the light of Heaven."
B. F. RILEY.

The Abbeville News says:

"We are glad to state that Rev. E. S. Atkinson has accepted the call made by the Baptist church of this city to serve them another year, but he will be unable to come here, and take charge of the church before September 1, having some appointments to meet during August which he feels it his duty to meet. He is an able preacher and a good man, and we are fortunate in securing his services."

We are glad to have Brother Atkinson back in

Happy are we in the heritage of the twentieth century, but it was all bought at great price, often with the supreme human sacrifice, by prophets and martyrs, soldiers and statesmen, philosophers and poets, inventors and men of science, humble toilers and captains of industry.

Every morn is a fresh adventure. Why not go forth, then with zest to what awaits us?

She—"I consider, John, that sheep are the stupidest creatures living."

He (absent mindedly)—"Yes, my lamb!"

The new president of the Baptist Union of Great Britain is Dr. W. Edwards. He is the third Welshman to occupy the chair of the union.

ALABAMA BAPTIST EDITORIAL

JULY 19, 1911

TEMPERANCE LESSONS.

"If congress does not pass laws which will effectually stop the interstate traffic in liquors, then we will place the ballot in the hands of women and let her do it," thundered Rev. R. C. Bane before the tremendous crowd of Sunday school workers from all the world, gathered in San Francisco's great Coliseum Sunday afternoon (June 25) to hear the prohibition issue fully discussed.

Besides taking this pronounced stand on the interstate question, the convention reiterated its general position on the Great Reform.

The convention committee on resolutions reported this:

"Recognizing the value and importance of world's temperance Sunday as a special occasion of temperance instruction and pledge signing, we urge the observance of that day in every Sunday school, and we earnestly request that in the schedule of graded lessons, as in the uniform lesson plan world's temperance Sunday lessons shall be provided."

NORTHERN BAPTISTS LEARNING

The Standard says:

"The Northern Baptist convention has performed a most useful service on behalf of the denomination. There remain yet other tasks for the convention to attempt. The mission work of the denomination has been coordinated to a degree which even the most hopeful had hardly faith to expect. But coordination is simply an excellent means to a desirable end—greater efficiency in conducting our missionary work in order to obtain better results upon mission fields white to the harvest. To too great extent the churches seem to look upon the apportionment and budget plans as automatic money-raisers. Money does not raise itself. We have to give it. Informing the churches how much they ought to give, what methods are helpful in securing gifts, and how much money is needed—these apportionment and budget suggestions are helpful, but "they butter no parsnips." An unfinished convention task is that of education—education in method, education in motive."

This is well said—Southern Baptists have for many years had a convention, and for many years have initiated new plans, and the secretaries have worked and prayed for their success, and yet many of them have remained unworked, not because they were unworkable, but from lack of cooperation in the local churches. Here in Alabama for a score of years Brother Crumpton has given himself unselfishly to the work and has worked out a system that works whenever pastors will work it. The schedule is the thing. There is a reason. Brother pastor give it a try out.

SUNDAY SCHOOLS FORGING AHEAD.

The Sunday School Convention, held in San Francisco, proved successful beyond expectations. There were no evoked making speeches, but there was much of the institute and conference, with freedom from differences and practically every religious and educational interest in America represented. At all of the principal meetings audiences averaged six thousand, and the conferences crowded the largest churches. The adult Bible class procession through the streets was 10,000 men strong, each man carrying a Bible. Banners were in the procession representing Canada, Mexico and South America, and the whole affair amounted to a big religious reception in the streets, men singing, shouting, and giving San Francisco such an exhibition of religious enthusiasm by men as it never saw before. The secretary's report showed that in the territory of the International committee for three years past 53,330 conventions were held, or 48 per day. Adult Bible classes enrolled with the general office have a total membership of 1,000,000. Prominence was given at the convention to the subject of teacher training. The actual achievement of Sunday schools in getting persons into church membership was put at 1,193,432 for the three years since 1906, or a gain of 290,000 over the preceding three years.

MISSIONS IN THE SUNDAY SCHOOLS

As editor we have to read many reports made to associations and conventions and confess to a sense of weariness as we unfolded a bundle of reports forwarded from San Francisco which were read at the 13th International Sunday School Association. They made a good size book, but being hindered from attending, we made up our mind to wade through them and cull out a number of interesting paragraphs for our readers. What was our amazement to find that they gripped us and proved far more interesting than the latest summer novel. Our only trouble has been to keep the paragraphs within the limits of our space. We cannot forego the pleasure of using editorially the following striking paragraphs from William A. Brown's report, a missionary debt:

"The passing generation has registered so large an advance in missionary interest and activity, that today we are living in the greatest missionary age the church has ever known. Not since the morning of the Resurrection and the lifetime of the Apostles has there been so strong a desire to carry the Gospel to the uttermost part of the earth. Upon us has literally come another "fulness of times." And had we eyes to see we might easily discern these very days to be big with promise of the missionary hope for the speedy evangelization of the world. For the battle line of our Lord's surely conquering army of peace and good will is farther sung today than ever before. An innumerable company, uncountable, confess faith in the Son of God and believe in the Saviour of the World. The name of Jesus—that name "which charms our fears and bids our sorrows cease"—the name of Jesus is fast coming to be the sweetest word in all the myriad tongues of men.

"Then, too, missionary successes single out the present age as one of real opportunities. One short generation ago, the first Christian convert was baptized in Uganda: today Uganda is nearly a Christian nation. A few years Korea was a hermit kingdom, tightly sealed against every influence of the Gospel: today Korean Christian community of a hundred thousand is asking God for the conversion of a million souls. Our generation has seen as many souls baptized in one day as were baptized on the day of the first Pentecost. And not long since there passed into the more radiant presence of his Master, the soul of him who saw the stacked bones of a cannibalistic feast, and yet who lived to see the day when these Christianized cannibals partook of the Lord's supper. The record of such marvelous work is the Acts of the Apostles lived over again."

It makes one say in his heart of hearts "Praise God from whom all blessings flow."

Governor Kitchens, of North Carolina, in his annual message to the legislature, has this to say about the effects of prohibition: "Business has experienced an increase, rather than a decrease, in prosperity; morality, industry and frugality have increased, and politics and government have been to a great extent relieved of one of their most corrupting influences."

The delegates from Jasper are considering the question of extending the convention an invitation to come to Jasper next year, and they will decide before they leave whether they will make a fight for it. It would be a great honor to Jasper to secure the meeting of this body of distinguished men and women as its guests next year, and if the delegates from Jasper and Walker county will extend the invitation the Eagle feels sure the whole town will join heartily in standing by what they do.—Our Mountain Eagle.

Dr. Charles H. Ryland has resigned as financial secretary and treasurer of Richmond college, Virginia, upon the completion of his 37 years of laborious work for that institution. He will continue to be the secretary and librarian. When Dr. Ryland took charge of the finances the endowment fund of the college was \$75,000, today it is \$640,000.

WHEN YOU VOTE THINK OF THIS.

The Baptist Standard says:

"The following authentic statement came from Henrietta: "On Mother's Day a collection was taken at Thornberry to help carry on the campaign for state wide prohibition, and among the contributions was a check for \$5 given by Mrs. M. E. Lynskey, on the back of which the lady wrote the following inscription: "The saloon man took my home from me; the saloon man took my three oldest boys' college education from them; the saloon man put me and my girls in the cotton patch for ten years. God be my helper to do or say something for my own native state before the saloon man wins one of my boys.—Mrs. M. E. Lynskey."

Oh men of Alabama think of this before you vote and for mothers sake cast your ballot against the return of the saloon.

THOSE TRACTS ONCE MORE.

Recently we printed a list of the associations which reminded us that ere long Brother Crumpton will open up his missionary work on tracts, and to prepare the way for him in his good work we again print the following:

"Richard Gibbs wrote a tract entitled "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote: "A Call to the Unconverted." Among the thousands saved through it was Phillip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages."

Brethren it is well worth while to help our beloved secretary in his work of circulating tracts.

GREAT GROWTH OF SALVATION ARMY WORK.

In an old building in Philadelphia, where previously chairs had been mended, the Salvation Army had its beginning in the United States in March, 1880. Its report for the year just issued, shows the tremendous growth which it has attained in the thirty years. Outdoors last year it is stated that 173,000 meetings were held, attended by 15,000,000 persons. In halls the meetings numbered 215,000 and 8,000,000 adults and 1,500,000 children came to them. The number of converts claimed to have been made by the Army last year was 46,554. A few years ago Army hotels were started to take the place of the mean and poor ones often maintained for private profit. Last year no fewer than 1,961, 677 lodgings were provided. The poverty problem was entered upon by the Army, not with investigations as to worthiness, but with work to do for which wages are paid. Last year the Army gave 2,156,155 meals to poor men in return for work, and gave them in wages \$325,000. Employment was found for more than 70,000 persons, of whom more than 60,000 were men. In the training colleges, of which there are four, 200 to 300 young men and women are graduated each year, all of whom engage in Army work in the large cities. During the last five years property held by the Army is claimed to have increased in an amount by \$2,500,000.

We commend the following from Dr. J. B. Gambrell, editor of the Texas Baptist Standard, to all brethren who write news letters to the Alabama Baptist: "When you write news items for the Standard, don't pad them with unnecessary, circumstantial and incidental statements. Give the news and quit. It is not necessary to say you thought you would write. That will be understood. Nor need you say that not seeing anything about what you are to write about you concluded to write. Give the news after the manner seen in the news department and quit. People want the kernels, not the hulls; the chicken, not the feathers. Be sure to write the news." You can do it on a post card. Try it.



MR. EUGENE ANDERSON,
PRESIDENT

Write to Mr. Anderson at once if you are ambitious and have a good character.

Mr. Z. E. Jay, Secretary of the Macon Chamber of Commerce, employed a student of the Georgia-Alabama, and in the course of a letter praising her work, he says: "I believe the Georgia-Alabama Business College, under Mr. Anderson's efficient leadership, is far ahead of any institution of the kind in the country."

Mr. H. G. Leak, of the W. L. Henry Co., Macon, Ala., says: "We cannot find words to express to the Georgia-Alabama Business College our thanks for sending us such a fine and earnest worker. We think that the school that turns out young ladies who can do their work so neatly and so rapidly is a great honor to our city and to Georgia."

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

A Remedy of Three Generations.

For nearly a century Gray's Ointment has been the standby of thousands of families. Your mother will tell you her mother always kept it in the house. She knew that it was absolutely the best remedy for Boils, Bruises, Cuts, Carbuncles, Fever Sores, Felons, Rheumatism, etc. Follow her example and equip your medicine chest with Gray's Ointment. 25c per box at drug stores, or write Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for a free sample post-paid.

Mrs. Parmelia Crow, Aberdeen, Texas, writes: "Send me four boxes of Gray's Ointment. My father and grandfather used it, and we can't do without it."

Freckles

"Once Freckles Always Freckled" No Longer!—How to Remove Quickly.

People used to take their freckles to the grave. That was before they knew about Kintho, the simple remedy that is sold under a guarantee to remove freckles, or money back. Look in the glass, and at the first sign of a freckle get a two-ounce package of Kintho wherever toilet goods are sold and see if it doesn't remove your freckles as if by magic.

"Use Kintho Soap too. It will not only help give the freckles a push, but it is delightful for toilet use."

TEXAS BERMUDA ONION FARMS.

Located in best Bermuda Onion district in Texas. Profits, \$200 to \$600 per acre annually. We raise the crop for share of profits. No personal attention nor expenses required from you. Easy payments. We paid dividends 1911 to unit holders. Dividends for you next season. Endorsed by local clergy and bankers. For particulars address Zavala Onion Farms Co., P. O. Box 836, Gibbs Bldg., San Antonio, Texas.

MUSIC OF THE BROKEN CHORD. MISSIONS—HOW AND WHAT TO DO WITH THE PROBLEM?

The spirit of Master Music sits enthroned—
Enthroned upon the mountain of Concord melodious,
The ears of earth-children are filled with chord-sounds
Which float down from the heights harmonious—
From the peaks where the Music Master's art abounds.
It swells upon the atmosphere clear, crystal—
Crystal made by man's creeds and modern laws symphonious;
For, from the summit of Sinai to the distant-lined ocean
Breathes, today, the harmony of chords euphonious—
Power of man voiced in music's emotion.

Ah! I hear the music in concert grand,
I feel the power of its mighty swell;
I exult in the strains of the world-great band
That joyously chime out the funeral knell
Of ignorance and penury in a voluminous chord.

Neath the heights where Master Music sits enthroned,
Against the royal sky of crowned struggles victorious,
Lies the gray line of the broken chords lute strings,
Trilling a minor strain all-glorious.
It is the lullaby love song the mother sings;

'Tis childhood's song fresh from heaven, unspooled—
Unspooled by Master Music's art—its beauty aesthetic;
To the cry of the martyr is limned there bold.

And the woe-wail of sorrow in tones pathetic—
All in the broken chord's music is tenderly told.

Ah! I hear the music in minor key,
I feel the power of the trembling strain;
I weep o'er the tear-tones drifting to me,
But I count the music an immortal refrain—
The human joy and the human woe in the broken chord.
LUCY STRICKLAND.

IN MEMORIAM.

We, the Ladies' Aid Society of Edgewater Baptist church, do resolve into resolutions of love and respect in the death of our pastor and wife, Rev. and Mrs. H. R. Schramm. Be it resolved:

First—That we have lost a man and woman who were untiring, zealous workers for Christ.

Second—That a consecrated, faithful man and woman have gone from us to ever dwell with those who love the Lord.

Third—That it can be truly said that our loss is heaven's gain.

Fourth—That we extend to the bereft family our deepest sympathy and prayer.

Fifth—That a copy of these resolutions be spread on our minutes, a copy furnished the Alabama Baptist for publication and a copy be furnished the family.

The time-worn subject is as new and bright as time can make it. The more you polish truth the more polish it is capable of receiving. The deeper you get into it the brighter the glow.

What is the spirit of missions with us as communities? Is it anti-mission, or is it a spirit of indifference? (I allude to our rural districts.) Which is the more culpable? Are there different degrees in indifference and disobedience? When we are commanded to go "teach all nations" or send our support, what is our answer? If we should receive a letter from a father or beloved parent making a request of us would we be treating him with more unfilial disregard by saying, "Your request has been received and read, but I will not do it," or to say, "Your letter has not been opened. I do not know what it contains?"

We are giving one of these answers to the greatest commission our Lord has given us.

What will our answer be? What is our answer today? Will we continue to sleep the sleep of indifference, or will we say, "Take me, Father, and all that I am for Thy purposes?"

This will settle the mission problem. The giving will flow in us an honored privilege, and it will reflect and refract more to us far than we have given out.

The millions that are coming to us every year are just that many calls from brother to brother. "Help us, my Father, and your Father has sent us to your door to be taught, and trained and loved."

Will we let them stand outside the door in their ignorance and say, "Christ has called us and we have come, but He is not here today." Will we do this? Will you? Will I?

L. M. J.

Thorsby, Ala., July 13, 1911.

A memorial church is to be erected in Osmanieh in Asia Minor in remembrance of the American missionaries who suffered martyrdom April, 1909, while on their way to the annual conference of the Christian Church Union. This group of victims of Mohammedan ferocity numbered 30 pastors, teachers and evangelists.

A SAD DEATH.

Tuscaloosa, Ala., July 6, 1911.

Dear Brother Editor:

On Tuesday last our sister and dearly beloved friend Mrs. Carrie Lucius breathed her last and went home to God. Men and women bore tear-stained faces as they learned of her death; little children cried, for they had learned to love her. One can scarcely imagine my feelings as we followed the corps down the aisle of Big Sandy Baptist church.

Two sons and a daughter survived her. They were overwhelmed by sorrow. How could one stop the flow of tears and hear her only daughter bemoan a mother's death? But consolation lay in that grand old chapter, the 14th of John. Our tears were dried at its reading and all seemed sweeter then for

"We're going
No more to roam,
No more to sin and sorrow
No more to wear the brow of care,
We're going home tomorrow.

Then—

"For those who sleep,
And those who weep,
Above the portals narrow
The mansions rise beyond the skies
We're going home tomorrow."

Yes, our friend and sister in God is gone, yet we remember her prayer—the last words she ever spoke—and try to wipe our tears away and to live closer to the God we love, to meet her sainted soul in mansions of love and happiness.

To friends and relatives we offer sympathy, love and our earthly aid, what is ours is theirs if it so be that it will lessen their great sorrow; for we all know that Mrs. Lucius has "crossed over the river to rest in the shade." Our only hope is to meet again when almighty God summons us.
JNO. CUNNINGHAM.

SOUTHERN BUR CLOVER SEED.

This great winter legume will fatten your land, stock and pocketbook. Seed \$1.50 per bushel. Alabama Black Belt farms for sale. Great opportunities here. Reference, Dr. W. B. Crumpton, Secretary Missions, Montgomery. R. E. LAMBERT, Darlington, Wilcox Co., Ala.

Men of thought and action are in demand, men of firm will and steady purpose that dare maintain them.

Fussy About Flour

When buying flour, it pays to be fussy, to select the brand of highest quality.

HENRY CLAY FLOUR

The Creamy-White flour, has always met the requirements of the best homes. It is rich in gluten, and being unbleached, has that superior nutritive value, taste and digestiveness—rare lightness and crispness that cannot be found in other brands. Ask your Grocer for Henry Clay Flour. Insist on having it.

"Milled from the finest winter wheat, grown in the famous Blue Grass region of Kentucky, the finest wheat lands in the world."

**LEXINGTON ROLLER MILLS COMPANY
LEXINGTON, KENTUCKY**

"The Blue Grass Millers."

Write for "A Few Famous Recipes by an Old Kentucky Cook." It's Free!

Returning from Avondale we found the

Richmond Place

Bible school enjoying their picnic in the park, and a good time they were having. Their conscientious, painstaking superintendent, Mr. Robert Darden, together with his teachers, had planned a delightful outing for all who would go, and with no lack of "good things to eat," plenty of faith and a fine flow of spirits "the hours sped on golden feet." It is rather gratifying to find out that preachers and deacons and Sunday school superintendents and teachers are "just like other folks" sometimes, and can enjoy a game of ball and "run and root" and do like the boys, and eat just as much ice cream as any of the "common folks." These Richmond Place people are "real game" any way. They have climbed the "Hill of Difficulty" a good many times, and it has proved their metal. We believe they will be "brought out into a large place" some day.

True to our anticipations we were met with a hearty welcome at the Twenty-first Avenue Church, North Birmingham.

We had "proved" the hearts of Brother Stodghill and his good wife some years ago, when they lived in Clay county, and their hearts are in the same place today. Ever hopeful and hearty in their helpfulness, we welcome them to our district. Belief in woman's mission work is a part of their creed, and that makes the visiting sister's part an easy one when she comes to present the "plan of work for the year" or the "standard of excellence" for their society. At once great interest was expressed in Miss Davis' work among the Italians, and the pastor told of a colony near his church and some effort he had made to win them, but expressed an earnest wish to have Miss Davis "give them a day" in her busy work to help this church do Foreign Mission work at home. Thus the fire kindled, and we hope it will be possible for "our missionary" (doesn't that proprietary term fill our hearts with joy and a laudable pride?) to fan the flame by showing these good women how best to go about the work. The president of the society, Sister Adams, is "going about" finding members for her society, and as Bro. Stodghill says, "is doing missionary work." We hope the young people and the children will be brought into the systematic work, too. Formerly there was a fine Sunbeam Band here, and the material is still to be found if the sisters will see it is worked up. Strange that our Baptist people do not realize that this Sunbeam "sponge" makes the finest kind of food for the future members of our churches. We, many of us, act on the supposition that the fathers did, that "if God wants us He will take us and our children anyway." O, sisters, let us get on more generous ground and be workers with God. "Feed my lambs," was His last command to the disciples, and does it not ring down the centuries to us?

There was never a wiser plan inaugurated by a superintendent of an association than that of having monthly an executive committee meeting, composed of the president of each society and at least one other member, in order to confer regarding the needs of the field. Our dear Mrs. Malone

ALABAMA BAPTIST

With Mrs. W. L. Rosemond, Superintendent Birmingham Association, Among the Societies of the District.

(Concluded.)

is responsible for this suggestion, and the first Wednesday in every month the committee convenes at the First Baptist church—a central and favorite place for meetings of various kinds in our city. The genial pastor and his no less gracious wife make every one welcome. So both the pastorum and the church have become, you might say, the Baptist center of the city.

Birmingham women are favored also in having the quarterly "all-day meeting," which has been in vogue for 20 years, dating back to the memorable time when Miss Annie Armstrong was the guest of the association, and it seems to many of us a sacred occasion, as it was the suggestion of our sainted superintendent and afterwards president of the central committee of Alabama—Mrs. L. F. Stratton. We love to speak her name when we come together and tell of her wisdom and goodness, so that those who shall "come after us" will still speak that name gently, "as the household name of one whom God hath taken." We thank God that those have been raised up who are carrying on her work, and no doubt she is one of those who form "the cloud of witnesses" "encompassing" us "who remain" to do His will. Let us strive to follow her "even as she followed the Christ."

It was a goodly showing for a July meeting when six churches were represented in the executive committee room the first Wednesday in this month, and such a conference is invaluable to the mission societies of this district. It was a delightful and informal meeting (that does not mean "all talked at the same time" either), and most interesting suggestions were given regarding the different phases of the work, plans formulated for greater effort and proficiency, and the best of all the report of Miss Davis, our missionary to the Italians at Pratt City, was heard. She has to be "as wise as a serpent and as harmless as a dove" in accomplishing her difficult task of "winning some" of these Catholic people to love the truth. And there never was a better plan than the scripture plan to let "the little child lead." The golden key to most hearts is kindness, and to open the mother-heart what more potent than being "kind to my child?" Some one of late wrote an article on "What the heathen have done for me"—a striking setting forth of the reflex benefit derived from our efforts for them. I believe the Baptist women of this association will "grow in grace" mightily as they project themselves into this missionary endeavor through and with Miss Davis. We have here a great opportunity for that "personal service" emphasized by Miss Heck in the plan of work for 1912. May we gladly enter this "open door."

As we neared the station going to the

East Thomas

we were met, as is their wont, by the president of the society, Sister Holcombe, and as we walked we talked

of the affairs of the Kingdom and of the struggles of the little church, which is a monument to the perseverance and faith of the saints who constitute their body. And such a pretty church they have—complete in Bible school equipment, tasteful in exterior and interior, "prim as a pin within and without, and with the schedule and calendar "neatly framed," as Bro. Crumpton suggests. The sisters came out in full force and the dear little children, too. There is a revival meeting going on under the guidance of the pastor, Bro. Milford, with Bro. Lowrey assisting. So after our meeting we enjoyed the good gospel sermon preached by the latter. We could not but wonder if any of our Birmingham ministers would have the faith strong enough to appoint a service for 3 p. m. in July. But there was a good congregation present, and they were coming back at 7:30 again! We enjoyed the male quartette exceedingly, both of the ministers contributing no little to the success of the music. These dear sisters have had their vision somewhat obscured by the pressing necessities of their own church, but they will in following the plans of the general organization "see more clearly" that it is their privilege to do something for "the regions beyond," and they will do it. How hospitable they were; how many invitations we had to their homes, and they meant it, too. It is just their way, and we wished we could have accepted all of them. Promising to send a package of the W. M. N. literature to our young brother from the Howard and assuring him that the executive committee had determined that this literature should be placed regularly in their reading room at the college, we went on our way, rejoicing in the co-operation of our brethren, as well as in the confidence and love of our sisters. It was a full day—from 10 a. m. to 5 p. m.—but rest is only the sweeter when thoughts of the goodness and appreciation of the Lord's own crowd the mind and fill the heart.

Our hearts turned with fond anticipations when we planned for a visit to

West Woodlawn,

but a call to North Alabama will defer their pleasure for a season. It is well for us—the women of the Alabama Missionary Union—to ever remember that to Bro. John W. Stewart we owe the organization of our work. It was in the state convention of 1889 that he proposed the names of the first "central committee," and that is the date of the organized work in this state. We are tempted to say with the Psalmist in his rhapsody over Jerusalem, "If we forget let our tongues cleave to the roof of our mouths, let this right hand forget its cunning." What has this work—this systematic work—not meant to our women and children? In 1890 we made our first report to the W. M. U. and wheeled into line, the amount raised being \$5,963.50, given by 30 societies. In this year of our Lord 1911 the amount

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MRS. T. A. HAMILTON.

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A GOOD WOMAN GONE TO REST

Mrs. Ella E. DeLache, the beloved wife of Rev. John S. DeLache, died at her home in Oneonta Sunday morning. Mrs. DeLache had a stroke of paralysis more than two years ago, from which she never recovered.

She was nearly sixty-seven years of age and was a native of South Carolina, moving to Alabama in her early youth. She had been a member of the church for forty-seven years, first joining the Baptist church later becoming a member of the Cumberland Presbyterian church in which organization she remained until her death.

The deceased was a woman who had many noble traits of character. Through all her long siege of sickness she was never heard to murmur, but maintained that cheerful disposition to the very last.

Mrs. DeLache was the mother of nine children, six of whom preceded her to the Great Beyond. The surviving daughter and two sons are heart-broken over the loss of their precious mother, and the husband, whose companion for more than forty-eight years has passed into the better world, is bowed down with grief.

The funeral services were held at the Baptist church and were conducted by Revs. Head, Chastine and Allgood. The interment took place at Oak Hill cemetery Monday afternoon.—The Southern Democrat.

(We deeply sympathize with Bro. DeLache and the sons and daughter and other bereaved relatives and friends.)

SUCCESS.

Success lies not in the laurel wreath
Nor the sceptered palm you may bear;
You have won the thing for which you
strive

When you have faced the crowd—
their mocking sneer
Which greets the man who seeks to
climb

From out the denseness to clearer
view—
Not in the summit of you crowned
height

Which reward has reserved for only
you,
But success lies in the roveled dust,
Where trampled upon you strive to
rise—

Taunted and scorned by thoughtless
lips,
Fearless and dauntless, you claim
the prize.

—LUCY STRICKLAND.

How would you like to have a voice like this: "It is clear and musical, vibrant and resonant, under perfect modulation, and has an indescribable singing quality. Though never very strong, it yet is always beautifully distinct and at times gives one the impression of great power, and it is as sweet and winsome as a silver bell. The voice, however, is only one component of a rare and rich personality that is all transparent in sincerity and modesty, humor, earnestness and might." This is the way one described the voice of Dr. John Henry Jowett, the great English preacher, a friend of England's king and now pastor of the Fifth Avenue Presbyterian church, New York, after hearing him preach.

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LOVEMAN, JOSEPH & LOEB
BIRMINGHAM, ALA.

Mrs. Henry T. Crumpton was buried here Wednesday morning at Elmwood cemetery. The funeral services were held at the home of Dr. Mack Rogers. Dr. Dickinson, assisted by Dr. Blake, Rev. J. W. Stewart and Rev. E. F. Morgan, of Dawson, conducted the services. Deacons Witchard and Durham, of Dawson, were present. A number of friends by their presence testified to the love in which she was held. The floral offerings were typical of the lovely life which went out as she gave life to the darling babe left behind. Our heart goes out in love and sympathy to the bereaved husband, children and other relatives and friends.

From Putnam, Ala.: On the 25th inst. we had a good time at Putnam. We had the largest crowds at 11 a. m. and at night we have had. The writer solemnized a double marriage ceremony between one Mr. Green and Miss Earnest and Mr. Duke and Miss Moncrief, Miss Singleton playing the wedding march. Sermon by the pastor just after the marriage. Text, Mark 2:3. At the close of the sermon we made a proposition to the Christians: That all who were willing to help some one to Christ come and give me their hand. Quite a number came forward. Then we had another song and gave the unsaved an opportunity to ask for prayer, and to this proposition quite a number came. Next we opened the door of the church, and one of the grooms joined for baptism—Bro. Duke. Bro. Green, the other groom, said he will join at Nanafalia at my next appointment, the second Sunday in July. Is this not a new thing under the sun? The Lord be praised. The Lord bless our paper and the brotherhood. Your brother in Christ—J. W. Jones, Nickolsville, Ala.

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IN MEMORIAM.

The Golden bowl is broken, the silver cord is loosed, the immortal soul of our beloved friend and sister has winged its way to endless light to suffer and sorrow no more.

The Ladies' Aid Society of the Baptist church of Jasper has sustained a great loss in the death of Mrs. L. W. Lollar. She was one of its most valued members, ever ready and willing to do her part. In her religious life she exemplified all those graces of character that commend the teachings of Jesus to the acceptance of human hearts. Her presence always brought the sunshine of smile and gladness, and her words of sympathy were full of song and cheerfulness. The shadows that fall upon the bereaved are driven away by the memories of one whose life was so unselfish and whose services to others brought her into close companionship with her God. She will ever be remembered by those who shared in her helpful ministrations and her willing charities.

Truly her existence was a blessing and a benediction to those among whom she lived and is a treasure of precious memories to those who survive her.

Therefore, be it resolved: First, That although we have lost one of our most earnest memoers, God knew best when He called her away from those who loved her.

Second, That the society and the church and town have lost a lovely Christian character and one whose place it will be hard to fill.

Third, That we, as a tribute of love and appreciation for the memory of our lamented co-worker and friend, extend to the bereaved family our sincere sympathy in their deep sorrow.

Fourth, That we send copies of these resolutions to the family and our church and county papers and that they be spread upon the minutes of our society.

MRS. J. W. MCARTY,
MRS. J. H. CRAIG,
MRS. C. E. TWEEDY.

RESOLUTIONS

On the Death of Rev. H. R. Schramm
by the Birmingham Baptist
Pastors' Conference.

"In the midst of life we are in death."

Our brother and fellow worker, Rev. Henry Robert Schramm, quietly passed away on the night of June 4. He was a Christian marked for his piety, beloved for his faithfulness, a preacher zealous for the cause of his Master.

Resolved first, That we, the members of this conference, cherish his memory as that of a brother beloved.

Resolved second, That we tender to his bereaved family our Christian sympathy.

Resolved third, That these resolutions be spread on the minutes of our conference, that they be published in the Alabama Baptist and that a copy be sent to the family of our brother.

JNO. W. STEWART,
J. R. STODGHILL,
WALTER S. BROWN,
Committee.

FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, C. W. Streit, by Helen Favis and husband, E. W. Favis, on the 15th day of December, 1910, which mortgage was filed in the office of the Judge of Probate for Jefferson county, Alabama, on the 7th day of July, 1911, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry to the highest bidder, for cash, in front of the court house door of said county on Thursday, the 3rd day of August, 1911, the following described property in Birmingham, Alabama, conveyed by said mortgage, to-wit: Part of lots one (1) and two (2), black six (6), "Waverly Place," map of which is recorded in the office of the Judge of Probate for said county, in map book 5, on page 66, particularly described as beginning on the south line of Eleventh avenue, South, at a point one hundred and forty (140) feet westward of the intersection of said line with the west line of St. Charles street, and run thence southward parallel with St. Charles street one hundred (100) feet, thence westward parallel with Eleventh avenue thirty-five (35) feet to the east line of an alley, thence northward along the east line of said alley one hundred (100) feet to said south line of Eleventh avenue, thence eastward along the south line of Eleventh avenue thirty-five (35) feet to the point of beginning.

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

This, the 10th day of July, 1911.

C. W. STREIT,

Mortgagee.

A. C. & H. R. Howze, Attorneys.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Frank Curry and wife, Annie Belle Curry, on the 7th day of March, 1911, and recorded in volume 556, record of deeds, at page 1, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit: Lot No. 37 in J. D. Kirkpatrick's subdivision of the N. W. 1-4 of the S. W. 1-4 of section 26, township 17, range 3 west, as shown and designated in the duly recorded plat thereof in volume 5, page 92, record of maps, in the office of the Judge of Probate of Jefferson county, Alabama, situated in Jefferson county, Alabama.

JOHN W. PRUDE,

Mortgagee.

Jly12-4t

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Frank Daniel and wife, Mollie Daniel, on the 5th day of January, 1911, and recorded in volume 610, record of deeds, at page 201, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit: Beginning at a point 232 feet north and 475 1-4 feet west of the S. E. corner of the N. E. 1-4 of the S. W. 1-4 of section 20, township 17, range 3 west; thence run north 104 1-2 feet, thence east along the south line of Beatrice street 33 feet, thence south 104 1-2 feet to Hattie street, thence west along Hattie street 33 feet to the point of beginning.

JOHN W. PRUDE,

Mortgagee.

Jly12-4t

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by John F. Harrington and wife, Hannah E. Harrington, on the 21st day of March, 1911, and recorded in volume 625, record of deeds, at page 29, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit:

Lots 9 and 10, in block 242, according to the Elyton Land Company's survey and plan of the city of Birmingham, Ala., said lots forming a rectangle on the southeast corner of the intersection of Avenue F and Twelfth street, fronting 100 feet on the south side of Avenue F and running back of uniform width along the east side of Twelfth street 100 feet, together with all improvements thereon, situated in Jefferson county, Alabama.

JOHN W. PRUDE,

Mortgagee.

Jly12-4t

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Susie E. Evans and Thos. A. E. Evans on the 30th day of August, 1910, and recorded in volume 584, records of deeds, at page 285, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale the following described property, situated in Jefferson county, State of Alabama, to-wit:

Certain real estate situated in Birmingham, Jefferson county, Alabama, and known and described in the plan of said city as now surveyed and laid off at lot No. 1, in block No. 30, being a rectangle, fronting 45 feet on the west side of Twenty-fourth street and extending back along the north side of an alley 100 feet.

JOHN W. PRUDE,

Mortgagee.

Jly12-4t

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Sarah T. Welch and husband, L. H. Welch, on the 20th day of October, 1910, and recorded in volume 597, record of deeds, at page 60, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit:

Certain real estate situated in said county and State and known and designated in the plan of the North Birmingham Land Company, as now surveyed and laid off, as Lot No. 9 and the west half of lot No. 10, in block No. 173, in the town of North Birmingham. Said property fronts fifty feet on the south side of Fourth avenue and extends back of uniform width along the east line of Fourteenth street 140 feet to an alley, being described according to the map of said survey on record in the office of the Judge of Probate of Jefferson county, Alabama.

JOHN W. PRUDE,

Mortgagee.

Jly12-4t

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Get worse and worse the longer you let them go; Leonard's Golden Eye Lotion cures inflammation and soreness without pain in one day. Cooling, healing, strengthening. Get "Leonard's"—it makes strong eyes.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 543, South Bend, Ind.

DEATH CLAIMS HIS OWN.

From every home there is a path that leads to some silent city of the dead, and sooner or later it must be travelled by every family. Not many weeks ago the black couch, death, that will kneel at our every gate came and took our beloved friend and brother, James Woodie. Bro. Woodie was a member of Antioch Baptist church. Of this church he had been a consistent member since a 14-year-old boy. He leaves a record void of any offense toward his church or community. The vacancy made by his untimely death is felt not only in the home by loved ones, but by his many friends and brethren in both county and church. As pastor of his church on meeting him at first we were impressed with his deep piety, and for the 18 months that he lived after my introduction I found my first impression true. As a deacon of the church he was an efficient officer, always at his post of duty. We are made often to wonder who will take his place. Who will sing? Who will pray? Who will talk? May the Lord give us one of the noble sons that survive him to fill father's pew. He as a county officer always performed his duties efficiently.

Truly can it be said that a good man among us has fallen.

Bro. Woodie leaves a precious, good wife, mother, six sons and one daughter to mourn his departure. Many, many are the friends that weep with this broken-hearted family. Our sympathy goes out to them all. Children, to you Jesus has said I will be your father. Dear wife, to you He has said I will be your husband. May you look to Him as such. Dear mother, with you we mourn. We can't understand why the Lord has had you stand and see the crossing over of all your children, but some day we will know why these burdens we have to bear. Let us know that everything works together for good to them that love the Lord. Our loss is heaven's gain. We might ask why couldn't he have stayed with us many years yet, but the Lord knows best. He had a better place for him. His work is done. May we bow in submission to the will of Him who doeth all things well.

H. J. HOLLIDAY,
Pastor.

We, the undersigned board of deacons of East Gadsden Baptist church, wish to make the following statement in reference to Bro. J. M. Cook, who is now leaving us as pastor of East Gadsden Baptist church. We found in Bro. Cook a thoroughly consecrated and loyal pastor during his four years' services with us, and leaves our church organized and in the strongest working order we have ever experienced. With untiring energy, enthusiasm and faithfulness Bro. Cook has labored with us in a tactful, Christian spirit. We regret to have to give him up, but commend him most heartily to those with whom his lot may be cast in the future.—W. P. Sears, E. M. Keeling, O. S. Pike, B. H. Stroud.

GOOD S. S. CONVENTION.

The annual convention of the Calhoun county Baptist Sunday school which met with the church at Duke's station, the 8th and 9th. A good many of our best pastors were present and took part in the proceedings.

The talks and addresses of those pastors were instructive and inspiring, showing that the preachers were not behind the forward movement of the Sunday school work.

Likewise were the talks of the laymen.

The people showed that they, too, were interested, by their presence, attention and hospitality.

Brother Harry L. Strickland, state secretary of Sunday schools, was present and endeared himself to all who heard him, by the masterful way in which he handled every phase of the Sunday school work.

He urged the people to get out of the ruts, to put business-like plans into their schools, to go forward and do something.

Mr. Strickland offered his services to the convention for one week, to be spent in holding rallies within the bounds of the convention.

The secretary's offer was gladly accepted, and the time of holding rallies will be fixed later.

The reports from the various schools of the county showed a forward movement, along all lines of the work, and we are hoping, in the near future, to be able to report, at every Baptist church, a Sunday school.

L. T. GROGAN.

DEATH OF A GOOD MAN.

Looking over the Monroe Journal we were greatly shocked by the following sad notice:

"Mr. James W. McGill, of McGill, this county, died at a sanitarium in Mobile on June 29, where he had been taken some days previously for an operation after a long illness. Mr. McGill was a well-known citizen and planter, and had resided in the county for many years. He was a member of the Thirty-eighth Alabama regiment in the civil war."

For two months past nearly every week we had received letters from him, and on our return from Philadelphia one was waiting our arrival. In the correspondence it developed that he had not been very well, and he gave this as an excuse as to why he had not done more for the paper. Just think of it. This busy layman, though unwell, yet loved the paper and the cause enough to send in over a score of new subscribers on the special missionary offer.

He is survived by his wife, two sons, J. I. and J. B. McGill, of McGill, and five daughters, Mrs. W. W. West, of Belforest; Mrs. W. H. Tucker, of Jones Mill; Mrs. W. B. Peavey, of McGill; Mrs. J. T. Pulaski, of Mobile, and Miss Grace McGill. To them we offer our tenderest sympathy.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Mrs. Vivian McDonald and husband, D. N. McDonald, on the 3rd day of June, 1910, and recorded in volume 581, record of deeds, at page 335, in the office of the Probate Judge 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 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit:

Lot No. 10, in block No. 6, of the Fairview Park Land Company's survey, a map of which said survey being recorded in map book 5, on page 115, map records of Jefferson county, Alabama, together with all buildings and improvements thereon, situated in Jefferson county, Alabama.

JOHN W. PRUDE,
Mortgagee.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Mrs. M. E. Vinson and husband, T. C. Vinson, on the 25th day of October, 1909, and recorded in volume 550, record of deeds, at page 98, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 14th day of August, 1911, within the hours of legal sale, the following described property, situated in Jefferson county, State of Alabama, to-wit:

Lot No. 4, in block No. 44, south, in Smithfield, an addition to Birmingham. Said lot front 50 feet on the south side of Martha avenue and extends back of uniform width 140 feet to an alley, according to the survey made by J. C. Long, and a map of which is recorded in the office of the Judge of Probate of Jefferson county, Alabama, situated in Jefferson county, Alabama.

JOHN W. PRUDE,
Mortgagee.

Frank E. Gray says: "Give the pastor a chance today, instead of tying his hands and trying to buy his mouth and convictions with silver and gold. Laymen, you who have the God-given privilege of making money and getting the material things, see to it that your pastor is well paid and family well fed, and you will get the gospel and business methods in return. You owe it to God, not to the pastor. The pastor is looking unto God for the material things through the hands and hearts of his children in the pew. Hold up his hands, and not only pay him, but pray for him instead of criticizing his preaching and business methods."

We are glad to know that five of the teachers engaged for the coming session of the public school at Jasper are now at the University of Virginia taking special courses that will better fit them for their work, and that two other teachers are at the University of Tennessee doing similar work. The Mountain Eagle well says: "This speaks much for the quality of work these teachers will do during the next session; for only those who are determined to succeed will invest from \$100 to \$150, make other necessary sacrifices and spend practically half the summer vacation in close study."

Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

CHARITY PERIPATETICS.

J. L. Rosser.

How often they have found the way to your door, your heart, your purse, and finally to your contempt! They usually are stranded in your city on their way to some nearby station where friends, work, and plenty await them, if you will only help them to get there. They may come in family groups, with several pale and ill-clad children as the stage accessories to the miniature melodrama to be recited, of the case may be that of a young man wrecked in the far country, but now seeking to amend his ways. They usually head straight for the preacher's place. I asked one mean-looking applicant why he applied to the preacher rather than to the mayor, whether he believed preachers were richer than other folks. He said no, but they were more willing. So his willingness marks him as the proper victim.

I believe that a few experiences of mine will be but a mirror in which other brethren may see themselves. One morning soon after my arrival here as pastor, a fair looking woman came to my study soliciting. She was on her way from Texas with her brood, one of which was then lying sick at the hotel, and she had spent her last dollar purchasing a bottle of medicine for the ailing child. (So she said) She needed just \$5.15 to get to a certain point in Alabama. It was kind of her to figure it to the very penny, so as not to raid my purse needlessly. I hesitated, but finally yielded. She was careful to secure my address that she might promptly return the shekels. I felt better, and no doubt she did too, after the transaction. But alas! for a fool and his money. I have waited nearly five years, and am still waiting.

Another case that pillaged my purse was that of a young man on his way to a neighboring city, where a job awaited him, provided he could leave here on the afternoon train. The position would not be available after that day. He showed me a clipping containing an account of the meeting in which he had been converted. He was a member of the church of my predecessor in the pastorate here, now in Texas. After receiving a cordial invitation to call on him in that city to which he was bound, and a gushing promise of speedy return of the borrowed funds, he went on his way. We are both waiting still—he to send the money, and I to get it.

But the most notable instance is also the latest. A neatly-dressed young man, with lighted cigar, came to my study. He was a member of a well-known Baptist church in a section that appeals much to my feelings, and his wife and child were awaiting him there. He had just served a six-months' sentence in the penitentiary for political frauds in connection with a local option election. Those cribbed, cabined, and confined months had been days of deep penitence and pious resolve. His people, all ignorant of his disgrace, were awaiting his return. Touched with pity, I told him I would risk \$5.00 on him, accepting his promise of sure return. Meeting a brother from the city of his alleged crookedness at the convention, I inquired whether such an incident as reported had occurred. It never had; and I

further learned that man was one of the most notorious preacher swindlers in the land; and that the church of which he claimed to be a member is constantly swamped with letters of inquiry.

Thus for in my dealings with charity peripatetics I have been flied just to the amount bestowed. Some day preachers are going to learn to be as wise in such matters as the children of the world.

Selma, Ala.

MRS. HENRY R. SCHRAMM.

On June 22, 1911, a little more than two weeks after the death of her husband, the beloved preacher, Mrs. Henry R. Schramm died in Mobile, Ala., at the home of her devoted twin brother, Mr. J. Tyler Turner. For several years her health has been poor. At the death of her husband it was thought that she could hardly live to the end of the journey from Birmingham to Mobile.

Mrs. Schramm was Miss Laura Turner before her marriage. She was born in Mobile county, where her parents, Mr. and Mrs. Noel Turner, were leading members of the old Shady Grove Baptist church. At about 16 years of age she was converted, and on January 30, 1889, was married to Rev. H. R. Schramm. With her faithful husband she shared the joys and sorrows of the ministerial work. Whatever honor we give Brother Schramm for his faith and courage as a preacher of the gospel, let us not forget that in his home there was the noble wife, who proved a true help-mate.

By her death Mrs. Schramm leaves three children, the youngest not yet grown, besides her mother, one sister and several brothers. The brother and his wife at whose home Mrs. Schramm died did all they could for the comfort of the sufferer, and their devotion was beautiful. The two younger children will remain with this brother. The funeral service was conducted by Rev. H. W. Fancher, pastor of the Baptist Tabernacle, assisted by Rev. J. D. Anderson and the writer, the same brethren who took part in the service at the burial of Bro. Schramm.

Death has come to claim these two faithful servants of the Master, and we feel keenly our loss. Their lives should be a noble inspiration to us who are left to tarry here a while until our time shall come.

J. M. KAILIN,
Mobile, Ala.

IN MEMORIAM.

On June 3, 1911, God saw fit to call home Sister Cornelia Elizabeth Day. Her parents, J. H. Stodghill and wife, resided several years in Kentucky. Sister Day was born October 20, 1875, and was converted in the spring of 1897. Since then she lived a consecrated Christian life. In October, 1901, she was united in marriage to George H. Day, and to them were born five girls. The oldest of these preceded her mother to the grave seven years. The husband, four children, a father and motaer, one brother and seven sisters, besides a host of friends, mourn their loss. But we know that our loss is her gain, and that our Heavenly Father doeth all things well.

L. C. DEWITT,
Her Pastor.

ANY MINUTE-DAY OR NIGHT

EVER find yourself in a hurry to get the doctor, or one of the neighbors? Ever want something quick and no time to go after it? Ever want to know the condition of the market before making expensive trips to the city?

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1617 W. Main St., Richmond, Va.

LET US DO OUR BEST.

By Mamie Allen.

We speak of the people of India
As those who are lost in sin
And send to them missionaries
Their precious souls to win.
And it is right that we should do so
For such is our Lord's command
Yet there are infidels my brother
In this boasted Christian land.

The millions in distant China
Are groping in darkness drear
They know nothing of the Bible
Which tells of a Saviour dear;
But we are sending the gospel
To brighten the way for them,
But many in our own country
Are wandering from Him.

In a land of heathen darkness
Far away beyond the sea
To images made of wood and stone
Africa's thousands bow the knee.
Tis time they knew our Saviour
Sin has too long controlled
But here in our country
Men worship the god of gold.

'Tis time the days of bondage
Were past forevermore
And the happy cry of freedom
Rang loud from shore to shore,
For though we boast of liberty
And ideals true and high
Our land is not so free as we
Can make it if we try.

Can there be freedom, brother
Where King Alcohol holds sway
He who rules with an iron rod
Who has many slaves today?
Tobacco's another monarch
Almost as cruel and grim
How many bright young boys
Are on friendly terms with him.

Let us continue to send the gospel
To those who are far away
Who need the love of Jesus
And who need it now, today.
So let us work unceasingly
That they to may be blest
But for our own dear country
Let us do our level best.

The meeting at the Baptist church of Alabama City conducted by Rev. Curtis Shugart, which began the second Sunday, closed last Sunday night (June 25). The visible results of the revival were somewhat disappointing to the evangelist and others; but the good that was done through the great servant of God cannot be estimated. There were 23 to unite with the church and many who confessed Christ. The people of our city were moved mightily. The plain, forceful preaching of Brother Shugart, with his tactful methods of proof drawn from his experience, caused men to think on their way possibly as they had never thought before.

Rev. R. A. Gates, of Oxford, N. Y., who has been spending a few months at Grand Bay, Ala., preached for us in a meeting at Wilmer, closing July 7. He is a good preacher and excellent helper for a pastor in revival services. The past two months he has supplied very acceptably at the Dauphin Way church, this city. We regret that his vacation is closed and that he returns to his charge in the north.—J. M. Kiffin, Mobile.

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STATEMENT OF CONDITION,
DECEMBER 31, 1910.

ASSETS.	
Loans on Bonds and First Mortgages.....	\$516,594.38
State and other bonds owned.....	141,782.50
Collateral Loans	67,500.00
Policy Loans	18,107.55
Premium Notes	33,837.12
Interest Accrued	4,991.00
Net Premiums in course of collection: (Reserve charged as Liability).....	20,713.78
Cash in Banks and Office.....	46,561.87
All other Assets	31,855.46
Total Assets	\$881,943.66
LIABILITIES.	
Reserve on Outstanding Insurance.....	0398,326.00
All other Liabilities	5,945.36
Surplus to Policyholders	477,672.30
Total Liabilities	\$881,943.66



STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT, RALEIGH.
JAMES R. YOUNG, Insurance Commissioner.

I, James R. Young, Insurance Commissioner, in and for the State of North Carolina, do hereby certify that the Jefferson Standard Life Insurance Co., of Raleigh, N. C., is duly chartered and organized under the laws of North Carolina with a paid-up capital of \$250,000, and has fully complied with all the requirements of said law, and is authorized to issue policies and transact business of life insurance during the present fiscal year.

I further certify that I have caused the policy obligations of said company, outstanding and paid for on the thirty-first day of December, 1910, to be valued in accordance with the provisions of Insurance Laws of North Carolina, and I find the net value thereof, less reinsurance, on the said day to be \$398,326.00.

In testimony whereof I have hereunto set my hand and affixed my official seal, at the City of Raleigh this, the 30th day of January, 1911.

(SEAL) (Signed)
JAMES R. YOUNG,
Insurance Commissioner.

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