

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 49, No. 9

Organ Baptist State Convention

Office 1705 Third Avenue

BIRMINGHAM, ALA., AUGUST 2, 1911

Published Weekly. \$2.00 a Year



GET READY FOR THE ENCAMPMENT.

The Time.

August 21-28 is just the week that one needs a bit of rest and recreation before beginning the labors of a busy autumn. Then it is just the time to get the training and stimulus for a good autumn season of religious service.

The Place.

Shocco Springs is a pretty resort just at the foot of the mountains two and one-half miles out of Talladega. Its springs are freestone, chalybeate and sulphur, and legend says that it was from here that DeSoto sent for waters of healing for his sick men. There are two hotel buildings with more than twenty rooms each, a number of cottages, and tents will be supplied. The encampment assembly place will be a large pavilion with ten tents for auxiliary services. Passengers will be conveyed from Talladega to Shocco and return for 20 cents round trip on auto lines.

Rates of Board.

The Shocco management will give us a rate of one dollar per day where more than two occupy a room, and for those in tents. Hotel rooms occupied by two will be \$1.25 per day. Meals are included in these prices.

Railroad Rates.

Round trip rates have been granted from all points in Alabama from stations of importance. The dates of sale are from Monday, August 21, through Friday, 25th. Talladega is easily accessible from all over Alabama by L. and N., Southern and A., B. and A. railways.

If you are going to encampment notify promptly Encampment Commission, Wetumpka, Ala.

THE LOCATION OF SALOONS.

In spite of the numerous interviews given out by the local optionists, even in the face of their paid advertisements in Jefferson county, they have undoubtedly failed to quiet public anxiety in regard to just where they will put the saloons if they win the election, as will be seen by an article published elsewhere. They are saying those who are opposed to the return of the saloons are laboring under a misapprehension as to their being foisted on some of the suburban towns which make up Greater Birmingham, but Mr. Beddow and Judge Weakley think otherwise, and many voters will remember that in the amendment campaign some of the men who are now leading the fight for the return of the saloons hooted at the idea then and double criss-crossed themselves and otherwise pledged their hearts and means to forever banish the legalized sale of liquor in Birmingham. You can't fool the people twice. If you do not want saloons in your section you had better vote against their return. It will be foolish to do otherwise. The enemy can not be trusted. Woodlawn and East Lake must get busy.

MISSION STUDY AT THE ENCAMPMENT.

T. B. Ray.

I am greatly pleased over the prospect for mission study at the coming encampment at Shocco Springs August 21-28. It seems to me that the arrangements which have been perfected for this particular line of work are eminently satisfactory and promise the very best results.

Rev. Richard Hall, pastor at Evergreen, who is to lead in this mission study class, has had considerable experience in this method of work and is a teacher of splendid ability. His leadership will insure a successful class.

The text book to be used is one of absorbing interest. It is the text book upon our own work called "Southern Baptist Foreign Missions". This book has been studied in a great number of places and wherever it is studied it creates great enthusiasm. We suggest that those who would enter the class write to the educational department, foreign mission board, Richmond, Va., and secure a text book and read it through before the meeting of the encampment. The program will be full and there will be little time left for definite study. The work will be greatly facilitated if the members of the class secure a book and read it beforehand. The prices of the book are 57 cents, bound in cloth, and 40 cents bound in paper. Another advantage of securing the book beforehand would be that along with it would be sent special literature which would help to create a more intelligent appreciation of mission study.



ALABAMA BAPTIST CONVENTION REPORTS

AUGUST 2, 1911

Baptists Elect Trustees for State Institutions.

The following is the report on nominations that was read and adopted at the Thursday afternoon session of the Alabama State Baptist convention:

Your committee on nominations begs leave to submit the following report:

1. On State Board of Missions for those whose terms expire in 1911: J. W. Phillips, W. J. Elliott, E. H. Jennings, H. S. D. Mallory, G. G. Miles, R. E. Pettus, C. A. Stakely and Richard Hall, in place of H. S. Campbell, removed from the state.

2. On board of trustees of Howard college for those whose terms expire in 1911: A. W. Bell, R. E. Pettus, L. Lassiter, D. C. Cooper, J. C. Wright, J. W. Minor, S. S. Broadus, W. J. E. Cox and H. J. Willingham, of the alumni association, and John R. Keyton in place of C. H. Davis.

3. On board of trustees for Judson college for those whose terms expire in 1911: C. W. Ashcraft, S. H. Woodfin, W. W. Campbell, T. T. Daughdrill, J. V. Brown in place of J. W. Bailey.

4. To be trustees of Newton Collegiate Institute: J. M. Head, O. P. Bentley, S. M. C. Howell, W. B. Crumpton, S. T. Jones, in place of W. M. Hairston.

5. To be trustees of Healing Springs Industrial academy: W. B. Crumpton, T. E. Tucker, R. J. Millstead, J. E. McLemore, H. C. Causey, Joe D. Hunt, and J. B. Shoemaker.

To be trustees of aged and infirm ministers' fund: G. M. Morrow, G. W. Macon, W. H. McKelroy, W. W. Campbell.

7. To compose the board of ministerial education: W. W. Lee, Preston Blake, A. J. Dickinson, J. A. Hendricks, A. L. Smith, C. J. Bentley, N. A. Barrett, J. W. Beasley, A. P. Montague, M. K. Thornton, J. L. Thompson, W. M. Blackwelder.

8. On the educational commission for those whose terms expire in 1911: J. B. Ellis, William A. Davis, H. S. D. Mallory, Ernest Lamar, L. O. Dawson and W. C. Crumpton in place of W. J. E. Cox.

9. To be trustees of Howard college endowment fund: A. W. Bell, D. C. Cooper, Wm. A. Davis, J. B. Elkins, A. B. Smith.

10. To be directors of the convention: The president, vice presidents, secretary, treasurer and W. B. Crumpton, G. W. Ellis, G. G. Miles, H. S. D. Mallory, F. P. Nichols, H. J. Willingham, A. S. Smith.

11. To compose the committee on co-operation: S. A. Cowan, L. L. Gwaltney, A. G. Mosely, J. L. Thompson, J. L. Rosser.

For treasurer: R. F. Manly, Birmingham.

For auditor: S. R. Fowkes, Birmingham.

12. To be trustees of the Orphans' Home for those whose terms expire in 1911: J. B. Ellis, C. S. Rabb, W. C. Crumpton.

Nominated by request of trustees.

13. Trustees of Central Female college: H. J. Willingham, J. B. Gibbon, J. D. Murphy, J. B. Ellis, S. S. Broadus.

We recommend that the board of directors appoint delegates to the Southern Baptist convention and such other bodies as this convention corresponds with.

W. C. BLEDSOE,
J. L. THOMPSON,
P. V. BOMAR,
J. F. AVERYT,
T. W. PALMER.

Name Committees for Next Year.

The following committees were appointed to report at the next State Baptist convention:

On Foreign Missions—W. F. Yarbrough, W. M. Blackwelder, J. H. Longcrier, J. J. Hagood, J. W. Phillips.

On Home Missions—R. S. Gavin, L. O. Dawson, A. P. Moore, J. R. Curry and J. R. Keyton.

Laymen's Movement—H. S. D. Mallory, W. W. Campbell, N. D. Denson, C. S. Rabb, G. G. Miles, J. T. Ashcraft, H. B. Foster, J. S. Carroll, G. G. Britton, T. W. Palmer and Mr. Farrar.

Woman's Work—A. J. Dickinson, J. W. Willis, W. J. Elliott, J. G. Lowery, I. A. White.

Sunday Schools—H. L. Strickland, Preston Blake, J. H. Bush, H. R. Arnold, J. D. Brown.

B. Y. P. U.—J. A. French, J. L. Rosser, T. J. Wingfield, H. B. Wood, T. W. Smyly.

Temperance—W. C. Crumpton, A. W. Tate, H. J.

Willingham, D. I. Purser, C. T. Culpepper.

Memorials—M. M. Wood, H. L. Martin, A. D. Glass, Richard Hall, H. O. Murphree.

Press Committee—C. W. Hare, Tom Garner, John C. Williams, D. H. Marbury, B. Davie.

Transportation—W. A. Davis, G. D. Motley, G. W. Ellis, F. P. Nichols, J. G. Reynolds.

Baptist Orphans' Home Reports.

The following is the eighteenth annual report of the board of trustees of Louise Short Baptist Widows' and Orphans' Home of Alabama covering the conventional year, July 1, 1910, to July 1, 1911:

To the Baptist State Convention:

Dear Brethren: The eighteenth year of this institution has just closed and your board thinks substantial progress has been made. God's blessing has been upon the work. The health of the children has been reasonably good; not a death has occurred among them for several years, a record of which we are justly proud.

A year ago we reported 87 children. Since then we have received 14 and sent out 11, leaving the number at this time 90. Of this number 47 are boys and 43 girls.

The number of admissions have not been so large as for the previous year, but this is due no doubt to the more careful investigation we are making of the applications. It is our earnest desire to receive all children that should be sent here, at the same time it is equally our duty to see that the orphanage is not imposed upon.

We still find a disposition on the part of some of our people to place their children here "because we are better prepared to educate and train them than they are", but, of course, no children are received for these reasons. Only homeless, dependent children are admitted. If admissions were upon any other basis it would be impossible to care for the large number of children that would be immediately dumped upon us.

While not so much has been expended as last year, still the large buildings are constantly needing repairs.

We have installed this year the laundry, bought additional machinery for the boys' industrial plant, a number of new sewing machines for the girls' sewing room, and many minor repairs, small as to cost, yet aggregate a considerable sum.

The question of new roofing for several of our largest buildings will have to be provided for in the near future.

Two years ago your board, feeling that it was a duty that they owed her, brought Mrs. Marie Louise Woodson to the orphanage. Since that time she has been under our care. Being greatly afflicted, it has been necessary to keep a special trained nurse constantly with her.

At the ripe age of 84 she passed away on May 26, 1911. In order that the institution might be in a measure reimbursed, Mrs. Woodson placed us in possession of the property last July which she had deeded to the institution nearly 20 years ago, she reserving the rents during her life time. The income from this property was very small on account of large repair bills, this property having come to us in very bad condition. In addition, we had to pay the taxes and insurance.

We have now a good prospect of an income something like \$1,200 from this property for the coming year.

Your attention is especially called to a financial statement made in this report in connection with this fund.

It will be recalled that our late brother, J. C. Bush, of Mobile, left us the sum of \$10,000 in cash and Mrs. Marie Louise Woodson gave us some real estate, situated in Selma, Ala. In both cases it was clearly provided that only the income could be used. Up to this time we have had no return from either, the amount from Mrs. Woodson's property being insufficient to reimburse us for the past year.

It is proposed to use the income from this endowment fund for the specific purpose of providing industrial training for the children, repairing the buildings and making necessary improvements. We

trust this will be the fixed policy of this institution and that this fund will never be used to meet the ordinary expenses of education, believing that this should come to us, as it has in the past, from the churches, Sunday schools, women's societies and individuals.

There has been a falling off on the part of the larger churches during the past year, at the same time there has been an increase on the part of our Sunday schools, as well as a very great increase by the women's societies. The total amounts sent to us are \$2,336.68 short of the receipts of last year and in addition to this we have the entire expense of clothing the children (this was formerly done by the women's societies, but at our suggesting they are now sending the money instead), naturally putting more work on our officers, but the results have been gratifying.

A study of the table that gives receipts by the month indicates that our people are not following very closely the calendar plan that was adopted by the convention. Our money comes largely in the fall and we could make a better financial showing if this report could be made at that time.

The orphanage no longer keeps a financial secretary in the field and will, in future, be even more dependent on the co-operation of our pastors and Sunday school superintendents. The financial statement we are making at this time is necessarily longer than usual and we trust that it will be given careful study.—M. C. Reynolds, President Board.

The Historical Gavel.

Rev. R. S. Gavin said:

Mr. President: I have here, sir, a gavel which comes as a present to this convention from the First Baptist church of Huntsville, the oldest church in the missionary ranks of our denomination.

The handle of this gavel is made of genuine Shittim wood, the wood that was so extensively used by the Hebrews in their worship during the forty years' sojourn in the wilderness.

It is quite likely that the burning bush before which Moses stood when God called him as the deliverer of the chosen people from Egyptian bondage, was a Shittim bush. The boards and pillars of the tabernacle worship in the wilderness were made of this wood. The table of shew-bread, the altar of burnt offerings, and the altar of incense, with their respective staves, were constructed out of Shittim wood.

And the Ark of the Covenant, which contained the two tables of stone, and by which at one time, and for a long time, was a pot of manna, and Aaron's rod that budded, was made, all of its wood-work, of this wood. The handle of this gavel is in the natural and original color.

It grows in but two places on the face of the earth. The lands mentioned in the Bible, and the vicinity around Huntsville. This is no joke, and no exaggeration.

The mallet part of this gavel is made of genuine black walnut. It is a part of the tap-root of a large walnut tree which flourished more than one hundred years ago. The tree grew within twenty feet of the spot where the first Baptist meeting house was built on what is now Alabama soil. To this tree the organizers and first members of the first Baptist church in Alabama hitched their horses, and tied their oxen, while on the inside of the little log house that stood in the shadow of the tree they fought out the hard battles which finally resulted in a division of the Baptists into missionary and anti-missionary bodies.

The tree was cut down years and years ago and went the way of all the earth. The stump, yielding to the remorseless touch of the tooth of time, fell into decay, and crumbled back to mother earth. But the tap-root, like the faith of the Baptists, has defied every agency of destruction, and is as solid today as it was a hundred years ago.

And, sir, as you use the authority vested in the gavel by all deliberative bodies, let this Shittim wood handle, by the laws of suggestion and the association of ideas, at least, remind you that you are presiding over a body of men representing a denomination one of the fundamentals of whose tenets is that the law which cut such a figure in a large part of Old Testament worship and life, both the

Convention Paragraphs

ceremonial and the ten words, is not destroyed, but fulfilled in the gospel; that Jesus Christ is not only the end of the law unto righteousness to every one that believeth, but also that not one jot or tittle shall pass from it until the whole of it has been fulfilled in Christ.

And let the mallet—the part made of that tap-root taken from the old walnut tree which grew right where the Baptists began operations in what is now Alabama—I say, let the mallet remind you that you are presiding over a body of men representing a denomination five and a half millions strong in the United States alone, and, excepting the Catholics, the strongest denomination on the face of the earth—a denomination whose faith and practice are rooted and grounded in the faith once for all delivered unto the saints.

As the presiding officer of this body, the gavel now passes into your hands. And may the same God who brought so many splendid blessings into the house of Obed-Edom when David delivered the Ark of the Covenant into his hands add blessings to you, not a few, as well as to this great body of Jehovah's noble men—the salt of the earth—over whom you are to preside.

We have sent out for the balance of that old root. From the balance of it, if we can, we propose making the staff of a beautiful walking cane, the handle of which is to be of genuine curly Shittim-wood. This cane is to go as a gift from the Baptists of the whole state to our beloved brother, W. B. Crumpton. Not because he needs it to lean upon, but as a staff of honor, and as an expression of our appreciation of him, first as a man, and then as a mighty factor in the development of Baptist life in the State.

Howard Now Has Endowment

William A. Davis, treasurer of the Alabama Baptist Educational Commission, and also of the Howard college endowment fund, reported:

Receipts—	
General fund	\$ 1,615.68
Howard college	332.83
Howard college endowment fund	102.50
Judson college	1,070.35
Newton institute	113.75
Alabama Central Female College	1,900.00
	\$ 8,035.11

Disbursements—	
Howard college	\$ 176.00
Howard college endowment fund	102.50
Judson college	754.10
Newton institute	66.75
Alabama Female college	3,000.00
Secretary's salary, traveling and other expenses	1,779.56
	\$ 5,878.91

Balance in bank July 15, 1911.....	\$ 2,156.20
This balance on hand is apportioned as follows:	
General fund	\$ 1,736.12
Howard college	56.83
Judson college	316.25
Newton institute	47.00
	\$ 2,156.20

Fraternally, WM. A. DAVIS, Treas.

HOWARD COLLEGE FUND.

To the Alabama Baptist State Convention:

The treasurer submits his sixth annual report as follows:

Balance on hand July 20, 1910.....	\$ 1,556.56
Receipts for year—	
Received from general education board.....	\$ 9,760.00
Received from J. C. Bush bequest.....	10,000.00
Other subscribers	12,651.47
Interest collected	3,713.35
	\$57,681.38

Disbursements for year—	
Interest transmitted to college treasurer.....	\$ 3,685.05
Premium on treasurer's bond	28.30
New loans, less payments	33,017.77
	\$36,731.12

RECAPITULATION FOR SIX YEARS.

Net receipts—	
General education board	\$20,000.00
J. C. Bush bequest	10,000.00
Other subscribers	50,420.00
Interest	10,476.42
	\$90,896.42

Net disbursements—	
Interest paid to college treasurer.....	\$10,368.12
Premium on treasurer's bond	108.30
Net loans, outstanding	79,469.74
	\$89,946.16

Leaving balance in Anniston City National bank July 15, 1911, of \$950.26.

The principal of the endowment at this date amounts to \$80,420, of which \$79,469.74 is loaned at interest and the balance, \$520.26, is in bank.

If all the subscriptions to the endowment fund had been paid the principal would now amount to more than \$100,000. All of the subscriptions are now past due and some additional payments will doubtless be made on the unpaid subscriptions.

WM. A. DAVIS, Treasurer.



B. M. BARNETT.

Shady Grove, Ala., July 14, 1911.

We have just closed a real good meeting at Chapel Hill church. We had a great spiritual uplift. We had with us Revs. J. J. Nelson, R. T. McLeod and J. T. Floyd, and a number of splendid laymen to aid us in making the meeting a success. Rev. J. J. Nelson did most of the preaching. His sermons were strong and forceful and accompanied by the Holy Spirit. Four were added to the church and the spiritual interest of the church greatly awakened. A little more than a year ago when I accepted the call to this church it fell to my lot to have all the praying and preaching and nearly all the singing to do myself to the congregation. On my return home I felt somewhat discouraged, but I received a new supply of strength and courage from One who knows our weakness, and I kept on praying and trying to preach until I succeeded in getting the church to work. Today the church at this place is spiritually awake. With a splendid Sunday school and a singing choir second to none, we feel that our feet is on higher ground and our minds on higher thoughts of Christian living. Pray for us. Yours for Christ,

B. M. BARNETT, Pastor.

Rev. W. L. Richards, of Albany, Ga., who preached at the Baptist church here Sunday, and who was called to the pastorate of this church a few weeks ago, announced his acceptance of the call at the Sunday morning service. Mr. Richards has made a splendid impression here, and the Baptist denomination and the people generally who have heard him are delighted that he is coming to Union Springs. He will begin his work here the first Sunday in August.

—Union Springs Herald.

(We welcome Brother Richards to Alabama.)

The roses were in full bloom at Greenville.

We wish to compliment Bro. H. C. Reynolds on the fine showing made in the Orphans' Home report.

The selection of Rev. W. M. Blackwelder to lead the devotional services of the convention was a wise one, as he is one of the most devout men in the body.

Prof. P. W. Hodges, of the Alabama educational department, of Montgomery, who was for several years superintendent of the Greenville public school, was present. He is a noble layman.

Dr. W. F. Yarborough, who took a very important part in the work of the convention, was called to his home at Anniston by the serious illness of a member of his church from ptomaine poisoning.

Rev. W. M. Blackwelder was cordially greeted by his former parishioners. We had hoped to meet Brethren Bradley, Tallafarro and Hubbard at Greenville, where they had formerly held successful pastorates.

Rev. W. W. Lee, in his talk on ministerial education, let it be known that his heart was in the work. He is a good man to have at East Lake, where so many preachers are attending the Howard.

Dr. John W. Abercrombie, president of the State University, was present. He may have some enemies among the trustees of that institution, but at the convention he was in the hands of friends, who resented his displacement.

The committee had no trouble in electing its officers. When Rev. Richard Hall put the name of Hon. R. E. Pettus, of Huntsville, in nomination for president Hon. S. H. D. Mallory moved that the secretary cast the entire vote of the convention for Bro. Pettus. He and W. W. Campbell were then unanimously re-elected vice-president and Bro. M. M. Wood secretary.

Once more an effort was made to change the time of meeting of the convention from July to November, and once more those who love "a hot time" won out. The adherents of the fall, however, served notice that they were going to keep at it until they froze. The summerites say, however, that if the winterites win they will thaw them out.

Rev. L. L. Gwaltney, the beloved pastor and host of the convention, made the welcome address to the delegates on behalf of Greenville. Bro. Gwaltney said that in his study was a welcome address that embodied all that had ever been said to welcome a convention to any place, that it was filled with flowery phrases and was lengthy, but that as all of those present had heard innumerable ones along these same lines before and as he could say nothing more than had before been said, he would cut it short and simply tell the convention that the hearts and homes of Greenville were open to them and let the days that will follow prove this. Ye editor, the president's appointee, made the response. The welcome and response consumed nearly two minutes.

Dr. W. B. Crumpton reported for the State Board of Missions; Rev. J. C. Wright for the educational commission; J. B. Ellis for Howard College. Dr. Robert G. Patrick, in the absence of Mr. Earnest Lamar, president of the board of trustees, reported for the Judson. Dr. W. B. Crumpton, in the absence of a report from the Healing Springs Industrial Academy, offered a resolution that the report be placed in the minutes; that the educational commission look into the condition of this school and advise the trustees as to the future, and that any important changes be referred to the board of directors of the convention. Mr. B. P. Poyner reported for the Baptist Collegiate Institute. The reports on Ministerial Education and Aged Ministers' Board were read, as were the reports of the Orphans' Home and the statistical secretary.

BROTHER CRUMPTON ON ASSOCIATION REFORM

No. 1.

The Baptist associations are great gatherings, affording each year opportunities for presenting before the preachers and the leading members of the churches all the enterprises which the denomination is fostering. One of the brethren at the Birmingham Association quoted a distinguished Virginian, who was not a Baptist, as saying: "The Baptists are strong in Virginia and destined to be stronger, because of their district associations which rally their leaders once a year to hear of their achievements and plan for the future". All this is true of the past. Will it be true of the future? Not if the present tendencies go unchecked. Most of the associations have cut their time down to two days. That means practically only one day for the business of the association, if the time for organization and the sermons is taken out. The larger towns and cities are often without representation. If the place where the body meets is easy to get away from, many of the delegates who attend the first day are not there the second. Here is an illustration in point:

At the Birmingham one afternoon was given to local conditions. As brethren told the stories of struggle and triumph in their little churches, the interest grew, and, almost before we knew it, we were in the midst of a revival. I looked around when the interest was greatest and lo, the crowds that thronged the building in the morning and the early afternoon had disappeared. Some of the largest churches, whose interest was most important, were not represented at all.

Associational Reform is Most Desirable, but in many cases it seems practically impossible. Moderators with opinions of their own, with a fixed purpose to save every moment possible and give due attention to every subject, are rare. Some moderators know nothing at all of parliamentary practice; others think they do when they do not. In either case, much valuable time is wasted.

But, as the years go by, there is improvement in many places, though it is exceedingly slow. The spirit of the associations has greatly improved. There was a time when the visiting brother, with his literature and his speeches, was granted privileges reluctantly; but now, with only here and there an exception, he is gladly received and his literature eagerly taken. That is a great point gained and opens the way for everything else that is good.

Systematic giving, which has so much to do with improvement along any line, is in hard luck everywhere among the country church,

Because of the Annual Call of Pastors.

The plan advocated makes the first Sunday after the association the beginning of the financial year. That is the natural, logical time. The pastors say to me: "I agree with all you say and want to do that; but my year is out with my churches next month and another man comes in. I had four churches this year. I have been called to only two another year". Of course there can be no development of the churches along systematic lines when the God-appointed leader is on the move every year. In many churches, giving at all, is not popular and the preacher that advocates it may be left out entirely in the annual mix up.

Here is Where the Work of Our Baptist Laymen Comes In.

A few intelligent laymen in each church have the situation in hand. If they can be made to see the folly of frequent change of pastors, the custom will change and the intelligent pastors will have a chance to do something. How can these few intelligent laymen be reached? Only by other intelligent laymen. The men who have in charge the laymen's movement among the Baptists are business men, for the most part; bankers, lawyers, merchants, teachers. Something can be done in their places of business as Baptists from the country are seen. After the business is transacted, why not put in a word about the churches and their conditions? It would be easy to arrange a visit to the church on the preaching day. A night could be spent in one home and half a dozen members could be invited in

to talk over matters. Sunday dinner could be taken with another member. The whole community could be put to discussing plans and methods, and reforms by the visit of one man from a sister church. The brother would have to give up his Sunday school class and his cozy seat in his own church and his Sunday afternoon nap; but compensation would come from many directions.

Right now some of our Baptist laymen of different political parties are doing exactly the way I have suggested for the dissemination of political information and lots of it is the rankest political poison.

The laymen must come to the rescue if we make further progress in the work of development.

(I begin with series of letters on Association Reform with this letter written November, 1910. Why not let the good year 1911 witness the beginning of a change for the better in these great Baptist gatherings which have meant so much to us in the past?—W. B. C.)

No. 2.

The Educational Value of the Association

to the community and visitors from adjoining associations is an important asset not often considered by the association.

When the delegates return from the annual meeting and announce "The association will meet with us next year", they are regarded as heroes for having secured the meeting. No city whose business men have secured the coming of a great convention is a hundredth part as glad as are the Baptists of a country or village church at the coming of the association.

Every delegate and visitor who attended the late association becomes a center of interest. The county newspaper containing the proceedings and the literature the delegates bring back are read with new interest. The appearance of the minutes of the association at the church is the signal for a rush to secure a copy.

The association is all the talk for weeks, to be revived every few months until the time of the meeting. The old people tell of

The Associations of Long Age,

of the great men who were there, the great sermons that were preached and the burning questions discussed. Grown men and women there are who never attended an association. The children in open-eyed wonder hear all the talk and are almost as excited as they are about the coming of a circus. People of other denominations are interested, too—everybody wants to entertain company. Some are afraid the community will be overwhelmed and not able to properly care for the crowds that are coming, others afraid there "won't be delegates enough to go round". Only the initiated, those who have been to the associations, are without excitement.

What An Opportunity This for Great Usefulness!

No "open door" was ever so wide open as this. With every year, heart and home open, surely the Master's cause ought to be greatly strengthened in the community! Nothing but the most stupid man agement can prevent it. How often we have seen

The Opportunity Lost at the First Service!

If the moderator is slow of movement and slow of speech, and the clerk is ditto; if the letter readers are slow and persist in reading every word, repeating the salutation every time, giving the post-offices and all the rural routes; if the roll of delegates must be made out accurately and names of alternates put in place of absentees; if the ballot must be absolutely secret with five candidates for moderator, six for clerk and seven for treasurer, and "Hark from the tomb a doleful sound" sung while the tellers go out and count the ballot; if the brother who preaches the introductory sermon takes twenty minutes to tell how poorly he is prepared for the work assigned him on account of sickness in his family or his own ailments or continued absence in protracted meetings—well, by the time all this has been "dispensed with", all the visions and bright dreams of the coming association

Have Vanished Into Very Thin Air.

Then, if the women are expected to furnish a great

spread at the association for two days, to feed the multitudes who have come as they would to a picnic, the poor creatures will be glad when it is over, and wish they may never see the like again. If no service is held for the children, where they may have some attention and instruction, they will be wondering to their dying day why some of the old folks told such yarns about the association.

The Following Occurred at One Association:

Three boys, none of them belonging to Baptist families, were asking about the association which was to assemble the next day. A brother made about this speech to them: "Boys, this is an opportunity that may never come again in your life time. Not often can an association 'go round' to all the churches. Some great and learned men will be here to speak upon the great questions of the day. If you want to get it all, go in at the beginning and get seats. It may be a little tedious in the beginning, but hold still and things will warm up and interest you. After it is all over, you will have three days of

"The Best Schooling That Ever Came to You".

The brother said: "Next morning I saw the boys come in and take their seats with an expectant look on their faces. I was especially anxious that things should move on lively; but the fates were against me. Every move was as slow and dull as could be. It looked like the moderator, clerk, letter readers and all had lost a whole night's sleep. They couldn't ever get up a difference. They seemed united in the purpose to kill as much time as possible. When dinner time came they were not through with the organization. Long before that my boys had disappeared, to hold it against me that I had played a trick on them".

Now, what about it all? I once belonged to a boys' debating society, which had the very sensible rule: "No man shall criticize the way of doing things unless he has a better plan to propose".

There is a more excellent way, which I will submit later.

This is another letter printed in November of last year. It is republished now in the hope that it will be read before the meeting of the associations and possibly do some good.

Why not consider these things now and not wait for the next generation to do a thing we can do ourselves?
W. B. C.

THE VALUE OF A THEOLOGICAL COURSE TO THE YOUNG MINISTER

By Rev. E. Y. Mullins, President the Southern Baptist Theological Seminary, Louisville, Ky.

The following are a few of the elements of value in a theological course for the young minister:

1. It gives him special training for his special work. It is the age of specialism.
2. It gives him acquaintance with the English Bible. Our Louisville Seminary has unusually fine courses in the English Bible.
3. It gives him opportunity for taking every necessary branch of study for the training of the young preacher under expert instructors.
4. It gives him contact with hundreds of young men who will be his fellow workers in the kingdom in after years.
5. It fits him to cope with difficulties and practical situations which arise in the ministry by giving him special training.
6. It gives him confidence in himself, which is a tremendous factor of power in the ministry.
7. It gives him vision of the preacher's task and calling.
8. It gives him contact with all the great branches of denominational work.
9. It fits him for leadership in the Kingdom of God.

These and other advantages are attached to a seminary course. No young preacher can afford to neglect the opportunity for fitting himself for the highest usefulness.

FACULTY AND TRUSTEES ARE SILENT; DO THEY ENDORSE THE SENTIMENTS?

Our great state college at Auburn was unfortunate in one of the speakers at the late commencement. He is the editor of a strong pro-liquor paper in Richmond, Va.

He indulged in criticism of prohibitionists and prohibition and in the defense of the liquor traffic in a shameful manner. Knowing that he was in a state where feeling on the subject was running high, he must have felt the pulse of some of those in authority and concluded that the pro-liquorites were in the majority. Did he reflect the sentiments of the faculty and trustees and patrons of the institution?

Some men in Alabama are so exultant over recent events in our state they are trying to bring themselves to believe the prohibitionists are down and out—that they are so badly whipped they will not resent any abuse that may be heaped upon them.

They are going to be awfully fooled, for judgment day is certain to come in Alabama, and that in a little while. Public speakers before a state college and men high in authority may call the utterances of prohibitionists "intemperate cant", but the sentiment of the great mass of the people can never be turned to tolerate the liquor traffic. Institutions of learning need to be very careful how they seem to endorse any sentiment that squints in the least at encouragement for that business.

W. B. CRUMPTON.

OUR LATE CONVENTION.

The universal opinion of the brethren so far as I have heard an expression from them is that the convention held at Greenville was one of the best we have ever had. The attendance was good and the speaking in general was of a high order. Dr. B. D. Gray is a great platform speaker. We have often heard him make great addresses, but the one he gave us at Greenville surpassed all I have ever heard from him. Brother H. L. Strickland, our Sunday school secretary, was before the convention for the first time and made a fine impression. If our Sunday schools throughout the state will give him their support in the way of contributions he will, in my opinion, do great things for our Sunday school work in the state. He is one of the best posted men on all lines of Sunday school work in the south.

Our educational work in general was presented in a series of very fine addresses. R. S. Gavin, of Huntsville, made a gem of a speech which made a great impression on the convention. Dr. John W. Phillips, of Mobile, who was present at the convention for the first time, made an address which captivated the convention and won for him a place in the hearts of the brethren. After these brethren had spoken we had splendid short addresses from the representatives of our different schools. Then the president of our commission, Brother J. C. Wright, came with the climax. He claimed to be very much embarrassed because of the fine addresses which had just been made, but if the audience discovered any embarrassment we failed to hear of it. All could see that he was speaking from the heart and he reached the hearts of the brethren.

At the close of Brother Wright's address the secretary made a few feeble remarks and then followed a collection. The amount contributed was five thousand dollars and most of it was in annual subscriptions for an indefinite period. Fifteen thousand dollars was the amount apportioned for the present year, but surely we ought to do better than that.

W. J. E. COX.

A child should be out in the air and sunshine as much as possible, learning from things by handling them, and above all, whether he learns or not, exercising his muscles. There are parents who worry because their child does not take readily to books, but prefers boisterous play. Don't think this means that the child will not have a good brain later. Let the child get a good foundation for his nervous system by plenty of running, romping and climbing.



Rev. E. H. Jennings, of Dothan, is evidently a Christian gentleman, for in a letter written in the best of humor he calls our attention to a notice which appeared in the issue of July 5, saying:

"The facts I sent you, according to request, were not supposed to be published just as written. I took it for granted that you would properly edit the same.

"I wish you would turn and read this article, and see how it must sound to one reading it. In the first place, it is plain that you published just what I wrote, without any editing whatsoever. In the second place, it leaves the impression that I am trying to advertise myself, and hence had the notice stuck in the paper, when the fact is that I simply wrote you these facts for your private use.

"Now, I appreciate very much your kindness in requesting me twice for my photograph and the facts given. It does me grave injustice to have it appear that I am the aggressor in this business. It was your request—I was simply heeding the same."

In the rush of the two special editions by some unfortunate means Brother Jennings' private letter got into our drawer of live copy, and as we failed to read the proof it appeared in the paper. Brother Jennings coming from another state, we wrote twice asking him for some biographical data and for his photo, meaning of course to properly edit it. His friends know that he is as modest as he is conscientious and capable, and would be among the last to try and push himself. We make this statement gladly, and only hope the mistake will make the brethren give him a greater welcome.

At the First Baptist church Sunday morning, July 23, the pastor, F. H. Farrington, gave an interesting report of the State Convention and the Baptist World Alliance. The musical program was unusually fine, the regular choir being supplemented by visiting talent. In the evening Mr. Farrington delivered an eloquent discourse.—Roanoke Leader.

In the Baptist World of July 20 the editor, Rev. J. N. Prestridge, D. D., "makes no claim to having originated the suggestion of the first Baptist World Congress; so far as this paper is concerned that came from Dr. A. T. Robertson." This may be true, but if it had not been for him working together with God the great Baptist World's Alliance, in our opinion, would still be waiting to be born.

Rev. John Watson (Ian Maclaren) told this story: An illiterate preacher said to his congregation:

"My brethren, when de fust man, Adam, was made, he was made of wet clay, an' set up agin de palings to dry."

"Do you say," said one of the congregation, "dat Adam was made of wet clay, an' set up agin de palings to dry?"

"Yes, sar, I do."

"Who made the palings?"

"Sit down, sah," said the preacher sternly. "Such questions as dat would upset any system of theology."

PARAGRAPHS

Sermon topics on Christ: "The Man of Beauty," "The Man of Sorrow," "The Man of Silence," "The Man of Triumph."

A congressional committee is to investigate the Controller Bay land grab, another instance of locking the door after the horse is stolen.

It is said that Speaker Clark, Senator LaFollette and several other statesmen are losing \$1,000 a week or so on Chautauqua lecture contracts on account of being forced to stick to their posts in Washington.

Dr. J. E. Phillips, pastor of the First Baptist church of Mobile, formerly of New York, will assist Rev. F. H. Farrington at Roanoke in a revival, beginning August 6, first Sunday.

Doctor—"The increasing deafness of your wife is merely an indication of advancing years, and you can tell her that."

Husband—"Hum! Would you mind telling her that yourself, doctor?"

The month of July brings extra burdens to the average pastor. Warm weather, vacation interruptions and general listlessness on the part of the people tend to disrupt a careful pastor's plans.

Rev. Calder T. Willingham, who was recently married to Miss Foy Elizabeth Johnson, daughter of Rev. Livingston Johnson, of Raleigh, N. C., will return to his field of labor in Japan in August.

Dr. J. L. White, the great evangelist pastor of the Central church, Memphis, Tenn., attended the meeting of the Men and Religious Forward Movement at Silver Bay, Lake George, N. Y. He was chairman of the committee on evangelism for Memphis.

Dr. S. M. Zwemer, who has lately made a tour of the east, visiting such cities as Calcutta, Bombay and Cairo, was greatly impressed with the opportunities for Christian work among the educated classes of those cities.

Some of the Canadian members of parliament have been seeking to delay a vote on the reciprocity measure. The premier has informed them that unless they permit a vote he will dissolve parliament and order a new election.

It has been definitely announced that Rev. G. Campbell Morgan, of London, will be present at the opening of Dr. Broughton's new tabernacle in Atlanta, September 10, and will hold a ten days' meeting immediately following.

The Rev. Charles H. Parkhurst, D. D., the redoubtable pastor of the Madison Square Presbyterian church, is spending a part of his summer vacation in the restful exercise of mountain climbing out west at Glacier, trans-Mississippi.

'Twas the great philanthropist and politically wise Benjamin Franklin who used these words: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house and clothes on the children."

Congressman Roddenbery, of Georgia, is urging a measure to exclude from the mails everything designed to secure sales of liquors in "dry" states, and making it unlawful to collect liquor license fees in such states.

The senate passed the Canadian reciprocity bill July 22 just as it came from the house, without any amendment, by a vote of 53 to 27. Thirty-two democrats and 21 republicans voted for the bill, while three democrats and 24 republicans were against the measure. Ten senators were absent or paired, hence their votes were not recorded. The only democrats voting against the bill were Senators Bailey, Clarke and Simmons.

ALABAMA BAPTIST The Denominational Press

By F. H. Farrington, Roanoke, Ala.



Brother President, Brethren and Sisters:

It gives me much pleasure to have this privilege of addressing the Alabama State Convention. The topic upon which I am asked to speak is "The Denominational Press." It at once suggests the wide influence of the printed page upon human life, whether upon the individual, home, state or church. However, I shall confine my remarks to denominational journalism.

In the United States there are 85 publications. Forty-three of these are in the bounds of the Southern Baptist Convention. They are as follows: One quarterly (The Review and Expositor, five monthlies, four semi-monthlies and 33 weeklies, with a total circulation of 150,000 subscribers taking them—for the weekly papers alone there would not be 5,000 subscribers each. Some have more, some have less. By an estimate of one of our best editors there is only one family out of five that takes a religious paper. This leaves one-half million Baptist families who do not take a religious paper at all.

The ordinary rule for a paper is "one reaches three." I believe the reverse is true of our religious press, "three to reach one." If you consider this pessimistic try your own congregation or association, or anywhere else you may desire. What are these people reading? These, together with the regular subscribers of our religious papers, a conservative estimate puts it, spend no less than one and a quarter million dollars for secular dailies alone, one one-half million for county papers and about one-quarter of a million for magazines and other periodicals in a fading perspective. If this estimate be true, our Baptist hosts of the south are spending about \$250,000 for religious papers, and over \$2,000,000 for secular papers each year. And the latter is by far an underestimate than the former is an overestimate. Do not these facts indicate that something is wrong somewhere? Dr. Gambrell says the future progress of a denomination is wrapped up in its papers. If this is true, what is to be the outcome? Is there not a solution of this matter?

As we look over the south's journalistic history we come across a vast deal of experience in denominational journalism. It has been attempted in about every form of management the ingenuity of man could devise. As to the cost there is but one story to tell of the less than a \$2 paper: The sails of this ship are spread full and wide at first, but sooner or later they sell out or anchor in the harbor of hopeless bankruptcy.

There is a varied experience in the management, running all the way from private ownership to denominational ownership. The success has been as varied under one plan as under another. Through it all there seems to have run one factor, which, if operative, made for success; if not, an existence only was maintained. May I say right here that it was not the quality of the paper, either material, mental or spiritual; neither was it the cost, as much as that is berated. Why, one paper listened to the cry for a cheaper paper and with one stroke of the pen gave up \$3,000 in subscription price and received about \$175 in return. Nor was it the personnel of the editor, however much that has been discussed or otherwise treated. It wasn't any of these or all of them put together.

The factor harks back to a passage of scripture as its foundation, "Like people, like priests." Paraphrased for this occasion it reads, "Like preachers, like paper." Convert the preachers to this task, and the work will be done. When the man arises to preach a crusade among the preachers on this thing a new day will dawn in Zion and the work of the Kingdom flourish as the earth in springtime. Oh, my brethren, the preacher has been, is and will ever be the keynote of success or the insurmountable stumbling block of failure to every denominational journal in all the world.

I offer a few reasons why a preacher should use this as one of his chief agencies. First, information precedes inspiration. A sound principle must underlie every work, else sooner or later it will fall. Facts are the implements of warfare in religion and ethics. With these the preacher combats error, superstition, ignorance and sin. When God saves souls then the supreme task of the church begins. They must be instructed. The preacher must see to it that they are rightly informed. Shall this be done from the pul-

pit? Yes, by all means, for the scripture sets out our task in these words, "edify, exhort, comfort." But this is not the only way to inform the people. The religious papers, tracts and books, I believe, constitute one of God's ordained means to this end. Since the world began no agency has ever been discovered that made so near an approach to the effectiveness of the human voice as does the printed page. The people must be informed if they are to be inspired. It has ever been so, and if the preacher neglects this part of his task there will be many hungry souls left un-fed.

Second, a thorough Christian and denominational alignment must follow conversion. Not only must a soul be regenerated, but such an indoctrination must follow that their former ideals will disappear. We must be educated out of our worldly notions and into God's ways. Age won't do it. Ignorance never improves with age. The informed preacher can do a great deal, but with the aid of the paper he can do a great deal more. It is often true when the woodsman fells a tree in the forest that it has a great deal of good timber in it. But it is equally true that something else must be done before it can be of special service. The broad axe must put it in line, stripping off useless material and unseemliness. So is the man who submits his intellect to a complete emptying of old things and unto a refilling with new things—the facts of the Kingdom of God. Then follows the transformation. Such men are the ground work of truth and the backbone of all Christian activity.

Third, the people are reading. Yes, but what? With our convenient system of post delivery in our cities and through our country papers of every description are going to the homes of our people, from the daily down to the 10-cent yearly subscription fake advertiser. They are being read, too, by young and old, and our church work faring accordingly. Their idea is always to catch the public eye. The greater sensation a daily can get the better they are pleased. Of course there are exceptions, but with this underlying principle no wonder Christian gatherings, meetings, etc., have such writers. A "mix-up" is a better term for what they often have to say. Things of mountain importance are completely ignored, and those of mole hill size are magnified, sacred things commonized and common things glorified. If a pastor depends upon this source of information for his people to know the things of the Kingdom they are in need of a pastor more than anything else, at least in this respect. On the other hand, if one follows the writings of our Christian editors, there is not much need of fear, for they are ordinarily not only sound in the faith, but publish our affairs correctly. In the main help every one of them along by the tone of their write-up, and nine times out of ten blaze out the right path to follow through the mazes often found in our Christian life and work. The people who read them

are the givers, the best church and Sunday school workers, winners of souls, understand their pastor best, hold up his hands most and alone respond to the call of the denomination at large. Our Educational and Mission Boards would be crippled beyond compare should our papers suddenly cease. Look over the list and see who responds outside of the readers. They are indeed few. The readers are the ones who push every cause on to success, and it comes to a large extent from the editors of our Baptist papers. I believe it a heaven given task, also that the day is at hand for the most far reaching work ever done by Christian people, and that the great agencies that will, if it is ever done, accomplish this task are the preacher, the Bible and this class of journalism. It was no mean vision when one saw the preacher open the book wherein was written the words of life, and another book was opened, "The Acts and Lives of Men."

Fourth, another reason we offer is the present day tendency toward the exaltation of religious sentimentalism and a corresponding decadence of denominational spirit and life. Nearly every secular paper and magazine in the land, together with every politician in America and every business man who has sold his religious conviction for a dollar coining conformity, are actively at work to kill the spirit of denominational conviction and loyalty. They discredit positive religious conviction as sectarian and narrow and a more or less melodramatic sentimentalism. Is their ideal religious creed? It is a creed which will make for their own advancement, the killing of true personal conviction and adversely influence the circulation of our religious periodicals. Against this mighty influence which our churches and ministers face today only the denominational college and the denominational paper are left to stand, and the forces which work for their further crippling are aggressive and powerful. If the brotherhood reaches the old paths of the fathers, to have an efficient voice in the home life of our people, taking hold of the minds of the young, giving them "meat in due season," sound teaching and a right view of relative values, and also comfort and aid to the mature, it will do well to arouse itself with repentance and prayer from its long slumber and sleep unto a holy warfare for our denominational papers.

As it now stands too many of our pastors seem to think they ought to apologize for presenting the religious papers to their people. To be sure there are notable exceptions. Ask any of our editors where these exceptions are found if it is not an easy task to get and hold a good circulation. There are churches also whose members seem to think the proprieties of the house of prayer have been profaned when one stands up at the hour of worship to plead with them about this part of their Christian duty. The thing necessary to enlist and hold their interest is a conscience for the paper by the pastors and denominational workers. There must be such an awakening if the papers are ever to fulfill their mission. God speed the day when no pastor will feel that it is too small a matter for him to magnify the denominational journal before his people or to ask the individual members to take it, and when at our district associations, state and Southern Baptist conventions they shall stand up and magnify these faithful, time-honored, long-burdened and too-little-appreciated journals, without which none of them could do half of what they are doing today.

Some suggestions as to how this can be done:

1. Create a tract literature, setting forth its value, importance and necessity. This should be done by the papers themselves. Why not? It would be much cheaper than sending out sample copies of the paper, and would educate the people as to what they should expect from the paper. Every other agency that we have depends largely upon this means as an opening wedge. Would it astonish you to know that only two tracts are to be found in our Baptist publication houses upon this subject?

2. Have special services for our papers alone. Devote one whole morning to it. The pastor speaking upon it himself, or having some one who can make a better speech talk for him. Make it a real service, and at its close take subscriptions. The clubbing rate so often offered should be used on such occasions.

But one will say, "What is to be done with all the

ALABAMA BAPTIST Convention Paragraphs

objections raised?" We answer, "Answer them." We mention just three.

First—"It costs too much." Does it? No. And why? There are several reasons. It is a Baptist paper, deals only in Baptist affairs, has only the Baptists of its territory as constituents, gives its columns to their interest, fights for the things they hold most dear, lends potent aid to every onward movement. This limits the paper to the advertising it can get, or can afford to use. Thus it is thrown back upon Baptists, and they have it and maintain it, or have nothing. And it has been tried over and over again to conduct it for less than \$2 a year, with but one result. But there are thousands of Baptists in the south who would not take the best Baptist paper published for 25 cents a year. It is not a question of price; it is a question of interest.

Second—"I am taking so many papers I haven't time to read it." Upon the same principle you can neglect every religious duty that can be named. Should every other paper be read and then our religious paper taken up? Should we read every other book and then turn to the Bible? By this plan our souls can be the last to receive attention. To willfully neglect our religious papers is to knowingly ignore part of our Christian duty, and say to day, a part which has a strategic relationship to every other duty in the Kingdom of Christ. We should not only have them, but read them first of all ourselves, and then to our children.

Third—"It does not interest me." This objection is to be met just as you would any other sin of omission. It is no strange thing that some are not interested. Neither is it strange that these same ones have a similar lack of interest in the church services, Sunday school, prayer meetings or any other service in the house of God. Nor should you be surprised to find their names absent from the current expense account, receipts for missions or any of the other benevolent objects of the church.

Shame on us when we say "I know Him" and are so gorged with the "things of the world" that there is no room for the "wares of God" in the "temple of the spirit." What will we do about it? Let in the light, brother. Let in the light.

Tremont Temple, Boston, maintains a most useful institution, a free legal bureau, which persons who need advice in legal matters may consult every day from 7 to 9 p. m. The headquarters of the bureau are in the church office.

The Wickershams are coming to the front. Delegate Wickersham, from Alaska, has brought charges in the house that Attorney-General Wickersham played into the hands of the Guggenheim-Morgan syndicate by neglecting to prosecute them for frauds in Alaska coal contracts and jury tampering until after the statute of limitations had run and thus released them.

The Roanoke Leader says: "While mixing with the educators at the convention Mr. J. C. Wright was mistaken for a professor by the reporter of the Advertiser, while the clerical appearance of Mr. W. W. Campbell led the reporter for another daily into the error of referring to him as 'Rev. W. W. Campbell.'"

Dr. Gwaltney, pastor of the church at New Decatur, remained after the convention several days with his brother, Rev. L. L. Gwaltney, and at the Sunday morning's service preached an able sermon. He is one of the strong preachers of the denomination, and his sermon Sunday was heard by a very appreciative audience.—Greenville Advocate.

Thomas A. Edison was explaining to a reporter the tremendous part played by M. Branly, the new French academician, in the discovery of wireless telegraphy.

The reporter, a little bewildered by all the talk about Hertzian waves, transmitters, volts, ohms and so forth, ventured on a question that made Mr. Edison smile.

"That question," he said, "reminds me of the city father who rose and said:

"Mr. Chairman, I'd like to know, for my constituents' benefit, whether this here proposed hydraulic pump is to be run by steam or electricity?"

At Greenville in the church are primary rooms and a large Sunday school annex.

George W. Ellis, president of the State Board of Missions, is a very useful layman. He is always serving the denomination.

The following new pastors were welcomed to Alabama: J. W. Long, A. H. Moreman, H. C. Hudson, J. W. Phillips, D. D., T. O. Reese and E. H. Jennings.

Ye editor was fortunate in having for his room-mates Brethren Yarborough, Murray and McRae, all jolly men, good and true.

Bro. B. F. Ellis was telling a crowd how he and "Jimmy," as he always speaks of his son, "J. B.," were getting nearer in age. They are a fine pair.

It was good to see the firm of Campbell & Wright at the convention. They are yoke fellows in Christ, as well as yoke fellows in business. They pull together.

In one of the entrances to the church, where hundreds passed, a little kitten curled up and slept sweetly during the morning service, and no one had the heart to wake it up, but gently stepped over it.

Dr. J. W. Phillips, of the First Baptist church of Mobile, was introduced, and he made one of the hits of the convention in his unique, yet masterful, plea for the ordinary boy and the ordinary man.

We happened to see some laymen moderators standing out in front of the church and wished others had been present. In the crowd were D. C. Corker, G. L. Comer, W. W. Campbell, J. G. Reynolds and W. G. Robertson.

Dr. Charles A. Stakely requested that the centennial committee, which was to have reported, be permitted to have another year in which to complete their work before a report be made. This was granted.

A brother remembering what a success Montgomery's beloved pastor had made of the last centennial, said: "He hoped that the committee would be continued until another hundred years, and that Bro. Stakely would live to not only make the report of the last one, but have charge of the second one."

Deacon J. V. Brown, the wide-awake educator of Dothan, was unalterably opposed to giving up the prayer meeting services, and gave a glowing account of the successful one held weekly in the First church, Dothan.

We congratulate the committee in selecting Dr. Preston Blake to preach the next convention sermon. Should he fail to be present we hope Rev. P. L. Moseley will be on hand to take his place. Evidently he made a hit with his sermon before the ministers' meeting.

The fireworks of the convention were set off on Thursday afternoon, when Hon. G. L. Comer reported on time and place. He had hardly named Jasper as the place when Rev. O. P. Bentley was on the floor substituting Enterprise. Then came a contest, in which much oratory was consumed. On the vote Jasper won, and Brother Bentley gracefully yielded and asked for it one year later.

Dr. W. J. E. Cox offered the following resolutions, which were adopted:

"Resolved, That this convention heartily endorse the plans suggested by our Sunday school secretary, Brother N. L. Strickland, of dividing the state into four districts as outlined by him and that the secretary of our State Board of Missions and Brother Strickland be authorized to appoint a committee for each of these districts to co-operate with our Sunday school secretary in carrying out such plans as he may devise."

It was a source of grief to his many friends to know that Hon. R. E. Pettus, the presiding officer, was hardly well enough to be present, but they admired his grit in coming and presiding in spite of his indisposition. He has been a faithful layman, and we pray that he may be spared to be present at many more sessions.

Reports were called for and a splendid report on Home Missions was made by Dr. W. F. Yarborough. The Home Mission Board has under its direction a splendid rural school at Pisgah, near Scottsboro, in the mountainous district, and a report was called for from the president, Rev. H. C. Dunn, of this school, who thrilled his hearers as he told of the work and needs.

T. J. Wingfield, chairman of the executive committee of the State B. Y. P. U., was present and made a strong plea for the work. He was followed by J. E. Rob, the state president, who made a strong plea for the assistance of the preachers. It was good to have these splendid young Birmingham men address the convention.

A bit of interesting history was brought out in the morning session of the ministers' meeting by Bro. Crumpton. In making a short speech he said: "I have, perhaps, a better recollection of Greenville, pleasantly and unpleasantly, than any other man here 50 years ago, and I am not going to tell you how much longer. I was designated to bring an important telegram through the country from Camden to Greenville. That was before Greenville had a telegraph office. I made the trip in one day on horseback."

The hours given to education were well used. Stirring speeches were made by Presidents Montague, Patrick, Giles and Tate, and Brethren Gavin, Phillips, Barber and Wright also made telling speeches. When Dr. W. J. E. Cox, secretary of the educational commission spoke of the far reaching effect of Christian schools was made the call for annual pledges \$4,330 was subscribed in a short while. J. C. Wright, of Roanoke, and W. W. Campbell, of Tuskegee, each subscribed \$1,000, to be paid each year during their lifetime.

President Pettus introduced Dr. P. T. Hale, who made a strong plea on the needs and work of the seminary. Dr. Hale is lecturer on evangelism and financial secretary of the Southern Baptist Seminary. At the conclusion of Dr. Hale's address H. S. D. Mallory came forward with a resolution for the convention, which read as follows: "Appreciating the debt that we owe to the Southern Baptist Theological Seminary, realizing the importance of this great institution to all our progress we earnestly hope that our church will promptly complete the apportionment of the state toward the endowment." The resolution was unanimously adopted.

Bullock county lost one of its most unique and historic attractions when the lightning photograph on a window pane at the Barksdale home, near Peachburg, was purchased by Dr. Edward Cary and carried to Dallas, Tex. The photograph is that of Dr. Norborn B. Powell, who was Mrs. Cary's father. This is one of the few lightning photographs on record, and it is probably the most widely known in the world. It is famous from the fact that Mrs. Augusta Evans Wilson obtained the idea of the lightning photograph which she used so skillfully in her novel, "At the Mercy of Tiberius," from this picture.

At the close of the last sermon which Dr. R. E. MacArthur preached at the Calvary church of New York City before starting on his vacation he announced that his new office of president of the World Alliance would necessitate his being away from home a good deal hereafter. He said it was his intention to interview both the Pope and the Czar, reminding them that the voice of religious democracy must be heard in St. Petersburg and Rome.

The Rev. J. Wilbur Chapman, D. D., preached at both services of the Madison Avenue Baptist church Sunday, July 23. Arrangements have been made with Dr. Chapman to preach September 3 and 10 also.

A USEFUL AGENCY.

The educational department of the Foreign Mission Board, Richmond, Va., with T. B. Ray as secretary, is organized for the purpose of suggesting methods and of furnishing to Southern Baptists whatever they need for the study of missions. They are exceedingly anxious to serve the denomination in the largest possible way.

Experience has demonstrated that the mission study class is the most effective agency for the study of missions. It is a small group of people who meet once a week for a class discussion of a lesson in a mission study text book. One leader conducts all the class sessions. One hour a week is required for the preparation of the lesson and another for the class session. Every member has a text book. Ten is the average number in a class. It requires ten weeks to complete the study of a book. The books are to be had from the educational department of the Foreign Mission Board. Special helps furnished to the leader free. We hope all who read this will take the matter up with Brother Ray. Read what he has to say elsewhere and be sure to go to Shocco Springs and hear Dr. Richard Hall conduct a mission study class.

VALUE OF THE BIBLE.

No human being can more than begin to compute the full value of the Bible. No one has the necessary amount of knowledge of the good effects produced by the Bible to enable him to form any just estimate of its value. This thought alone is overwhelming.

The most that we can attempt to do in this article is to awaken in our readers a larger and richer appreciation of the superlative value of God's word. It is especially timely, in view of the fact that the enemies of the Bible are very active in so treating it as to make it appear to be on the level of good books of mere human composition. They are trying to destroy the authority of the book, and this means an impairment of its value. They are seeking to pervert its testimonies to the truth and its witness to the wonder-working power of God, thus making it largely worthless to those who are influenced by their teachings. It is well to meet such attacks by the testimonies of some of the greatest statesmen and public men in modern times. William I, former emperor of Germany, said: "Do not join those that reject the Bible, the only source of truth, or who falsify its words by arbitrary interpretation. The foundation and the rock, which must be our support in this world, is an unadulterated faith, as the Bible teaches it." The great Daniel Webster said: "From the time when I first sat at the feet of my father or mother, and learned verses from the Holy Scriptures, they have been my daily sincere meditations and thoughts, and if there is anything in my life or my thoughts that is good or praiseworthy, it is due only to my dear parents, because they implanted in my soul love for the Bible."

Frederick William III, king of Prussia, said: "How many excellent things I may have seen in my life, and how many previous things I may have read in the books of the most renowned authors, a different feeling comes over me when I read the Bible with devotion. From it we gain a peculiar spirit of certainty and confidence, of rest and peace. In every word is truth, and every sentence encloses a world of thoughts. And the sermon on the mount, O my God, what a treasure!" Many more of similar testimonies might be given; and we, too, rightly say that the Holy Bible is infinitely valuable. Praise God for it!

UNDER THE SMITH LAW SALOONS CAN BE LOCATED IN EAST LAKE AND WOODLAWN.

The local option campaign committee in attempted defense of the Smith liquor law advertises that because of a local three mile statute saloons cannot be established at Woodlawn or East Lake. They are either grossly ignorant of the law or are intentionally misrepresenting it. The three mile law which their claim is in force and will prevent the excise commission from locating saloons at Woodlawn and East Lake was repealed by the statewide prohibition law

EDITORIAL

ASSOCIATION REFORM.

Is the subject of a series of articles we have asked Brother Crumpton to prepare for the Alabama Baptist.

The series begins with two letters which were written last November. We reproduce them at his request. We are going to give the right of way to Brother Crumpton's articles, so that all may see them before the associations meet. We hope he will publish them in a booklet for wide reading and study by all.

known as the Carmichael act. (Acts Alabama, special session 1909, page 8.) By this Carmichael bill a uniform prohibitory statute was adopted by the state of Alabama and all local prohibitory statutes were repealed. We repeat over our signatures that the excise commission, if saloons are voted in, will have the power to locate saloons and thirty-room hotels and restaurant saloons and wholesale liquor houses, selling at retail for sampling purposes, in either Woodlawn or East Lake or anywhere else within the incorporated limits of Greater Birmingham, except within 300 feet of an existing church or public school. If the opposition in joint discussion with us will convince an audience in either of these towns or in the city of Birmingham that this is not the law we will resign our positions and return to our law offices. The issue in this election is the iniquitous Smith liquor law as applicable to saloons, thirty-room hotels, social clubs, wholesale liquor houses retailing liquor for sampling purposes and corporation liquor dealers. The opposition can not defend it, and they are not going to be able to run away from it.

C. P. BEDDOW, Chairman.
BORDEN BURR, Vice-Chairman.
CHAS. E. RICE, Secretary.

Judge Weakley's Opinion.

My attention has been called to the statement that Woodlawn and East Lake can have no saloons in any event, the reason given being that by special act of the legislature the sale of liquor is prohibited within a radius of three miles of Howard College.

In my opinion, the proposition of law thus asserted is entirely erroneous. The first statewide prohibition of 1907, by section 11, undertook to retain existing special or local laws, and this section was made the ground of an attack on the law by its opponents. When the Carmichael bill of 1909 was enacted the bill was so drafted as to constitute a complete and uniform system of prohibitory legislation for the whole state, and instead of preserving the local and special statutes, section 8 of the Carmichael bill expressly repealed all local and special laws in conflict with its provisions.

There is a conflict as to penal clauses and otherwise between the Carmichael bill of 1909 and the act of March 1, 1881, prohibiting the sale of liquors within three miles of Ruhama Baptist church at East Lake, near Howard College, and this is the act, I am informed, which is referred to in said advertisement. East Lake and Woodlawn would not be protected by said special law, because it was repealed in August, 1909, long before the Smith bill was enacted.

SAMUEL D. WEAKLEY.
Birmingham, Ala., July 25, 1911.

A colored woman went to the pastor of her church the other day to complain of the conduct of her husband, who, she said, was a lown down, worthless, trifling nigger. After listening to a long recital of the delinquencies of her neglectful spouse and her efforts to correct them, the minister said: "Have you ever tried heaping coals of fire upon his head?" "No," was the reply, "but I done tried hot water."

We congratulate the Baptists of Athens and felicitate Pastor H. Ross Arnold on the fact that soon the church will own and he will be housed in a comfortable new parsonage.

CHARACTERISTICS OF BAPTIST ORGANIZATIONS

In a lucid, yet brief, article on service, Dr. W. C. Bitting sketches the history and intent of our Baptist organizations, from the local church to the worldwide alliance, showing that certain characteristics pervade all these organizations. His summary is noteworthy:

1. All are purely advisory, and have no judicial or legislative functions.
2. All spring from and exalt the local church, preserving its absolute independence in its own affairs.
3. All aim to express the interdependence of Baptist churches, and thus save them from the selfishness of living unto themselves by uniting them in the promotion of common interests.
4. All decline to impose a creedal or dogmatic test for membership, as our union with one another is based upon our experimental union with the living Christ through faith.
5. All of them express the constructive power of our cardinal Baptist principle. Liberty and love are met together, independence and brotherhood have kissed each other.
6. All of them exalt experimental and practical religion, since they are unions for service. Intellectualities are secondary.
7. All rest upon the idea of the family, which is Jesus' conception of the kingdom of God. No other architectural principle so unites the essential elements of freedom and service, with neither of which Christianity can part without dying. No other Christian body in its organization has so expressed the union of these elements.
8. All of them have grown out of life. Not one has come into being simply for the sake of building a machine. The spirit of God has guided the developing life of which these organizations have been the expanding expressions.

Any one who will with an open mind read his article will see the necessity and advantages to be derived from organization and ought to be forever estopped against talking about "bossism," "ring rule" and "the machine." These do not exist in our denomination democracy. Let every one of us give himself first of all to God, and then with the brethren in consecrated efforts to bring the world to Christ.

CHRISTIAN COLLEGES VS. CARNEGIE FOUNDATION.

In the Princeton Review for April Dr. William S. Plumer Bryan, pastor of the Church of the Covenant, Chicago, arraigns the Carnegie Foundation for its attempt to regulate educational courses in colleges whose professors its money assists; criticises the president of the Foundation, Dr. Henry S. Pritchett, at one time head of the Massachusetts Institute of Technology, for unorthodoxy in regard to prayer. The Chicago pastor quotes from President Pritchett's writings to show that in effect he denies the resurrection of Christ and almost everything else of a supernatural character in religion, and asks if he should dictate to Christian colleges, wherein are trained candidates for the Christian ministry. He also quotes the Foundation's head as saying Protestantism is falling because its ministry is not well educated, while Catholics succeed for the opposite reason. Dr. Bryan replies that Protestantism is not falling, and he gives government statistics to prove it is not. Finally he recites the small sums with which Harvard, Yale and Princeton universities started, and the large sums now going to them and to other educational causes. He calls for a Christian college fund of \$10,000,000, which he says can be secured, and which will render the Carnegie fund needless for the Christian institutions. He recognizes the right of Mr. Andrew Carnegie to set up any sort of Foundation he pleases, but appeals to Presbyterian and other institutions to render themselves no longer influenced by it. It is also interesting to note that Catholic educators, in their eighth annual convention, condemn in severe words the Carnegie fund founded to pension teachers, calling it an "irresponsible private agency for the de-Christianizing of education."

ALABAMA BAPTIST

A MEMORY OF LIVINGSTONE.

When David Livingstone was buried in Westminster Abbey, it was fittingly written:

"Open the Abbey doors and bear him in

To sleep with king and statesman, chief and sage.

The missionary came of weaver kin, But great by work that brooks up lower wage.

"He needs no epitaph to guard a name

Which men shall prize while worthy work is known;

He lived and died for good—be this his fame,

Let marble crumble; this is Livingstone."

REVIVAL AT GLENWOOD.

We've had a good revival At Glenwood church this week Our Baptist preacher, Stewart, Is humble, wise and meek; He preached the pure, plain gospel, No "clap trap" did he use, But said that humble sinners Our Savior don't refuse.

The Sunday school provided all Who with us did unite; Tho' some of them are young and small They filled us with delight. They said they did love Jesus, To heaven wished to go, They came in by baptism To follow Christ, you know.

Our local choir did splendid, Oh, sweetly they did sing, Carried us back for fifty years When we first found the King. When you need help, dear pastors, Brother Stewart is the man; He's zealous and he's faithful, He will do all he can.

WRIGHT L. DAVIS,
71 Years Old.

Penton, Fla.—Please change my address and send me the Alabama Baptist at the above place.—B. F. Brooks.

A Frequent Occurrence.

Doctor Arrives Too Late. Boy sticks Rusty Nail In Foot. Dies From Blood Poison. And another young life is gone because the mother failed to have on hand some reliable antiseptic. Gray's Ointment is a "friend in need" in thousands of homes. The best preventive of Blood Poison, and relief for Poisonous Bites, Carbuncles, Old Sores, Boils, etc.

Sold by most druggists for 25c a box, or a free sample can be had by writing Dr. W. F. Gray & Company, 800 Gray Bldg., Nashville, Tenn.

Mr. W. R. Crise, Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw."

Sore Eyes

Are cured without pain in one day by Leonard's Golden Eye Lotion. There is no other eye remedy so soothing, healing, prompt and effective. It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

LASTING HYMNS, N. S. 1-AND 2.

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

GOOD MEETINGS.

I am at home from a month's protracted meetings with my churches. I held my first meeting at Newville in Henry county. Brother R. M. Hunter, the pastor at Newton, was with me and done all of the preaching up to Friday night, and by the way I want to say that he is one of the finest workers that I ever worked with. He did some of the best preaching that I ever listened to. He knows just how to get next to the folks. As a result of the meeting we had forty additions, twenty-eight of which were for baptism. On Sunday morning at 9 o'clock we met at the water's edge, there to witness the solemnizing scenes of the symbolizing of the burial and resurrection of the Savior.

I went from Newville to Pleasant Grove church in Dale county and began my meeting there on the second Sunday. Brother J. L. Hand, of Newton, was with me there. He did the preaching and did it well. His impressive way and manner of preaching draws the people to Him. He preached the simple old gospel of Jesus and His love. There were only four additions to the church, three for baptism, but the church was greatly revived.

My next meeting was at Mt. Pleasant, in Coffee county. Here I had Brother W. C. Kirkland, of Newton, with me. Another fine fellow he is. He is not only a fine preacher, but he is one of the finest singers that I ever listened to. He has some of the advantages that some of our preachers don't have—what he can't preach into them, he sings it into them. Here we had nineteen additions, fifteen for baptism. I will baptize them in August.

My next meeting was at Cowarts, in Houston county. Here I did all of the preaching except three sermons. Bro. Q. J. Pinson, a Baptist evangelist from Georgia, preached for me at the 11 o'clock hour Sunday. Brother E. H. Gennings, pastor of the First Baptist church at Dothan, preached for me Tuesday at 11 o'clock. Bro. Daughy preached for me last night. This closed the meeting here. We had a very fine meeting. The church here had no pastor a good portion of last year. As a result of the meeting we had thirteen additions, eleven for baptism. I want to say that the people at Cowarts know just how to make their pastor feel good.

Newton, Ala. J. H. GUNTER.

THE BAPTISTS AT MOULTON.

The Baptist church here is greatly rejoiced and revived. The pastor is happy. On the 9th we began our protracted meeting. Brother R. T. Wear, of Mount Hope, preached for us Sunday morning and again Monday morning. His sermons were greatly enjoyed by the church. Grand old man is Brother Wear.

The Rev. John A. Huff, the boy preacher of Howard, now pastor at Hartselle and Falkville, came to us on Monday night when the meeting began in earnest. The odds were against us. The teachers' institute for the county was on, a church wedding Tuesday night, two games of baseball, and county court with rain after rain.

But the Lord was with us in great power.

Brother Huff's sermons were strong, beautiful, earnest and well delivered. The people received them joyfully. The congregation was delighted with his singing. No man ever came to Moulton who could boast of such day crowds.

The meeting lasted twelve days with twenty-six additions. The church-going folks were greatly helped. But the climax came on Wednesday when, after a sermon on "The Grace of Giving", the church took up the matter of supporting a native missionary. In less than one minute the amount was in sight and the motion passed.

The offering for Brother Huff was \$87.50. We praise the Lord.
R. L. QUINN, Pastor.

"Know ye not that there is a prince and a great man fallen this day in Israel?" Rev. F. C. David, after a long and useful life, died at the home of his daughter, Mrs. James Hobbs, at Farley, Ala., early Sunday morning, July 23, 1911, after suffering four years from general debility, at the age of 74 years.

He enlisted in the confederate army at the age of 24 and served during the entire war between the states as assistant surgeon in Gen. Beauregard's command. He was converted when a boy, and was ordained to the ministry about the time he reached his majority. He attended the seminary at Greenville, S. C., in 1873 and 1874. As an evangelist he has preached in every section of Alabama. In 1879 he was chosen missionary for the East Liberty Association, and in 1880 this association joined the Tuskegee association in bearing his expenses as missionary in the Tennessee valley. His coming was at a most critical time with the Baptists in this section, for here the Campbellites had sent some of their strongest preachers with their proselyting and had won some of our brightest and strongest young preachers. Dr. David not only reclaimed some of them by his strong doctrinal preaching, but so routed them that we had rest for a long time. In September, 1881, he was elected moderator of North Liberty Association and he served as evangelist for this body two years.

He was pastor of a number of churches in Alabama, Tennessee and Texas, among them the church at Madison, Decatur, Decatur, Ala.; Cleveland and Gallatin, Tenn., and Galveston, Tex. Though he was not the regular pastor at Huntsville, he was supply more than once. He was an M.D. as well as a minister.

We feel that if any man could say as did that other great preacher, the apostle Paul, Dr. David could, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day".

R. E. PETTUS.

GULF STATES TEACHERS' AGENCY

We aid teachers in securing schools and trustees in securing suitable teachers.

SAM P. WEST,
Bessemer, Ala.

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MR. EUGENE ANDERSON,
PRESIDENT

Georgia-Alabama Business College, Macon, Ga. A Fine Position Guaranteed With Every Full Course Diploma. A Select Training School, Composed of 250 Well Recommended Students.

Write to Mr. Anderson if you are ambitious for a practical education that will wonderfully increase your knowledge of the English language and at the same time give you a training that will insure life employment for you.

Mr. A. E. Chappell, of the Cox & Chappell Co., Wholesale Grocers, Macon, Ga., says: "Mr. Anderson sent me from his college one of the best stenographers I ever had in my business."

Hon. Arthur L. Dasher, Attorney at Law, Macon, Ga., writes: "After five weeks' instruction in Mr. Anderson's school my son, Arthur, Jr., was able to do court work to the entire satisfaction of his employers. This fact would seem incredible to me if I had not had personal acquaintance with it."

Superintendent C. B. Chapman, head of the public school system of Bibb county, writes from Macon, Ga.: "For conscientious work, for moral courage, for perfect integrity, Mr. Anderson, President of the Georgia-Alabama, stands out conspicuously. He is a born teacher, a true man and a tireless worker, and he is running one of the most useful training schools I have ever seen."

The college has a special contract under which students can pay tuition after going to work.

Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be treated successfully in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third street, New York City, and we will assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

TO PROTECT THE COMPLEXION THIS SUMMER.

At this season, when sun, wind and dust make it difficult to keep one's skin smooth and complexion clear, Hinds Honey and Almond Cream will be found a great help.

As it is guaranteed harmless, not greasy, and as it will not grow hair, it may be used with perfect freedom. While it is to be particularly recommended for rough, irritated, sore skin, Hinds Honey and Almond Cream is most excellent to beautify and protect the complexion—to make dull complexions fresh and youthful.

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:

Whatever 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 Mildred 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.

Send contributions for this page to the Mission Room.

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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.

"His lamps are we
To shine where He shall say:
And lamps are not for sunny rooms
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray,
Or where the light of faith grows dim
And souls are groping after Him".

DURING AUGUST.

We study about Africa.
We give as women's societies to the support of women missionaries and schools taught by them on the foreign fields; as Y. W. A.'s to the foreign medical work; as R. A. B.'s to the school for boys at Toluca, Mexico; as S. B. B.'s to the kindergartens and schools for children in foreign lands.

REMEMBER IN YOUR PRAYERS.

Our work in the Northern District. Mrs. Henry Dill, of Birmingham, is the vice-president of this district, in which we have eleven associations, out of the eighteen, organized.

Our work in the Lauderdale Association, of which Mrs. Hallman, of Florence, is superintendent. In this association we have organized woman's work in only four of the fifteen churches.

Our missionary, Miss Julia Meadows, at Wu Chow, Sou a China. Miss Meadows is at home at present gaining strength for the work that she so loves.
The reaching of our year's apportionment.

QUARTERLY MEETING AT DECATUR, JULY 16.

At 10 o'clock a receiving line, consisting of Miss Mallory, Mrs. Hamilton, Mrs. W. A. Frost, Mrs. Hudson and several members of the W. M. U., assembled in the vestibule of the First church to welcome the members of the societies from all the churches in the Decatur and those from the other churches in the Muscle Shoals Association.

After the opening voluntary and prayer by Mrs. Norton, the visitors were welcomed by Mrs. C. I. Hudson. In a few appropriate words she made all feel that they were giving a blessing by their presence and would receive one also.

Roll call by Mrs. T. M. Dix was answered with reports of the work from the different societies. Mrs. Shoemaker told of the work of the First church, New Decatur; Mrs. Clark of Falkville; Mrs. Lowe of Central, and Mrs. Simpson of Decatur.

Devotional exercises were led by Mrs. Broadus, who brought out the W. M. U. motto as the central thought.

Mrs. Hamilton made an interesting talk on the convention at Jacksonville.

Miss Mallory talked about the new apportionment and how we may easily reach it. She also discussed the standard of excellence for the society, giving many new ideas that will be helpful in the W. M. U. work of the future.

During the afternoon session Mrs. Hamilton told

us of the work for 1911-1912 as outlined at Jacksonville. She discussed briefly the foreigners and frontier work, support of women missionaries and schools on the foreign field, training school endowment and support, mountain schools, foreign medical work, Indians, home mission schools and the Margaret home.

A helpful paper written by Miss Betty Irwin on "The Blessings of the Summer Encampment", was read by Miss Rosa Cartwright.

In closing, the eighth verse of Psalms 121 was repeated in concert.

Several joined in the open discussion of the work in the afternoon session. Miss Mabel Beason sang "Rock of Ages".

During the noon hour a refreshing lunch was served to all.

MRS. WILL GARNETT,
Associational Secretary.

MEETING WITH THE LADIES
OF MIDWAY AND JAMES.

Misses Mallory and Rhoades held a most helpful and inspiring institute with the Baptist women of the Eufaula Association at the Midway Baptist church July 21, with Mrs. M. W. Britt, president of the Midway Missionary Society, in the chair. Besides a full attendance of the people of Midway and James, there were seventeen visitors in attendance. The Woman's Missionary Societies of Clayton, Eufaula, Three Notch, Union Springs and the Y. W. A.'s of Union Springs and Eufaula all being ably represented and fine reports were given from each organization.

The good women of James and Midway, noted for their beautiful hospitality, more than sustained their reputation on this occasion.

At the cordial invitation of Mrs. Davie, superintendent of the Eufaula Association, and Mrs. Robertson, of Clayton, it was decided that the next institute, after the one to be held in Louisville during the association, be held in Clayton in January.

MRS. C. P. ROBERTS.

OUR LATEST AFRICAN STATION.

From the minutes of the Jacksonville convention, we get the following interesting, and, we believe, accurate report, of the work in Saki, the last place where we have opened up work in Africa. This report is given by Rev. Louis M. Duval, one of the missionaries at Saki. He says: Eight years have passed since the starting of the work in Saki, and even after this length of time it is the youngest of our African stations. The staff of missionaries on this field has not been sufficient to man the older posts. This may seem like retrenchment, but it is not so. The work has gone forward, and the battle line gradually extended around the main stations as centers, from which, by the aid of native evangelists and teachers, out-stations have been opened up and much good done. This has been true of Saki. The eight years have brought many varied experiences, both encouraging and discouraging. Toil, disappointment and difficulties have been mingled with joy in the Master's service and also sweet reward.

The last year has been one of earnest endeavor on

the part of the native evangelists and Christians, resulting in a spiritual quickening among themselves and conversions among the heathen.

We have been endeavoring by every means at our disposal to present the gospel to the people. A dispensary, where about 3,000 treatments have been made during the year, has not only helped the people physically, but, we believe, has done much good in showing the loving nature of our religion.

In our prayer meetings the native evangelists and scholars have encouraged each other in Christian living, which has enabled them to go out to present the truth to the people in the weekly open-air services. The magic lantern has also been used to good effects, both in Saki and the surrounding towns, when the lectures have been attended by very large crowds of attentive listeners and several converts and additions to our church made.

Our day school, from which we have already sent a number of students to the theological training school at Ogbomoso, has been well attended; three of the young men are hoping to enter the training school next term. Most of our scholars are Christians from heathen homes, and by their lives and conversation are carrying the gospel to their own people.

In the church the work has been very encouraging, especially the latter part of the year. Under the present pastor—a young man of very earnest Christian character—the attendance at the Sunday school and church services has steadily increased, and great interest taken in Christian matters, eleven young men having been baptized.

At Otun and Tede, our two older out-stations, an interest in Christianity has awakened; and we are hoping for great things from these places. At both we have small day schools.

At Babo and Sepetary, we have, this year, placed two young men; and at each, though new, the work is very encouraging.

The industrial school at Saki has had a successful year. It furnishes a most helpful method of contact between the missionaries and the people. It is well that the best artisans of the district should be earnest Christians. Through work done on government buildings during the year, the school aided largely in its own support. Dr. E. G. MacLean is the efficient superintendent.

Gradually and surely civilization and with it the desire for education is working its way up country; and, although it has not yet reached Saki, we hope and pray that the foundation has been laid, and a strong Christian church will be built during the next few years; that, when the accompanying wave of European vice from the south shall arrive, it will not be able to sweep away or undermine the work that has been done. From the north we are also threatened with inundation from the Mohammedan states. Yearly the adherents of the Mussulman religion are increasing in this neighborhood, and, unless much work is done in the near future, we will not be in a position to cope as successfully as we would like with the opposition which it is creating.

SCRIPTURE THOUGHT.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. xxv, 40.

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We have just closed a successful campaign in five Baptist rallies in our East Tennessee Association. They were so arranged that we covered the association in the five days. The churches were grouped together, so all could conveniently go. I had with me Dr. J. W. Gillon, state secretary, who spoke on State Missions; Dr. M. D. Jeffries, who spoke on Christian education and for Carson and Newman College; W. D. Hudgins, who spoke on Sunday school work. In addition to managing the campaign I spoke on Home and Foreign Missions or some phase of church life, just as was necessary. We had large and appreciative audiences, and will make this a feature of our work after this.

Our work at Newport is moving nicely. We had 261 in Sunday school last Sunday, and many out of the city. My congregations hold up well during the summer.

Myself and wife are sojourning at Carson Springs for a few weeks' rest. These springs are only seven miles from Newport.

I wish I could be at the convention as it meets in Greenville. I trust every phase of the work can show a great year.

I enjoy very much the news as it comes through the Alabama Baptist. Fraternally,
J. W. O'HARA.

REVIVAL SERVICES.

We began revival services here the 2nd of July, running 11 days. Evangelist T. O. Reese did the preaching. The meeting was glorious in many respects. The church was greatly revived. The indifferent Christians were led to see their sin and made to cry for mercy. We baptized 12 candidates last Sunday. We are sure there were other conversions in the meeting that will join the church later. However, most of the people here are already members of some church. Our people are more than pleased with the results of the meeting. We regard Bro. Reese as one of our strongest gospel preachers, depending wholly upon the power of the Divine Spirit to overcome sin in all of its work and destruction. His chart sermon on what Baptists believe was just simply fine. It was the clearest statement of facts as to what Baptists have done and are doing, what they have before them to do, I have ever heard. His sermon on the withered hand, what he called spinning of the devil from tip of tail to snout, was a sure skinner. The whole congregation felt skinned when he was through with them. All the sermons he preached were great. Any church desiring this kind of work will do well to get Bro. Reese.

W. T. FOSTER,
 Midway, Ala.

We are very busy just now building a pastorium. Work is being pushed right along. We expect to be in it by the 15th of September. The work along other lines of church work is moving along well. Have just organized a teachers' training class of 18; also grading the school. Drop off and see us.—V. M. Olive, Clanton.

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TIME AND PLACE OF MEETING OF ASSOCIATIONS, 1911.

July.

26—Mobile, Pritchard.

August.

- 16—Selma, Minter Station, Carlowville church.
- 23—Butler County, Forest Home.
- 29—Shelby County, three miles south of Montevallo, Enon church.
- 30—Tuscaloosa, Woodstock.

September.

- 5—Union, Bethel, Tuscaloosa county.
- 5—Bigbee, Demopolis.
- 5—Unity, Mountain Creek.
- 5—North River, Cordova.
- 5—Montgomery, Fitzpatrick.
- 6—Pine Barren, Buena Vista, Concord church.
- 6—Colbert, Tuscumbia.
- 6—Calhoun, Jacksonville, Nance's Creek church.

- 8—St. Clair, Ragland.
- 12—Harris, Hatchechubbee.
- 13—North Liberty, Roseboro Crossing, N. C. & St. L. R. R.
- 14—Blue Creek, three miles east of Belle Sumter, Blue Creek church.
- 20—Bethlehem, Manistee, Pleasant Hill church.
- 20—Coosa River, Sylacauga.
- 20—Clear Creek, Double Springs.
- 22—Bethel, Pine Hill.
- 22—Cedar Bluff, near Collinsville, Pleasant Valley No. 2 church.
- 26—Birmingham, Jonesboro.
- 27—Central, Goodwater church.
- 27—Cahaba, Greensboro.
- 27—Bibb County, West Blocton, Mt. Carmel church.
- 28—Etowah, East Gadsden.
- 28—Tennessee River, Hollywood.
- 29—Muscle Shoals, Town Creek.
- 29—Cleburne, 10 miles east of Heflin.
- 29—Lauderdale, Gravelley Springs.
- 29—Mineral Springs, three miles east of Morris.
- 30—Yellow Creek, four miles north-east of Vernon, Friendship church.

October.

- 3—Clarke County, Bashen church. Opine postoffice, 13 miles from Thomsville.
- 3—Big Bear Creek, Mt. Moriah church.
- 3—New River, Rehoboth church.
- 3—East Liberty, Shiloh church.
- 4—North St. Clair, Corinth church.
- 4—Sardis, Fairview.
- 5—Mt. Carmel, Cave Spring church.
- 6—Alabama, Lapine.
- 6—Sulphur Springs, six miles west of Blount Springs.
- 6—Dale, Ozark.
- 7—Southeastern, George county, Mississippi, Howell church.
- 10—DeKalb, seven miles from Porterville, Pleasant Hill No. 2 church.
- 11—Salem-Troy, Brundidge.
- 10—Carey, Ashland church.
- 11—Blount County, Altoona, Bethel church.

- 11—Columbia, Hodgesville, Union Hill church, 10 miles south of Dothan.
- 11—Harmony Grove, two miles from Carbon Hill, Kansas church.
- 11—Chilton County, five miles west of Jemison, Mars Hill.
- 11—Zion, Gantt.
- 11—Mud Creek, Flat Creek, Free Will church.
- 13—Elim, Perdido.
- 13—Cherokee, Round Mountain, New Friendship church.
- 13—Gilliam Springs, four miles north of Arab, New Friendship.

17—Cullman, 14 miles west of Cullman, Logan church.

17—Marshall, four miles east of Boaz, Mt. Zion church.

18—Slipsey, New Lexington, Salem church.

18—Judson, Pleasant Grove church.

18—Shady Grove, five miles north-west of Bear Creek, Bethel church.

18—Coffee County, Elba, R. 4, New Ebenezer church.

18—Escambia, Local, Bethsaida church.

18—Eufaula, Louisville.

18—Clay County, Bowden Grove church.

20—Antioch, Pisgah church, Choctaw county.

24—Randolph, Big Spring church, near Omaha.

24—Tuskegee, Notasulga.

25—Geneva, El Bethel, near Chancellor.

31—Conecuh, Long Branch church.

November.

8—Crenshaw, Dozier, Mt. Gilead church, Covington county.

9—Washington County, near Chatham, Spring Bank church.

15—Centennial, Mt. Zion.

Macedonia, Liberty, Central, time unknown. No minutes at hand.

Will be glad for brethren to examine the list as published last week and make corrections where they discover them. **W. B. C.**

The First Baptist church of Dothan has recently closed one of the best meetings in the history of the church. There were 70 accessions in all, 32 of whom joined by experience and baptism. Brother Jennings, our new pastor, conducted the meeting himself, but he was assisted in the singing by Mr. Lions, of Atlanta, a good singer and a consecrated Christian man, whom he had known and worked with before. Brother Jennings preached splendid gospel sermons, full of the spirit of Christ, and he made the "plan of salvation" so clear that any one could understand. His deep piety and earnestness made a strong impression on the minds and hearts of those who attended the services, and the result was that many came out and openly confessed Christ as their Lord and Savior. The services were well attended both morning and evening, and much interest was manifested throughout the meeting. The entire membership seemed to be revived spiritually and the church strengthened, and we hope and pray to the end that some of the seed which was sown during these series of meetings may spring up later and bear rich fruit for our Master's kingdom.—A Member.

The meeting at Midway grows in interest and power at every service. Yesterday (Sunday) was indeed a great day. We had three great crowds, and the interest was fine at all the services. The men's meeting in the afternoon was one of the greatest I ever saw. Over 200 men and boys were present, and scores came forward indicating a desire to live a better life. Several have been approved for baptism already. Bro. W. T. Foster, the pastor, is a man of God and a true yoke fellow.—T. O. Reese, Home Board Evangelist.

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GOOD MEETINGS.

A word about my trip and work in Florida. I left home on July 6 at 7:30. I arrived at Holts, a little town on the P. and A. railroad, on Saturday, the 8th. We began a meeting with Pilgrim Rest church, which continued ten days. The Lord greatly blessed our labors here by adding thirteen new members, ten for baptism, three by letter. Brother Daniel Anderson is pastor here and he and his people are doing great things for God. Those glorious days spent with the saints at Cobb, Fla., will always linger in our memory as some of the brightest of our life. They are indeed a great people.

On the 15th I received a message over the long-distance phone requesting me to come to Pink, Ala., a distance of sixty miles. I accordingly left Holts, Fla., on the 17th and arrived at Pink, Ala., at 12 o'clock p. m. Our meeting of four days here resulted in four accessions, three for baptism and one by letter. This is a small town in Coffee county, Alabama, situated on the L. and N. railroad in a fine farming district and is inhabited by some of the best people on earth. The hospitality of those people knows no bounds. With many regrets I parted with this excellent people and turned our face toward Holts, Fla., again. Arriving at Holts, we found Brother J. E. Halley engaged in a meeting with his flock. It was my pleasure to preach to his people on Sunday at 11 o'clock and at night with two accessions at the 11 o'clock service and ten at night, eleven of those for baptism, six having joined on Saturday night, making a total of eighteen, sixteen for baptism, two by letter. Here I found a splendid people, a noble pastor in Brother J. E. Halley.

My trip would have been a real joy had it not been for the fact that I came in contact with a drunken, gambling mob on the L. and N. train from Crestview, Fla., to Florida, Ala. It was a shame to see ladies who had paid the fare required to be humiliated thus, and no one seemed to care. When will liquor drinking and card playing be stopped on our common carriers? I would suggest that the L. and N. Railroad Company place in charge of all passenger trains at least some law-abiding officials instead of those who refuse to protect the passing public.

Fraternally,
A. W. LANGLEY.

FROM FLORENCE, ALA.

The East Florence Baptist church is again without a pastor. Rev. C. S. Matthews has been with us only eight months and has done good preaching every time he entered the pulpit. In accepting his resignation the church in conference offered and tendered Brother Matthews a rising vote of thanks for his faithful preaching. The East Florence church is by no means an easy field, but is a fine field for a hustling young preacher who wishes to get out and work for the Master.

We have a membership of 230 with about fifty or seventy-five active members. What we need is a pastor that can get more of the membership in active service.

We have a nice church building and a nice pastor's home all free from debt. Our Sunday school is good, but plenty of boys and girls that do not go to Sunday school to double the attendance. The work over Lauderdale county seems to be moving along nicely. If we had more men like Bro. Fowler in our county things would come to pass.

Our church recently held a series of meetings conducted by Rev. T. O. Rease, which was a spiritual uplift to the church. Some fifteen joined the church and a good collection was taken for home missions.

I am sorry that so few of our members take the Alabama Baptist. If we could get each family to take the paper the pastor's work would be easier. If you will send me a few copies I will try to get some subscribers.

With best wishes to the editor and his family, I am yours in Christ,
T. P. ANDERTON, Clerk.

JOHN RAYMOND RHODES.

Born March 25, 1892, and died July 4, 1911. He was the youngest child of Wiley J. and Nannie J. Rhodes and spent his life here in Montevallo, where he had a large circle of friends. He was a member of the Baptist church and when the Master called he said he was ready and willing to go. For this beloved son and brother to be so soon called away, just as he was entering upon the strength and service and joy of full manhood, is a heavy stroke to them. This sorrow, like all the great griefs we here pass through, can not now be clear to us as it is to the redeemed saints who see our Father's face. Though the losses and crosses seem too heavy for us to bear, it is only so to our grief-blind eyes and benumbed hearts. Some day all our Father's ways will be clear to His dear children and we with undimmed vision shall see and understand.

"How sweet to know
The trials which we can not comprehend
Have each their own divinely purposed end;

He traineth so
For higher learning, ever onward reaching,
For fuller knowledge yet, and His own deeper teaching.

What though today
Thou canst not trace at all the hidden reason
For his strange dealings, through the trial season,
Trust and obey,
In after life and light all shall be plain and clear".

Please change my paper from Draketown, Ga., to Gaylesville, Ala.—
S. D. McCormick.
(Glad he is back in Alabama.)

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The subscriptions for the European Theological Seminary grow. Brother A. W. Bell and W. A. Davis each \$25. Prof. George Thigpen said at Greenville: "I heard the Russians at Calvary church, New York, tell of their persecutions. I am stirred on that. You can look to me for \$33 1-3 a year for three years". Let the good work go on.—W. B. C.

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IN LOVING MEMORY OF RACHEL SMITH.

On the morning of June 30 the death angel visited the home of Mr. and Mrs. Ben Smith and bore away the spirit of their loving daughter, Rachel, who had been confined to her bed for 15 long months. She was the greatest sufferer I ever saw, yet she was patient and cheerful, the joy and sunlight of the home. She was a member of the Baptist church at Bethlehem and was a bright Christian. Oh! how she will be missed, but our loss is her gain. She leaves a mother, father, one brother, two sisters and a host of friends to mourn for her. Weep not, dear loved ones. She has gone to that mansion above where no sickness can enter. We can't understand why she had to suffer so, but when we walk the golden streets 'tis then we will understand.

Rachel was 19 years of age, such a sweet-spirited girl, but God saw fit to call her home. She was one of the sweetest corpse I ever saw. You could almost see heaven in her face. She bid her friends farewell and asked them to meet her in heaven. She was laid to rest in Pleasant Grove cemetery, the writer conducting the service. Farewell, dear Rachel. We shall see that face on earth no more, but we hope to meet on that beautiful shore to part no more.

R. L. ESTES.

A SAD DEATH.

One of the saddest deaths that has occurred in a long time, and one that most shocked our community, was that of Mrs. Lucile Pettus Crumpton, the sweet spirited wife of Rev. Henry F. Crumpton, now of Dawson, Ga., who formerly filled several prominent pastorates in this, his native state. She went to heaven July 4 from her home in Dawson, Ga., leaving behind her beloved and heart-broken husband and three little children—Allie, 8 years old; Sarita, 3 years old, and Lucile, 1 day old, besides her fond and doting mother, Mrs. Allie Pettus; one sister, Mrs. Percy Lewis, Decatur, Ala.; one brother, Mr. Leslie Pettus, of Monrovia, Ala., and a host of relatives and friends of her childhood days in this vicinity. Her remains were consigned to mother earth by loving hands in Elmwood cemetery, in Birmingham, July 6. Funeral services were conducted by the Rev. H. J. Dickinson.

Mrs. Crumpton was the second daughter of Mr. and Mrs. Leslie Pettus, of Rep. Ala., and was born December 2, 1883. She became the child bride of Rev. H. T. Crumpton September 3, 1901, while he was pastor at Abbeville, Ala. The marriage ceremony was performed by her pastor, Rev. J. W. Hillard, at her mother's residence, and until the day of her sad death was the pride of her affectionate husband. Whatever was his work was her work. Always cheerful and of a genial disposition, she won friends wherever she went. Her task is finished.

"She passeth hence—a friend from loving friends,
A mother from her children. Time hath shed
No frost upon her, and the tree of life

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NO. 1




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Glows in the freshness of its summer prime.
 Yet still she passeth hence: her work on earth
 Soon done, and well. Hers was the unwavering mind,
 The untiring hand in duty. Firm of soul
 And pure in purpose, on the eternal rock
 Of Christian trust her energies reposed,
 And sought no tribute from a shadowy world.
 Her early hope and homage clove to God,
 When the bright skies, the untroubled fountains of youth,
 With all their song-birds, all their flowers, rose up
 To tempt her spirit. So, in hours of pain,
 He did remember her, and on her brow
 And in her breast the dove-like messenger
 Found peaceful home.
 O thou, whom grieving
 Would blindly pinion in this vale of tears,
 Farewell! It is a glorious flight for faith
 To trace thy upward path, above the clime
 Of change and storm. We will remember thee
 At thy turf-bed, and, 'mid the twilight hour
 Of solemn music, when the buried friend
 Comes back so visibly, and seems to fill
 The vacant chair, our speech shall be of thee"

R. E. PETTUS.

Rev. J. J. Hagood, for nearly eight years pastor of Andalusia Baptist church, has tendered his resignation, to take effect on Sunday, September 4. The Baptist denomination in Andalusia and Covington county has flourished under the labors of this good man, true Christian and zealous worker. When Rev. Hagood came to this city, seven and one-half years ago, Baptist folk were without a home. They were meeting in court house, school house and elsewhere. Today they worship in a magnificent church edifice, costing about \$40,000, and the building is free from debt. One hundred and sixty-seven of the present membership belonged to this church when Rev. Hagood came here. Two hundred and forty-three persons have been baptized by this popular pastor. Two hundred and four have been received by letter. Today the membership numbers 527. This is indeed a fine showing. Andalusia people generally will regret to lose Mr. Hagood and his interesting family.—Andalusia Star.

enthe avenue, North Birmingham.
 Him—Curtis S. Shugart, 3480 Elev-
 would write me at once. Yours in
 after that time I would be glad if they
 places that want me to hold meetings
 will remain ten days, and if there are
 Minette. At each one of these places I
 Seattle; first Sunday in October, at Bay
 Mile; second Sunday in September, at
 first Sunday in September, at Six
 Sunday in August, at Childersburg;
 Sunday in August, at Hollins; third
 Sunday I will be at Blountsville; first
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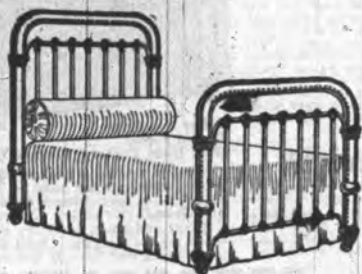
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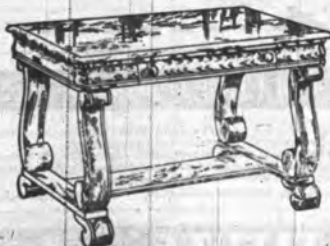
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Above Rocker is mahogany finished on birch. Extra large and substantially made. Hand-rubbed and polished. August Furniture Sale price..... **\$3.98**



IRON BED
Has two-inch continuous iron posts, extra high head and foot board. Has seven upright and two cross rods in head and foot board. Furnished in white enamel and Vernis Martin and full size and three-quarter size. Special August Furniture Sale price. **\$2.75**



LIBRARY TABLE
This Table has top 45x28-inch. poplar scroll Colonial base, scrolls 31-2 inches wide; mahogany veneered top with mahogany base. All quartered finished golden. Workmanship the very best. August Furniture Sale price..... **18.00**

We Now Begin Our Thirteenth Annual August Furniture Sale. An Occasion of Grander Economies Than Any of the Twelve That Have Preceded it.

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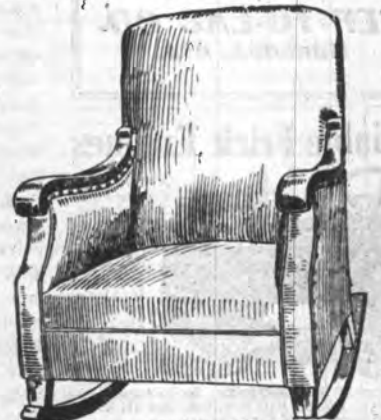
Our REPUTATION is the hand-maid to your SATISFACTION. You and your friends must feel "there is ONE store that will consult my TASTES and safeguard my INTERESTS". "CHEAP FURNITURE" never loses its price mark. He who buys cheap furniture buys DISAPPOINTMENT. We do not want disappointed customers—we do not advise cheap furniture, even for TEMPORARY USE—for good furniture is always NEGOTIABLE. Even in this SALE where we offer much furniture at LOW PRICES—NONE OF IT IS CHEAP FURNITURE.

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25x16-inch in mahogany veneered or quartered golden oak. An exceptionally well constructed and well finished Desk. Has nice interior, large and substantial. August Furniture Sale price **\$6.50**
Same in bird's-eye maple **\$7.50**



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