

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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In May, 1912, Rev. Augustus H. Strong, D. D., LL. D., will finish his fortieth year of teaching in Rochester Theological Seminary, and has signified his intention of retiring from the presidency.

Rev. J. L. Jackson, of Hartsboro, son of W. A. Jackson, of Notasulga, has been recuperating at Mr. J. L. Clyatt's in Little Texas. He is fast improving from his operation for appendicitis.—Tuskegee News.

The landslide for prohibition is Lauderdale is a pointer that the people of Alabama are not pleased with the administration. Congratulations to those who fought so nobly on the Lord's side.

We had the pleasure of journeying a part of way on Thursday with Mrs. J. W. Partridge and three little daughters. They were en route from Russellville to Dothan to join Brother Partridge, who is already on his new field.

The Alabama Baptist justly fulminates against bridge on the ground that it is fast becoming among women a game for gamblers only. It says that many who for a time held out against the fascinations of playing for money now gamble "to please a friend" or "to prevent the game from being spoiled." How subtle is the tempter!—Biblical Recorder.

Hon. Thomas E. Watson says in the Jeffersonian: "When the nunneries were broken open in Portugal last year many children of the nuns were led forth. Many of the nuns were in advanced stages toward child-birth. Their condition could not be concealed. None but priests and monks had had access to these women."

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places; and if you can't smile don't go in."

The Bullock County Breeze pays a splendid tribute to Dr. W. J. E. Cox, among other things saying: "The congregation of the Baptist church faced one of the strongest men in the association when they found Dr. Cox, for 11 years pastor of the First Baptist church, Mobile, in the pulpit. Dr. Cox is appearing in different churches of the state in the interests of the Baptist schools of the state, and made a strong argument in favor of the tithing system. Dr. Cox is a good man, and big man all-around. For 11 years he bearded the wickedness of old Mobile in its den and came out unharmed and a bigger and stronger man. His pastorate there was one which demanded a good man and a strong one, and it had that man in him."

Ye Editor's Tenth Anniversary

Under high pressure, with two field editors, we got the paper to the 10,000 mark, but when they were knocked out by the anti-pass legislation we fell behind a little.

THEN CAME ANOTHER TROUBLE.

"Uncle Sam" got "rambunctious" about "delinquents" and we cut off a big bunch.

NOW ON OUR TENTH ANNIVERSARY, WHICH IS JANUARY 1, 1912.

We want to have 10,000 bonafide paid-up subscribers.

It will mean a better paper for you, as it will mean much for all of our Baptist enterprises, for where the paper circulates the organized work gets a hearing.

Will you help us to put on a few extra thousands? If so—

HERE IS OUR PLAN:

We ask pastors, deacons, church clerks, Sunday school superintendents, officers and teachers, B. Y. P. U. presidents, Ladies' Aid and Missionary societies, moderators and all friends of the paper—

TO DO A LITTLE WORK.

We give any of our friends liberty to send in the names of a club of from three to ten subscribers.

And we will send the paper from time the name is received until January 1, 1913, for \$2.00 cash.

If you can't get cash, but can get a promise from each one to send it in by January 1, 1912, we will forward the paper at once. Don't send in any one's name without they authorize you to do so.

Begin to send in names at once. Let's put on at least 2,000.

Rev. C. T. Culpepper was called to Curtis October 6 to conduct the funeral of Columbus Fleming, who died at his home near Curtis, in Coffee county, on the 5th inst. Mr. Fleming was one of Coffee county's oldest and most highly respected citizens, and had many friends in that community, who extend sincerest sympathy to the family of the deceased.

Rev. A. J. Kempton, member of the Pine Barren Association, will preach at the Baptist church here next Sabbath, morning and evening. "God's Favored Few" will be the theme at the morning service; "The Superior Speech of Christ" in the evening. Mr. Kempton lectured on temperance at the age of 18, has traveled extensively and had a wide range of literary experience.—Monroe Journal.

Dr. J. L. Thompson, who is moderator of the Salem-Troy Association, is one of the busiest men in town, and he will continue to be until after the annual session of the association convenes here, Wednesday, the 11th inst. Besides the duties of moderator, which are heavy just at this time, he is ex-officio a member of the executive committee, and has to look after and attend the meetings of that body. He has charge of three churches, widely separated, and does not fail to fill his regular appointments with them. But then the good doctor is a working pastor, if anything, and an organizer as well. It is expected that the coming session of the Salem-Troy will be among the very best in its history.—Brundidge News.

Rev. John Cunningham, of Grove Hill, has gone to Louisville to enter the seminary.

After the graduation exercises in the Sunday school at the Kevil Baptist church in Kentucky Dr. Entzinger surprised the pastor of the church, Rev. Wallace Wear, by presenting him with a beautiful diamond stick pin as a token of esteem on the part of the class for the work he had done.

Laugh! When the Austin, Pa., dam went out, with a loss of 200 lives and a damage of \$5,000,000, a telephone girl in an Austin mill was laughing—at least, this is the report of the newspaper specials. When the dam broke some one called the mill's stenographer, who had charge of the telephone at the company's office, and shouted: "For God's sake warn the town! The dam is broken!" The young girl laughed and hung up the receiver. She gave no heed to the warning. She thought it was a joke. Directly the rumble of the flood was heard and destruction began.

It is expected that Rev. Dr. H. H. W. Provence, late of China, will address the people of Tuskegee at the Baptist church Wednesday night, October 11. He will tell many interesting things of that great empire and its people. Dr. Provence is a son of Dr. S. M. Provence, one time pastor of the church here.—Tuskegee News. (Glad to know that Rev. Provence is back in Alabama, and hope he will have time to visit many of our churches. Of course he will come to Birmingham.)

Rev. J. Wilbur Chapman, D. D., sailed September 28 for Ireland. He and Charles M. Alexander began evangelistic meetings in Belfast October 8.

Rev. J. J. Hagood, of Andalusia, went to Brantley on Wednesday, October 6, and married Rev. A. D. Willson and Miss Wanda Walker.

Dr. George H. Denny, president of Washington and Lee University, has accepted the presidency of the University of Alabama, effective January 1, 1912.

Brother J. A. Jeffers, who recently was elected superintendent of the Sunday school of the First Baptist church, Roanoke, will make a good superintendent.

Rear Admiral Winfield Scott Schley dropped dead on October 2 near the corner of Forty-fourth street and Fifth avenue, New York, while on his way down town.

F. L. Sparkman, the visitor of the First District Sunday School Association, had an interesting article in the Bridgeport News calling for visitors to the Edgefield convention on October 7. Space prevented our publishing his stirring words.

Two Christian agencies are at work in Tripoli, now being fought for and over by Italy and Turkey. These are the Roman Catholic, under direction of the Patriarch of Algiers, and the North African Mission of London, which is supported by contributions from both Free and Established Church of England.

It is absolutely necessary that American cities, east and west, clean up their moral conditions. Orientals coming here and seeing the unspeakable vice and villainess that obtain in far too many places return home and describe conditions in a Christian country. We know such conditions are not Christian, but Orientals do not.

American Methodists have recently undertaken work in North Africa, and with some promise of success, especially among ancient people not Moslems. Their work is in Algiers. The Moslems of Tripoli are reported by the North African mission workers to be among those who may join the fanatics should a Moslem crusade develop as an outcome of the present troubles.

The quarterly review of the Baptist Sunday school at Prattville shows that the average attendance for the past quarter was 284. For the same period last year it was 276, and two years ago 224. This shows continued increase, and is good for the summer months. The present enrollment, including the Home Department and Cradle Roll, is 575. On the same date last year it was 500, and two years ago it was 467.

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:

Whosoever 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 Milledred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgom'y.
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Mrs. Graham Moseley, Wetumpka.
Mrs. R. A. Paschal, Union Springs.
Mrs. W. W. Campbell, Tuskegee.

Y. W. A. Watchword:

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

Send contributions for this page to the Mission Room.

THOUGHT FOR THE WEEK.

For propagating Christianity the graces are often as valuable as heroism.—Amos R. Wells.

REMEMBER IN YOUR PRAYERS.

Our work in the Western District.

Our work in the Randolph Association, where Mrs. W. M. Carlisle, of Roanoke, is our enthusiastic superintendent. In this association we have six societies, but 26 churches are as yet unreached by woman's work.

Our missionary to Wu Chow, South China—Miss Julia Meadows. Miss Meadows sails for China on this Wednesday, the 11th. As our readers know, her beloved brother died while Miss Meadows was at home on furlough, and her heart can but be sad as she returns to China without him. Let us remember her most tenderly, asking God to give her a safe voyage and years of useful service in China for Him.

Our training school girls, Miss Marietta Register and Miss Adie Cox. From both of them word has come of their safe arrival in Louisville, of their delight in the school and of their desire to do their best to answer our prayers for their welfare.

The W. M. U. associational meetings in the Zion, Columbia, Salem-Troy, Montgomery, Chilton, Carey, Harmony Grove and Cullman associations.

The W. M. U. state convention at Gadsden, November 7-9.

The reaching of our year's apportionment.

DURING OCTOBER.

We study worldwide missions and also observe State Mission Day.

We give to State, Home and Foreign Missions.

A LETTER FROM MISS HUEY.

Lancherofu, China, Aug. 28, 1911.

My Dear Miss Mallory:

After several months of silence I come again with loving greetings for my sisters in Alabama. I have greatly enjoyed the reports of the glorious work you are doing. Didn't you feel good in Jacksonville because you had raised your apportionment? If every Christian would only put into the Lord's treasury the tenth that already belongs to Him there would never be any scarcity of funds. But how to get every Christian to do that is your problem as well as ours. There is a little band of women here who give their tenth every month. Several of them make less than \$2 gold per month, but they give one-tenth of it back to the Lord.

A man in America said: "It is easier to give a tenth when your income is small than it is after it gets large." Perhaps that is true.

We are very, very grateful for every dollar that is given for the work in China. God is doing a great work over here. He has given us the blessed privilege of helping Him do it. We feel that He is calling us to the special work of training the Christians.

They are scattered around in so many different villages it seems almost a hopeless task to try to reach them all. But as I said before, God is doing the work. He will prepare His own to rule and reign with Him. It is thoughts like this that keep us from getting discouraged and giving up despair because of the vastness of the work and the scarcity of workers.

The baptismal waters are constantly being troubled. About 60 have been received since March, when the quarantine was raised.

Perhaps some of you can recall the "Little Vegetarian." I told you about her last winter. She was baptized two months ago. One of the brethren asked her about prayer. She said: "Yes, I pray. I just shut my eyes and realize that Jesus is right there in front of me, although I can't see Him." Would that I might thus realize His presence every day.

Shall I tell you about the death of a dear old saint? First, I will tell you about her conversion, which happened three years ago. In the summer of 1908 Miss Miller and a Bible woman went to a village 60 li west of the city to spend a few days. In this village are several Christians. There was a man there—an inquirer. He had no wife, no brothers or sisters; only his old mother, to whom he was devoted. He was anxious to have her go over to the neighbor's house, meet the missionary and hear this new doctrine, which he had learned to live. She refused to go. On the second or third day she sprained her foot very badly. Then her son took her on his back and carried her to Miss Miller for treatment. After the treatment they told her to sit quietly on the kang. There she sat listening to the gospel. She had to listen, for she couldn't get away. At night her son carried her home. The next morning he brought her back for another treatment. She heard again. The more she heard the more she wanted to hear. The Holy Spirit took the message home to her heart.

Several days later classes for inquirers were opened here in the city. That son and his mother both wanted to come. But one must stay at home to "keep gate." He said: "My mother is old. She must go first. I'll wait." She came with her ankle still swollen and painful, but rejoicing over the accident that had brought her to where the spirit of God could get into her heart. She was baptized and went home. Later the son was received. She never came back to church here, but in her own village she was faithful in attendance upon the Lord's service.

Last fall Mrs. Morgan and I spent a week in that village. We found several Christian women with bound feet. This woman among them. She always meant to unbind her feet. She knew that was one of the badges of discipleship. But she had no daughter or daughter-in-law to make the new fashioned shoes for her. She was too poor to hire it done.

On Sunday afternoon Mrs. Morgan talked to them on consecration. She urged upon them the importance of unbinding their feet for Jesus' sake. After the service this woman said: "It will be easy enough to unbind our feet, but to live like you have been telling us, that is where we fall most."

In a few months she was taken ill. She realized it was her last illness. She sent for a neighbor and said: "I am going to die. I want you to make me some large shoes. I hated to ask you before." The shoes were made. She died with unbound feet!

As the end drew near she said: "I am not afraid

to go. All is peace and light." A little group of Christians gathered around and sang hymns as she lay dying. Her last request was: "Some one please pray." This son, who had served his mother so well, lifted his voice in prayer. Just as he ceased praying she passed peacefully away.

I have often thought of what he said three years ago: "She must go first; I'll wait." He is left alone to await his summons. What joy to know that his mother found the right way!

By the ministry of intercession you are helping in this work, my sisters. May God help us, each one, to be faithful.

Yours for the work in China,

ALICE HUEY.

MEETING AT COLDWATER.

The fourteenth annual meeting of the Calhoun County Association of the Baptist W. M. U. was held at Coldwater, Ala., September 27 and 28, with representatives from almost every church in the association. Reports of the different societies showed much faithful work being done by all.

Among many interesting talks were those by Mrs. R. L. Bincock, of Anniston, and Miss Mattie Rhodes, of Choccolocco, telling of their recent visit to the orphanage at Evergreen. Miss Rhodes had been down to place two little boys from her neighborhood, and was greatly pleased with the surroundings and the Christian atmosphere in which she had left them. A donation of \$8.60 from the ladies present was sent toward the support of the children.

Other talks were those on "The Training School," "Our Standard of Excellence," "Margaret Home," "Bible Fund," "Frontier Work" and "Mission Study Classes."

A unique feature of the meeting was the presence of a representative of the Parker Memorial Sunbeam Band—a little girl of 9 years, who sang in a sweet, childish way a missionary song, "The World's Children for Jesus." Other beautiful musical numbers were rendered by Miss Hannah Cook, of Jacksonville, and Miss Florine Smyth, of Anniston.

The plan of holding all-day quarterly meetings was adopted, and it was decided to appoint an executive board, composed of the superintendent, the presidents and one representative from each society, to meet two weeks prior to the quarterly meeting and plan a program for that meeting.

During the 14 years of its existence this association has had only the one superintendent, Mrs. O. M. Reynolds, of Anniston. Highest praise was accorded her and our secretary, Mrs. W. F. Brown, for their faithful work, and both were re-elected to fill these offices during the coming year.

The ladies of Coldwater opened wide their homes and hearts, and were nothing lacking in hospitality. Truly these meetings are great blessings to all who attend, and we are looking forward to another glorious season at Piedmont next September.

MRS. J. M. STILLWELL.

SCRIPTURE THOUGHT.

Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come.—Isa. 21:11-12.

A PAGE ABOUT GIVING

President E. P. Ripley, of the Santa Fe railroad, has given to the Presbyterian synod of New Mexico the Montezuma hotel and fifteen hundred acres of land at Las Vegas, New Mexico, for a college. The property is valued at \$1,000,000.

Teacher: "Children, Nature is superior to man in everything. For instance, there is nothing that travels so fast as the unseen wind".

Willie: "Huh! You ought to hear what my pa says about a sight draft!"

A new test of ability is to be applied to men who intend to try for the degree of A.B. in Harvard college. Beginning with the class that will graduate in 1914, an oral examination will be applied to the candidate for the degree to test his reading knowledge of either French or German.

Among church schools in the South recently receiving donations from the General Education Board are: Baylor University, Waco, Tex., \$200,000; Trinity College, Durham, N. C., \$150,000; University of Chattanooga, Chattanooga, Tenn., \$150,000; Wesleyan Female College, Macon, Ga., \$100,000.

The late Collis P. Huntington brought this charge against the colleges: "Somehow or other our schools, which teach young people how to talk, do not teach them how to live. It seems to me that slowly, but surely, there is growing up a stronger and stronger wall of caste, with good, honest labor on one side and frivolous gentility on the other".

"Dancing in the public schools in Boston is responsible for conditions of immorality that are almost as bad as the white slave traffic", declared the late Bishop W. F. Mallalieu, of the Methodist church, in Tremont Temple at the memorial service for the late Charles Nelson Crittenden, founder of the Florence Crittenden missions. "There ought to be a state law against dancing in any public school", he declared.

The state turns over to the school the child of six and says: "Return to me eight years from now a boy who will have the best possible start these years can give toward being the kind of a man I need". In most states the school and the state assume absolute authority in this matter. The parent can not say: "The child is mine and I will do with him as I like". The state insists: "He is mine and I command that the school take him in hand". Serious business, this.

The boy or girl of fourteen ought to know how to breathe. Yet it is likely true that one hundred boys and girls out of almost any given hundred do not know how to breathe. These boys and girls ought to know how to stand, but they do not; how to walk, but they do not; surely how to talk, but they do not; most surely how to think, but they most surely do not.

According to a scheme contemplated by John Knox and other reformers in Scotland the rich were to be compelled to educate their children at their own expense, and the poor who could not pay were to be supported by the church, so that poor and rich alike, if they were of "good engine", should continue at the college "until the commonwealth have profit of them", and should then proceed to further knowledge at the university, or be sent to a "handicraft or other profitable exercise".

Erasmus, speaking of England, says the "grammarians of his time were a race of men most miserable, growing old at their work surrounded by herds of boys, deafened by continual uproar and poisoned by a close and foul atmosphere; satisfied, however, so long as they can overawe the terrible throng by the terrors of their look and speech, and while they cut them to pieces with ferule, birch and thong, gratify their own merciless natures at pleasure".

The Joy of College Friendships.

The friendships that are formed in college, by an association of four years at a time of life when our natures are malleable, when our characters are being formed, when we are not old enough to have had our selfishness indurated, when we respond more quickly to the emotions, when our ideals of friendship and our actual friendships are more nearly the same, are more enduring than friendships formed thereafter. They are friendships that bear the tooth of time and the rust of absence. They are friendships that can be taken up upon a moment after an interval of twenty years and seem as fresh and as fragrant as the flower of the friendship when it first budded.—President Taft.

His Father's Advice.

"I kin make neither head nor tail to all that stuff ye've been writin' home about this football at college", wrote back the rural merchant to his enthusiastic son at college, "for we folks back here ain't up on such things. What I wish you to do, however, is to score high in your studies. If it is Greek ye're lined up against for tomorrow, don your scrimmign' toga and bring th' subject down with a low, sure tackle; then, when ye git th' signal, ye tuck that Greek hard under your arm and rush it right down th' field behind your interference and plant it squarely behind th' goal posts. If ye do this, I'll warrant ye ye'll have no trouble then in liftin' your sheepskin clear of th' cross-bar when th' college course is through. Ye may not come home with th' block Y on your sweater; but no matter, ye'll have won your honors on th' real college gridiron; and, what's more, I'll give ye half interest in th' block I'm dolin' business in".—Judge.

The Village Umpire.

Under the spreading chestnut tree
The village umpire lies;
His neck and legs were broken both,
And closed are both his eyes,
While now and then above his grave
A lonely buzzard flies.

It seems that many years ago
He had been crossed in love,
And so he got an umpire's job,
While greater troubles throve,
And now he lies at rest today,
Within the village grove.

So those to whom this life is dull,
Who ne'er from care are free,
Just let them get an umpire's job,
And 'neath the chestnut tree
They soon will lie and be at rest
For all eternity.

Niels Poulsen Foundation.

Mr. Niels Poulsen, president of the Hecla Iron Works of New York, a Dane by birth, has given to the American-Scandinavian Society, which was founded by Prof. Carl Lorentzen, of Columbia University, the sum of \$100,000 to aid the society in its work. The object of the gift is, as described in the trust agreement:

"To cultivate closer relations between the Scandinavian countries—namely, Denmark, Norway and Sweden—and the United States, and to strengthen the bonds between Scandinavians in this country by the universities and schools of Scandinavia or the United States selecting from their students one or more and recommending the students to the American-Scandinavian Society to be educated in the United States or Scandinavia, and maintained out of the income of the trust fund, preference to be given, however, to technical students. One-half, at least, of such income shall be so expended. And, further, by means of the exchange of lecturers, scientists and educators between the United States and the Scandinavian countries, and by educating public opinion concerning these nations through platform and press, and by such other like means as the directors of said society may from time to time select".

Love Will Find a Way.

Oberlin was the first coeducational college in this country. In the early days they had a rule that in case there were but one man and one woman in a room, at least one chair should be between them. One evening an instructor, passing one of the small sitting rooms, was horrified at beholding a young man and a young woman occupying the same chair. "Sir", he demanded of the man student, "what is the meaning of this outrageous behavior? Do you not know the rules of the college?" "Why—er—don't they say that if a man and a girl sit alone in a room they shall have one chair between them?" —Everybody's.

Browning on Education.

Browning's opinions are always original. Thus he says: "For me, education, apart from instruction, consists in literature, and in literature only. Classical education, however narrow it may have been, was at least an education in literature, and it can not safely be dispensed with unless some other form of literary education takes its place. I am no great believer in public boarding schools. They are, perhaps, a necessary evil in a complex civilization, but they are an evil. Education up to the stage of manhood should be given in the home." Writing of his university, he remarks with humorous satire: "It has often been said that there are three cardinal sins which a Cambridge don may commit, which are never pardoned—to write and speak your own language with correctness and elegance, to be at all known in the external world, and to have any really intimate knowledge of the undergraduates".

A University That Has Survived Revolutions.

The history of the University of Paris, like the history of Paris itself, is a history of revolutions. From the eleventh century, when education passed from the monks into the hands of the secular clergy, down to the beginning of the nineteenth century, when Napoleon established the University of France as a method of carrying on education of all types, the annals of the great school at the capital form a record of turnings and overturnings. These revolutions were ecclesiastical, political, educational, personal. The university and its chancellor were often at enmity; the pope occasionally did himself the honor of excommunicating the whole university; not infrequently, too, the authorities of the university dissolved themselves and left Paris; the record, from time to time, quarreled with the deans; the university occasionally condemned parliament and claimed its own right, as "the eldest daughter of the king", to plead before the monarch only. In the fifteenth century the university was frequently involved with both the ecclesiastical and the civic authorities over questions of privilege.

The University of Paris in its formal relationship includes six departments—the Faculty of Letters, the Faculty of Sciences, the Faculty of Law, the Faculty of Protestant Theology, the Faculty of Medicine, and the School of Pharmacy.

But while one recognizes these divisions, he does not fail to appreciate, also, that all these schools, colleges, universities, and faculties have their origin in the Minister of Public Instruction. But what is possibly of greater significance in the administration of the higher education is the fact that the relationship of all these diverse institutions and agencies is characterized by great cordiality of sentiments and beliefs and by warmth of personal regard of the members of the several teaching staffs. Side by side stand the buildings of the College of France and of the Sorbonne. In these two institutions certain courses of instruction seem to be duplicated, but the relationship is one of harmony and efficiency. They are, as are other institutions, essential parts of that great method known as the University of France, which represents with the great legal code the most lasting results of the work of the first Napoleon.—President Charles F. Thwing, in Harper's Magazine.

THE JUBILEE MISSION MEETING TO BE HELD IN BIRMINGHAM OCT. 27-28

Why Women Celebrate.

Just 50 years ago the Woman's Missionary organization was established in New York City, independent of the men's organization. God had need of woman's hand to unlatch the closed doors of women of heathen lands, and 50 years ago a company of earnest, praying women heard the call, "The Master has come and calleth for thee," and like Mary of Bethany, they arose quickly and followed Him. The great work of Foreign Missions could not be carried on without women, owing to the rules of etiquette and conventions in the eastern countries. It was through the women missionaries that not only Christianity, but civilization, was introduced among the women of the far east, and the standard of women raised all over the world.

There have been many hindrances, discouragements and mistakes, but God has overruled them and crowned their efforts with great blessings. And so American women would pause on the threshold of a new decade and get a new vision of the greatness of the task, hoping that from this time on all women may pray and work more earnestly, intelligently and effectually for the coming of the kingdom.—Selected.

The Meaning of the Jubilee.

Extract from the Woman's Jubilee Campaign, by Helen Barrett Montgomery:

It remains to speak, in closing, of the meaning of the jubilee. The simplicity of the means used is entirely inadequate to explain the results. A few missionaries, a secretary or two, coming to town to talk about missions is no explanation of the crowds, the enthusiasm, the spirit, the power of the meetings. The conviction deepened with those who were privileged to go from meeting to meeting that the spirit of God was moving in His church, preparing it to be adequate to the tasks of the twentieth century.

The Young People's Forward Movement, the Student Volunteers, the Laymen's Movement, the Edinburgh Conference, the Women's Jubilee, are all parts of one great world strategy. Our little thoughts, our early Victorian prejudices, our isolated interests, our dwarfed sympathies, our puny gifts, must be changed if we are to do the task God sets before His church.

In this preparation we can clearly discern:

(1) A new sense of unity. Our divisions, our unbrotherliness, have been wastefully wicked and wickedly wasteful of the common good. We must climb to Abraham's height when he said to Lot: "If thou wilt go to the north, then I will go to the south; if thou wilt go to the south, then I will go to the north; let there be no strife 'twixt me and thee, for we are brethren."

The jubilee has taught women to plan and work together as one church for the big interests of the kingdom, while loyally loving their own division of the main army. In New York steps were taken looking toward a united campaign for their common interests on the part of all the women's boards of all the churches. To have the stimulus of great interdenominational mass meetings, to have simultaneous membership campaigns, to issue universal prayer pledges, to set a goal toward which all shall work, is as possible as to combine in one course of study as we have for ten years. A new breath of life is astr. We can never go back to our isolation.

(2) A new appreciation of service. The inevitable reflex of a world union is new power for the next task. The whole includes the part. A church alive to the kingdom cannot be indifferent to the city or the nation. Already, when the faint echoes of the jubilee are still ringing, we hear of study classes organized, state campaigns begun, prayer circles multiplied. The root of all philanthropies is love. An enriched soil is the best situation to get good rootage. God cannot bless a disobedient church. He can bless, and He is blessing, the church that is not disobedient to the heavenly vision of an earth redeemed, and that goes into all world preaching the good news.—Selected.

Preparations for the coming of the Golden Jubilee Mission Meeting, to be held in Birmingham, October 27 and 28, are going rapidly forward. The publicity

committee keeps the city papers informed of progress made, and similar notices will be sent out of town, together with a list of hotels and boarding houses and their rates. Application for the luncheon tickets are being received from other cities, and even from adjacent states. It will be a great time of Christian fellowship and spiritual uplift. The itinerary given in this column, together with the list of speakers, will be of interest. We hope in next week's issue to give a further list of speakers:

Itinerary.

Norfolk, Va.—October 10 and 11.
Greensboro, N. C.—October 13 and 14.
Charleston, S. C.—October 17 and 18.
Jacksonville, Fla.—October 20 and 21.
Atlanta, Ga.—October 24 and 25.
Birmingham, Ala.—October 27 and 28.
Mobile, Ala.—October 31 and November 1.
New Orleans, La.—November 3 and 4.
Memphis, Tenn.—November 7 and 8.
Little Rock, Ark.—November 10 and 11.
Oklahoma City, Okla.—November 13 and 14.
Dallas, Tex.—November 16 and 17.
Houston, Tex.—November 20 and 21.
San Antonio, Tex.—November 23 and 24.

Speakers.

Mrs. Henry W. Peabody, of Massachusetts, chairman of the central committee of united study, is the originator of the jubilee idea and the director of its movements from the beginning. Mrs. Peabody's life has been consecrated to the mission work, and in it she has filled large and responsible positions. She is a woman of many graces and rare ability, and a speaker of unusual power.

Miss Florence Miller was for five years interdenominational secretary of the Kentucky Missionary Union, and later spent two years doing active work for the mountaineers of Kentucky. Since then she has done effective work as the field secretary of the Christian Woman's Board of Missions. She has been in all the jubilee meetings.

Miss Daisy Davies, as field secretary of the Woman's Missionary Council of the M. E. Church, South, has impressed her earnest personality upon thousands of the young women of the south. She is pre-eminently qualified to give out to others her own intense love for missions.

Mrs. W. Eugene Salee, who has recently returned from the interior of China, will tell of conditions facing the women of the Orient.

Mrs. F. W. McDowell will be in the party, and the Presbyterian and Congregational boards will also send returned missionaries to go on the southern tour.

Miss Edith Campbell Crane, of Baltimore, Md., corresponding secretary of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention, and advisory chairman of the southern extension committee, will be in the jubilee party. Other speakers will be announced later.

That vigorous prophet and preacher of ethics, William George Jordan, wrote some years ago a booklet with this remarkable title: "Mental Training, the Remedy for Education". Mr. Jordan thinks most of present-day education is a calamity, that it produces a pathological mental state which must be cured by subsequent treatment. Mr. Jordan may be an extremist—when he is not a humorist—but to some of his arraignments there can be no denials. He declares that modern education is an effort to put facts into cold storage in the pupil's head—and that a school or college examination is simply an inspection to see how much of it has been kept from spoiling.

A recent census bulletin shows that there are more teachers in this country than there are clergymen, lawyers and physicians together, and four-fifths of the teachers are women. In the proportion of women teachers to the whole number of teachers employed the United States leads the world—which is in line with the general tendency toward the advancement of women to a better position in this country. In 1890 the number of women in paying positions in the United States was 3,914,571, and in 1900 this number had increased to 5,329,807.

NOTES FROM BROTHER CRUMPTON ON SAYINGS OF CORRESPONDENTS

R. E. Pettus, Huntsville:

"I returned from association yesterday, the best I ever attended. We have a good working team—Gavin, Moore, Brasher, Wooley, Arnold, besides some school teachers. Best crowds all the time, best interest, best addresses. The car stopped right at the church. Barnett was there. I asked the association to give him 100 new subscriptions. Now hold your breath—he got 31—more than he has got at any other association. I presume 200 women met Mrs. Malone and Miss Mamie Moring at the woman's meeting the second day. Several churches went beyond their apportionment. Guess our association is the only one in the state that has a choir. For two years it has attended the association and fifth Sunday meetings. They are splendidly trained singers from Mt. Zion and Fairview churches. Sorry you could not be with us."

This is a note worth while. Why can't all the officers of the associations pick the plums out of the association pudding and let us have them? It does me a lot of good to read of that strong team in the old Liberty field. It was not always so. The Lord be praised for shining of the light!

J. W. Long, Jacksonville:

"I am ashamed that I have not answered any of your letters. I have just received the 'Associational Reform.' Thank you for it. I thank you for everything you have sent me. I easily disposed of the tracts you sent me for the association. I opened them up, and at the close of the morning nearly everything was eagerly taken; the people came to me and got them."

"I suggested a plan for missions which, if any church would adopt, they could easily give \$50 or \$100 a year. As it is they give very little, if any. One church where I held a meeting in the country last year gave a total of \$5; this year they raised \$16. By a little system this church could easily give \$100. I am beginning here now for the new year. Will not wait for high pressure. In fact, can't wait, for we have the duplex system of weekly offering. I am giving a tenth, and have two men who give a twentieth. The duplex system works marvels. The great need here is more information. I started a campaign around me for missions. I have a large chart, showing the per cent of mission contributions and where they go. This opens eyes. But besides preaching every Sunday I have teacher training in the county and a Baraca class and a Philathea class and a mission school to look after; so I am about full up. The little Heflin church will do more this year than ever. They also use the duplex system.

"I expect our church here to come up better than ever this year. I will do my best with them. I hope to have you here a little later. I will do whatever I can to help you in your great undertaking."

I get many good letters like this. But for them what would I do? The Lord bless the co-operating pastors! I pray for the others, too, and they are such a host! What might we not do with their active help?

A. L. Stephens, Mexio:

"I have been pastoring or rather preaching to five churches and four stations and giving one Sunday in each month to mission work since locating on the field. Have adopted the schedule in all my churches and placed it in a few others. The people here are willing to do the right thing. We need a church here at Mexia. The people are pleading with me to organize, but we can't build unless we get some help. The following figures explain themselves: Salem paid for all benevolences last year \$4.30, this year \$54.95; Barbara Locklin paid for all benevolences last year \$26.75, this year \$59.50; Hamilton Hill paid for all benevolences last year \$26.75, this year \$52.91; Pleasant Hill paid for all benevolences last year \$24.80, this year \$72.10; Rocky Hill paid for all benevolences last year nothing, this year \$14.50. I don't give you these figures in a boasting way, but to show you that these people are willing."

Preaching to five churches and four stations! How

Is that for a busy life? Brethren, help Brother Stephens build at Mexia. God is blessing his labors on his field.

Mrs. Ellen H. Lipscomb, Scottsboro:

"I am sending you the check for \$5 for Sunday eggs I promised on Rev. George Bouldin's salary. It gives me great pleasure to be able to do this. I have been wanting to write you ever since Brother Briscoe became our pastor. He is truly a man of God. I wish you could have heard his sermon on yesterday. It was timely; it had to do with our struggle now on—to fight whiskey. Brother Briscoe's wife is a helpmeet. They are proving a blessing to us."

This good woman helps support the missionary, honors the Lord and feels happy in making the offering. The housewives of Alabama could easily pay into the Lord's treasury this year in this way \$25,000. She believes in her pastor, boosts his preaching and his wife. If you want to see your pastor do his very best let him know you are appreciating his preaching. A good word about his helper does good in many ways.

A Church Clerk:

"I want to ask your prayers on our little church, and especially on our anti-brethren, that they may be awakened to their full duty."

God's blessing on a struggling little church. He certainly will hear their prayers and bless their labors. What will become of the "anti-brethren?" How they need our prayers! They are "anti"—that means against almost everything that looks like a forward movement. Prayer is the only remedy in that case.

C. D. Kanaday, Hanceville:

"Our Sunday school is going to contribute to missions once a month if the Lord is willing."

That is the way the Sunday schools are going to do. One collection every quarter for the Sunday school department of the State Board of Missions. Brother Strickland, our secretary, is rapidly moving over the state and is organizing our Baptist Sunday school work.

THE EAST LIBERTY ASSOCIATION.

It takes the East Liberty to get the people out. The grounds around Shiloh church were thronged. It looked as if all Chambers and Tallapoosa county had quit work and come to the association. It is marvelous how they feed and take care of such crowds. It was a hot, but orderly multitude. Only a small portion could get in the church. We preached out in the grove on Wednesday. Although it was hid back in the hills, far from the railroad, a number of visitors found a way to be present. Education was prominently represented, Drs. W. J. E. Cox, R. G. Patrick and P. T. Hale being present. Brother Strickland was on hand to present the Sunday school work. We spent only one day and heard few of the speeches, as we were kept busy writing receipts and taking new subscribers. Ye editor always has a feast at the East Liberty. Pastor Sims was also a busy man. We spent the night at Milltown with Brother James Denney, who, although just out from an operation for appendicitis, was spry and cheerful. He has the best patch of cotton we have seen this year. Senator Norman, who was elected moderator, knows how to preside, and East Liberty well boasts that Dr. Bledsoe is the best clerk in the state. It was a harmonious session. In retiring Brother Burden, whose record as moderator will be cherished, was the wish that our laymen might be yoked in for service. Wednesday night we had the pleasure of hearing Brother Crowder preach at Abanda, and were hospitably cared for by Brother and Sister Green. The saints at Abanda are yearning for a church.

Emerson—"There's nothing like single blessedness."

Waters—"What? This sounds strange from a happily married man."

Emerson—"I know. But I was very much afraid that the doctor was going to say 'twins' last night."

THE PROBLEM OF THE COUNTRY CHURCH

A Suggested Solution by J. W. Willis, Florence, Ala

Of all the agencies at work for the improvement and enrichment of our denominational life none are more effective than our general secretaries and departmental specialists, who hold institutes and training classes at important centers. But in the very nature of things they cannot reach all the weak and remote churches where training is most needed.

Some agency is needed that will reach our remote country and village churches and do for them, in a measure, just what our great experts, like Strickland, Leavell and others, are doing for the town and city churches.

1. The great issues and movements of the Kingdom must be brought to these churches as problems which they must help to solve, as privileges that they must share. They must be made to feel that such problems and responsibilities are their very own, and that they must do their part in meeting them.

We do not reach these churches at the associations; they are not there in sufficient numbers to count. Their pastors are about the only existing channels through which matters can come to the remote churches, and they are too often uninformed, lacking in initiation and enthusiasm, and very frequently indifferent. The people do not read informing books, papers or tracts. So it seems that some new agency must be devised for bringing these great issues to the knowledge of the churches in the country.

2. Then, with the information before them, and with a larger vision of their duty, the local churches must be trained in effective methods of doing their duty. This educational work must supplement the work of evangelism. As a rule the country pastors are doing effective evangelistic work, but the force and power of their work is lost by not training and educating the saved. The spiritual power that comes with a revival evaporates, because this power is not organized and directed to right uses.

The educational institute following the revival will teach the country church how to lay hold of the work of missions, of Sunday schools and B. Y. P. U.; how to organize systematic Bible methods of finance, how to secure and hold a pastor, how and what to sing in church worship, how to build church houses, what books and papers to read, and anything else that is necessary to a more intelligent, useful and orderly church life.

How can this be done?

One way that might be made effective is to have at least three good men in Alabama for institute work. In addition to our present force, who will divide the state into three equal groups of 25 associations, and let each man cover his whole group once a year. A man can thus devote from 10 to 12 days to each association.

By working in co-operation with the moderators and associational missionaries he will select from two to four churches in the association as strategic points at which to hold institutes. The institutes at these several points should be set for consecutive dates, dividing the whole period allowed to that association into equal parts. Then, by judicious advertising, the associational missionary, executive committee and local pastors will draw the surrounding churches to the institute nearest at hand. The churches can appoint a number of their best members to attend the institutes for three or four days, and the church holding the institute will give free entertainment.

Each association can furnish some help for program work, leading pastor and laymen and associational vice-presidents for women's work.

Long afternoon sessions, from 2 to 6, should be held for training work, each of the three (or four) days being devoted to a specific line of work, and actual inauguration of that work ensuing wherever practical. All difficulties in the way of such work in the churches represented being discussed and solutions suggested.

These afternoon sessions are for study and dem-

onstration in methods, and everybody present will be shown how he may do things at his home church.

Supper can be served at the church and the night sessions devoted to lectures, map talks, missions, denominational history, doctrines, etc.

All these meetings should be interspersed with singing of the right sort out of a book of the right sort and each song made the occasion of a sound talk on church music. The missionary can carry a limited number of copies of a first-class song book and can recommend the right books to the churches. The average country church doesn't even know by name the decent song books or where to obtain them.

Sample copies—fresh, up-to-date ones—of our best papers, such as the Alabama Baptist, Foreign Mission Journal and Home Field, can be sent by mail to each institute, and club solicitors put to work on the ground and appointed and instructed for every church represented, and the value of such papers impressed by the lecturer.

Selected tracts could be distributed by hundreds at each meeting and sent to other churches and used as supplementary reading for all lectures given.

Reading and study courses could be planned and all needed information as to their conduct given. The missionary could secure a well selected mailing list at each locality and send to our secretaries, publishing houses, etc., and thus keep up a permanent connection between the churches and boards.

A well selected library of six to ten small volumes on denominational and missionary topics could be carried and urged upon the people. The sight and handling of these books would create a desire for them, and plans could be made for selling the books in sets on easy payments to reliable parties or committees.

Commissions on sales of books and papers would help largely in meeting expenses of these institutes.

The W. M. U. vice-president could attend each institute one day and organize the women and children.

One man could do this work in each institute, with such local help as he could get. City and town pastors will not do it with enough system and unity of plan to be effective. A special man must be set apart and supervised by the State Board of Missions. The immediate returns would meet the additional expense ten-fold and the denominational life would be permanently enriched and the springs of life purified.

Denominational initiative must come from the local church, but the inspiration of the church must come from some organized center that has seen a great and glorious vision.

Our denominational thinking must first be done by great leaders, but before their thoughts can be shaped into life action must be incited back in the local church.

I offer the above as a humble suggestion for inspiring new activity in the fountains of Baptist life

Many traditions and stories of Edgar Allan Poe are still current at the University of Virginia, at Charlottesville, Va., where he was a student. The room which he occupied there has recently been fitted up as a Poe memorial room; the walls have been hung with framed letters and manuscripts of the poet, and with pictures of the country round about Charlottesville where he was wont to ramble, and among the other decorations are a large stuffed raven and a bust of Pallas. The room, which will be open to visitors, and will be used for the committee meetings or the "Raven Society" of the school, is No. 13 on what is called the "West Range" of buildings at the university. Over the door is the inscription: "Edgar Allan Poe, MDCCCXXVI. Domus Parva Magni Poetae."

In a letter to the Spectator the writer quotes an anecdote which he found among some family papers. It was originally related by his great-great-grandfather in 1762. King Charles II had the curiosity to see Milton, and in the course of conversation said to him, "God hath punished you for your malice to my father by taking away your sight." "Ay," Milton is said to have replied, "but before I lost my eyes he lost his head."

A PAGE ABOUT MEN, WOMEN AND THINGS

Rev. F. B. Meyer is expected to arrive in England, after a mission tour in the near and far east, at the end of October.

The latest statistics give the number of Sabbath school scholars in the country as 12,272,657, to which are to be added 1,459,335 officers and teachers, making a grand total of 13,732,192.

Dr. Shaller Mathews, of the University of Chicago, has been conducting the devotional hour at Chautauqua, New York, with a series of illuminative discourses on "The Gospel and the Modern World."

Just how fast or how slowly something like popular government is approaching in China, it is hard to say. But there is no doubt about the general direction of political changes and aspirations.

New York City, which had already imported the Rev. Dr. William S. Rainsford, Rev. Dr. Hugh Black, Rev. Dr. S. Parkes Cadman, Rev. Dr. Charles F. Aked and half a dozen others, is now bringing over still another British preacher, the Rev. J. A. Jowett.

What honest men ask for, and will strive for, and may have to fight for, is a fairer division of the products of toil. All who know and care are agreed that at present this division is not fair. There is too much for the few, too little for the many. This is common sense, not socialism.

From all parts of the country came the unanimous call of organized labor that Clarence Darrow, of Chicago, conduct the defense of the McNamara brothers, labor leaders, charged with dynamiting the Times building in Los Angeles, where a bitter war against the closed shop has been going on for years.

Provost Smith, of the University of Pennsylvania, finds himself at the head of a university with 5,389 students, with assets amounting to \$20,000,000, and occupying the largest tract of land, 116 acres, in the heart of a great city of any institution in the world.

Our first exclamation when we come into the secret place of the Most High may be, "O, God, Thou art my God." But our next will be: "Lord, Thou hast been our dwelling place in all generations." "Thou hast given me the heritage of those that fear Thy name."

Six hundred and seventeen scientific men of Great Britain, during the Darwinian centenary, signed a paper to the effect that they did not consider natural science in conflict with the teachings of the Bible.

Consumption is caused by the poisonous germs in the consumptive's spit. The poisonous spit dries and goes as dust into other people's lungs. A little poisonous spit when scattered in dust is enough to infect dozens of people. That is why careless spitting is not only dirty, but dangerous.

The World Peace Foundation in Boston has received strong resolutions endorsing President Taft's negotiation of the unlimited arbitration treaty with Britain from 138 of the leading boards of trade and chambers of commerce in the United States, and every mail is bringing similar resolutions from other commercial bodies.

Captain Felix, a French aviator, has made a new official high altitude record with the aero, by going up 11,339 feet. Arch Hoxsey, the American aviator, made 11,474 feet last year, but as his barograph or registering instrument was broken several days later, when he lost his life in an accident, his record was never officially recognized.

Thomas A. Edison has sailed for Europe. It is seldom that he puts such a distance between himself and his laboratory. It is probable that this trip abroad will be as full of notable incidents as was his last. Then he was welcomed at the Paris Opera House with the honors usually shown only to a reigning sovereign.

F. B. Meyer, the London preacher is one of those ministers, of whom at least a few are found on each side of the Atlantic, who, judging by the considerations that prevail in such matters, ought long ago to have been made doctors of divinity. On his recent American tour he received that distinction at the hands of McMaster University in Toronto.

The recent Christian Endeavor convention, says the Continent, brought to the notice of the world, as a Christian man of positive opinions the honorable speaker of the national house of representatives. Multitudes of citizens thus become practically aware for the first time that Mr. Clark is committed without reserve to all for which the word "Christian" stands.

Pastor F. C. McConnell, of Calvary church, of Kansas City, has been called to the pastorate of the First church, of Waco, Tex.—Baptist Commonwealth.

The higher critic's eye is generally so fixed on the microscopical details of the text that the great message running through it is either unseen or unappreciated.

Under date of June 28, 1784, Wesley writes: "Today I entered on my eighty-second year, and I find myself just as strong to labor and as fit for any exercise of body or mind as I was 40 years ago."

"Not from the whole wide world I choose thee—
Sweetheart, light of the land and the sea!
The wide, wide world could not enclose thee,
For thou art the whole wide world to me!"

In every class the trouble makers are only one or two. Find out what interests them, and capture their interests at the start. It is, perhaps, trite to say that a teacher should make his pupils love him. It is trite, but it is important.

W. T. Grenfell, missionary to Labrador, who has done such a great work there, said to a reporter who interviewed him: "You may say anything about me that you like, but don't say anything about my sacrifices."

Colonel Greene, the copper man, is dead, and Senator Frye, the Maine man, and Gates, the Texan. The perennial wonder is, as week by week names widely known for a generation or more go into the arbitrary column, that there is anybody left to talk about. But there always is.

Charles Kingsley had a rule for happiness which ran something like this: "Never, if possible, lie down at night without being able to say, 'I have made one human being at least a little wiser or a little happier or a little better this day.'"

Good credit is the life-blood of success in business. Have you got it? The surest way to lose your credit is to be careless and indifferent in meeting your promises and obligations.

Some statistician is authority for the statement that Baptists control about one-eighth of all the college and university property and one-ninth of the educational endowment funds in the United States.

No one can be happy or do the work of a real man when his liver is torpid or disturbed, and no liver can be normal when the mind is troubled or worried. No other organs sympathize so quickly with the conditions of the thought as the liver and the gastric glands. They refuse to work if there is trouble at headquarters.

State laws against the distribution of medical packages on door steps and on the premises of dwellings ought to be vigorously enforced; and if any state has no such laws, one should be enacted this winter. A medicine may be very good for certain persons, in certain conditions, if taken properly, but a poison otherwise.

For 30 years it has been the custom in congress to make all the employees jolly at the end of the session by voting them an extra month's pay. The house democrats in caucus decided to put a stop to this graft this year, and it was voted down—thus saving the country \$140,000.

Yes, we want the news from our churches; we want it promptly, we want items brief and to the point; we want everything that is of general interest. Appoint your reporter and keep your church activities before the rest of us, not to advertise yourself, but to help us.

Sir George W. Macalpine, a prominent Baptist layman and one of the members of the continuation committee of the World's Missionary Conference, was knighted just a year ago, and is one of the most influential members in his denomination. Besides being active in religious affairs, he maintains an exceptional interest in literature, classical and modern.

At the call of Fred B. Smith 300 men assembled at Silver Bay, July 22, for a final eight-day conference before entering upon the fall campaign of the Men and Religion Forward Movement. These men represented 38 states and 87 cities. Among them were 20 or more of those who will make up the four teams of specialists having immediate charge of the campaign. These were such men as Stelzle and Robbins in social service, Laffamme and Swartz in missionary work, Waite and Alexander in boys' work, Goodman and Pearce in Bible study, Smith and Blederwolf in evangelism, with Drum and Brumer representing shop and factory meetings.

The Temple church, of Los Angeles, Cal., observed the eighth anniversary of its organization on July 26. Dr. Robert J. Burdette made the principal address.

Dr. B. D. Gray, corresponding secretary of the Southern Baptist Convention, reports that of the 23,248 church organizations within the territory of the convention there are some 4,000 churches which have no houses of worship.

According to President Hyde, of Bowdoin College, the dead minister is not the man in the shroud, but the man without a program or definite purpose of service.

Congressman Berger, of Wisconsin, who constitutes the socialist party in congress, has introduced a bill to give all persons of 60 years of age or over a pension of \$4 a week, unless they have a living income of their own.

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among its worshippers.
—William Cullen Bryant.

"If, when sacking potatoes small bags must be had,
In which the potatoes are packed,
What size are the bags that an army requires
For use when a city is sacked?"

Physician (reflectively)—"H'm! The case is one, I think, that will yield to a mild stimulant. Let me see your tongue, madam, if you please."

Husband of Patient (hastily)—"Doctor, her tongue doesn't need any stimulating."

Religion must not be made a liturgical pageant on the one hand, nor an intellectual treatise on the other. As Ian Maclaren says, "Christianity is an enthusiasm." The greatest preachers have been men like Phillips Brooks, who had a passion for Christ and the Christ character.

In 1824 the American Sunday School Union, New York City, was organized. This union has established 110,000 Sunday schools. Literature to the value of more than \$10,000,000 has been distributed since organization.

In this day, instead of fighting typhoid fever only when it is inside of men, we go outside and fight it before it reaches men in the water supply, the milk, the meat market, cellars, backyards, etc. We must fight for a better social condition just as we fight for a better hygienic condition.

The problem of stopping on time is a difficult one. It often seems a real pity to interrupt a service which is progressing splendidly. If any public service is scheduled to follow the meeting in session there is no possible excuse for running it over the authorized time.

Dr. Parkhurst, of New York, departs from his usual custom of an annual European trip and is spending a part of his vacation in mountain climbing in the Canadian Rockies. In former years he has scaled many high peaks in Switzerland, and from one of these adventurous expeditions grew his helpful little booklet entitled "The Swiss Guide."

Dr. C. W. Dabney, president of Cincinnati University, in an address before the Summer School of the South and a large gathering of educators at Knoxville, Tenn., declared that it is public education which, more than anything else, is "renationalizing the south and preparing her people to undertake again their share of the nation's work."

Dr. H. C. Kegley, pastor of the First Presbyterian church of Decatur, has offered his resignation as pastor there to take charge of the Gulf States Presbyterian. We welcome Dr. Kegley to Birmingham, and hope he will have the support of the Presbyterians of Alabama in building up a strong paper.

Rev. David Frank Atherton, of North Abington (Congregational) has resigned his pastorate to become a floor manager of a Boston department store. His complaint against the churches is that they pay such small salaries. Well, if a man goes into the ministry for the compensation he is to receive, it is not surprising that he demits his vocation.

Mrs. Champ Clark has no share in that species of Sabbath desecration which many leaders at the capital indulge in in their efforts to establish the "Continental Sunday" in America. When asked if it was an engagement of her husband's which kept her from accepting an invitation to a Sunday evening dinner party, she is reported to have said: "No, I could not get my own consent to such a thing."

ALABAMA BAPTIST

Of all the vegetarians in public life it is doubtful if any other presents by his career such a testimonial to the cult as does Hon. Robert M. LaFollette, United States senator from Wisconsin and conspicuous as the leader of the insurgents in congress. Senator LaFollette's intense earnestness and his greed for work impel him to neglect many of the supposed essentials of approved twentieth century health habits.

Samuel Gompers, arguing before the senate committee which is investigating the "kidnapping" of the McNamras at Indianapolis in connection with the Los Angeles Times dynamite case, declared that Justice D. T. Wright, of the District of Columbia supreme court, deserved impeachment for having sentenced himself and two other labor leaders to jail for contempt in the Buck's Stove Company case.

The New York Sun quotes one of the regulations of the Swiss railway system as follows: "Ladies' hats more than 31 1/2 inches in diameter will, according to article 117 of the railway tariff, henceforth be regarded as wheels. Any lady wearing a hat of larger dimensions, who desires to travel by a Swiss passenger train, must either ride in the luggage van or deposit her hat with the luggage guard and enter the passenger's carriage bare-headed."

The University of Pennsylvania has given out, at the hands of its secretary, a statement, part of which is as follows: "The leader in Christian work is the church secretary of the Christian association. It is his business to learn from the matriculation records of the university the denomination of which each student is a member. The secretary also is in constant communication with the pastors of the congregation in the neighborhood of the campus. He brings the clergymen into touch with students of the same faith."

Home, to be really beautiful, must inspire first of all a sense of ease and restfulness. Everything must fit, and appeal not to the eye alone, but to the inner consciousness of its inmates, with the real appeal of a true home. However beautiful and costly in themselves the furnishings may be—however well trailing vines may obscure ugly views—however perfect the color schemes—still there's no real beauty if they arouse, as one looks about, feelings of apprehension and worry because of bills staring them in the face, or because, even though paid for, they have left but an empty purse.

The school of yesterday taught the names of the bones of the body to a boy that had gulped down a cup of coffee and a doughnut before coming to school, and then asked him to study improper fractions. At recess it turned him out into a brick-covered school yard or down into an ill-smelling basement, with the opportunity of purchasing a fried pie or a sugared doughnut for his lunch. Meanwhile it ignored his adenoids, enlarged tonsils, decaying teeth, imperfect eyesight and poorly nourished body. It spent \$200 instructing a boy who was defective in hearing or eyesight, when 10 cents spent on medical inspection would have made apparent why he sat with a gaping mouth or head buried in a book.

Society is conceived as a united organism, and a man's duty is known to be not to himself or to his family or to his class, but to society as a whole. And the idea of education today is to fit young men and women for the best service to society. The conviction is becoming constantly more widespread that a selfish life is a social menace, that a selfish individual is a diseased unit in society, like the infected cell in the human system which endangers the whole. The healthy body is the body in which each cell is serving all the rest; the healthy state is one in which each citizen is serving all the others.

The postmaster-general says that every time we lick a 2-cent stamp we are paying 1 cent toward the cost of transporting the periodicals of the country. And what of it? Isn't it just as easy to lick a 2-cent stamp as a 1-cent stamp? The gum doesn't taste any better on a 1-cent stamp than it does on a 2-cent stamp. The periodicals have to be paid for, and it is easier to pay for them in this way than it is to hand out the cold cash for them. Besides, some one has to pay the cost of sending roll-top desks, pumpkin seeds and laundry bundles through the mails on congressional franks. Why not let the magazines pay it? They are rich, and can afford it easier than the newspapers.

The millenniums of complete separation between east and west are ended. For the first time in the history of the world we are to build up a civilization which shall not be Occidental nor Oriental, nor Asiatic nor European—but which shall be cosmic. What is to be the nature of this civilization is the one great problem of our generation, and by the solution of this problem is our generation to stand judged in the relentless and inexorable verdict of eternity. There is every reason to believe that the four predominant and controlling factors in the solution of this problem are China, Japan, Great Britain and America.

The government has brought suit against an organization of the leading magazines called the Periodical Clearing House, with headquarters in New York. This combine undertakes to dictate terms and conditions to agents and forbids them to handle rival publications, and it is charged that this constitutes a trust.

Dr. H. E. Tralle, at one time associated with the editorial staff of the Central Baptist, now pastor at Carthage, Mo., has been elected to the chair of religious pedagogy in Hardin College at Mexico, Mo., a college for young women, and at the beginning of June presented his resignation as pastor at Carthage.

Prof. William G. Anderson, director of the gymnasium of Yale University, says: "I know from long experience with smokers that cigarettes are fearful in their effects upon the system and that the expression, 'the deadly cigarette,' is not an idle term." Yet the college authorities are in many cases allowing their institutions to be the great distributing centers for the cigarette manufacturers.

At one stage of the siege of Richmond mines were planted to prevent the advance of the Union forces. Sometimes they were set very close together. On the occasion of an advance by one division a mine exploded, sending several men high in the air. Immediately after another went off and a second detachment went skyward. The first detachment coming down met those going up, and it is reported that the first fellows called after their comrades as they passed that humiliating epithet of the campaign: "Stragglers!"

No one who is familiar with the American daily press will deny that we have a number of local or small newspapers that are as excellent as human institutions can be. That is, there are newspapers that publish only news fit to print; that never deliberately falsify or misrepresent; that have convictions and the courage to apply them to the events, issues and personalities of the day; that employ competent and self-respecting reporters and correspondents, and, consequently, are well written from first page to last and that are read by educated persons with pleasure and profit.

A Christian worker one day, looking for Sunday school recruits in the rural districts, met a bright looking boy, and asked:

"Have you studied the Bible?"

"Yes, sir," said the boy.

"Then, of course, you know all about the parables?"

"Oh, yes, sir."

"Good! And now, tell me, which parable do you like the best?"

The boy, looking out over the green and pleasant country, answered:

"I like the one where everybody loafs and fishes."

The minister should be a leader, with a chainless soul and an unshackled mind, not so anxious to read "the signs of the times" and the wishes of the mob, or to echo the gabble of the streets, as to be a moulder of public opinion and the raiser of a standard around which the best may rally. He should not have weak knees, knocking together in fear of what "they say," or a limp backbone, marking him as flabby and flimsy; soft and spongy, liable to topple over with a little push. "Servant of all, servile to none." This means no crawling and cringing and fawning, but a proper sense of the majesty of self.

An arrangement has recently been made with the Cambridge University Press by which that institution will handle the publications of the University of Chicago Press in England. The Cambridge Press thus becomes agent for these books and journals in all parts of the British empire outside the western hemisphere. A connection of this sort between Cambridge and Chicago is believed to possess large advantages for both institutions, quite apart from the mere promotion of book selling. It is in fact a significant step in the general direction marked out by the foundation of the Rhodes scholarships, along the line of bringing into closer relationship the scholarship of America and of Great Britain.

The motive back of the Russo-Japan war was a favorable position on the Pacific. It is, however, to the two great Anglo-Saxon nations of England and America that the most strategic positions on the Pacific have fallen. Great Britain in the Suez canal holds the gateway on the east; America is building the gateway on the west. The shore line of each of these is very much longer than that of any other country, and both are unique in holding strategic positions on both sides of the ocean; the American flag in Manila waves to that in San Francisco and the Union Jack at Hong Kong to that at Vancouver. This premier position is Great Britain's as a result of far-sighted statesmanship. America, unconscious of her destiny, has almost unwillingly seen her lines stretched first over the Rockies, then to the Pacific and finally into the Orient.

"A hen stood on the river bank
And gave her college cry,
Until a frog, in pained surprise,
Politely asked her why.
She said, "Kind sir, you see that duck
Out there upon the water?
Well, that's the college winning crew,
And I'm its alma mater."

The White House stables, which were built in President Grant's time and which were concealed in a mass of shrubbery on the "White Lot" near the executive mansion, are being torn down. New stables have been built farther away, and Pauline, the White House cow, enjoys all modern conveniences there, including running water, electric lights and a shower bath.

It is all right to read the Bible as you would read Shakespeare, when you are simply getting at its meaning. If you stop there you commit a crime against your own soul. The age has been remarkable in its craze for intellectual exactness, and its utter looseness in spiritual essentials, its wealth of mind and poverty of soul. It is over-fed mentally and starved spiritually. It lauds criticism and despises devotion.

A recent writer says that evangelistic labors may safely be said to be necessary wherever these signs are apparent in community and church life: Prayer meetings thinly attended and spoken of as dull, Sabbath night services neglected, social affairs rampant, much demand for entertaining music, home religion waning, the ascendancy of clubs, dependence upon numerous rally days for fervency, few sinners are being won, and church members quickened to a greater reliance upon the simple but well-known means of spiritual improvement.

"They're a callin'—don't ye hear 'em?"

"They're a callin' loud an' clear;

They're a callin' low an' softlike,

Still a callin'—can't ye hear?

An' they're sayin' in the swain'

Of the trees, "Oh, come out here

Where the sun is softly kissin'

Of the brook, an' nohow missin'

Daffodils and modest violets—

Oh, won't you come an' look?"

—Do ye hear?"

What injudicious friend got Governor Dix into a major-general's uniform? His predecessor of the same name might have worn one with propriety, but probably didn't while he was governor. Military clothes do not suit a civil office, and the higher the office is the less they become it. Think of the Hon. William H. Taft in regimentals designed to express his exalted rank as commander of the land and sea forces of the United States! The governor was ill advised. His stock of clothes includes one suit too many.—Harper's Weekly.

Younger law-breakers—those from 16 to 30 years of age—in New York are sent to the Elmira Reformatory, an institution that is the model of its kind for all the world. To Zezulon R. Brockway, who is conceded to be the originator in the practical application of the indeterminate sentence and the parole system (upon which, with the suspended sentence or probation system, all modern prison reform is based), is due in the first instance the credit for the standing of the institution. And yet, until Brockway retired as superintendent of the reformatory in 1900, he personally inflicted corporal punishment upon refractory inmates.

Tell me where you lost the company of Christ, and I will tell you the most likely place to find Him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Him in no other way but by giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find Him in the Scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost Him, for he has not gone away. . . . With thine whole heart seek Him, and He will be found of thee; only give thyself thoroughly up to the search, and verily, thou shalt yet discover Him to thy joy and gladness.—C. H. Spurgeon.

What are your thoughts of Christ? Formulate them in any way provided you retain the authority of His leadership. Does He save you from your sin—call Him Savior! Does He free you from the slavery of your passions? Call Him Redeemer. Does He teach you that which you have not known—call Him Teacher! Does He heal you from your festering disease—call Him Physician! Does He throw light along a dark pathway—call Him Leader! Does He reveal God to you—call Him the Son of God! Does He reveal man to you—call Him the Son of Man! Or call Him nothing in your inability to tell what you find in Him, which makes it worth while for you to follow Him! Only follow!

ALABAMA BAPTIST EDITORIAL

OCTOBER 11, 1911

CONSUMPTIVES NEED NOT BE STUFFED.

Many traditions with regard to the feeding of tuberculosis patients and with regard to food in general are given severe blows in a series of articles published in the October number of the Journal of Outdoor Life, the official organ of the National Association for the Study and Prevention of Tuberculosis.

Dr. John R. Murlin, of New York, assistant professor of physiology at the Cornell University Medical College, holds in an article, entitled "The Dynamic Principles of Nutrition," that a consumptive will gain weight and do well on three pints of whole milk, eight ounces of cream, five ounces of milk sugar, six eggs and two slices of buttered toast as a ration for each 24 hours. The entire diet, with the exception of the bread and butter, could be prepared in advance and served for a cost of about 50 cents for the day. Miss Cecilia Flick, of the Henry Phipps Institute, of Philadelphia, also offers some sample diets, which the ordinary family can prepare for even less than 50 cents a day.

Dr. David R. Lyman, of Wallingford, Conn., and Dr. Paul B. Johnson, of Washington, D. C., both agree that the ordinary person eats too much, and that the old notions about stuffing a tuberculosis patient at all times and seasons have been proven false. Dr. Lyman holds that eggs are not a necessary article of the consumptive's diet, and that a tuberculosis patient should eat anything that agrees with him that is nourishing. He thinks that a tuberculosis patient should eat only a little more than a person in ordinary good health.

Dr. Murlin compares the food we eat to the fuel used in furnishing steam and power for an engine. In selecting our food he says that we should eat enough to furnish energy for the day's work, but that much more than this is not needed. He holds that the appetite is not a necessity for good digestion. "There is no fallacy of nutrition," he says, "greater than that which supposes that a food cannot be digested and utilized without appetite." Most of the food we eat, fully four-fifths, goes to supply energy for our everyday tasks, while less than one-fifth goes to supply building material.

THAT BREWERS' CONGRESS.

Brewers' Journal of October 1 says: "The Brewers' Exposition, congress and conventions which will be held in Chicago this month will convince all sensible and intelligent men in the United States that a beneficent and civilizing influence upon the American people as a whole. The fact is recognized by the United States government, whose representative, Secretary of Agriculture James Wilson, has been appointed honorary president of the second International Brewers' Congress."

Mida's Criterion, a liquor organ, says editorially: "A leading purpose of the brewers is to gain official recognition from the United States government of the food value of beer."

But the outcome of this administration blunder will be, if the temperance people do not miss this opportunity to get a great hearing, that the people will learn the "value of beer" to the undertaker and grave digger and boodle politician. On the background of this discussion everybody should learn how Dr. Aschaffenberg proved by eight experiments on four German typesetters that a man can do a tenth more work, on the average, and earn a tenth more pay on the day he drinks nothing intoxicating than on the day he starts wrong by drinking at breakfast even one ounce of alcohol in less than three glasses of pure, mild beer, or in less than one bottle of pure and mild Greek wine. It was abstinence from beer especially to which the German emperor urged his naval cadets in February last on patriotic grounds as the way to national victory.

It looks as if the Brewers' Congress might cause a temperance awakening, rallying temperance forces to dethrone the brewers as despots of politics, who dominate insurgent leaders as well as Cannonites. Every enemy of the accursed saloons should protest to the president that the wicked mother of them all must not be given a "character" by the government.

CATHOLIC CHURCH IN POLITICS.

In the course of his jubilee sermon, delivered at the cathedral in Baltimore on Sunday, October 1, Cardinal Gibbons expressed unqualified disapproval of three important political propositions which has commanded a large share of public attention, namely: The election of United States senators by the direct vote of the people; the referendum proposal which has come up in several western states, providing for the submission of legislative enactments to the voters for ratification, and the recall of the judiciary.

The Cardinal's political advice to his religious subjects has been wired throughout the country and published in every daily paper, to be followed by publication in the Roman Catholic press.

This open and above-board entry of the Roman church into politics in the United States raises a new issue. Never before in this country has the Pope's representative openly attempted to carry a political election—control the government.

THE SOUTH'S CHANCE.

The south has been leading for some years in temperance reform, and now that its representatives in congress have become the leaders of the house it can no doubt secure the much-needed interstate liquor bill, by which congress would withdraw the shield of interstate commerce from "original packages" shipped into "dry" territory from outside the state to feed "blind tigers" in rank disregard of states' rights." Surely no drinking man, not even a liquor seller in the south, can claim loyalty to "states' rights" in any sense of the term who would oppose legislation whose purpose is to enable a state to exercise its police powers in whatever form of liquor legislation its people may decide upon.

For 12 years congress has refused this act of simple justice, and in all that time the democrats of both house and senate committees that have had the bill in charge have been unanimous in favor of it. Now is their opportunity to enact this bill to prevent chronic nullification of law in many states.

SOCIAL AWAKENING OF ONE CANADIAN CHURCH.

The General Assembly of the Presbyterian church in Canada, believing that it is the duty of the church to show that Christian principles apply to human affairs, recently adopted a radical program of social reform. The church ought, says the statement issued by the assembly, to declare for the acknowledgment of the obligations of wealth, for the application of Christian principles to industrial associations of labor or capital, for a more equitable distribution of wealth, for the abolition of poverty, for the protection of childhood, for the safeguarding of working people from dangerous machinery, for compensation for industrial accidents, for the regulation of working conditions in other ways, for one day's rest in seven, for conciliation and arbitration in industrial disputes, for proper housing, for proper care of dependents and criminals and the prevention of crime and vice, for pure food and drugs, for wholesome recreation and for international peace.

THE ETOWAH ASSOCIATION.

This association met with the East Gadsden church, which is situated in a beautiful grove. Rev. J. E. Smith was re-elected moderator and R. R. Yates clerk. We only had the privilege of spending a few hours with the brethren, but long enough to get 28 new subscribers, as Brother Jelks helped me canvass. Rev. W. Y. Quisenberry made a stirring talk on China and greatly helped the cause of missions. He also presented the work of the seminary. Mrs. Ison, of Gadsden, was present and organized some new W. M. U. societies. "Bud" Smith, as he is lovingly called, always treats the visiting brethren with kindness.

STRANGE PROVIDENCES.

By H. B. Folk.

The mother dies and leaves the young children. The young girl, just budding into womanhood, is taken from the glowing path of life. The young man's prospects and promises and hopes of life are buried with him in the grave. Death enters the home and takes the bread-winner, the one in mid-career of life, and leaves the one whose sun of life is setting and whose life's work is done. The widow's only son is taken and no Christ meets the bier and restores the dead to life. The tornado like a blind giant rushes through the land and leaves wreckage and death behind; alike the ruined house of worship and the ruined place of sin; alike the dead saint and the dead sinner. The earth shivers and the houses fall, the sea roars and rushes away affrighted, and then rushes back and leaps high over the land, and a hundred thousand lives have gone out in darkness. The cause for which a hexatomb of prayers have ascended goes down in defeat. The flame leaps forth from over the stage and into the face of the audience; the doors open inward instead of outward and are held fast by the panic-stricken mass of humanity, and the flames at their leisure devour their victims. The crop falls and gaunt famine stalks through the land and man, the mother and the child wither and die.

Why are these things so? We cannot say they are always sent as punishment for sin, for they strike the good and the bad alike. If a church stands in the path of the cyclone it does not on that account deviate from its course. If a good man is caught upon a railway track the train strikes him without moral distinction. If he is caught upon the track of a natural law the law strikes blindfold.

"Shall burning Aetna, if a (saint) requires,
Forget to thunder, and recall her fires?
When the loose mountain trembles from on high
Shall gravitation cease when you go by?
Or some old temple, nodding to its fall,
For (impious) head reserve the hanging wall?"

It seems evident that God has arranged general laws for the world, which, as a rule, he leaves to operate automatically. The universe is like a great factory, with its bands and wheels and cogs, and if a man falls upon a revolving belt he is carried to the mangling wheel; if he thrusts himself, or is thrust by circumstances, into the grasp of the machinery, the machinery goes on its way and works out the results.

Life is a net work of laws, of causes and effects. One sequence pours a blessing into the life, another is laden with blackness. Both kinds are operating in every life, with their burdens and blessings.

The world is God's household. In your household you have certain arrangements; certain rules and regulations. You do not break them without good reason in order to gratify one of the children. Because the boy does not want to quit playing just now and come in to dinner you do not put off the family dinner hour to please him. The children must rise at a certain time. They must not make a noise while the others are reading and studying. The rules of the household are not lightly broken. If a child's pleasure suffers, you consider it better and wiser so than the breaking of the regulations which are for the sake of the whole household. So in God's house. The rules and regulations, the arrangements He has established He allows to operate, though sometimes their operation strikes our plans, our pleasures, our hearts.

But there is a special, as well as a general, providence. If sufficient reason exists the parent will suspend the arrangements of the household for the sake of the child. And if sufficient reason exists God will suspend the operation of His laws, or what is in effect the same thing—He will counteract them by other laws. If one has been caught on the belt of sickness and is being borne along toward the great revolving wheel of death He may send a rescuer, a physician, to counteract the law of sickness and death. If one is being borne toward eternal death He may send a friend, a minister, a message, to rescue him. If a cause is caught in a sequence of

TITHING

By Mrs. W. B. Crumpton.

circumstances and is being borne to defeat, God may with the sword of truth cut the band and throw it upon one moving toward victory. But the burden of proof rests upon those who would change the usual operation of the laws. There must exist sufficient reason. The child always thinks there is a good reason in his case, and we always think there is good reason in our case. But there may or may not be sufficient reason. We do not know, and that is the reason why it is right to ask God for what we want. We do not even know if what we want is contrary to the usual operation of law. It may be that we would receive it anyhow. But it is right to ask God, because we do not know.

It is right therefore to pray. God will hear the prayer and consider it. He sees the sparrows when they fall, and although he may still let them fall, it is because He knows it is best it should be so.

But prayer has an effect in disposing God to grant what ye ask. Christ said: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The child earnestly desiring and asking for something moves the parent to grant the request, if it is possible. So the request to God moves him to grant it if it is wise to do so.

Therefore, O Christian, pray on, knowing that your cries have entered into the ears of the Lord of Sabaoth, and that His wisdom is higher than man, and His love as wide and deep as the sea.

Providences are of three kinds: (1) Those sent as punishment for sin; (2) as a means of development, and (3) those that come in the usual course of affairs. You punish a child for wrong-doing. That is punitive providence. You require the child to go to school against his will, and that is disciplinary providence, or providence for the sake of development. You make the child stay at home when he wishes to go with you to town, not to punish the child or to develop it, but simply because under the circumstances it is not best for him to go, and that is what we might call circumstantial providence. But whether the providence be the one or the other, it can always be made a means of development. Whether it comes primarily for punishment or as a natural cause and effect, it can always, if it is borne aright, be made to develop, to strengthen, to sweeten the character. Out of your stony griefs you can raise steps unto heaven. You can make them a cross that lifts—"E'en though it be a cross that raiseth me nearer, my God, to Thee, nearer to Thee."

"Oh, cross, that liftest up my head
I do not ask to hide from thee;
I lay in dust life's glory dead
And from the ground there blossoms red
Life that shall endless be."

Rev. J. W. Williamson, D. D., of the First Baptist church of St. Louis, in a vigorous address on the American church, said in part: "Too long has the church been retreating from the conflict. The call is now to heroism, and no evil in individual or national life can stand before a heroic church. Men are realizing that in the conquest of the material world they have forgotten God. This is the whole secret of the unrest which characterizes every department of life. All the great revivals of history have been the work of laymen. The first, in the first century, made the continent of Asia Christian. The second was conducted by the lay monks of the Roman church. The third was the Wesleyan movement."

Field Marshall Lord Kitchener has been selected for the important task of conducting British interests in Cairo, in the place of Sir Eldon Gorst, who died at his post less than a fortnight ago. The special interest attaching to the new appointment is to be seen in the intimation that the arrival of Lord Kitchener at the Egyptian capital will be the signal for the inauguration of a new policy, designed to "crush with a strong hand" the growing dissatisfaction with British rule, which gained expression in overt anti-English agitation under the comparatively mild regime of Sir Eldon Gorst. In addition to his civil functions he will carry out the duties of commander of the Mediterranean forces, and will thus be clothed with full powers, both as administrator and as soldier.

The value of system can not be overestimated. We demand almost perfection in all our public systems. Our railroads must be run according to system; our public schools must be conducted with system. To bring it nearer home, how about house-keeping? You believe in system in housekeeping, of course. If it is so essential to our earthly happiness that our house be kept systematically, how about the greater necessity for our Heavenly Father's house?

Our Woman's Missionary Union is an organization of women, one hundred thousand strong! With our able and consecrated president, Miss Fannie E. S. Heck, of Raleigh, N. C., and the efficient presidents of each State, with their Executive Boards, what could we not accomplish, if each would do her part systematically? This, the twentieth century, is woman's century. In a recent issue of a popular magazine, we find this statement: "During the past twenty-five years American women have piled up a record of achievement in the public service with which the nation must reckon. They have been the instruments of the preservation of some of the world's greatest natural beauties. They have snatched from the ruining hands of time and uncertain memory some of the country's most precious historical treasures. It has not been too much for them to stand with one arm shielding from destruction the great red-wood trees of California, while they reached with the other across the continent and smashed some disease-ridden tenement hovel in a dark spot of New York.

"Achievement has been won by education, by persistency, by organization and by the application in the fullest degree of the axiom, 'In union there is strength'."

Our watchword for this year, "Whatsoever He saith unto you, do it", was uttered by a woman. In Psalms 68:11 in the revised version we find, "The Lord giveth the word; the women that publish the tidings are a great host". In the Old Testament the Jews were commanded to give one-tenth of all they had. That was a tax put upon them and had to be paid before any other debt. I do not believe that we, under a new dispensation, are relieved of the obligation to give the first tenth to our Lord any more than we are relieved of the command to "Remember the Sabbath day to keep it holy". The New Testament says for you to give "as" God hath prospered you. That little word "as" means proportionately—systematically—why not a tenth? If you conscientiously promise to give the first tenth (or a larger proportion, if you think one-tenth too little) of all you have, whether you be rich or poor, the proportion of as the Lord has prospered you will be the same.

Why do the kingdoms of this world require a certain per cent of values for taxes and the same rate for rich and poor? Why not allow every one to pay the amount of tax that he might choose? Our taxes are to sustain the governments of this world; so our tithes is our expression of loyalty to God's kingdom here, and our free-will offerings prove our devotion to the Giver of all things. One may feel that he can not afford to pay his taxes, but they must be paid or the home is taken. All things are given to us by the goodness of our Heavenly Father and we should joyfully and faithfully give a tenth at least. Whatever we do, we must this year begin to do in a more systematic manner. In Malachi 3:10 we find, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it".

Dr. Gordon, in his leaflet on God's tenth, says "if any Christian, who has never tried it, will make the experiment, conscientiously following it through to the end, in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, 'Prove me now'."

A prominent minister was recently asked why he did not preach a sermon on tithing and he answered, in rather an apologetic manner: "Well, to be candid with you, I do not practice it myself, and I do not like to preach anything that I do not try to do". As tithing is a distinct part of this year's policy of our W. M. U., let us earnestly pray that our preachers and teachers may preach and teach this plan, and verily, "the blessing will be poured out so that there will not be room enough to receive it".

People will take anything that is free, except advice, but let me, as chairman of your Advisory Board, entreat and advise you, our women and children, to adopt this plan of tithing, and then our Foreign, Home and State Mission Boards will not be in debt at the end of each year.

Some who do not wish to be systematic in their giving quote, "A new commandment I give unto you, that ye love one another". Are we obeying that new commandment any more than the old one? Are we loving our pastors? are we loving our orphans? Are we loving our houses of worship? Are we loving our missionaries, if we can not consent to give the first ten cents of every dollar for their support? If we love any one we want, first of all, to give them something!

How glad and thankful we ought to be for all He has given us! And let us sincerely pray that we do His will so that "His kingdom may come and His will be done on earth as it is in heaven".

Montgomery, Ala.

THE DALE COUNTY ASSOCIATION.

This body met with the Ozark church. The building is one of the most unique in the state. Judge W. W. Morris was unanimously re-elected moderator and Rev. A. L. Blizzard clerk. We arrived on Thursday night, and Brother Anglin met us at the depot in his auto and carried us to his hospitable home, where we got a good night's rest. The association opened Friday and we had to read the letters. Rev. S. O. Y. Ray preached the introductory sermon and greatly helped to pitch the meeting on a high spiritual plane. The afternoon session was devoted to the mission reports. Saturday Dr. W. J. E. Cox presented the cause of education in his usual forceful way and also greatly interested and instructed his hearers with his talk on China. We always look forward to our visits to Ozark with pleasure, for it seems like home. A visit to this thriving little city without a glimpse into the home of Harry Martin would be a poor visit indeed. We greatly enjoyed our automobile ride out to the springs with him, even though we did have a "blow out." Alex, his son, is a great chauffeur; as is also his eldest son, "Bill," who drove us down to the train. We got a drink of "cane juice" on the square. It was the first we had enjoyed in a score of years. Pastor Blizzard was a good host, and the hearts of all went out to his dear wife, whose mother was seriously ill. Brother Spinks, who preached a strong sermon on Friday night, and ye editor dined with Brother Blizzard on Friday. It was a genuine joy to meet the pastors of this association.

The "Law of Repulsion" is that which condemns the lower races of man to a life of individual or tribal isolation. Among such there is no other policy than that the strong should devour the weak, and that the weak should flee from the strong. This simple rule sums up all the statecraft of the negro races of Africa, and generally of black populations of the pure blood throughout the world. Tribes such as these can never take the first upward steps on the road towards a higher civilization. Their progress is arrested in its development, and they can never rise above a certain level of very moderate achievement on the lines of tribal association. De Gobineau believed that the vast majority of the primitive peoples of the world belonged to this category.

To the old question: What is an education? there are almost as many answers as teachers. It is a long way from Socrates to Stanley Hall. And not even Dr. Hall himself would wish to claim that he had found the final answer to the riddle.

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it's good all the time



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TRIP NOTES.

Sunday, October 1, it was my privilege to be with Brother W. L. Richards at Union Springs in his morning service, and it was a privilege. Bro. Richards has been at Union Springs only a short while, but has already gotten hold of his church and also the community. He is a companionable brother and I predict for him a most successful pastorate at Union Springs. There is only one objection to him, but that could be easily overcome. He is a bachelor, though he has been old enough for several years to become the "husband of one wife".

At the night service I was with Brother W. T. Foster at Midway. There was a good congregation present and the people listened attentively to what the visiting brother had to say. Brother Foster has been at Midway for four years, but has told his people that he would terminate his present relation to them on November 1. Here is a fine chance for a good field to get a most excellent pastor. Brother W. C. Jordan, of Midway, has attended every session of the Eufaula Association since its organization in 1856 except five, and two of these were held during the civil war when he was in the army. I thought this broke all records, but I discovered two days later at the East Liberty Association that Brother Dawson (an uncle of L. O.) had attended about fifty-five sessions of the East Liberty. If any brother can beat these records I would like to hear from him.

Tuesday, October 3, I attended the East Liberty Association at Shiloh church and greatly enjoyed it. This is one of the strongest associations in the State. Senator Norman, of Lanett, was elected moderator and he promises to make a first-class one. Dr. Bledsoe is clerk of the association and he is one of the few men who know how to read church letters. I am fully persuaded that church letters ought always to be read at an association. Indeed, I am of the opinion that a Baptist association is not properly organized until the letters are read. But I also believe that they ought to be read as Dr. Bledsoe reads them and no time will be wasted.

I have just received the following letter, which has given me much pleasure:

"Alleton, Ala., Sept. 30, 1911.

"Dear Dr. Cox:

"I am returning your card that papa got from you at Buena Vista. I expect to keep up this contribution as long as I can. I want to help to educate some young preacher. I am ten years old, but I am interested in the work. We are trying to build a church at Oak Hill. I have already made five dollars, the amount I subscribed. Pray for us in building this church.

"Yours sincerely,
"STOVER PERRYMAN".

When I finished reading that letter I earnestly prayed for that church and the dear boy who wrote the letter. Here is an example for many older persons. This dear boy will be heard from later in the work of the Lord and I hope that our Lord will lay it on his heart to preach the gospel. The card referred to is one of our annual cards and was for five dollars.

W. J. E. COX.

The address of Rev. H. M. Long is Crystal River, Fla.

RESOLUTIONS ADOPTED BY THE
RUSSELLVILLE BAPTIST
CHURCH SEPTEMBER 24, 1911.

Whereas, during the four years and four months' pastorate of Rev. J. W. Partridge he has received into the fellowship of the church 148 members for baptism and 128 by letter and statement; and whereas, the average attendance at the Sunday school has grown from 52 to 152; and whereas, the attendance at the prayer meeting has grown to average between 75 and 100; and whereas, under his leadership we have erected our house of worship at a cost of more than \$14,000; and whereas, he has led us into larger and better service in all departments of church work; and whereas, he has very greatly endeared himself to us by his godly walk and Christian counsel; and whereas, under the leadership of the Holy Spirit, his work calls him elsewhere; be it resolved:

First—That we give him up to the Headland Avenue Baptist church, of Dothan, Ala., with great reluctance and deep regret.

Second—That we commend him to our sister church as a pastor worthy of her devotion, her co-operation and close following into all things whithersoever he shall lead.

Third—That we pray God's blessing upon his labors and upon the people to whom he goes.

Fourth—That we humbly beseech "Him who doeth all things well" to send us a pastor chosen under His divine guidance as soon as consistent with His holy will.

Fifth—That a copy of these resolutions be spread on the minutes of the church, that a copy be furnished the Franklin Times and the Alabama Baptist, with request to publish, and also one copy be sent to the Headland Avenue Baptist church, of Dothan.

Adopted by the church in conference September 24, 1911.

Respectfully,
J. H. SAMS, Mod. Pro Tem.
A. J. THOMPSON, C. C.

IN LOVING MEMORY OF MISS BELL TRUSS

On the 5th of September the Lord called to His general reward Miss Bell Truss, of Tuxedo Park, Ensley. She had been confined to her room for eight months, during which she suffered very much, yet she was submissive to the very end. She had been a member of the Missionary Baptist church for a number of years and was always faithful to church and pastor.

Weep not for her, dear mother and sisters, just remember that she has

Anchored her soul in the haven of rest,

To sail the wide seas no more;
The storms may sweep o'er the wild, stormy deep—
In Jesus she is safe evermore.

—A Friend.

Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If his hand your offering took.

—Selected.

SIX PER CENT


What better use can you make of your surplus, large or small, than to put it where it will be safe, be repayable on demand, and bring you six per cent? Call or write for circular.

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JELL-O ICE CREAM Powder
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There is absolutely nothing else to be added, for everything is in the powder. Dissolve the powder in the milk and freeze it. That is all there is to do.

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Price 10 and 25c at all druggists or by mail on receipt of price.

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Pair of Feather Pillows Free.

For next 90 days we will ship you a nice 30 lb. Feather Bed of new prairie "C." feathers. Bed full size, 9 yds. a. c. a. 8 oz. ticking for only \$10 and give you free, as a present, a nice 6 lb. pair of Feather Pillows worth \$2.00. On orders of two or more Beds we pay the freight. This is special for 90 days only. Remit by P. O. money order or registered letter. If you like you can remit only 1-3 the amount of your order and we will ship them C. O. D. for the balance due. Blackwell Feather Bed and Furniture Co., Dept. C, Chesnee, S. C.

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FROM ABBEVILLE.

We arrived here on the first day of September, and were met at the depot by a delegation of brethren and sisters of the Abbeville Baptist church and escorted up to the pastorium, where an elegant dinner was awaiting us, and to which we were in a good condition to do justice. We also found a well filled pantry, with good things to eat, and enough to supply our wants for some time to come.

We received one of the most cordial greetings and welcomes that it has ever been our privilege to enjoy. This is the second time that I have served the church here, and the prospects are brighter now for a successful pastorate than they were the first time I took charge of the church. I am glad to be here, and I feel that under the guiding hand of our Heavenly Father we will accomplish a great work here for Him. I hope to do the very best work of my life here, where I have labored before.

We have been greeted with large congregations at every service since I came. We have received in the short space of three weeks five new members, one of which was by experience and baptism—a woman whose husband I baptized while I was here before.

Brother Gable, of Albertville, was my predecessor. Brother Gable did a great work here. He is a good man to follow. I knew Gable at the seminary, and he is a good fellow. He has many warm friends and admirers here. The Sunday school and Woman's Missionary and Aid Societies have all taken on new life. We are also having good crowds at prayer meeting. The outlook is bright and encouraging, and we are happy in our work. Dr. P. T. Hale was with us a few hours last Saturday, and in less than two hours we raised nearly \$500 for our seminary. I am sorry that he could not remain over Sunday with us, but he had to go to Eufaula to fill an engagement Sunday.

By the way, do you know of a good Baptist dentist whom you could recommend to us? There is a good opening here for a good dentist, and we want to locate a Baptist if we can. If you can suggest one, or if any one sees this letter and reads this notice, and is interested, let him drop me a card and I will give him all the information he wants.

The Judson Association meets with the Pleasant Grove church, six miles from Abbeville, this year. Can't you come and be with us? We would be so glad to have you. When I get a breathing spell and you send me the list at Abbeville I shall be glad to collect any back subscriptions and get as many others to subscribe as I can. My experience is that my most liberal givers are the readers of the denominational papers. Whenever I can serve you do not hesitate to call on me, for in addition to being your friend, I am also a full-fledged Alabama Baptist. Cordially yours, **E. S. ATKINSON.**

Our modest English cousins have a favorite old song, the chorus of which runs thus, "We have the ships, we have the men, we have the money, too", and it can not be denied that a church must have the "money, too", or its path will be thorny and its progress slow.

Be Proud Then why rest contented with thin, scraggly, rough hair? **Ayer's Hair Vigor** gives softness and richness to the hair, makes it thicker, heavier. Cannot change the color. Safe to use? Ask your own doctor. **C. Ayer Co., Lowell, Mass.**

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my best treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my "Home Treatment" is safe and sure cure for Leucorrhoea or Whittish discharges, Neuritis, Displacement or Falling of the Womb, Prolapse, Scarcy or Painful Periods, Uterine or Ovarian Tumors, or Gravidity; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling on the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles when caused by weaknesses peculiar to our sex.

I want to send you a complete day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 548 - - South Bend, Ind., U. S. A.**

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LAUDERDALE ASSOCIATION

The Lauderdale Association met with Gravelly Springs church on September 29. Rev. L. N. Brock preached the introductory sermon. Fletcher Ashcraft was re-elected moderator and J. E. Gullett was chosen clerk. The attendance was larger than usual and every church was represented in some way. There has been a marked increase in denominational interest and activity. The missionary spirit is growing as rapidly as could be expected. The increase of interest and spirit of co-operation is due largely to the efforts of the executive committee, which has for its chairman, Brother Fletcher Ashcraft, who is the enterprising president of the Tennessee Valley Fertilizer Company. He is a hustling business man and believes in putting good business principles into church life. He is one of the most liberal givers that we have in the State in that he makes the tenth the minimum and does not stop there. We do thank God for such laymen, and I speak as I do not simply to eulogize him, but that others may be aroused and encouraged to raise a higher standard of consecration. Some executive committees are executive in name only and do nothing between meetings of the association, but not so with our committee. As I see it, the executive committee is the real machinery of associational work, so that through it the plans formulated during the meeting of the association are carried out and the fires that have been kindled are kept burning. The last year's committee was re-elected and the name of Dr. J. C. Belue, of Rodgersville, was added. Give us a little time and you will see the Lauderdale in the front rank of associations.

L. N. BROCK.

IN MEMORIAM

On Sunday afternoon at 3 o'clock, September 17, 1911, in the city of Tuscaloosa, the angel of death bore away from earth the sweet spirit of our precious first born child, Josephine Flanagan. She had just taken up her work as teacher in the seventh grade of the Stafford, one of the graded schools of Tuscaloosa. She became very ill of yellow chill on Tuesday evening, September 12, growing worse continually till the end came. She was a born teacher—one who loved and honored her profession. She had taught successfully for sixteen years in the public schools of the State. She ranked among the best teachers of the State. A member of the A. E. A. for fourteen years.

A brave, noble Christian woman has been suddenly taken from a wide field of usefulness; a thoughtful, loving and devoted daughter, an affectionate sister has been snatched from us, and left our hearts torn and bleeding—our home desolate.

Josie was a most unselfish woman—always thinking of the good of others to the neglect of herself. Especially was this true in regard to her parents and sisters. She was always planning for their comfort and pleasure.

A foreign missionary writes: "If the year is not one of advance and ingathering I pray that you remember that you share the responsibility, for you are our spiritual as well as financial supporters, and we can rise no higher in spiritual attainments than you lift us".

Lack of funds compels the refusal of appropriations by the boards which would mean the giving of the gospel to many who, as it is, will never hear it.

She joined the Baptist church at Clinton, Greene county, Ala., her home, in 1895, under the pastorate of Rev. J. D. Cook. Hers was a beautiful Christian life. On the 1st of May last she lost her youngest sister, Clara, which sad event grieved and saddened her very deeply. She, too, was a public school teacher and died away from her own "Home, Sweet Home". Like Saul and Jonathan, they were lovely and pleasant in their lives, and in their deaths they were not divided long. Our precious children, Josie and Clara, are gone from our midst. There is an aching void in our hearts, two more vacant places in our home which never can be filled. Yet we know they are only gone before. That they are two more links in the family chain to lead us on to that blest abode.

MOTHER.

I wish to say just a few words about Rev. W. W. Smith, in regard to his life and death. I was sorry to learn of his death, but glad to know of his life before his death. I can witness for him and say I never knew a more faithful man than he in the cause of Christ. I served with him at Gate City church as superintendent of the Sunday school and my service with him there was a pleasure and my association with him in Howard college was a great pleasure. His life will do to pattern after by young men. My first attempt to preach was in his pulpit at Gate City while he was gone to preach for another church while their pastor had gone to the State Convention. I learned to love him and my sympathy goes out to his people. I believe I am safe in saying they can meet him in heaven. The earth and friends' loss is heaven's gain, and with the heavenly hosts Brother Smith will reign.

Sincerely,

JOHN I. LOLLAR.

Carbon Hill, Ala.

Join the post card brigade.

A Des Moines man who was converted in one of Billy Sunday's meetings was assessed for current expenses by the church with which he united the sum of \$12.50 for the year. When informed of the matter he protested at the smallness of the sum. "For", said he, "I used to spend more than that for a single night's pleasure". He and his wife began to read the Bible to ascertain what it taught about giving and the result was that during the first six months of the year he had given 27 times \$12.50, or \$337.50, and has never since given less than that. The book of Malachi settled the basis of his giving.

MEN OF THRIFT

Who are the people who build our churches, endow our schools, erect our hospitals, and found our libraries? Of course we all know that these are the people of thrift. If a man can be useful as a poor man, he can become a mighty power as a rich man, and the rising generation should be so cultivated in the Christian way as to take an interest in money-making, that in the future they may be a mighty power for good by the consecration of their wealth to God. Moody was a mighty man, but his work never would have awakened the nations had it not been for rich men. John Wanamaker poured out his money and made Moody's Philadelphia campaign possible. Moody had business sense. He understood moneyed men. When some one asked why it was that Mr. Moody was admitted at once into the private offices of rich men, a banker replied, "He is one of us".—J. J. Wicker.

RESOLUTIONS OF RESPECT

Whereas, It has pleased God in His all-wise Providence to remove from our midst our beloved brother, C. J. Coate, be it

Resolved, 1. That we bow in humble submission to His divine will who doeth all things well.

2. That the wife has lost a devoted husband, the church a faithful member, the town a splendid neighbor, and the community a good citizen.

3. That the church extend its deepest sympathy and prayers to the bereaved family.

4. That a copy of these resolutions be sent to the Alabama Baptist, one to the family and one spread upon the church record.

M. C. PELHAM,

MRS. J. S. McGLATHERY,

MRS. W. E. KIMBROUGH,

Committee.

Done in conference at St. Stephens,
September 17, 1911.

Join the post card brigade.

David Lloyd-George says: "There are multitudes in the country who, notwithstanding grinding toil, do not earn enough to keep body and soul together. There are members of Christian churches who never have missed a delicacy, yet they become angry when another class of the population makes an effort to ameliorate its condition. Let them cease reviling and consider the conditions under which millions of poor workers live. If they do so they will realize their responsibility and remove the causes for unrest lest the next struggle might prove infinitely worse".

WHY A WEEKLY OFFERING FOR MISSIONS?

1. It is scriptural. I Cor. xvi, 2. This injunction from Paul was not concerning the local church expenses, but was concerning a missionary offering.

2. It is educational. It keeps missions and benevolences habitually before the people.

3. It enlists a large number of givers.

4. It enables persons of moderate ability to give more largely.

5. It replenishes the treasury regularly, preventing indebtedness and financial loss through interest payments.

6. It does not decrease but actually increases the offering to current expenses and all benevolences.

7. It promotes prayer. Each weekly offering becomes both a service and an act of worship.

Mrs. Powell Almost Dead

Dry Ridge, Ky.—"I could hardly walk across the room", says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure". Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past 50 years. Try Cardui, the woman's tonic.

MORTGAGE SALE.

Under and by virtue of a power of sale contained in two certain mortgages executed to the undersigned by W. H. Parker and wife, Florence Parker, and recorded in book 513, page 262, and book 504, page 486, and recorded on the 14th and 21st days of December, 1908, in the office of the Probate Judge of Jefferson county, Alabama, I will offer for sale on the 8th day of November, 1911, in front of the court house door of said county and state the following described real estate for cash, to the highest and best bidder: Lots eight (8), nine (9) and ten (10), in block two hundred and seven (207), in the survey of the North Birmingham Land Company of North Birmingham, Ala., fronting on Sixth or Thirtieth avenue one hundred (100) feet and running back along Eighth or Twenty-second street one hundred and forty (140) feet to an alley.

This October 5, 1911.

MRS. F. A. TURNER,

Mortgagee.

By T. T. Jones, Attorney. oct11

State of Alabama,
Jefferson County.

Frank S. Pugh, Deceased.

Letters of administration, with the will annexed, upon the estate of said decedent having been granted to the undersigned on the 2d day of October, 1911, by the Hon. J. P. Stiles, Judge of the Probate of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

JULIAN NORFLEET,
Administrator.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

A PAGE OF SHORT PARAGRAPHS

Tripoli's population is estimated at 1,500,000, but the city of Tripoli has as many as 30,000 inhabitants. No other single city has above 5,000.

Dear Brother Barnett: I am here with enclosing you check for \$2 to pay for the Alabama Baptist till January 1, 1912. I trust that this will reach you by the birthday and that you may live to see many more such days. Fraternally yours—W. P. Goodwin.

(This is the first to arrive. Thanks. Hope others will follow.)

Bending above the spicy woods which blaze,
Arch skies so blue they flash and hold the sun
Immeasurably far; the waters run
Too slow, so freighted are the river-ways
With gold of elms and birches from the maze of forests.
—Helen Hunt.

One of the strong men on the teams of expert religious workers who will sweep through the country during the Men and Religion Forward Movement is the Rev. Clarence A. Barbour, D. D., who was born in Hartford, Conn., 44 years ago, where he was graduated from the high school in 1884, one of the honor men, and from there went to Brown University, graduating with the class of 1888. His preparation for the ministry was made in the Rochester Theological Seminary.

The man in charge of the entire campaign of the Men and Religion Forward Movement, Fred B. Smith, is one of the really extraordinary figures of modern life, and essentially a product of the United States—a great, big, burly man with masses of black hair, keen-eyed, whose strong, smooth-shaven face fits well his rugged physique. A well-known member of the International Y. M. C. A. committee, his fame as an evangelist to men has spread across two continents since the close of the Spanish war.

The Antioch Association will convene in her twenty-fifth annual session with Mt. Pisgah church, Choctaw county, October 20, 1911. We invite our representative brethren to be with us. The best route: Come by way of Meridian, Miss.; there take the M. & O.; come to Quitman, Miss.; take the Mississippi Eastern and come to Theedville. You will be within four miles of the association. Persons expecting to attend association write to G. W. Zittrow, Melvin, Ala., for conveyance from Theedville.—H. M. Mann.

Two fine Raleigh young men are to come to your city in connection with the Progressive Farmer the first of the year—Mr. John S. Pearson, formerly business manager of the Biblical Recorder, and Mr. Will E. Marshall, the son of the business manager of the company printing the Recorder and other papers. Both are Baptists and bachelors, good accessions for Baptist churches and good catches for Birmingham belles. With best wishes, sincerely—Hight C. Moore.

(We welcome them to our city.)

"Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Please change my paper from Calera, Ala., to 225 North Fortieth street, Avondale, Ala. I do not want to miss a copy. It gets better with every issue. May you continue to give us the best paper published in the south, and any time I may serve you command me. Yours truly—C. R. Miller.

Louisville, Ky., Oct. 2.—Editor Alabama Baptist, Birmingham, Ala.: The seminary had today the greatest opening in its history. Two hundred and five students matriculated. This is 40 more than were present on the first day of last session and the largest first day enrollment in the history of the seminary. Woman's Training School opened with a large attendance.—E. Y. Mullins.

Sir Robert Hart, director-general of customs in China from 1900 to 1908 and inspector-general since 1836, died in London September 20. He had been living in England since his retirement from the Chinese service because of ill health. Sir Robert Hart, who was an Irishman by birth, had been in the Chinese maritime customs service since 1859. He was born in 1835. He was the most potent link between China and the western world. He created its customs services, gave China a comprehensive tariff and was behind practically every commercial treaty that China made prior to 1908, when he returned to England.

We are planning, praying and working for a great day in the First church of Huntsville next Sunday. Brother Strickland is to be with us in an institute beginning Friday and closing Sunday. It is our purpose to make Sunday a "rally" day for the entire school and "decision" day for the unsaved. We are confidently expecting large results. Yesterday was a splendid day with us. Eight united with the church, and immediately after the benediction one of the finest business men among us said that he also was ready to be baptized. He will, perhaps, become a member next Sunday. All our prospects are the brightest in the long history of the church.—R. S. Gavin, Pastor.

The Congregational Brotherhood announces a "Laymen's Retreat," not so long ago it is true, but on the precise lines of "Retreats" conducted by Jesuits and attended by Catholic priests and laymen. To such extent are religious lines getting crossed. The "Retreat" is a part of the fourth national convention of the Brotherhood, to be held in Chicago October 13 to 16. The theme of the convention is to be "Back to the Church." Speakers include United States Senator Kenyon, of Iowa; the Rev. Dr. Frank W. Gunsaulus, Chicago; Mr. John Mitchell, the labor leader; Mr. Owen R. Lovejoy, the child welfare expert, and Mr. Graham R. Taylor, of Chicago University. Particular attention will be paid to social service and its promotion by volunteer laymen.

Dr. Robert Stuart MacArthur, president of the Baptist World Alliance, has been secured by Dr. Len G. Broughton to supply the new Tabernacle pulpit during Dr. Broughton's absence in England.

The new pastor, the Rev. I. A. White, will make his appearance at the South Broad Street Baptist church today, preaching both morning and evening. Special musical programs have been arranged for both services, and a hearty welcome will be extended to the pastor at both services.—Rome Tribune.

We have received a copy of the beautiful fall announcement issued by the educational department of the Foreign Mission Board. It contains 16 breezy pages of vital information about mission study and how to do it. There are 34 illustrations, showing mission scenes, text-books and mission study appliances. The leaflet discusses methods somewhat. What a fine array of mission study text-books it presents. It is printed upon excellent paper and makes a most pleasing impression. It will be sent free to those who will write to Dr. T. B. Ray, Richmond, Va., for a copy.

I have just closed a gracious meeting at Malcolim, Washington county. The church had no pastor and was far afield from a revival state, but now it is rejoicing over its ten accessions—one by restoration and nine by baptism, and all old enough to believe, submit to baptism and rejoice. Malcolim has in it some noble people. Sincerely—R. M. Hunter.

Monday night, September 25, W. A. Altman, S. D. Green and Frank Holman were ordained as deacons by the York church. Rev. J. E. Herring preached the sermon and Rev. Morris, of Cuba, offered prayer. Brother Herring preached during the week in a series of special meetings, during which five were received for membership by letter.—Fraternally—H. B. Folk, Livingston.

The Tuskegee Association meets with the Salem Baptist church, four miles west of Notasulga, on Tuesday, October 24, 1911, at 10 o'clock a. m. All wishing to come by rail will be met at Notasulga on Tuesday morning with conveyance to carry you out to the church if you will notify Brother J. H. Williams, Notasulga, Ala. Come, brethren; we are looking for you; we are expecting you. We are preparing to take care of you.—J. L. Stough, Pastor.

Last Saturday night at 8:30 I performed the ceremony for Mr. Alonzo Pool and Miss Rosalie Moore. Then at 9:30 Sunday morning I married Roland Taylor and Gertie Mae Moore; then to the church and preached at 11 o'clock. As soon as dinner was over I drove about ten miles and married Sydney Higgins and Miss Lily Mims. Then back to Clanton and preached that night. Say! you fellows that live in town and think we country "jokes" have an easy time, just come and go with us for a while.—W. M. Olive.

Pastor E. T. Smith, of Prattville, announces a course of sermons on "The Life and Teachings of Jesus According to Matthew" for the morning service. There will also be a course for the evening service on "New Testament Heroes."

When he resigned the Calvary Baptist church Dr. Robert Stuart MacArthur gave his people some good advice on the calling of his successor. Summed up in the fewest words it was simply this: "Don't 'candidate,' choose my successor as soon as possible."

We are coming into the day of mission study. It is really becoming a popular thing to do. The time will soon be at hand when a church which fails to have mission study classes will be a back number. Everybody is recognizing that the mission study class offers the very best method for driving out the ignorance which is standing in the way of missions. Get into touch with the educational department of the Foreign Mission Board.

Alfred Tennyson Dickens, who is coming to America to lecture, is the eldest surviving son of Charles Dickens, and is to lecture on "My Father's Life and Works." Mr. Dickens has made his home in Australia practically ever since his twentieth year, when he went there to lead the pioneer life so frequently referred to in his father's works. His home is in Melbourne.

The outlook for mission study was never so bright as this fall. During the summer much has been done towards the training of leaders for mission study classes. Text-books have been so multiplied that now a book can be had upon most all the foreign fields and practically all of the Home Mission problems. The thought of mission study has seized upon the minds and consciences of the people, and they were never so determined to inform themselves upon this great subject.

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How People Cured Themselves in Olden Times.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. Gives you a hearty, healthy appetite and produces sound, restful sleep. Tones up your system and makes you glad you are living and does away with the doctor's and drug bids. Cut out the medicine, and by drinking Harris Lithia Water get big and strong and healthy like your forefathers. Harris Lithia Water is for sale by your druggist; if not, write the Harris Lithia Springs Co., Harris Springs, S. C. Free booklet of testimonials and descriptive literature sent upon request. Hotel open from June 15th to September 15th.

GUARDIAN'S SALE.

Under and by virtue of an order and decree of the Hon. R. I. Burke, Judge of the Probate Court of Cullman county, Alabama, I, Will James, guardian of the estate of Odessa Florence, a minor, will sell at public outcry, to the highest and best bidder, for cash, at the court house door in the city of Birmingham, Ala., in Jefferson county, on Monday, October 16, 1911, during the legal hours of sale, the following described real estate belonging to said estate, to-wit:

One-half undivided interest in and to lot 248 and the north 1-2 of lot 247, in Powell's addition to Birmingham, being 75 feet front on Powell street, and running back of uniform width 140 feet to an alley, and in block No. 11 of said survey, situated, lying and being in Jefferson county and State of Alabama. WILL JAMES, Guardian.

By W. E. James, Attorney.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 23rd Day of September, 1911.
Estate of J. L. Stephenson.
This day came William Curtis, administrator of the estate of J. L. Stephenson, deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 19th day of October, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.
J. P. STILES,
Judge of Probate.

Joel F. Webb, Attorney for Administrator. sept27-3t

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 23rd Day of September, 1911.
Estate of George Davis.
This day came T. C. Brown, administrator of the estate of George Davis, deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 19th day of October, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.
J. P. STILES,
Judge of Probate.

Joel F. Webb, Attorney for Administrator. sept27-3t

WITH THE SISTERS OF THE BETHEL CLARKE AND BIGBEE ASSOCIATIONS

He who is faithful in His promises to His own says He will give them both "grace and glory," and we needed to make demand for the first named gift when we made the Terminal station just five minutes after our train had left for Selma—when we were en route for the Bethel Association meeting at

Pine Hill.

But finding another route would take us to our destination, we proceeded on our way, and found our sister, Mrs. L. Q. C. Kelly, superintendent of the Bethel, in the car we took. So we were comforted. Such white fields—and no one seemingly interested to harvest the fleecy cotton—and nature seemed to have spilled her "horn of plenty" all along the way, for such profusion of autumn tints in tree and flower we have seldom seen. It seemed like getting home to be greeted by good Brother Lowrey; only we were sorry he was not to be at Pine Hill—for his name is ever associated in our mind with the place—and we recall no itinerary so well planned as one he gave this scribe when first she began "going up and down in the land," running from Pine Hill through the country to Linden. How indebted we are to our pastors—and how grateful—when they help us to help them to do their work! The association was under way when we reached the church, and it was a pleasure to meet those always so pleasantly associated with this hospitable place. Our home at Dr. Lee's was most comfortable and delightful. We shall ever be debtors to the sweet sisters who presided there. The superintendent of this association, Mrs. Kelly, cannot but be gratified with the attendance and the personnel of the woman's meeting. The music generously provided by Miss Lee was inspiring; the papers presented by Mrs. Ernest Stroud (who also acted as secretary), Mrs. Heckle and Miss Huggins were excellent. Six or eight churches were represented, and the attention was unflagging, though the mercury climbed into the nineties and staid there until the going down of the sun. Mrs. Kelly was given an assistant superintendent for the lower part of the association—Mrs. Will Glass, of Linden—and our dear little sister, Mrs. Stroud, of Safford, will be her secretary. The leader of the Sunbeams, Mrs. Stephens, was absent, but her band is loyal and at work. Bidding our good host and his daughters adieu, we turned our faces toward

Dixon's Mills,

a drive of 16 generous miles. But the fatigue and the heat were things of the past and forgotten when we reached Mrs. Dunny's hospitable home, and later met the Sunbeams who had been organized by Mrs. J. Mercer Green, and were still shining under the leadership of Mrs. T. G. Norris. They held their regular meeting after we had enjoyed the Sunday school. It was a delight to be a scholar in the Bible class rather than a teacher as is our wont this Lord's day, and how good it is to be at home in our Father's house, be it east or west, north or south, and to be able

to go right into a class and KNOW the lesson, because we are all studying the same scripture the world over. This is one of the well forged links in the great chain that some day will encompass the Christian world—the "Brotherhood of Man". May it come quickly! The dear women here were eager to be organized into a Missionary and Aid Society, and it was with alacrity that the superintendent of Bethel Association assumed the task. Mrs. Dunning will be their president, and Miss Minnie Jones secretary. The latter is an adept with the secretary's pencil, holding that office for Sunday school and B. Y. P. U. and Sunbeams.

After a refreshing night's rest and much pleasant converse concerning church affairs and the Howard, to which point the young son, Guy Dunning, had just departed, being followed with most loving thought and many prayers—of the Judson, to where in a few years the daughter will find her place, no doubt, and finding friends and schoolmates. Upon the part of the superintendent of the Bethel Association we set our faces toward

Hoboken,

where our Sister Pruett, who lives here, has invited the next session of the woman's meeting, auxiliary to the association. It was a gentle, kindly set of our women who met us at the church, who listened prayerfully to what we had to say as we opened up the work in its different phases to them, and then they gladly went into an organization with Mrs. J. E. Harris as president. They are "full of good works", as the beautiful silk quilt attested which they showed, upon which they will realize a goodly sum. There were many stitches and many names embroidered upon it. They are doing what they can. If all of us would do that! We believe that the Sunday eggs and the tenth of all that passes through their hands will become joyful offerings unto their Lord.

Under the trees was spread a feast that would have satisfied twice—yea, thrice the number present—such lavish housekeepers our people are. It was a pleasant addition to our party when several of our brethren joined us at dinner. Brother Ed Smith sent us on our way, his fine son Eric being our guide to

Lasca.

The sisters met us at the school house, bringing some of the children and girls with them, and finding that the "desire of their hearts" was toward having a church organized in their midst, we persuaded them to form a Woman's Aid and Missionary Society, looking toward laying up a nest egg for the future church building. They were willing to give the tenth to missions—it being proven that the ninety cents in the dollar goes further when the dime is laid aside unto the Lord's work. The hospitality of Brother and Sister Digman was laid under tribute, not only in providing shelter for their visitors, but in the good brother seeing us on our way to

Aimwell.

Through all the blinding heat of that torrid summer day, several of the



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sisters and a goodly number of children and young girls came to meet us at the church. We were forcefully reminded of the promise made in the Word to those who "sow in hope" and also of the fact that a good foundation being laid, another may build upon it, when we found that the Sunbeam work done by our sister, Mrs. J. Mercer Green, still abides, and upon only a little encouragement they were reorganized and the officers were all from the original band. We wish we knew our sister's address in the far west that we might cheer her heart with this piece of good news. We believe this is indeed a vine of the Lord's own planting.

After being refreshed in the hospitable home of our Sister Marion, we again were sent on our way to

Myrtlewood
through the kindness of our host. Can there be any estimate made of all the painstaking and planning for the furtherance of our work? These are busy days with this overflowing cotton crop to take the master away from home and to provide a double team for our convenience.

The Presbyterian church was kindly offered for our meeting, as the Baptist church at Myrtlewood is not ready for occupancy. It is most attractive in exterior and we doubt not will be a thing of beauty when completed. As usual the women are burdened with placing pews and lights. If they could only be freed from so much responsibility and were able to begin housekeeping for their Lord, according to the Scriptures!

Our hearts long for the day when the paraphernalia will be secondary and the bringing in of "all my tithes into my storehouse" will be uppermost in the hearts of God's children. A fine array of young folks met us, but nearly all were of our sister denominations, whom we are ever glad to meet and greet, but we long to see our own young women organized for the King's service.

On to
Linden,

and in the restful home of Mrs. Geo. Cunningham we forgot the "heat and burden" of the days gone by and enjoyed meeting some old friends at the church and made, we hope, some new ones. On every hand we hear of the building of new church houses, and we are in sympathy with this laudable ambition—if only the plan proposed by the great Builder Himself be carried out, for other foundation can no man lay than that is laid which is Jesus Christ—"Jesus Christ being the chief corner stone".

We looked for our Sunbeams here—such fine work the band did under Miss Berta Nichols' leadership—and it can never be lost—only some one must see to it that the lambs are fed. If only our women would undertake the supplying of leaders for our bands as a part of their church work, it would be great gain.

For years we had had the "eye of faith" upon

Thomaston,

and to have a realization of our hopes was sweet indeed. What an array of our women and of our young women met us at the church! and how patiently they listened that hot summer afternoon. It seems to me the "enduring all things" enters into the category of virtues possessed by our people when requisition is made of their

presence during the "heated term" of those lingering summer days. We did not feel that we were telling them any news in presenting the work, as they have their superintendent to advise with, but it was with kindly attention they listened.

In the home of our dear sister, Mrs. Isaac Thomas, we lingered as long as possible, for it was a privilege we had coveted for years to be under her roof and the only drawback to the perfect enjoyment that congenial friends find in each other is the thought that here was the "parting of the ways" for the two who had been comrades during the past week.

Thus all earthly joys have twinges of sorrow, but the sweet companionship begun years ago will find full fruition when we reach that place "where partings will be no more".

MRS. T. A. HAMILTON.
(To be continued.)

The Baptist church of Christ of Philadelphia met in conference and accepted the resignation of Brother J. H. Wallace. About twelve years ago the church called him as pastor. He served the church about two years and resigned. Two years later the church met in conference and elected him as pastor indefinitely. He accepted, and has served us faithfully as pastor and has baptized a great many in our church and done more in teaching our young people in leading in prayer meeting and presented many other good works than any other pastor heretofore. He offered his resignation about a year ago, but the church did not accept it. He has served us faithfully up to the present time. We recommend him to the Baptists as a consecrated teacher, a genuine Baptist. Many of us are loath to give him up, and we also extend to him our parting prayers.

Resolved, That this be put on our church record and a copy be sent to the Alabama Baptist for publication. Done by order of church in conference.
S. L. MULLIN,
Clerk.

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How People Cured Themselves in Olden Times.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. *Give you a hearty, healthy appetite*

HE REDUCED 57 POUNDS

New Method of Flesh Reduction Proves Astonishingly Successful

JOHNSTOWN, Oct. 9.—The truth of the claim made by Hon. H. T. Stetler, of Johnstown, Pa., that he reduced his weight by 57 pounds in an incredibly short time has been fully established.

The facts are, as proven by a careful investigation, that Stetler received, at his own request, on forty days' trial, from Prof. G. X. Burns, of No. 17 West 38th street, New York, a simple, invisible device, weighing less than one ounce, which when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. The results with Stetler, as with other prominent men and women, are gratifying and astonishing. It is said that the offer to send these outfits on 40 days' trial has been extended for a time.

Maddening Skin Diseases

can't exist if Tetterine is used, because Tetterine is scientifically prepared for the purpose of removing the CAUSE as well as the EFFECT of eczema, tetter, ringworm, ground itch, erysipelas, itching piles and other ailments. Jessie W. Scott, Milledgeville, Ga., writes:

"I suffered with an eruption for years, and one box of Tetterine cured me and two of my friends. It is worth its weight in gold".

The wonderful curative powers of Tetterine are due to its perfectly balanced medicinal properties—and it never fails to cure. If you suffer, try Tetterine.

TETTERINE 50 cents at druggists, or by mail from Shuprine Co., Savannah, Ga.

Eyes Ruined

By neglect; they get red and sore and you let them go. Don't do it. Leonard's Golden Eye Lotion cures soreness without pain in one day. Cools, heals and strengthens. Insist on having Leonard's—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.

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I have been called to the care of the Baptist churches at Stanton, Trickham, Safford and McKinley. I will live at Stanton, Ala. I will have four churches the ensuing year. Pray for us, brethren. Yours fraternally—C. M. Cloud, Stanton, Ala.

We acknowledge with pleasure the following invitation: "Mr. and Mrs. J. Ellis Davis request the honor of your presence at the marriage of their niece, Harree Elise Brooks, to Mr. Edward Earle Wheeler on Tuesday afternoon, the 17th of October, 1911, at 4 o'clock, First Baptist church, Birmingham, Ala."

Friday night, September 28, after being sick for 15 months, dear papa passed away. While, no doubt, his passing into the great beyond meant unspeakable joy to him, yet his absence makes our hearts ache and ache and ache. But in this, the bitterest trial of our lives, we are experiencing the sweetness and richness of God's sustaining grace.—W. R. Adams, Opelika.

(We offer our sympathy to the bereaved family.)

Very much did our people enjoy hearing Brother Crawford, of Evergreen, Ala., on October 1. Pastor W. Wright Stout has finished his pastorate here and will enter the Louisville Seminary. He leaves a sorrowing and heart-broken congregation behind him, because he has endeared himself to his members in many ways. His work here was successful, and every one regrets his absence. He is enthusiastic and energetic, and the entire population of Bridgeport appreciated his efforts and his name will always be spoken with pleasant associations. The entire Tennessee River Association mourns the loss of this bright young man, who was always ready to do his best for the work.—A Member.

I attended the Cleburne county Baptist Association which met with Ai church. This was said by many to be the best meeting they had ever had. There was a general shaking up from old lines of work. A new day is dawning for the Baptist churches of this county. Many of the old men are lining up on mission work. The young men are in sympathy with our organized work. The day is coming when Cleburne in the hill country will be one of our liberal contributors. The Laymen Missionary Movement has been launched and adopted by several churches. Teacher training is being stressed and a brighter day is ahead for our teaching service of the church. Cleburne is a Gold Star county in Sunday school work. The congenial spirit of Brother Bowman as moderator guided by the spirit of the Great Master directs the welfare of the people in a magnificent way. Bowman is a great moderator. Bro. A. J. Staley was re-elected clerk as usual. Brethren W. B. Merrell and Shockley have done much for the Laymen Movement. The fellowship of the brethren was delightful. The harmony was superb and the enthusiasm of leaders beyond par. It was indeed good to be there. I did what I could to represent your paper and you.—J. W. Long, Jacksonville, Ala.

Realty Trust Company

It is quite usual for companies not to pay dividends for some years after organization; so that many persons prefer to purchase a stock from which they will receive a definite return annually. With this in view, we incorporated in the charter of the Realty Trust Company authority to issue one hundred thousand dollars of preferred stock, paying eight per cent per annum, one-half in January and one-half in July of each year, which can be purchased at par in sums of one hundred dollars, and multiples of that amount.

Some of our friends have told us that while they considered this stock an excellent investment, they feared we could not profitably pay more than six or seven per cent on it. As might be supposed, we had considered this in advance, and were convinced that we could afford to pay the dividends before planning to do so. Furthermore, we wished to enlist the interest of a number of people, and do not believe we can reach them so effectually in any other way as by issuing this preferred stock.

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Old Lady's Sage Advice

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main street, this city, says: "If you had seen me before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere". All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

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FREE STUART'S PLASTIC PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the public bone. The most obstinate cases cured. Thousands have successfully treated themselves at home without hindrance from work. Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal, Process of recovery is natural, so no further use for truss. We prove what we say by sending you **TRIAL OF PLAPAO** absolutely FREE. Write TODAY. Address—PLAPAO LABORATORIES, Block 132 St. Louis, Mo.

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