

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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The annual convention of the Woman's Missionary Union of the Selma Association will be held Wednesday, June 26, at Shiloh Baptist church, Dallas county, Alabama.

Please change the address of my paper from Fort Worth to Allen, Tex. I miss the paper very much when it falls to come, for I am always anxious to hear about the affairs in Alabama. Fraternally—J. C. Jester.

At the fifth commencement of the Baptist Woman's Missionary Union Training School, held on Monday, May 27, 1912, at 8 o'clock p. m., Broadway Baptist church, Louisville, Ky., Miss Marietta Register, of Alabama, received the degree of B. M. T., and Miss Addie Estelle Cox was awarded a certificate.

After three years in Louisville, Ky., and study in the seminary, I am back in Alabama. I come with a willing heart and ready hand to join my brethren in the old home state in one united effort to carry forward the work of the kingdom of our Christ. Send the paper to me at Collinsville, where I am now pastor. Most fraternally yours—T. M. Fleming.

(We welcome him home.)

The month of May was a very good one for us at the Fifth Street church, Huntsville. We sent the pastor to the convention, and on the first Sunday after returning 26 were baptized and \$8.72 was raised for missions. There are others to be baptized yet, so you see we are everlastingly at it. We are planning for a meeting to begin the second Sunday in July, and we are expecting Brother Clay I. Hudson, of Decatur, to do the preaching. We have about paid our apportionment and are still pulling.—A Member.

On June 5 at 4:30 p. m., in Friendship Baptist church, Pine Apple, Ala., it was my privilege to officiate at the wedding of one of our most accomplished young music teachers, Miss Clara Lee Lloyd, who was won by one of Birmingham's promising young business men, Mr. Monroe Parker. After the ceremony the young couple left on the 5:12 train for their bridal trip. We wish for the young couple a pleasant and useful trip across the sea of life.—E. B. Farrar.

Please change my paper from 213 East Houston street, Paris, Tex., to Farmersville, Tex. My wife's eyes have so wonderfully improved under the wise treatment of our noted specialist, Dr. Turner Roberts, that we have moved to our home in this delightful little city. I have accepted work at Avery, Annona and Swanville, and am delighted with the change to that kind of work, and am hoping to have no more "break downs." I thank you so much for the paper, but shall remember you substantially ere long. The Lord's blessings be upon you and the dear old Alabama Baptist. Fraternally—W. W. Harris.

A Call to Prayer For the State Convention



THE coming session of the State Convention at Jasper promises to be of great significance. Many think it will be epochal in outlining a larger working plan for the Baptists of Alabama. We believe in a prayer-hearing God and ask our readers to join us in concentrating upon it a state-wide volume of intercessory prayer so that power will be in it, and flow from it.

PRAY FOR THE MINISTERS' MEETING which precedes it that it shall be of such a nature as to pitch the convention on a high spiritual plane.

PRAY FOR THE SPEAKERS, that they may have fresh messages from God.

PRAY FOR ALL WHO HEAR AND READ the utterances, that they may be impelled to new faith and service.

PRAY FOR THE DELEGATES, that they may sit in council as messengers of the Kingdom of God.

PRAY FOR THE OFFICERS, that they may have vision and strength and peace in their labors, and the success that will most honor God.

PRAY THAT THE LABORS of the convention may promote unity, efficiency and spirituality in the churches; and that the Baptists of Alabama may have minds prepared to receive these messages with sympathy, open-mindedness and a will to work when they return to their homes.

MISSION HEADWATERS



THE pumping station and sluicing apparatus are not the main things in reclaiming arid lands. They are necessary but only after a more vital necessity has been met. We need the pumping only when the well wakes up. The sluices are of value when irrigating waters are bursting forth and waiting to be carried to thirsty and seed-bearing soil. We must get first the well. We must make sure of the flow, then set the machinery drawing forth and pouring abroad the sweet waters of life. The originating place of a mission passion is not the office of the Board. It is in a saved man's heart. When certain things there meet and mix, the outflow is sure. When certain things are there precipitated and combined, then something is distilled and presses toward the surface, otherwise pumping is futile business. * * * * * When the Cross of Christ like some deep life principle settles in the heart and the vision of a wasted humanity touches the soul, the original ingredients of evangelizing earnestness have been found. These are the first things. The well then flows without the pumping process of boards and committees. The pressure will be constant and strong, due to the high level of the originating fountain. In other words, if the Cross of Christ has set a Calvary in every Christian man's heart and wrought there a disposition for sacrifice; and if the hunger of Jesus for a lost race burns in a man's soul, the machinery of missions may eliminate the pumping station and give all the genius of organized and consecrated churchmanship to sluicing the blessed waters and directing the flow athwart the parched deserts of the world. Then the thirty-fifth chapter of Isaiah will be a concrete reality and not a prophet's dream.—Men at Work.

Enterprise, Ala., June 17.—Alabama Baptist, Third Avenue, Birmingham, Ala.: Meeting closed tonight. Forty-six accessions. Great crowds.—T. O. Reese.

We closed a revival at Mountain Creek on the 16th inst. with 32 additions—20 by baptism and 12 by letter. Rev. A. R. Aldrich, of Birmingham, assisted the pastor. Brother Aldrich makes a fine yoke fellow. Success to you and the paper. Yours to serve—A. D. Glass.

June 2, 1912, at the residence of the bride's father, in Dallas county, Miss Lillie Shanks and Mr. Charles Smoke were married, the writer officiating. Both are members of Sister Springs church. A large crowd of relatives and friends was present. All joined in wishing for them a long and happy life. May the days of sunshine outnumber the cloudy days of their lives.—C. H. Morgan.

The commencement exercises of the Franklin County High School, Russellville, Ala., were opened with a very able and scholarly sermon on Sunday morning at 11 o'clock in the Baptist church by Dr. Frank W. Brandon, presiding elder of the Bessemer district. Dr. Brandon used as a text the 20th verse of the 11th chapter of Romans, and his theme was the "Progress of the Caucasian Race."—Miss Arrie Moody, Corresponding Secretary.

Married, at the residence of Mrs. Fitzpatrick, on Forty-seventh street, on the evening of June 5 Mr. E. Fred Rouse and Miss Maude B. Simpson. Also, at the residence of Mr. C. W. Jolly, on Fifth avenue, on Sunday, the 9th of June, Mr. W. D. Liles and Miss Birdie Lee Keith. Blessings follow them.—John W. Stewart.

The Bridgeport church is happy to report that they now have a pastor. Rev. L. P. Royer, of New Decatur, Ala., having accepted a call to our church. We hope we can soon send word that we are again working on the church we have begun here. June 7 the Sunday school and Sunbeam band observed Children's Day with a well-rendered program, and the offering was sent to the Bible fund. Best wishes for you in your work.—A Member.

June 25 to July 4. Don't forget the date. Be sure to meet us at the Blue Ridge Association grounds, near Black Mountain, N. C., on June 25. This is the date for the tenth annual conference of the Missionary Education Movement. It will be a memorable meeting in every way, and we want you to have the full benefit of it. We have a beautiful pamphlet, describing more in detail the conference, which we shall be glad to send to any one who will apply for it. In this circular the question of expenses and other details will be explained.—T. B. Ray, Educational Secretary Foreign Mission Board, Richmond, Va.

BROTHER CRUMPTON'S NOTES.

Where Shall I Go?

There are at least 100 fifth Sunday meetings in Alabama. I have invitations to maybe one-fourth of them. It is hard to decide. I wish some would change to embrace other Sundays in the month and call them by another name. Why not? The pastor could make the time good by giving the fifth Sunday to the church. Where there are no all-time churches in an association this plan could be easily worked. These can be made good meetings. Outside help adds interest, and the "outsiders" could more easily come if the suggested change should be made.

(We are frequently caled to account for failure to print fifth Sunday programs. The paper can't begin to handle them. We do our best.)

Trip Notes Discontinued.

I hated to give up writing my notes. I had many good things to report, but the campaign became so strenuous I was forced to give them up. However, I cannot refrain from mentioning one thing I had in mind. While in Andalusia, a place I always delight to visit, Brother Haygood and I drove out to the humble home of Brother G. W. Kierce, an old servant of the Master, who has given his life to that section of Alabama. There by the side of the road I saw a sign board:

"Bibles 25 Cents. Testaments 5 Cents."

Beneath, on a post, was a hook, where he hung tracts in good weather, free to any who would take one. Worn out, hobbling about on crutches, unable hardly to get out of doors, he keeps Bibles and Testaments for sale or to be given away and tracts of all sorts. How grateful he is to the Aged and Infirm Ministers' Board for their help! In conversation not a note of discouragement or complaint comes from his lips. He is certainly "bringing forth fruit in old age." It was a joy to make to him a donation of Bibles and tracts from the Bible and colportage department. The Master observes those who are kind to His "little ones," and some sweet day they will know it.

Arnold G. Whatley, Samson:

"Enclosed find check for \$50, which the Baptist Sunday school has given to Home Missions."

Think of that! More than \$50 from the Sunday school! How many of the large city schools do that well? Wonder if I will hear from many of them in June for State Missions!

D. Z. Stokes, Oxford:

"I beg to enclose herewith check for \$7.65, being the 5-cent per capita pledge made by our school for the support of the field secretary. I am enclosing you check for \$7.81 to be credited to the account of the Oxford Baptist Sunday school for missions for the first quarter of 1912."

Good for Oxford Sunday school! Now is the time to redeem the pledges. Our Sunday school force has been very active; has done good work everywhere. We are depending on the pledges by the schools to that work. Oxford doubled its pledge.

J. E. Barnes, Pratt City:

"Tomorrow my treasurer will report all debts paid in full up to the 1st of the month. We feel indeed grateful for this, and trust it will stimulate my people to do greater things in the future for our Master's cause. We are now raising \$200 with which to paint and repair our church house and pastor's home. We have more than half the amount raised, and the matter has not been presented to the church. This will be done tomorrow."

Glorious, isn't it to report all debt paid by a church? A pastor feels better and stronger. Then they move on to other things. See? Notice that house painting. What is true of a church out of debt is true of a board. See, brethren?

"I received your tract about the tithers, and I have been convinced for some time that this is what we need. I have been trying for several years to give a tenth, but I haven't kept book. I read part of the tract in our missionary meeting yesterday and the people seem much interested."

Keep books, brother. That is the way to keep things straight and to keep up interest. Keep tithing before your people and they will soon fall in.

"We do not take any missionary collection in our regular church meeting, but take them in the missionary meetings. Do you think that is best, or would it be best to take collection in the regular preaching day meeting?"

Let your collections be kept up in the congregation. It is an object lesson. It is a great educational force. Why should we not acknowledge publicly God's claim on what we have?

Samuel E. Burrows, Newton:

"I expect to give all this month to State Missions and do my very best. My senior deacon, who talked discouragingly a while back, said to me: 'We must have \$75 or \$80 for State Missions.' I told him, 'Yes, and \$100.'"

Good for that deacon! That is the way to respond to the pastor's appeals.

E. Crawford, Fyffe:

"You could not do all that rejoicing by yourself when the report came out what the Baptists of Alabama had done for Home and Foreign Missions. This scribe was also permitted to join in the refrain, not only for what the folks in Alabama have done, but throughout the Southern Baptist Convention. Hoping you will also be able to rejoice on the 30th inst. because the State Board is out of debt."

This from one of our most faithful preachers. Rejoicing in the mountains because of what we reported at Oklahoma City! How happy are the willing-hearted everywhere when we do things. They are always ready to help again. Blessings on them everywhere.

My Last Appeal

Will go out next week. Let the brethren remember: During March and April hundreds of letters came into my hands containing money, saying, "Place it where it will do the most good," or "Divide it as you think best." I could have divided by three and State Missions would have been better off by several thousand dollars, or I might have taken the lion's part for State Missions. I did neither. Every cent went to Home and Foreign Missions. Does some one say, "You missed your opportunity?" No, I did not. My duty was to do the fair thing by the two boards who had entrusted their interests into my hands. I embraced that opportunity, and I am glad of it. The Alabamians at Oklahoma City were greatly rejoiced at our fine showing—\$15,000 more than last year. Now, brethren, are you going to allow STATE MISSIONS to suffer this month?

How many excuses I am receiving. Remember, the willing-hearted only are the people who are going to help in this or any other emergency. You waste time in trying to get money from the others. Read Ex. 35:5, 22, 29; I Chron. 28:5; Ps. 110:3. See what a happy note that appeal struck. "Men and women" came and brought jewelry of all sorts and gold. Farmers brought skins of animals, domestic and wild, and other things. The rulers and princes brought precious stones, diamonds, etc. Woodmen brought the best of timbers. Apothecaries brought spices, perfumes and oil. Stonemakers, weavers, carpenters, jewelers, all "whose hearts were willing." The result was they had enough and more: "So the people were restrained from bringing."

Brother preacher, preach a sermon to the willing-hearted and then give the opportunity and the money will come. No blasphemous writer or speaker who attacks our mission work can restrain or turn aside from joyous co-operation the willing-hearted. Let's quit begging the close-fisted, covetous crowd, who are everlastingly seeking a quibble to keep from giving. Their money will wash with them. God wants none of their money, we belittle His cause when we are arguing with them. The anti-missionaries in our missionary churches are bulldozing the pastors and the members who want to give.

How many letters I am getting telling me of the blighting influences of certain publications on the missionary cause! Brethren tremble for the ark, lest it fall. Sit steady in the boat. The leaders of the opposition roar for a season and seem to flourish,

but soon their lights go out and the cause of God moves on as if they had never lived. I pity the opposers from the bottom of my heart. I do not hate them. Every day I pray to God for them. I recommend to those who are afraid of the enemy the reading of II Kings 6:17.

REPORT OF STATE BOARD OF MISSIONS FOR WEEK ENDING JUNE 8, 1912.

Apportionment for State Missions.....\$32,000
Given to date 14,838

W. B. CRUMPTON, Secretary.

SEMINARY COMMENCEMENT.

The graduating exercises tonight concluded one of the most successful commencements in the seminary's history, 59 men receiving degrees. Alabama, as usual, enjoyed her full share of the honors. Dr. A. J. Dickinson, of Birmingham, delivered the alumni address; Dr. Provence, of Shanghai, China, the missionary address, and Dr. Lynch, of Athens, Ga., the baccalaureate sermon.

The Alabama students who received degrees were: Rev. B. A. Sellers, Th. G.; Rev. W. R. Seymore, Th. G.; Rev. W. M. Lewallen, Th. M.; Rev. F. M. Purser, Th. M.; Rev. I. A. Thompson, Th. M.; Rev. W. P. Wilks, Th. D.

Mrs. Purser, of Tuscaloosa, and Mrs. Thompson, of Brundidge, were present to share their sons' pleasure in receiving the "sheep skins" for which they had so faithfully worked during the three years of strenuous study. To Mrs. Purser's thoughtfulness was due the fact that on this memorable occasion each of the 59 graduates wore a lovely carnation.

The last meeting of the Alabama Club was devoted to brief reviews of the seminary training by the men who have completed their courses. Miss Marietta Register, who graduated from the Training school, spoke also, giving her impressions of both institutions. It is needless to say that each speaker considered the seminary work an invaluable part in the preparation of every preacher, missionary and church worker.

At the April meeting the club was edified by helpful discussions of two interesting topics—optimism and tact. Rev. J. G. Pinson showed optimism to be not only beneficial, but absolutely necessary to success in the ministry as in all other professions. True optimism, he said, does not consist in mere cheerfulness nor gaiety, but in the religion of Jesus Christ, that is ever joyous and ever triumphant in spite of persecutions without and struggles within. He pointed out the sad lack of optimism in some of our church hymns which are still in existence. As requisites for real optimism he spoke of faith in God, faith in men and faith in self—that is, confidence in one's possibilities combined with a recognition of one's limitations.

Rev. David Bryan in emphasizing the vital need of tact in a minister's work, said that without it appeals could not possibly be effective in reaching the hearts and winning the souls of men. He gave as some of the chief causes for lack of tact ignorance of human nature, infallibility on the part of the preacher or failure to regard the other person's viewpoint and the preacher's peculiarity in dress. The latter, he said, may frequently form a perfect barrier between the pastor and the person he is trying to win. He suggested that preachers are not "priests and kings" here, but servants rather, and hence should not adopt a different mode of dress from that of the laity. In concluding he said that tact might be cultivated by a close touch with Christ and a constant realization of His presence, through which one gains a better understanding of men and power to deal with them wisely according to His will.

Dr. Charles A. Stakely and Dr. George B. Eager were the chief speakers at the general meeting for April. The subject, "Woman's Work," was very ably presented by these two distinguished Alabamians—if we may still claim Dr. Eager.

The Training School commencement occurred Monday evening, May 27, at the Broadway Baptist church. Eleven young women received diplomas—all B. M. T. and 17 received certificates.

ADDIE ESTELLE COX,
Corresponding Secretary Alabama Club.

THE USE OF WINE IN THE BIBLE.

By Rev. A. R. Moore.

It is said that the Bible favors the use of wine as a beverage and that Jesus made intoxicating wine and introduced fermented wine into the Lord's supper. Many good people have been led to believe that this is true, and many conscientious temperance people, unable to see how the Savior could make and use intoxicating wine, are greatly perplexed over the problem. In this, as in all things, we should avoid dogmatism; but it behooves us to get a clear conception of the teaching of God's word, and this can be done only by a careful study of many passages and a comparison of scripture with scripture.

Our English word wine is a generic word and may refer to a liquid that is intoxicating, or to one that is not. In this respect it is like the word cider, which may be fresh and sweet, or old and intoxicating.

In the Hebrew it is different. Instead of being generic, the word is specific. That is to say, there is one word in the Hebrew which means fermented wine and another which means new or unfermented wine.

Wine in the Old Testament.

The word wine appears in our English New Testament 192 times. But instead of representing one Hebrew word, the word wine is used in the translation of seven different words in the original. Five of these words are used altogether but 18 times. The other two are used 174 times, and it is with these two words that we must deal.

Definition—"Tiyrowsch, from yaresch, in the sense of expulsion; must, or fresh grape juice, as just squeezed out. By implication, rarely fermented wine."—Strong's Comprehensive Concordance.

This word is used 40 times, and in every case means the new wine, or sweet wine as just expressed from the grape. It was the fruit of the vine, the life-giving fluid, and was wholesome and good for food. This word tiyrowsch was used when it was said that Israel "dwelt in a land of corn and wine." Deut. 33:28. It was this wine which God required in the tithes. Deut. 12:17. It was this wine which was given to the priests. Num. 10:37.

2—"Yayin, from an unused root, meaning to effervesce. Wine as fermented."—Strong's Concordance.

This word is used 134 times and always means fermented wine. It was never required in the tithes. When brought to the altar it was to be poured out and not drunk. Ex. 29:40. It was this wine that God commanded the priests not to drink. Lev. 10:9. It was this wine that made the eyes red (Gen. 49:12) and made the heart merry (2 Sam. 13:28). It was this wine that Daniel refused to defile himself with. Dan. 1:8. It was this wine that Isaiah referred to when he said, "Woe unto them that are mighty to drink wine." Isa. 5:22. It was this wine that Solomon referred to when he said, "Wine is a mocker and strong drink is raging." Prov. 2:1. It was this wine that Moses meant when he said, "Their wine is the poison of serpents and the cruel venom of asps." Deut. 32:33. Remember, that in all of these passages the wine is fermented. The Bible says that fermented wine is poison. The scientists were not the first to discover that alcohol is a poison. Moses long ago said that it was. Alcohol is the product of the bacteria that causes fermentation. It is the waste from the body of the germ after it has used up the life of the grape juice. It is food to no organism higher than itself, but, on the contrary, is poison and death. This is why Isaiah said, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a reward." Isa. 4:22-23. And Habbakuk said, "Woe unto him that giveth his neighbor drink." Hab. 2:15. Here the Old Testament condemns in the strongest terms the giving away, or disposing of this wine, the drinking of it, mixing it for drinking, and the cupidity that would tolerate it. To justify the wicked for a reward is graft, if the trade is illegal; if it is legalized, it becomes license. Therefore, woe to him that would license its sale.

This, then, is the Old Testament use of the word. The wine that the Old Testament endorses is always the sweet, unfermented wine. But the fermented, or

intoxicating wine, is condemned in the strongest possible terms.

Jesus and Wine.

Jesus and His disciples were Jews and were familiar with the Jewish language. When, therefore, the governor of the feast called the water which Jesus turned into wine "good wine," it must be understood in the light of Old Testament usage. It was the pure, sweet, juice of the grape and not deadly poison.

But it has been said that Jesus was a drinking man. He said himself, "The Son of man came eating and drinking, and ye say, 'Behold a gluttonous man and a wine bibber.'" This was the charge of His enemies, but they never proved it. Jesus lived just like the people of His day, eating such things as were set before Him. He was not an ascetic like John. Neither was He a drunkard or glutton. That was the charge of His enemies then, and they who repeat the charge today are aligning themselves with His enemies now.

As for the Lord's supper, the liquid used in that ceremony is nowhere called wine. It is said that Jesus took "the cup" and that he called the contents "the fruit of the vine." As if to avoid the possibility of misunderstanding, the word wine is never used. Paul calls it "the cup." It is true that the church at Corinth changed the Lord's supper into a feast, a banquet, and some ate to gluttony and some were drunk. But Paul condemned the whole thing and told them that as they were doing it was impossible to observe the Lord's supper. That is, with a feast and intoxicating wine it was impossible to have a ceremony that would in any true sense be the Lord's supper. Then he told them how it should be observed, and carefully omits the word wine. I Cor. 11:20-30. The fruit of the vine, or fresh grape juice, was the life of the vine, and was life-giving; it was therefore a fit symbol of the Savior's life-giving blood. But alcoholic wine, as a death-dealing agency, could never typify His life-giving blood.

The Lord's supper was instituted on the night of the Jewish Passover supper, when, under the Mosaic law, leavened bread, and everything that had leaven or fermentation in it, was banished from the house. Ex. 13:7. It was therefore impossible that Jesus, who was careful to keep the law of Moses, in order that He might fulfill it, should have used fermented wine in the holy supper.

But if all these considerations should be proven false, which cannot be done, it would still remain true that Jesus, in His teachings, instituted principles that would forever uproot the habit of using intoxicating liquor as a beverage. He caused His disciples to teach these things: "Be not drunken with wine, wherein is riot, but be filled with the spirit." Eph. 5:18. "No drunkard shall inherit the kingdom of God." I Cor. 6:10; Gal. 5:21. If the drunkard shall not inherit the kingdom of God, what about the drunkard maker and the man who votes to legalize the drunkard making business? Are they not particeps criminis, and must they not bear their share of the blame for all the trouble and sin that follow the business?

The Evil Tree.

Jesus said, "Ye shall know the tree by its fruits. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 7:19. The liquor traffic, legal or illegal, is a corrupt tree, which sends its roots down deep into society and, with its branches seeks even to bring religion under its deadly shadow. By its fruits ye shall know the tree. Its fruits is drunkenness, poverty, broken hearts of wives and mothers, blasted lives of little children and death and hell. Its fruit is evil and only evil. Therefore, Jesus says that it shall be cut down. Already the axe is laid at the root of the tree. The axe—the ballot—is in the hands of every Christian citizen. He must use it in helping to destroy this arch enemy of man or God will raise up one, more loyal to Christ, who will. Christ, the King, hath spoken and the tree must be cut down.

Secretary Wardlaw Thompson at the anniversary meeting of the London Missionary Society spoke of the craze of the South Sea Islanders, whose grandfathers were cannibals, for moving picture shows.

SOUTHERN SOCIOLOGICAL CONGRESS PLATFORM.

(Unanimously Adopted.)

"To us it seems that this congress must stand: For the abolition of the convict lease and contract system, and for the adoption of modern principles of prison reform.

"For the extension and improvement of juvenile courts and juvenile reformatories.

"For the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic and the feeble-minded.

"For the recognition of the relation of alcoholism to disease, to crime, to pauperism and to vice, and for the adoption of appropriate preventive measures.

"For the adoption of uniform laws of the highest standards concerning marriage and divorce.

"For the adoption of the uniform law on vital statistics.

"For the abolition of child labor by the enactment of the uniform child labor law.

"For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

"For the suppression of prostitution.

"For the solving of the race question in a spirit of helpfulness to the negro, and of equal justice to both races.

"For the closest co-operation between the church and all social agencies for the securing of these results."

AN OFFICIAL NEWSPAPER.

By an overwhelming majority the convention voted down a recommendation that an official paper be published under the auspices of the boards of the convention. This was one of two things at the convention which distinctly indicates that Southern Baptists are not friendly to anything that looks like centralization of authority. An official newspaper would have a hard time making headway in the Southern Baptist Convention. It could not pronounce on anything much without getting into hot water. The editor of The Home Field has had the unique advantage of having edited Baptist newspapers and coming from that to the editing of one of our board magazines. The Home Field is limited to things that have a Home Mission significance, either directly or indirectly. And just because it is semi-official it needs to be exceedingly careful in making pronouncements. We are very happy and content with the limitations thus thrown around our semi-official publication, and we are not at all sorry that Southern Baptists so pronouncedly decline to establish a general official gazette of the denomination. We get results more varied, interesting, stimulating, democratic and Baptist by our present plan. While any writer may naturally long for the opportunity of a larger range of writing than a mission magazine lends itself to, the present writer is satisfied, as the editor of a mission magazine, to play all the while only such music as he can make on a fiddle of one string. It is what the mission magazine is for, and we are content.—Our Home Field.

According to government statistics, outside of the 125 largest cities of the United States, the average salary of ministers is \$573. Statistics from denominational year books show the average salary of one denomination as low as \$325. The highest salary shown by any denomination is \$880. We hear a great deal about the "living minimum wage" in labor circles, but the question is tabooed in church circles.

The laymen's banquet to the Northern Baptist Convention was attended by over 600 men. The Standard says: "After an ample repast the company adjourned to the auditorium, where the after-dinner festivities continued. Dr. J. Whitcomb Brouger presided as only Brouger can and does. The heat was so intense that the suggestion of the chairman that men remove their coats was gladly received, and turned almost the entire company, including the speakers upon the platform, into a shirt-sleeve brigade, much to the delight of the three lone women in the audience."

PROGRAM

Ministers' Meeting, July 22 and 23, and Baptist State Convention, Jasper, Ala., July 24-26.

MINISTERS' MEETING.

Monday Night.

8:00. Sermon—F. M. Woods, Clanton; alternate, J. G. Lowrey, Birmingham.

Stereoptican views—H. L. Strickland.

Tuesday Morning.

8:30. Prayer and praise service—J. G. Dickinson.

9:00. Organization.

9:15. "Watchman, What of the Night?"—E. H. Jennings, Dothan.

9:45. "The Minister and the Labor Problem"—C. Ross Baker, Opelika.

10:15. "The Minister and Politics"—H. R. Arnold, Athens.

10:30. "The Problem of the City"—J. D. Ray, Birmingham.

11:00 to 11:30. Five-minute talks on any topic of the program—Led by S. H. Bennett, Goodwater, followed by volunteers.

11:30. "One Hundred Years of Mission Preaching"—J. W. Phillips, Mobile.

Tuesday Afternoon.

2:30. Praise service.

"The Ministry."

2:45. The Call—A. P. Moore, Huntsville.

3:00. The Preparation—J. Allen Smith, Ashland.

3:15. The Ordination—C. N. Morris, Cuba.

3:30. "Value of a Plan Well Worked"—A. K. Wright, Ensley.

4:00. "A House-Going Preacher Makes a Church-Going People. Is It True?"—Clay I. Hudson, Decatur.

4:15. Five-minute talks on topics of program—Led by A. J. Johnson, followed by volunteers.

Tuesday Night.

8:00. "The Encroachments of Romanism in the United States"—W. J. E. Cox, Mobile.

"How to Meet Them"—J. M. Thomas, Talladega.

PROVISIONAL PROGRAM OF BAPTIST STATE CONVENTION.

Wednesday Morning, July 24.

(8:00. Teacher Training class led by H. L. Strickland each morning at this hour.)

9:00. Scripture reading and prayer.

9:15. Organization.

9:30. Report of Program Committee—W. M. Anderson, Woodlawn.

9:45. Reception of visitors.

10:00. Introduction of new pastors.

10:15. Welcome address—Hon. W. C. Davis, Jasper.

Response by president's appointee.

10:30. Reading of reports—(briefly as possible; five minutes suggested)—Board of directors, treasurer of convention, State Board of Missions, Sunday school secretary, educational commission, Howard trustees, treasurer Howard endowment fund, Judson trustees, Central College trustees, Healing Springs, Newton Collegiate Institute, ministerial education, Aged and Infirm Ministers' Board, Orphanage trustees, statistical secretary.

11:00. Devotional exercises—J. G. Dickinson.

11:15. Memorials—M. M. Wood, Furman.

11:30. Convention sermon—Preston Blake, Birmingham; alternate, P. L. Moseley, Hartford.

Wednesday Afternoon.

2:00. Praise service.

2:15. Appoint committees to report at this session.

2:20. Reading reports continued.

2:35. Miscellaneous business.

3:00. Orphans' Home. Discussion to follow.

3:30. Ministerial Education in Howard College and in the Seminary. Discussion to follow by representative of seminary and others.

4:30. Sunday School and B. Y. P. U. Work. Reports by H. L. Strickland and J. A. French.

Wednesday Night.

Foreign Missions. Report by W. F. Yarborough. Discussion by representative of board and others.

Stereoptican views—J. D. Ray.

Thursday Morning.

8:30. Praise service.

8:45. Miscellaneous business.

9:20. Woman's Work. Report by A. J. Dickinson.

9:50. Educational Commission—Secretary W. J.



THE GIRL GRADUATE.

The girl who leaves school this year and enters life must see beyond herself and her own safety and good time. Aye! she must see beyond her own family and her own social circle. In every opinion she forms, in every partisanship she adopts, she will be playing false or true to the good of the race—of the whole. Is the shelter too large to look comfortable? Is the outlook too alarming? Well, it is not quite so comfortable and easy as the older and narrower life; but it is nobler and that is some compensation. At least to the girl of today one can say, as never before in the worlds' history:

"You are not ordained to the service of the bodily needs any more. You are not doomed to a house if outdoor life attracts you; or to domesticity if you have the vocation of a scholar or a saint. Really all that is required of you is that in some sort or other you labor to serve your kind, and that you live so that others are helped and not hindered by you. The home is no longer a fetish, and the world is yours just in proportion as you have the power to receive and serve it. You are called to the application of a free intelligence to the problems and sorrows and mysteries of life. You are to try to live happily and healthily and to see to it that all the rest of the race live so also. There is no crime in such living until your happiness and health infringes upon the amount other people can acquire. When that happens you are called to the most joy-giving of all human experiences—to self-sacrifice for the good outside yourself. And to reach this experience you must hold close to reality; you must never let the sham seem the truth; you must keep your mind plastic and open to new ideas, and never resent one just because it is new and unexpected, as if it were an insult; and, above all, you must never limit the scope of your vision to self-interest or party interest or class interest. For you of today are not only heirs of your father's house, of a church and a hope of a far-off heaven. You are the heirs of the ages of a world of thought; you are the preservers of the race."—Harper's Weekly.

E. Cox, presiding. The discussion to include all our schools.

11:00. Devotional exercises—J. G. Dickinson.

11:15. Educational Commission continued.

Thursday Afternoon.

2:00. Praise service.

2:15. State Board of Missions—Corresponding Secretary W. B. Crumpton, presiding.

ALABAMA BY SECTIONS.

Vice-Presidents of the State Board of Missions. H. R. Arnold, Athens, Limestone, Lawrence, Morgan, Cullman.

R. S. Gavin, Huntsville—Madison, Marshall, Blount, Jackson.

J. G. Dickinson, Gadsden—DeKalb, Etowah, Cherokee, Calhoun.

H. W. Woodward, Lineville—Cleburne, Randolph, Clay, Talladega, Shelby.

Arnold S. Smith, Alexander City—Chambers, Tallapoosa, Coosa.

J. R. Curry, Tuskegee—Macon, Lee.

J. L. Jackson, Hurtsboro—Russell.

E. S. Atkinson, Abbeville—Houston, Henry, Dale.

B. S. Ralley, Clayton—Barbour, Bullock.

J. A. Cook, Montgomery—Montgomery, Elmore, Chilton.

A. T. Sims, Geneva—Geneva, Covington, Crenshaw.

O. P. Bentley, Enterprise—Coffee, Pike.

L. L. Gwaltney, Greenville—Butler, Lowndes, Autauga, Conecuh.

W. M. Murray, Brewton—Escambia, Baldwin.

E. B. Farror, Pine Apple—Wilcox, Monroe.

George D. McRae, Mobile—Mobile, Washington, Clarke.

W. N. Swain, Marion—Perry, Hale, Dallas.

C. N. Morris, Cuba—Sumter, Marengo, Green, Choctaw.

J. F. Brock, Carrollton—Pickens, Lamar, Fayette.

A. T. Camp, Northport—Tuscaloosa, Bibb.

I. W. Martin, Sheffield—Lauderdale, Colbert, Franklin.

J. H. Longcrier, Jasper—Walker, Winston, Marion.

W. M. Blackwelder, West End—Jefferson, St. Clair.

Thursday Night.

Home Missions—Report by R. S. Gavin. Discussion by representative of board and others.

Temperance—Report by W. B. Crumpton.

Stereoptican views—Brooks Lawrence.

Friday Morning.

8:30. Praise service.

8:40. Miscellaneous business.

9:00. Aged and infirm ministers. Discussion to follow.

9:45. Laymen's Movement—Report by H. S. D. Mallory.

11:00. Devotional exercises—J. G. Dickinson.

11:45. Committee on Co-operation—S. A. Cowan. Discussion to follow.

11:45. Our Sunday School and Bible and Colportage Work. Discussion by H. L. Strickland and representative of Sunday School Board at Nashville and others.

A DAY AT OUR COLLEGE.

By J. L. Rosser.

It does one good to get into the atmosphere of college life, and especially on commencement occasions. Such was my refreshing privilege on June 26, and the place was Howard College. I was there to preach the commencement sermon. I had not been on the grounds since 1906, just after my coming to the state, at which time I made the commencement address. I was gratified to note signs of improvement on the spacious grounds, and was more impressed than ever before with the material equipment there. It is far from adequate, but the devotion of the brethren to their institution has not been in vain. There has been a steady gain in the things that count in the life of a college, and these surely are but an earnest of what the Baptists intend to put there to help on the great cause of Christian education under denominational control. It was a rare delight to preach to an audience that filled the auditorium of the Ruhama church to its last capacity. It was a pleasure to meet the new pastor, Edwards, who no doubt is going to find here a field for ample service.

There was a disturbance in the atmosphere around there, however, due to the anticipated resignation of President Montague. Many evidences of regret were seen that Dr. Montague felt duty-called to take this step, yet I could find in my own heart no reason to blame him. He has wrought well mid numerous obstacles to highest achievement, and has left there an enduring monument in actual accomplishment. He goes to a young and progressive institution in Florida, behind which the Baptists of the flowery state are standing in a way to inspire great hope for the future. It leaves Howard confronted by a crisis, and it is the duty of us all to pray that heavenly wisdom may guide the board in the selection of a successor who shall carry on the heroic work.

The trustees of Furman University at their recent meeting conferred the degree of D. D. upon Rev. Victor I. Masters, of Atlanta, Ga.

HOW SHALL WE RESIST ROMANISM?

By O. C. S. Wallace, L. L. D., First Baptist Church, Baltimore.

(Editorial Note: In this brief article Dr. Wallace sounds a warning against the policy of easy good nature among evangelical Christians, which fails to inform itself as to the facts, acts and principles of Romanism, and which with a hopeful mind attributes to Catholic leaders and the Catholics institutions the virtues of their amiable Roman Catholic friends. We are glad Dr. Wallace has written and sincerely trust his timely words may be seriously pondered by every one of our readers.)

Thoughtful, sane and wise in its emphasis is the message on "Work for Catholics in America," by Prof. W. J. McGlothlin in the Home Field for April.

Not by hatred, but by love; not by contests in the political arena, but by zeal in the quiet places where faith is taught; not by gorgeous trapping and newspaper advertising and elaborate devices to capture the attention of the passing crowd, but by the exhibition of a Christ-like spirit and ministry in unvarying zeal, are the persistent and dangerous aggressions of Romanism to be made of none effect.

While there is no occasion to fear Romanism in America while Protestant churches keep alive and awake, there will be a very sufficient reason to be afraid of both religious and political Catholicism when that condition is not met.

There are cities in this country in which nearly every public official, from pound-keeper to mayor, is a Roman Catholic, and in which it is almost impossible to elect a Protestant to high office.

There is a state in this Union in which a resident cardinal demanded not many days ago that he, as a prince of the church, should take precedence of the government of the state, and the governor would have been put officially in a lower place than the "prince" if he had not absented himself from the gathering.

There are departments in the machinery of government in this land in which there is a marked, improper and unjust discrimination in favor of Romanism, or the adherents of the Roman church. This is a mild statement of well known facts.

In all this there is a revelation of spirit and purpose. Whatever may be the unclouded Americanism of many of our Roman Catholic fellow citizens, cardinals, archbishops and priests are bound by their oaths of office to sustain to our institutions and our government an attitude which can be harmless only when powerless to express itself freely.

The Roman spirit and policy cannot express itself freely when adherents of the Roman church are outnumbered six to one by well-intended Protestants, who are led by wise and alert leaders. But if a condition should arise in which it would be impossible for a man to be elected president of the United States, or governor of a state, or mayor of a city, unless he had proved himself willing to discriminate in favor of the Roman church, the nation, or the state, or the city, affected by this condition would be in danger.

This condition arises when there is a lack of proper education as to principles and facts; when in easy good nature Protestants of a hopeful mind attribute to the Roman leaders the virtues of their amiable Roman Catholic friends; when a careless tolerance of evils grows out of indolence and the habit of taking the line of least resistance; when the desire to live peaceable lives is greater than zeal for intelligent patriotism, or than devotion to the pure gospel of Jesus Christ.

To those who see the evils and are not disposed to hide themselves, there comes the temptation to fight Roman fire with fire; to assemble Protestant churches for concerted resistance; to adopt the tactics of Romanism in politics, journalism and business; to roar robustly in prefervid appeals for a twentieth century crusade against a discredited church.

We need to be reminded that the Master's method of attack was different. It is well to follow His method.

Protestants are being drawn into Roman churches; careful and adequate teaching will diminish Roman gains at this point. Foreigners who come to our country as Catholics may be reached by wise evangelistic methods. A sagacious statesmanship requires that



REV. R. H. GRAVES.

"GRAVES DEAD."

These two words cabled from China to Dr. Willingham brought sorrow to Southern Baptists.

On April 19, 1865, Rev. R. H. Graves left New York in a sailing vessel for Canton, China, having gone under the Foreign Mission Board of the Southern Baptist Convention as a missionary to Canton in his 23rd year. They doubled the Cape of Good Hope and arrived in Canton on the 14th of August, taking nearly four months for the trip. In 1866 he opened a dispensary and chapel at Shiu Hing, about 75 miles from Canton, and founded there the Shiu Hing church.

At his death in Canton on June 3 Dr. Graves was the oldest missionary working under our Foreign Mission Board and probably the oldest missionary of any denomination in China. He was 79 years of age, and had spent 50 years as a missionary to the Chinese. During his early years as a missionary he did both medical and evangelistic work. Later he confined himself entirely to his work as a preacher, theological teacher, writer and translator.

Here he gave many years to the training of Chinese students for the ministry in the Graves Theological Seminary at Camden.

The Religious Herald says: "It is eminently fitting that the seminary in Canton for native students should bear his name. In Canton, where the work had just begun when he began his missionary life, there are now four organized Baptist churches and four street chapels. Here are located the Graves Theological Seminary, the China Baptist Publication Society, the South China Baptist Academy, the Canton Girls' Boarding School and the Canton Baptist Orphanage."

In this connection we may add: This year the report of the South China mission shows 33 churches, six of which are self-supporting; 72 outstations, 598 baptisms, 5,154 members, 67 houses of worship, 42 schools, with 1,415 scholars, and contributions by these churches of \$6,490.65. Besides these there are hospitals and dispensaries wherein were treated 9,917 patients.

We can never forget how our heart burned within us and how our eyes filled with tears as this quiet, lovable man simply arose in a session of the Southern Baptist Convention to acknowledge its great greeting. Dr. Graves was most trusted by his fellow missionaries and by his Chinese people. His last wife was Mrs. Janie Lowrey Sanford. She survives him in the mission at Canton. He has a son by a former marriage, who lives in Baltimore.

every possible effort be made to win these or their children to an acceptance of New Testament teachings.

Whenever an intelligent Protestant says that he has no fear of Roman Catholicism in America he should make clear his meaning in order that men who need to be kept wide awake shall not be lulled to sleep.

An intelligent Protestant who makes this statement means of course that he does not fear the ultimate triumph of Romanism in America. And his lack of fear is contradictory to the Roman church's hope.

This hope will be defeated, the groundlessness of this fear made certain, by the fidelity of the people of God in evangelizing those who live next to them.

TO THE BAPTISTS OF ALABAMA.

Dear Brethren: The committee on entertainment is ready to assign you a home for the next session of the State Convention. Will you please send your name to W. H. Moore, Jasper, Ala.? The earlier you do this the better it will be for us. And if you will send us your name you will not be detained after you arrive on the ground. So let your notices be forthcoming, please.

Yours fraternally,
J. H. LONGCRIER.

FROM CAMDEN.

Dear Brother Barnett: I held services in the new town of Vredenburgh, in Monroe county, some while back. This is a saw mill town, being rapidly built in the pine forests upon modern plans, provided with water works and electric lights. Already 36 houses for white people have been built, including a roomy hotel, and six others are to be erected at once, occupants waiting for them, and 47 for negroes. The company has built a comfortable house of worship, and will fit it with electric lights, carpeted aisles and platform, and assist in supplying services by the three denominations now maintaining organizations—Presbyterian, Methodist and Baptist. We are the last on the field, but have a good number to start with. Dr. L. W. Chapman, brother to Dr. Crumpton's assistant, is the company physician, and a consecrated, active Baptist. Mr. O. T. Landrum, the superintendent of the plant, is also a Baptist and much interested in the work. Several others, men and women, will join heartily in helping the work along. After the service a conference was held, and it was voted to go into formal organization later, and I was asked to take this work, which I agreed to do.

This new field, with Rockwest and Pleasant Hill, will take my full time. The churches and the people have given me a very cordial reception wherever I have gone, and the continued kindness and good will of the people here in Camden make us feel very happy in the work. I trust under God to be able to accomplish a good work in each of these fields. I shall want to see the Alabama Baptist in every home, for I recognize it as the pastor's best assistant. Fraternally—J. N. Kimbrough, Camden.

One of the resolutions adopted by the Northern Baptist Convention deserves prominence. It is evidence of the new interest which intelligent Baptists are beginning to take once more in our denominational press. The resolution is as follows:

Resolved, That we urge our pastors and people to co-operate in extending the circulation of our denominational papers as an indispensable means of disseminating church news and uniting our people in common purposes, plans and work, and that we recommend to the program committee of the next annual convention that an opportunity be given for careful consideration of practical methods by which pastors, people and papers can better combine for still larger usefulness.—The Standard.

The Cuban situation grows steadily more perilous. This is not due entirely to the fact that the rebel forces are unsuppressed, but rather to the steady widening of race hatred between black and white. United States marines are landed on the eastern coast of the island to protect foreign property. Four United States warships proceed to Guantanamo and four army transports are prepared to sail with troops upon notice of orders. President Gomez professes to be able to put the rebellion down, but his task is no easy one, and many doubt his ability to do it.

Please change my paper for the present from Opelika, Ala., to Tallahassee, Ala. I have not made any changes in my work. I have been preaching there two Sundays and here two Sundays. School is out and I have come over here to be on the field for the most part through the summer. However, I will continue to preach there for the present on the second and fourth Sundays. God bless you. Fraternally—J. H. Wallace.

A Journey Through Palestine During 1912, With Rev. Jesse Lyman Hurlbut, D. D.

Last week, when looking west from the Jericho plain to the mountains of Judea, we referred to the famous fountain of Elisha at the edge of the plain. It is a powerful spring, feeding a reservoir, where the road begins to climb from the Jordan valley to the mountain region. We will now pause at that place, as does every traveler. See the number 49 in the lower part of our map.

Position 49. The Fountain of Elisha.

From our position by the outlet of the reservoir we get an excellent idea of this ancient fountain. It is evident from the way the water pours through the sluiceway that the supply is abundant, and from the glistening surface of the water we can see it must be fresh and pure. As we look at the barren hillsides beyond it seems strange that such a spring should be found here. This spring certainly is something that connects itself directly with the Bible story. Of all the requisites for living in the east, the well or the fountain of every city is apt to be the most enduring. There is generally one water supply for the town, and to it the women especially resort, with their jars borne on head or shoulder. Now, this is the only spring of good water to be found anywhere near either ancient or modern Jericho. The natives call it "The Sultan's Spring," as if to express its supremacy over all the water on the plain. As this is the only spring of any consequence in this region which could have supplied ancient Jericho, there is little reason to doubt that it is the spring which Elisha the Prophet healed. Can you not see the prophet standing here, a jar filled with salt in his hand, some such jar as that man yonder is just dipping into the pool. He sprinkles the salt upon the water—salt, that which has hitherto made the water useless! A wonderful change comes across the fountain; it pours forth bitter water no more, but sweet and fresh; and sweet and fresh it has continued for 2,700 years since that day (II Kings 2:19-22). Here is the fountain beside the main road leading up the mountain toward Bethel and Shechem. What countless passers-by—prophets, priests, kings, crusaders—have dipped their jars into refreshing tide, and have drunk from it! Doubtless the water that was on the table of Zaccheus when he entertained our Lord at his house came from this ancient spring. Do you remember that King Herod, who slaughtered the infants of Bethlehem and who vainly strove to slay the infant Christ, passed the last months of his life here at Jericho? He, too, must have drunk from this fountain.

Now we will climb a little way up the mountain, and from an ancient aqueduct look back over the plain. See lines numbered 50 on our map, which show that we shall be looking southeast.

Position 50. The Plain of the Jordan, Southeast from the Ruins of Ancient Jericho.

What a panorama is this spread out before us! Yonder on the right we can see the head of the Dead Sea, and beyond it the long line of the hills of Moab. There is the Jordan, after its long wandering, finding rest in the sea. We can see the eastern bank of the river, touched here and there by the sunlight. See the once fruitful plain of the Jordan, with only stunted trees and bushes growing upon it. Nearer us we can see where the plain rises into a higher plateau, over which a path runs. There stood the Old Testament city of Jericho. All that is left of it now are those ruined heaps, and those are later than the Jericho of the Old Testament. This part of an old aqueduct, on which we are standing, was probably here in Christ's time, as its foundations can be traced out over the plain to the site of the New Testament Jericho, which is in the extreme right of our view. The building stones of the latter city have been so completely removed by shiftless Bedouins that only traces of the foundations, level with the ground, can be found. To the left in the distance are the few buildings that make up modern Jericho.

I wonder what those two Arabs near us are talking about? We may be sure that it is not what we are recalling—the mighty scenes that were enacted on that broad terrace at the foot of the mountain. Old Jericho rises before us on that plain, with walls defying the attack of Joshua (Joshua 6:1). He cannot stop to lay siege to the city and to starve it into



surrender, for that would give his enemies in the mountain region time to combine against him. The walls must be taken by assault, but it is an assault such as the art of war has never seen before or since. Can you not see the army of Israel marching around those devoted walls, while from a window floats a scarlet cord swaying in the breeze (Joshua 2:18; Joshua 6:11-16). We see the collapse of those defenses and the destruction of the city. We see that plain lying desolate, as desolate as it lies today, until 530 years after Joshua's curse its walls and gates arise once more, built on new-made graves (Joshua 6:26; I Kings 16:33-34). Who are those two stately figures that we see walking together down yonder path toward the river? They are Elijah, the destroyer of the old, and Elisha, the builder of the new; and yonder by those banks of the Jordan waits the fiery chariot that shall part them (II Kings 2:4-12). Nine centuries more, and we look down on another scene at the gate of Jericho (Luke 18:35, 19:1-10). What is that coming up from the plain? Who is that little man climbing a sycamore tree to see a stranger in the center of that crowd? What blind beggar is that crying out by the wayside and rushing forward with such eagerness that he leaves his garment? What face is that which looks up at Zaccheus in the tree, and won at Bartimeus by the gate, with an invitation to each? Joshua, Rahab, Hiel, Elisha, Bartimeus, Jesus—these are the forms that rise to our view as we look down on the desolate ruin of Jericho!

To stand by the ancient fountain and to look over this historic plain use the stereographs (49) "The Fountain of Elisha" and (50) "The Plain of the Jordan, Southeast from the Ruins of Ancient Jericho."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these 100 places in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth bound, gold-lettered case, with a guide book by Dr. Hurlbut of 320 pages (containing full descriptions of each place) and a series of seven locating maps, is \$18.75—

scarcely more than an economical tourist spends for two days on an actual trip. * Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send orders to Underwood & Underwood, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

Miss M. Sharp, Winchester, England: "I consider your system invaluable to the study and realization of the Sunday school lessons, and shall certainly continue to use it. The stereographs impress upon the children so much better than words can do the fact that the places of which they read in bible REALLY EXIST in our present, every-day world, and the stories and people cannot fail to become more real to them in consequence."

DR. DICKINSON'S ADDRESS.

The alumni address was delivered by Dr. A. J. Dickinson, of Birmingham, Ala., Tuesday at 10:0 in Norton Hall. The Baptist World had this to say of the address:

"He was in his most genial frame and greatly delighted his audience, especially the student portion of it. A most earnest and well founded plea was made for an organized ministry—an organized Baptist ministry, an organized Southern Baptist ministry, with the alumni of the Southern Baptist Theological Seminary as the unifying nucleus. And by alumni he made plain that he meant not only those who had actually attended classes at our seminary, but also those several thousand other Baptist preachers in the south who, in spirit, are her loyal sons. The organization in his thought was to be sort of an offensive and defensive alliance, whose chief aim was to promote efficiency. It was shown that such organization was justified by the New Testament, for it not only holds nothing against organization, but much in favor of it. Attention was called to the facts as to the organization of the disciples of Jesus, of the apostolic group and of those schools which gave form to certain books of the New Testament canon. The speaker recognized fully the supposed Baptist polity to the contrary, but felt that this need not stand in the way of efficiency. This being an age of Baptist opportunity, it becomes necessary that the Baptists be an organized folk if they are to succeed in delivering their message to the world. Dr. Dickinson gave us much to think about, because he himself has been thinking—thinking freely, fearlessly, practically."

"THE JUNE HILL."

The roses are a-blowing, their fragrance fills the air,
The berries redden in the sun, the fields are fresh and fair;
All nature thrills with gladness, the birds sing round-
lays,
But the sweating, suffering editor goes a-mourning all
days.

Why does he grieve and sigh and groan, while all
around him sings?
Because the morning mail bag no fat remittance
brings.
The bills mind not the weather, they climb with elfish
glee,
But the slow and careless reader, who is not here to
see—

He languishes and loiters in some cool, sequestered
glade,
While his friend and brother wonders how the bills
can e'er be paid.
Dear friends, the hill is heavy and the chariot wheels
drive slow;
Do get a move upon you, and pay what'er you owe.

—Religious Herald.

We call the attention of pastorless churches to the fact that some of our seminary boys Howard College students are available for meetings or calls. Write Brother Crumpton for their address. What say our vacant churches, of which there are a number in the state? Why not take these well-prepared young fellows and give them opportunity for work?

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

THOUGHT FOR STATE MISSION MONTH.

"The occasion is piled high with difficulty, and we must rise high with the occasion."

LET US REMEMBER IN OUR PRAYERS.

Our work in the Western District.
Our work in the Coosa River Association. Mrs. J. C. Williams, of Talladega, is the superintendent of this association, in which we have 14 organizations. Our missionary to Shimonoseki, Japan—Mrs. J. F. Ray. This past week, while we were praying for Mrs. N. Y. Napier, she arrived in Alabama on her furlough. It is indeed a joyful privilege to have her with us, and we give thanks for her safe voyage. The selection of our corresponding secretary-treasurer. We are asked to use the noonday watch for this prayer. The reaching of our year's apportionment, which is \$23,480.

DURING JUNE.

We study about the mountain schools and about State Missions. The bands observe Bible Day. We give to Home and State Missions and the Bible fund. It will be helpful if the societies will send in their State Mission offerings promptly, as Dr. Crumpton's slogan now is: "State Missions out of debt June 30!"

AN HONOR SOCIETY.

The Woman's Missionary Society at Cuba won the distinction of being among our first honor societies. We have no more faithful society in all the state, and do sincerely regret that we ranked them in last week's issue in class A, for they are decidedly an honor society.

TO HELP US.

About two weeks ago we sent out the new apportionment cards to the various organizations, and many encouraging replies have been received. In order that the work generally, and each one of us specifically, may be helped by these responses, I am publishing below selections from several of the letters. They run like this:
"I feel so proud because our apportionment is raised. We are sending in one-twelfth of it this week by our treasurer."
"We received our apportionment cards today. The apportionment is an increase, and I am glad of it."
"Our Sunbeam band will try to raise the \$7 you suggest."
"We are enclosing you some checks, so you will see that we have begun on our new year's apportionment."
"We accept the increase in our apportionment because we believe God will provide a way for us to meet it."
"I am sending you — for State Missions, which is our apportionment."
"We have outgrown the plan of 10 cents each for dues. We let each one give "as she purposeth in her own heart," this pledge being known only to the treasurer, and being paid monthly. Our aim is \$10 a month in the W. M. S., and we will reach it. The Royal Ambassadors made their pledges in the same way, and will go beyond their apportionment."
"I received your letter with apportionment card, and we feel sure we can meet the same. It was a great inspiration to us to know our society was in class 'A.' We shall strive to be on the 'Honor Roll' at the next annual meeting."
"I see on our card that we are apportioned only \$2 for State Missions, but our meeting Sunday, the 2nd, was for State Missions, and we used the program. We are sending \$6.50 for this purpose, and hope to get more than you have apportioned us for the other objects."
"The amount for State Missions (\$9.50) is half of our apportionment for the year for that cause."

"Enclosed find a check for \$20.50, half of our apportionment for the year for State Missions. Our society accepted our apportionment for next year, and we will do our best, with His help, to meet it."
"Our W. M. S. celebrated State Mission Day yesterday. We carried out the program sent us. There were 30 ladies present. We were so glad to have so many meet with us, and every one seemed to enjoy it, and as a result our treasurer will in a few days send you — dollars. You asked us for only — dollars, but we have this offering and we want to send it."
"Our State Mission offering is coming in very nicely. We will get more than half of our apportionment for it, I hope, in June."

RECEIPTS FOR MAY.

State Missions.
Tunnel Springs Y. W. A., \$1.10; Prattville W. M. S., \$13; Columbia W. M. S., \$7.50; Mrs. Cleere, \$1.10; Montgomery (Clayton Street) W. M. S., \$1.92; Ansley W. M. S., 45c; Prospect (Blount) W. M. S., \$1.31; Drewry W. M. S., \$9c; Hanceville W. M. S., 15c; Tuskegee W. M. S., \$21; a friend, \$3.50; Pine Flat (Cahaba) L. A. S., \$2. Total, \$57.93.
Home Missions.
Lincoln W. M. S., \$5; Orrville L. A. S., \$13; Cusseta W. M. S., \$5.45; Taverness L. A. & M. S., \$2.25; Coahoma L. A. S., \$4.20; Montgomery (Court Street) W. M. S., \$1.92; Ansley W. M. S., 45c; Judson (Elim) W. M. S., \$4.20; Hanceville W. M. S., 15c; Pine Flat (Cahaba) L. A. S., \$2. Total, \$39.12.
Foreign Missions.
Gadsden (East) W. M. S., \$1.30; Orrville L. A. S., \$10; Thomaston W. M. S., \$5.50; Gilliam Springs W. M. S., 40c; Oneonta L. A. & M. S., \$1; Montgomery (Court Street) W. M. S., \$2.81; Ansley W. M. S., 60c; Hanceville W. M. S., 20c; Pine Flat (Cahaba) L. A. S., \$3; Huntsville (First) W. M. S., \$12. Total, \$36.81.
Orphanage Well.
Sumterville W. M. S., \$1; Selma (Slater Springs) L. A. & M. S., \$2.30; Glencoe W. M. S., \$5; High Point (Marshall) W. M. S., \$2. Total, \$10.30.
Aged Ministers.
Notasulga W. M. S., \$3.50; Cusseta W. M. S., \$2.55; Fitzpatrick W. M. S., \$5; Selma (First) S. B. B., \$2.50; Columbia W. M. S., \$5; Montgomery (First) Y. W. A., \$1; Ozark W. M. S., \$5; Montgomery (First) W. M. S., \$27.55; Goodwater W. M. S., \$5; Sylacauga L. A. S., \$5; Powderly W. M. S., \$5; Tunnel Springs Y. W. A., \$1; Prattville W. M. S., \$15; Belleville Y. W. A., \$1; Cordova W. M. S., \$2; St. Stephens W. M. S., 75c; Clayton W. M. S., \$4.50; Montgomery (Court Street) W. M. S., \$6.40; Louisville W. M. S., \$2.65; New Decatur (First) L. A. & M. S., \$5; Seale W. M. S., \$4; Albertville S. B. B., \$1; Glencoe W. M. S., \$3; Anniston (P. M.) W. M. S., \$5; Pine Flat (Cahaba) L. A. S., \$1; Wilsonville W. M. S., \$2.50; Mt. Zion (Tennessee River) W. M. S., \$1; Selma (First) Y. W. A., \$1. Total, \$123.90.
Mary Ann Bestor Brown Scholarship.
Winterboro W. M. S., \$2.50; Auburn W. M. S., \$2.50; Selma (First) Y. W. A., \$2.50. Total, \$7.50.
Alabama W. M. U. Expense Fund.
Gadsden (First) Y. W. A., 5c; Furman S. B. B., 15c. Total, 20c.
Orphanage.
Prattville L. A. S., \$17; Powderly W. M. S., \$5; Furman W. M. S., \$15; Florida W. M. S., \$9; Huntsville (First) W. M. S., \$10. Total, \$56.
Jubilee Offering to Home Missions.
Andalusia W. M. S. & A. S., \$5.
Missionary to Birmingham District.
Wylam L. A. S., \$2; Fifty-sixth Street W. M. S., \$4; East W. A. & M. S., \$1. Total, \$7.
Jubilee Offering to Foreign Missions.
Birmingham (Fifty-sixth Street) W. M. S., \$5; Andalusia W. M. S. & A. S., \$5. Total, \$10.
Kindergartens.
Oneonta S. B. B., \$1.07.
Miss Anna Hartwell.
Pratt City L. A. S., \$6.25.
Native Worker.
Columbia W. M. S., \$25.
Chinese Student.

Montgomery (Clayton Street) S. L. B. C., \$2.50.
Training School Support.
Isney W. M. & A. S., 20c.
Society Subscriptions to "Our Mission Fields."
Dickinson W. M. S., Montgomery (H. A.) S. B. B., Gadsden (First) Y. W. A., Seale W. M. S. Total, 80c.
Newton School Building.
Tuskegee W. M. S., \$25.
Training School Enlargement.
Isney W. M. & A. S., \$1.
Pisgah Well.
Eufaula (First) Y. W. A., \$36.50.
Home Board Schools.
Oneonta S. B. B., \$1.
Hospital Work.
Montgomery (First) Y. W. A., \$1.50.
Grand total for May, \$454.58.

PROSPECTUS FOR 1913.

For the benefit of those societies which get out their year books during the summer there is published below the subjects which will be studied throughout the year 1913. It is a most excellent plan for a society to have its year book, in which may be names of the officers of the Southern W. M. U., of the state and the society; the program for each month, giving the date and place of meeting, the name of the leader and her assistants; the society's constitution, watchword and apportionment. Some year books also give the Alabama song for the year and the state watchword, as well as the one for the south, and the apportionment for both the State and the Southern W. M. U. Some of these year books are hand-made or fixed on the typewriter, thus costing but very little. Others are printed at a nominal price. Enough are prepared to furnish one to each member of the society. Few things will keep the members in closer touch with the work.
At the Tuscaloosa convention we hope to have a number of the year books on exhibit, and so would sincerely appreciate a copy of the one now being used by your society or the one you shall get out before November being sent into the Montgomery Mission Room.
The topics for 1913 are:
January, "Home Missions, General Outlook;" February, "Brazil;" March, "Cuba;" April, "Italy;" May, "The Great Southwest;" June, "Medical Missions;" July, "Home Mission Heroes;" August, "Africa;" September, "Mission Schools;" October, "The World Today;" November, "Personal Service;" December, "China."
YOUNG WOMEN'S AUXILIARIES, ATTENTION!
This month, June 25, 1912, during ten unique days leaders in the mission activities of the south meet in conference at Blue Ridge, N. C., under the auspices of the Missionary Education Movement. Strong representative Baptist young women, if few in number, are wanted to go up to this summer conference for vision and training. Your state cannot afford to miss the leadership in mission service that your attendance at this conference can mean. Several state Y. W. A. leaders have already announced their plans to go with a delegation from their auxiliaries. It is worth a sacrifice to have the privilege of this southern summer conference. The money cost is not much: (1) Program fee, \$5; (2) room and board, \$15; (3) railroad fare; (4) incidental expenses.
For further information concerning this conference write to Dr. T. B. Ray, Foreign Mission Board, Richmond, Va.
NANCY LEE SWANN.
SCRIPTURE THOUGHT FOR STATE MISSION MONTH.
We then that are strong ought to bear the infirmities of the weak and not to please ourselves.—Romans 15:1.
The secular papers spoke in the highest terms of the commencement sermon at Auburn which was preached by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary.

THE PACE THAT KILLS.

The other day on our way down town the car was crowded and a young girl sat on the same seat with us. She was hardly out of her teens, and yet despite the fact that she was on her way early in the morning to work in one of the big department stores, her face was smeared with paint, spoiling the natural beauty of a face that needed no artificial coloring.

A painted harlot is a thing to abhor, a painted society queen is something to be ashamed of, but a painted shop girl is something pathetic, because alas too often in trying to follow in the steps of the social leaders above her she makes a misstep and falls into the company of the leader of the demi-monde below her. Pitiful tragedies each day are being enacted under our very noses, and our foolish rich will have much to answer for in tempting those whose means and positions do not justify it to make fools of themselves in trying to ape them. Paint, finery and flirtations have led many a poor, foolish girl into folly and sin. My heart bled over the girl by my side, for although a working girl she was telling a friend across the aisle how tired she was and how she dreaded the day's work because she had lost so much sleep on account of her beaux, and really thought she would have to give up the dance that night, and a lot more silly rubbish, which alas meant that she was in danger and yet hardly conscious of her peril. It is a sad and perplexing question, and we went to work wishing that some safeguards might be thrown around the hundreds of young girls in this great city who are exposed to every side to temptations worse than death.

A MINISTERS' BENEFIT FUND.

We congratulate our Northern Baptist brethren on raising a ministers' benefit fund of a quarter of a million dollars. This is a good beginning. They expect to make it a million.

The Presbyterians already have a fund of \$1,750,000, which they are seeking to increase to \$5,000,000, while let it not be forgotten that the Episcopalians already have a fund of \$10,000,000 for this purpose. Here in Alabama, under the wise and conservative leadership of Judge Henry B. Foster, a fund for our aged and infirm preachers is being raised. We are glad that it is one of the features of the schedule and that pastors are interesting themselves in it as never before.

It has been said that many of our old soldiers of the cross are not letting their wants be known. They die without complaint and in silence. It would be easy to describe the pitiful condition of some of these heroes.

The Journal and Messenger well says:

"If a man is called of God to enter the ministry and preach the gospel, it follows as the night the day that the church is called to support him financially in his work. If all cannot preach, they can do something for the support of those who do. Duties of this sort are reciprocal. God calls men into the ministry and He lays the duty, plainly and positively, upon the people of listening to and providing for the temporal needs of the preacher."

SOCIAL WELFARE.

There is a wave of hysteria for social service sweeping over the land. For the true men and women whose social consciences are aroused at the glaring inequalities on all sides we have sympathy and appreciation. But for the untried reformer, who professing to be an expert, whose sole claim to it being his willingness to discount all the church has done, and to criticize the ministry for not making themselves the champion of every new and untried reform, we have pity and contempt.

For years we have studied the literature of the subject and foregathered with men who knew the needs and perils, and we have also done much first-hand investigation of the institutions which are trying to meet the situation. We are earnestly hopeful of conditions being bettered because of the churches' activity. But we commend the following for your careful attention:

"The tasks of social welfare and civic righteousness to which we are summoned are not to be lightly or hurriedly assumed. The work of reform or even of so-

ALABAMA BAPTIST
EDITORIAL

cial amelioration requires clear and thorough thinking, assimilated experience and vivid imagination. We shall be wise if we are not in too great a hurry, but we shall be recreant if we fail to obey the divine call which urges us to activity in every cause which makes for the reform of social conditions, the restraint of evil and the upbuilding of good.

We want to keep in touch with the great movements that today are moving like God's breath on the face of the earth, to feel those new yearnings that are swelling through the breast of humanity and slowly taking shape in brotherhood, social justice, unity of mankind, because we believe that the spirit of Jesus is the motive power in and behind them.

SEE OR WRITE YOUR CONGRESSMAN.

The most important bill of the Gladstonian grade that there is a fighting chance to pass this summer is an interstate liquor bill for which "the south is solid" because it is a states rights bill; and if we can cure the northern "dry" towns and states of that kind of states rights that make them devote all their energies to local and state legislation when they need most of all this national law to make "no license" effective; and if "dry" towns, having discovered this "new nationalism," will each hold an indignation meeting and courteously but earnestly demand that their congressmen and senators shall protect them against the importation of speak-easy beer and blind tiger whiskey under Uncle Sam's shield of interstate commerce, leaving the question of constitutionality where it belongs, with the supreme court—this bill—delayed scandalously for a dozen years—will be passed at last.

Congress cares less for what the president says than for what the people say, and if the people want moral legislation and say so in petitions, letters, telegrams and deputations—all of which should be brought to bear while congressmen are at home.

Get in behind the Webb Kebyon bill and boost it.

SALOONS PAINTED BY LIQUOR PAPERS THEMSELVES.

The New York Wine and Spirit Gazette, August 25, 1902, said editorially: "The saloon as conducted is a nuisance and a loafing place for the idle and vicious. It is generally on a prominent street and is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling home. At this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade."

The Champion of Fair Play, Chicago, June 7, 1902, gives this picture of the saloon in an appeal for members made by the Liquor Dealers' State Protective Association:

"The laws of this state governing the liquor trade are so severe that there is not a licensed saloon keeper in Illinois that does not lay himself liable to prosecution under the law a dozen times a day."

Here is a picture of the saloon as the treasonable corrupter of politics in Truth, the liquor organ of Michigan, December 20, 1903, in a protest against the custom of bribing legislators:

"The raising of money by the liquor trade to further its interests in legislative bodies meets with almost universal disapprobation. Men who are known as drinking men and who have no fault to find with the saloon denounce such methods. The liquor trade exists through public approval. Just as soon as the trade loses this approval it will cease to exist. Raising of funds to corrupt the machinery of the government and publicly announcing its intent to do so will not aid the trade in holding public confidence."

Here is a similar portrait of the saloon itself that appeared in the Wholesalers and Retailers' Review, San Francisco, September, 1907: "Any man who knows the saloon well can honestly say that most of them have forfeited their right to live. The modern saloon exists chiefly in the minds of the editors of liquor journals, in the imaginations of a certain type of ministers and in the mythical stories sometimes rehearsed at saloonmen's campfires. Unfortunately the average tipping house is a place of ill fame, a place of debauchery. With comparatively few excep-

tions, our saloons are houses of drunken men, profanity and obscenity of the vilest possible type."

And yet some church members talk about a "regulated saloon." They are, however, generally the type of church-goers who patronize saloons. We hope the Christian voters will keep them out of Tuscaloosa.

SUPPRESSION, NOT SEGREGATION.

It was here in Birmingham at the Ministers' Union that a Baptist pastor, at the instigation of the chief of police, appeared to make a plea for a "red light district." He was a young man and really felt that he was a true reformer, and started out with a great gusto, but was sharply called to order and sat down dazed because the pastors could hardly withhold their surprise and shame that one of their number was championing such a compromise with sin.

When the vice commission of Chicago was making its survey of vice conditions it was well known that more than one-half of its members regarded some form of segregation as the final solution. Yet, after the painstaking study was completed, with unanimous accord they demanded, "Constant and persistent repression of prostitution the immediate method, absolute annihilation the ultimate ideal."

With the report of the vice commission of Chicago and other cities before them, the sponsors for the new continent-wide organization could take no other stand regarding a plan of action. Thus, the purpose of the American Vigilance Association is "to suppress and prevent commercialized vice and to promote the highest standard of public and private morals."

HEALTH HINTS FOR VACATIONISTS.

We hope all of our preachers will be able to take a vacation. Every man needs a season of rest and refreshment. If you are going to take a vacation just remember it is possible to have a "bully" time without getting so close to nature that it takes six months to recover and become again civilized. If "back to nature" means to move about in the woods and fields, and drink in the glory of the earth and sea and sky, it is a good slogan; but if it means an effort to leap backward about 30,000 years in three weeks, it is not a slogan for health.

After all "nature" is but another word for environment. If we are surrounded by civilized conditions, we must adjust ourselves to such conditions, and not attempt by violent means to attain adjustment to the environment of the cave man. This means: exercise moderately during vacation; loaf enough to relax but not enough to soften; get a good, refreshing bath every day, but avoid prolonged immersion, especially in fresh water. Keep your head covered from the sun, unless you wish to invite heat prostration, and even baldness. Pure water! Pure milk! Fresh fish! Be sure about these things in hot weather. Avoid surface wells and springs in the vicinity of dwellings; or boil the water. Protect food from the housefly. Avoid the common swimming-pool with its bacteria-laden water, or at least do not dive into it and take the risk of infection. Look out for the mosquito that flies in the early evening.

SECRETARY FOR STATE UNIVERSITIES.

For a long time Presbyterians have watched closely after their boys and girls who attend state universities, and already other denominations are getting to work along similar lines. Even the Catholics are on the alert, as the following from the Texas Baptist Standard will show:

"The Catholic Women's Educational League was organized last week in San Antonio. They will undertake to build a dormitory in Austin for Catholic girls in the State University."

At Des Moines the Northern Baptist Convention appointed a secretary for the Baptist students in state universities.

Baptist parents ought to give Baptist schools the preference. While it may not be deemed wise for the Southern Baptist Convention to follow in the steps of the northern convention and have a secretary, still it is well for us to see that our boys and girls are not neglected in our state schools. We thank God for Dawson at Tuscaloosa, Edwards at Auburn and Stewart at Montevallo. They have a great opportunity and responsibility, and are doing valiant work.

DR. PARKHURST ON RICHESON EXECUTION.

"Without reasserting in this article our claim that for government deliberately to slaughter a human being is brutal, there still remains the question whether even a brutal act may not be so performed as to show a tinge of respect for the humaneness of the victim.

"Paint as black a picture as we please of the monstrosity of Richeson's act, he was still a man and not a dog, and as such deserved, even in his dying, a treatment as considerate at any rate as would, by the Society for the Prevention of Cruelty to Animals, be accorded to any one of the stray cats that wandered homeless about the city, not one of whom is tied up and pounded to death by blows of a mallet or repeated shocks of electricity.

"It is going an awfully long way even to kill a criminal, but even though a criminal, he has not forfeited all his rights and among them the right to be launched into eternity without needless distress of mind or body.

"If Richeson was to be executed, why could not the deed be done without delay as he requested, that he might be saved the unspeakable agony of suspense?"

"If he was to die, why could he not have been spared the torture of those four suspicious spying eyes of the death watch and be allowed to die by his own hand if he preferred it?"

"What have public morals gained by having had the beating of his heart stayed by act of the state rather than by his own act?"

"Why cannot Christian Massachusetts deal with the men that it wants to get rid of in as considerate a way as pagan Athens dealt with Socrates when it had become tired of him and wanted him out of the way and courteously administered to him a soporific draught of hemlock?"

"If it necessary for a criminal to die, would not the interests of the community and the ends of both justice and mercy be quite as well served by a little dose of cyanide quietly administered by his own hand in the secrecy of his cell?"

Had not Dr. Parkhurst seen fit to dissertate, as set out in the above quotations from his writings, which appear weekly in the newspapers of one of the great syndicates, we would not have seen fit to have made any observations on the subject. Dr. Parkhurst is a distinguished Presbyterian minister in the largest city in America. He is also the most epigrammatic pulpiteer in this country. Both these distinctions influence American thought to an unreasonable extent, and it is not easy for the ordinary run of folks to understand that both silly and dangerous writings may come from great places and emanate from great men.

Undoubtedly Dr. Parkhurst's conclusions regarding the Richeson trial are either too far in advance of our civilization to be of any practical worth, or else they are dangerous in the present development of society. In the first place, there is a bald arraignment of the system of capital punishment and a casting of it aside with ruthless contempt. But one is led to ask for the origin of such a custom among men. The oldest record that keeps control over any great number of human beings is that found in the Book of Genesis: "Whoso sheddeth man's blood, by man shall his blood be shed."

Whatever opinion one may entertain about the authenticity or inspiration of scripture, the wisest at the time of its writing somehow felt that society could not be preserved without some such "brutal" custom, as Dr. Parkhurst describes it. No sage since the writing, and not even the Galilean Teacher himself, saw fit to set aside this ancient prescription, nor has any man who has held sway over public thought to such an extent as to gather to his standard great numbers of people, seen fit to abrogate it.

The question is: Has society yet developed to such control of itself as to make it wise or prudent for a man like Dr. Parkhurst to use his great position and his acknowledged gifts in writing a word that slurs at what the great majority of Christendom regard as the Divine fiat?

The methods of executing criminals matters no whit; they will doubtless correspond with advancing civilization, and electrocution may be, and probably is, more humane than hanging by the neck, and yet it may be superseded by some other form of execution, but it is very much to be doubted whether so-

THE LAST APPEAL.

To the Brotherhood:

We are near the end of our missionary year in Alabama. We began with a large debt. I hoped to close with a clean sheet. At this writing I cannot tell how it will be July 3, when our books close.

The little streams from the little churches flow along steadily. That counts for much, but we must have some large gifts from the great churches, if our goal is reached.

I know "TIMES ARE HARD" and "MONEY SCARCE" and "THE FARMERS JUST HAVEN'T IT" and "CROPS ARE UNCERTAIN" and "LIVING HIGH," but I know another thing: WHEN HIS PEOPLE MAKE A SACRIFICE FOR HIM COMPENSATION IS SURE.

"Make Me a Little Cake First."

Said the man of God to the poor widow, who had protested her poverty—and SURELY SHE WAS POORER THAN ANY OF US. That looked like a very hard requirement; but DID SHE LOSE ANYTHING BY IT? Read I Kings 17:12-13, and see.

The Greater the Sacrifice, the Greater the Blessing.

Complaint is often made that our denominational agents are pressing the getting of money too much in the churches. Let it be remembered:

Our Appeals Are Only to the Willing-Hearted.

God's Blessings go with their gifts, and HIS BLESSINGS ABIDE WITH THE GIVERS. No blessing remains with the unwilling giver, though his gift will do good.

The Lord Loveth a Cheerful Giver.

I have done all I can in the campaign. I leave the results with God and the brethren. He loves His own cause and His people love it, too. I hope that we may all be happy at Jasper, as we were at Oklahoma City, over the results.

Fraternally,

W. B. CRUMPTON.

city is within centuries of making a protest against carrying out the ancient command of taking the life, by the law of a murderer.

Dr. Parkhurst's second proposition is more grievous and more serious. He evidently gave free rein to his kindly and humane instincts, and has thrown the door wide and invited every man under sentence, to capital punishment, to kill himself. In thus concluding he puts in contrast pagan Greece and Christian America, or rather pagan Athens and Christian Massachusetts or still worse, Socrates and Richeson.

But where is the analogy between Socrates and Richeson? The philosopher was the finest production of the pagan world; he had shed no blood; he did not wish to die; he did not wish to administer the dose that would bring about his own death. Richeson was a self-acknowledged murderer, one who made the life of others worse than death, and then he proceeded to execute the sentence of death upon them.

That he was an object of pity is agreed, but no more so than any other criminal. That he ought to have died, and that, too, by the fiat of the law, and not by his own hand, and in as humane a manner as possible, is the verdict of the enlightened Christian conscience of Massachusetts and endorsed by the conscience of Christendom.

It should give pause when any one so speaks of life as that any circumstances can so hedge it about as to put the right into the hands of the possessor of that life to end it. It was commented on in the public press of this country, after one of the lecturing tours of Dr. Robert G. Ingersoll, that a great number of suicides followed in the course of his journeys, and that they were due to his making light of eternal verities and belittling man's belief in his responsibilities in the life hereafter. In the highly imaginative mind of Hamlet, Shakespeare puts in his mouth these memorable words:

"Whether 'tis better to endure the ills that flesh is heir to,

Or fly to those we know not of,"

which is a long way this side of Dr. Parkhurst's po-

sition, when, out of consideration for a condemned man, he seems to lose balance, and not to keep in sight the relation that each individual sustains to society, and the penalties that the individual must pay when those relations are madly trodden under foot. This much is true, from the low ground of sociology, leaving out of consideration the high ground of the "Book of Revelation."

When so noted and kindly a man as Dr. Parkhurst comes before the public with the suggestion, on the ground of the humane, that it would have been kinder and better if Richeson had been allowed voluntarily to take a potion of poison in order to escape the agony of anticipating his execution, and to be free from the misery of the constant vigilance of the death watch, and that society would have been more impressed with the horror of his crime, and morals would have been equally as well conserved, it looks a little dangerous for society and a little disregarding of morals.

Against which we protest, on the ground that the death watch was set there to prevent the very thing, on Richeson's part, that Dr. Parkhurst advocates, namely, self-destruction, and the vigilance was observed for the reason that society looks on self-destruction as horrible as murder. And further, we do not believe that in this country, and particularly in this section of it, that society can keep itself safe in the face of any such teaching as the great New York preacher has seen fit to publish to the world.—J. W. Stagg.

TRIP NOTES.

Sunday, June 9, I was with Pastor F. H. Farrington at Roanoke. I preached both morning and night, presenting the subject of Christian education at the morning service. It was thought best that no collection be taken at the morning service, but follow up the sermon with personal effort on Monday. This was done, and it worked well. Bishop Farrington and this scribe spent all day Monday, from 9 in the morning until 7 at night, talking Christian education to the brethren. Farrington is the most indefatigable worker I have met. He does not believe in turning loose until he has accomplished what he aims at, and he proves his faith in the doctrine of the final perseverance of the saints by his works. If all of our pastors could get the great cause of Christian education on their hearts as Farrington has our schools would soon be in much better condition than they are financially.

How many of the best preachers in the south today, whether in the city or in the country, would be where they are or even in the ministry if our fathers had not organized our denominational colleges? No preacher can certainly more than repay by earnest service to our denominational schools what the denominational school has done for him.

If the brethren who have promised to raise something for the Baptist Collegiate Institute at Newton will send in their contributions very soon it will be appreciated. The architects' certificates for work done on the building now being erected are coming in, and we will need more on the 1st of July than we now have in the treasury.

Birmingham, Ala., June 14.

W. J. E. COX.

"THE GOOD OLD TIMES."

The sexton in a certain down town city church is grieving for the good old days that will never come again. Said he: "When Dr. ——— was the preacher at this here church they did'nt have nothing but Sunday school and church on Sunday, prayer meeting Wednesday night and Ladies' Aid. Now they has besides those things: King's Daughters' meeting Monday afternoon, Cash Girls' school every night in the week, Business Women's Club Monday night; Foreign Missionary Society one Tuesday, Home Missionary Society the next Tuesday; Graded Union Thursday, Children Missionary Society Friday, Christian Endeavor socials Friday night, Brotherhood meetings, session meetings and committee meetings till a sexton ain't got no time to himself at all. I tell you I like the good old times."—Gulf States Presbyterian.

A PAGE OF SHORT PARAGRAPHS

Longfellow did not have to invent the charm in his "Hiawatha." It pre-existed in Indian lore and in the Indian language.

Liquor cannot be shipped from a wet county into a dry county in Alabama. This is the effect of a far-reaching decision rendered by the supreme court in reversing and remanding the case of the Western Railway of Alabama vs. the Capitol Brewing and Ice Company, on appeal from the Montgomery city court.

Tennessee's governor recently declared, over his own signature, that the prohibitory law is openly and commonly violated in Nashville, and that a corruption fund of \$25,000 has been raised to continue non-enforcement, for which he specifically blames the city judge and official prosecutor.

The protracted meeting season is on, and while the revival spirit is awakened is a good time to get brethren to subscribe for and read their denominational paper. One dollar will pay for the Alabama Baptist until January, 1913. Several hundred could be easily added to the list before the State Convention if our friends would busy themselves.

The difficulty of obtaining help for the household and kitchen is daily growing more serious in the cities, and this in turn increases the restaurant and laundry business. Many well-to-do families give up housekeeping, not from choice, and probably would not do so if they could get along without a cook; and so the apartment houses, hotels and boarding houses are filled, and homes are at a discount.

Pastor Russell (founder of Millennial Dawnism) and his followers are particularly disturbed over the pamphlet by Rev. I. M. Haldeman, pastor First Baptist church, New York City, entitled "Millennial Dawnism, the Blasphemous Religion that Teaches the Annihilation of Jesus Christ." It contains 80 pages and is now in its fiftieth thousand. Send 10 cents for a copy to the publisher, Charles C. Cook, 150 Nassau street, or you may have it free if you prefer.

We hope the leaders of prohibition in Alabama will do their utmost to educate the public against the viciousness of the saloon evil. We believe an earnest, honest, indefatigable educational campaign is the best possible preparation for any further legislative reform that may be desired from the next legislature. If we spend more time in educational work it will be easier to influence legislation.

When President Taft was about to speak at Rutherford, N. J., he was struck in the face by a missile hurled at him by an Italian in the crowd. The secret service men hurried the president off without letting him speak, as it was thought the object might be a bomb. It was found to be merely a big wad of water-soaked paper, thrown probably in a spirit of hoodlumism.

Mr. Lee McBride White, son of Rev. J. L. White, D. D., Memphis, has decided to enter the ministry. He will go to the Louisville seminary, this fall. We knew him in Macon, Ga., as a handsome, stalwart young lad, but we hardly place the other son, who will become a medical missionary. We congratulate the proud father and loving mother on having such a noble pair of sons.

Never was Catholicism so aggressive in America. In multiform ways it is reaching out for all the levers of public power and influence. We would be blind not to see its influence on President Taft, as well as the liquor influence on the president. It seeks to control the metropolitan press, and to a large extent does it. Its propaganda is adroit and persistent. The forerunner of its power everywhere is a sanitarium. One of the priests in Dallas publicly stated that they make more converts through their hospitals than by their preaching. And who doubts it? The proof of the statement is practically without limit.—J. B. Gambrell.

The B. Y. P. U. state convention of Georgia was held in Augusta June 18-20. A large number of delegates were in attendance.

It is one of the most ridiculous things in one's experience when some fellow shouts out that shutting up a whiskey shop on Sunday or any other day "hurts business." It may hurt the saloon business. That's all.

The boisterous elements of our population, those that love to talk of war and to threaten it, as well as to decry peace and poke fun at it, are always trying to stir up the public with the "yellow peril" bogey. We must learn to suppress rather than to exalt those who endeavor, whether through ignorance, selfishness or malice, to stir up among us antagonism to other nations and to other peoples.

These are the four chaplains, just appointed from the ranks of Chicago clergy, who will act during the republican convention: Father James F. Callahan, St. Malachy's Catholic church; Rabbi Joseph Stoltz, of Isalah Temple; Rev. John Balcome Shaw of the Second Presbyterian church, and Dean Walter T. Sumner, of the Episcopal Cathedral of St. Peter and Paul.

Last Sunday a campaign was conducted in all the Baptist churches in Atlanta in the interest of the improvement and endowment of Bessie Tift College. The Baptists of the state have already contributed \$160,000 of the \$300,000 to be raised. To the \$300,000 Mr. H. H. Tift adds \$60,000, making the total amount \$360,000. Alabama Baptists must wake up to the worth of educating their sons and daughters, or our sister states will put us to shame.

What this restless, dissatisfied age most needs is the reassertion of the authority of the spiritual verities. It needs to be reminded that the fear of the Lord is the beginning of wisdom that the statutes of the Lord stand fast, that the law of the Lord is perfect and unshakable, that His mercy endureth forever. It needs the preaching of spiritual optimism in such fashion that its contagious vitality will overlap all obstructions and break down all indifference.

Italy has made war upon the Turkish empire in Tripoli, in disregard of solemn obligations assumed in the Hague convention for the pacific settlement of international disputes, and for reasons which have not at all commended themselves to the other governments, and especially not to the peace party throughout the world. The Italian people seem to have been swept off their feet by revival of passion for war. This unfortunate war is still going on, neither party being willing as yet, though solicited by the other governments to try to come to an agreement, to renounce any of its pretensions in the matter.

We regret to record the fact that there are Baptist churches in Alabama ruled by a few members whose methods are not one whit better than the political "boss." Woe to the preacher who does not gain their favor. The preachers, their wives, and children are suffering from it, and in many cases, being subjected to all kinds of humiliating treatment, until at last their manhood rebels and they resign, much to the pleasure of their tormentors. Churches ought to put an end to such domination and come to the aid of their pastors.

In Belgium there are two races—the Walloons, who speak French, and the Flemish, who speak a Low German dialect. The whole population has for generations been under the tutelage of the Roman Catholic church, and the whole number of Protestants is under 30,000. But the revolt against clerical control has grown steadily more threatening and the continental form of socialism, which is also anti-Christian, has increased in even larger proportion than in France or Germany, and now the open rioting since the elections has plunged the country into a fever of excitement, as many were killed and wounded in clashes with soldiers, and strikes occur in many places.

Rev. John E. Briggs and wife, of Washington, D. C., have returned from a trip to Europe and the Holy Land.

Evangelist R. F. Tredway and his singer, P. A. Stockton, lately held a meeting with Rev. W. H. Edmunds at Lake George, La., resulting in 47 additions.

We congratulate Georgia Baptists, and more particularly Shorter College, as Dr. and Mrs. VanHoose have given to the college at Rome \$50,000. We hope this news item will stimulate some rich Alabama Baptist to do something big for the Judson.

It has cost \$150,000 to prosecute Thaw for the killing of Stanford White and to secure his incarceration in the Matteawan Asylum for Insane Criminals. And all for what? To secure the rights of the people in the case of a murderer who has received a fair trial and whose possession of money now enables him to oppose further obstacles to restraint imposed on him.

I saw a Buddhist priest treat a case of typhoid fever. He burned paper, on which was written prayers to placate the spirits of the disease, while his son went through the house beating a tambourine.—M. R. Edwards, M. D., Harvard University. And yet some Baptists question the need of medical missions.

The final act of Portugal, disestablishing the Catholic church, reduces the diplomatic service of the Holy Roman See to the one important post at Vienna, the second rate one at Brussels, and the still less important one at Munich. Paris, Madrid and now Lisbon are abolished, or practically so, although there remains at Madrid the semblance of diplomatic relation.

In all His teaching Christ appeals directly to the imagination, calling on His audiences to picture the unseen to themselves. Remember how He describes the gross-mindedness of those whose "eyes have they closed, lest at any time they should see with their eyes, and should hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

A physician, whose name we withhold for prudential reasons, says: "Most women and some men are addicted to the talk habit. Talking uses up more nerve force than almost any work in which a human being can engage; yet women who are nervous, weak and incapacitated for work will indulge in excited and wholly needless conversation by the hour and fancy themselves doing nothing—resting!"

Hostility to the saloon shows itself continually. Legislators had as well note this irrepressible conflict. It is a fact that our civilization is growing more and more antagonistic to the saloon. It is not wise to ignore this sentiment. It is growing, not subsiding, and refusal to recognize it will simply add to its intensity, so that each recurring demand will be greater. It is a wise legislator that knows when to recognize the crest of a wave and ride with it. To hold it back will simply make a flood.

The news of the death of Daniel Burnham was recently received from Heidelberg, Germany. Mr. Burnham won fame for himself as the father of the modern skyscraper, subsequently as the designer of the famous White Way at Chicago World's Fair and later as a great city builder. In this connection his work in Cleveland, San Francisco, Manila and the national capital has given him enduring fame. Nearly every great city has at least one monumental structure of his designing.

The establishment of a department of the work of the American Peace Society for the South Atlantic states, which has been under contemplation for some two years past, will be opened in Atlanta on September 1. Dr. J. J. Hall will be the director of the department. Dr. Hall was born in England, and came to America with his bride in 1870. After working a while in Canada he came to this country, and has held pastorates in Norfolk, Va., and in Raleigh and Fayetteville, N. C.

FROM HUNTSVILLE

This old town is receiving a bombardment, the like of which has never been known before. There are five protracted meetings in progress, with another to begin next Lord's day at Brother Wooley's church at Merrimack, and the following Sunday Pastor Gavin will begin his under a great tent, conducted by Rev. T. T. Martin, one of the most noted evangelists. About this time Brother Prasher, of the Fifth Street church, will commence his.

State Evangelist P. M. Jones is assisting Pastor Moore at the Dallas Avenue church at this time and is doing some good solid gospel preaching, such as some churches rarely ever hear along the line of denouncing all kinds of sin in high places and low places. His sermons certainly are "food for thought." His appeals to the sinners have been plain, practical and powerful, showing them that if they do not accept Christ as their personal Savior that they are without excuse and will certainly receive a just condemnation. Most assuredly Brother Jones' sermons will bear much fruit in the days to come.

We expect our churches here to exceed any previous year in contributions for missions. If the other churches of the country, towns and cities in Alabama will do this there will be no debt reported at our State Convention in July, ghost-like to haunt our beloved secretary. Let us show him how easy it is to pull over "the June hill," too.

Sincerely,
R. E. PETTUS.

FROM TUXEDO

In conclusion to what Brother V. C. K. wrote in last week's issue of the Alabama Baptist I want to say that we had Rev. C. Cunningham with us during our series of meetings. Brother Cunningham is a living witness of the saving power of Christ, which with his earnest, soulful messages will indict many hearts and lead souls into the fighting ranks of Christ. His sermons were as a living stream flowing from a heart full of love. He was universally loved, and will be remembered many years hence. We shall pray for his continued success. May God use him for many victories in the skillful use of the gospel weapon. There were 42 additions to the church for baptism. Pray for those converts, that they may be as seed sown in good ground, that they may bring forth fruit.

On Wednesday night, the 5th, there were two young brothers ordained as deacons; with Rev. C. R. Miller, Rev. J. F. Acuff and our pastor, Rev. V. C. Kinclad, as the presbytery. Brethren, pray for these two young men, that they may ever go in the full discharge of their duty as deacons and servants of God.

May God bless you in your great work and may He ever help every Baptist to realize the great need of the Alabama Baptist in their homes. I am sending you check for \$5.00 for which please send the Alabama Baptist to my mother the rest of this year.

ONE OF THE NEWLY ORDAINED DEACONS.

DROPSY Treated. Cures. Relieved. No more swelling. 25¢ a dose. 10 doses in 10 days. Write for free treatment form to Dr. H. H. GIBBS, 3021 S. 17th St., Okla. City.

PROGRAM

Of the Get-Together Campaign of the Birmingham Baptist Association, Which Convenes With the Powderly Church Thursday Night Before the Fifth Sunday in June.

Thursday, 27th.

7:45 p. m. "The All Round Young Christian"—Rev. A. J. Dickinson, Jr.

Friday, 28th.

3 p. m. "How One Woman Saved a Town"—Evangelist A. A. Walker.

7:45 p. m. "The Book My Mother Read"—Dr. M. K. Thornton.

Saturday, 29th.

3 p. m. "At Jesus' Feet"—Evangelist A. A. Walker.

7:45 p. m. Stereopticon lecture—Rev. J. D. Ray.

Sunday, 30th.

11 a. m. "The Church at Work"—Evangelist A. A. Walker.

3 p. m. "Our Lord's Treasury"—Dr. A. K. Wright.

7:45 p. m. "The Hope of the Church"—Evangelist A. A. Walker.

Following the campaign the pastor will be assisted by Evangelist Walker in a series of revival meetings.

OBITUARY.

D. B. Oden was born in Dallas county, Alabama, August 15, 1831; died at his home in Childersburg April 18, 1912. He served throughout the civil war, ranking as lieutenant. He joined the Masons at an early age, and was a member of the Royal Arch, and was buried with Masonic honors at Sylacauga. He was a faithful member of the Baptist church for 66 years, serving many years as deacon and Sunday school superintendent. He was one of the charter members and builders of the Childersburg church, the church of which he was a member.

He was cheerful, hopeful and faithful till the last, never complaining, but always filled his place in Sunday school and church services. We might say of him, "he walked with God."

Let us say to his children—three sons and three daughters, and the host of relatives and friends: "Weep not for him," but let his Christian life be an inspiration that will help along the pathway to the heavenly home, the place where we are sure he now rests.

J. C. STIVENDER,
His Pastor.

"Now cease to fret o'er butcher bills,
The price of meat forget.
What matters if the finny folk
Escape the fisher's net?
Farewell to pork chop and to stew!
Avaunt, you costly steak!
We welcome back to festive board
The juicy, red shortcake."
—Judge.

We can but laugh at the ludicrous image of the Chinese sage and his fruitless endeavors to view his own coliffure.

"Then round and round, and out and in,
All day that puzzled sage did spin;
In vain; it mattered not a pin;
The pigtail hung behind him."

REFRESHING SLEEP.

Horsford's Acid Phosphate.
Half a teaspoonful in a glass of cold water before retiring induces restful sleep.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, and never go near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, 10 cents a package. Five kinds.

A 10-Cent Package of



Will cure one head 4 times or 4 heads one time. Money back if they fail.

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

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

YOUNG MAN! YOUNG WOMAN!
I can teach YOU Shorthand, Typewriting, Bookkeeping, Telegraphy and other Commercial Branches and get you a good position as soon as competent. I will guarantee you a position paying at least \$50 per month to start with, if you will take a course with me.

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NOTICE OF FINAL SETTLEMENT.
The State of Alabama, Jefferson County—Probate Court, 25th Day of May, 1912.
Estate of Leslie Thleman, Deceased.
This day came E. R. Thleman, administrator of the estate of Leslie Thleman, deceased, and filed his account, vouchers, evidence and statement for a final settlement of same.
It is ordered that the 22nd day of June, 1912, 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.

NOTICE OF SALE.
Estate of F. J. Ellard, Deceased.
Under and by virtue of an order of sale made on the 27th day of May, 1912, by the Probate Court of Jefferson county, Alabama, I, M. A. Ellard, as administratrix of the estate of said decedent, will sell at public outcry, for cash, to the highest bidder, within the legal hours of sale, at the court house door on Third avenue, in Birmingham, in said county and state, on the 17th day of June, 1912, the following described real estate belonging to the estate of said decedent, to-wit:
Begin on north side of Third (3rd) avenue, in North Birmingham, one hundred feet east of southwest corner of lot one (1), block thirty-eight (38), thence north one hundred (100) feet, thence east fifty feet, south one hundred (100) feet, thence west fifty (50) feet to the beginning, being lot two, in block thirty-eight (38), Abernathy survey, said lot being 131 feet west of Cheek road, in N. W. 1-4 of S. W. 1-4, section 13, T. 17, R. 3 west.
And the west one hundred (100) feet of block number sixty-five (65), Park Place, fronting 100 feet on the north side of Thirty-sixth avenue and running back north and on the east side of Twenty-fourth street 140 feet to an alley, in North Birmingham, Jefferson county, State of Alabama.
M. A. ELLARD,
Administratrix.
Jas. M. Russell, Attorney.

REPORT OF STATE BOARD OF MISSIONS.

The following is a list of contributions to State Missions received this conventional year, from July 5, 1911, to June 14, 1912. This list does not include contributions through the W. M. U. Brethren will please call my attention to any errors that may occur.

W. B. CRUMPTON, Sec'y.

Alabama Association—Fort Deposit, \$13.25; Lapine, \$12.57; Sandy Ridge, 50 cents.

Antioch Association—Black Creek, \$1.80; Chalk Hill, \$2; Isney, \$3.75; Mt. Pisgah, \$3.45; Pleasant Hill, \$3.17; Redemption, \$3.65.

Bethel Association—Treasurer of association, \$11.40; Catherine, \$3.97; County Line, \$3.90; Hoboken, \$8.75; Nanafalia, \$3.60; Nicholasville, \$1; W. N. Nichols, Nicholasville, \$50; Providence, \$15; Edna Bozone, Pine Hill, \$5; Pine Hill (Clay Sheffield), \$66.66; Pine Hill, \$121.20; Rember, \$2.64; Safford, \$5.60; Sardis, \$1.16; Shiloh, \$7; Dixon's Mill, \$2.15; Mt. Andrew, \$3.30.

Bethlehem Association—Treasurer of association, \$44.24; Barbara Locklin, \$1.82; Burnt Corn, \$9.69; Drewry, 71 cents; Hamilton Hill, \$7.41; Jones' Mill, \$16.38; Little, \$2.20; Monroeville, \$16.27; Mexia, \$3.50; Mineola, \$1.52; Mt. Pleasant, \$9.20; Mt. Olive, \$5.43; Pleasant Grove, \$3.69; Pleasant Hill, \$4.76; Peterman, \$6; Poplar Springs, \$3.35; Rocky Hill, 80 cents; Salem, \$3.20; Tunnel Springs, \$6.60; Zion, \$9.20.

Bibb County Association—Treasurer of association, \$25; Antioch, \$8.25; Blocton First, \$74.40; Brierfield, \$3; Bethel, \$5.10; Braehend, \$1.64; Brent, \$24.80; Cedar Grove, \$10.16; Centerville, \$11.15; Eoline, \$7.33; Free Springs, \$10; Gilead, \$10; J. W. Mitchell, \$12.83; Mt. Gilead, \$2.52; Mt. Zion, \$2; Piper, \$5.50; Rehoboth, \$7.89; Randolph, \$1.20; Siloam, \$3.25; Six Mile, \$42.50; Shady Grove, \$8.80; H. J. Fitts, Shary Grove, \$2.

Bigbee Association—Treasurer of association, \$6; Butler, \$9; Clear Creek, \$5.60; Clinton, \$1.52; Concord, \$18; Coatopa, \$2.70; Cuba, \$9.73; Demopolis, \$27.92; Livingston, \$29.77; Pine Grove, \$2.50; Rehoboth, \$30.59; Sumterville, \$11.75; Mrs. J. B. Stewart, Sumterville, \$12; York, \$1.90; Alpha, \$2.10; Hopewell, \$2.50.

Birmingham Association—Treasurer of association, \$28.38; Avondale, \$60; Bessemer, \$26.80; Bellview, \$2.62; Birmingham, First church, \$36.06; Birmingham, Southside, \$27.70; Birmingham, Twenty-first Street, \$44.15; Birmingham, Park Avenue, \$10; Birmingham, Sixty-sixth Street, \$15; Birmingham, Sixty-sixth Street (evangelism), \$12.50; Birmingham, Ruhama, \$66.55; Birmingham, Packer Memorial, \$16.75; East Birmingham, \$6.05; East Birmingham (evangelism), \$40; Calvary, \$22.35; Edgewater, \$2.25; Ensley, \$73.32; Elyton, \$5.50; Fossil Mines, \$7.42; Hughes Memorial, \$8; Hunter Street, \$74.35; Huffman, \$4.15; Irondale, \$4.59; Leeds, \$3.07; McElwain, \$4; New Prospect, \$7.90; Oak Grove, \$1.65; Olive Branch, \$1.25; Pratt City, \$18.67; Prospect (evangelism), \$55; Powderly, \$81; Pleasant Ridge, \$5.45; Shades Valley, \$1.65; Springdale, \$3.58; Summit, \$1.82; Sulphur Springs, 85 cents; Trussville, \$2.01; Tuxedo, \$27.70; Union, \$6.20; West End, \$45.19; West Woodlawn, \$19.65; Woodlawn

IFTy-sixth Street, \$100; Wylam, \$12; West Woodlawn (evangelism), \$28.86.

Blount County Association—Treasurer of association, \$12.26; Bangor, \$1.19; collected by H. C. Bradley, \$1.50; Blountsville (State Missions), \$5.80; Blountsville (evangelism), \$132.26; Chepultepec (by Mrs. Cheney), \$1; New Prospect, \$1.81; New Bethel, \$2.85; Prospect, \$2.75; Valley Grove, \$2.82; Village Springs, \$3.59.

Blue Creek Association—Blue Creek, \$2.86.

Butler County Association—Treasurer of association, \$7.83; — church, by J. M. Cook, \$2.55; Bethel, \$2.60; Butler Springs, \$11.12; Brushy Creek, \$2.50; Chapman, \$3.75; Forest Home, \$18.48; Fellowship, \$10; Georgiana, F. B. Skipper and others, \$10; Greenville, \$127.10; Indian Creek, \$3.11; McKenzie, \$4.60; Mt. Pleasant, \$12.50; Mt. Olive, \$8.01; Pine Level, \$7.75; Pleasant Hill, \$6.55; Spring Hill, \$22.15; Forest Home (Shady Grove school house), \$4.20; Shackleville, \$1.85; Sardis, \$1.04.

Cahaba Association—Treasurer of association, \$45; Concord, \$16.10; Friendship, 70 cents; Fellowship, \$7.75; Gallion, \$14; Greensboro, \$24.39; Hopewell, \$2.06; Judson College Sunday school, \$10; Mt. Olive, \$4.20; Moundville, \$2.15; Mt. Hebron, \$8.52; Newbern, \$12.50; Ocmulgee, \$3.50; Pine Flat, \$31.28; Pisgah, \$12.90; Perryville, \$17.46; Siloam, Marion, \$69.44; Uniontown, \$17.20.

Calhoun County Association—Treasurer of association, \$31.78; Anniston, Parker Memorial, \$204.17; Coldwater, \$4.25; First church, Anniston, \$7.50; Jacksonville, \$5; Oxanna, \$6.10; Oxford, \$12; Rabbit Town, \$1.15; Weaver, \$2.

Carey Association—Treasurer of association, \$17; Laneville, \$77.61; Salem, \$1; Wadley, \$9.33.

Cedar Bluff Association—Treasurer of association, \$18.14; Demoris, \$10.60; Gaylesville, \$24.36; Mill Creek, \$2.60; Mt. Vernon, \$2.14; Pleasant Valley, \$3.25; Unity, \$12.

Centennial Association—Treasurer of association, \$4; Mount Zion, \$3.50; Omega, \$1.70; Perote, \$3; Liberty, 70 cents; Macedonia, 80 cents; Sardis, \$2.10; Union Springs, First, \$136.62; Union Springs, \$4; R. S. Wood, \$1.10.

Central Association—Treasurer of association, \$60.55; Alexander City, \$47.92; Beulah, 80 cents; Concord, \$9.30; Goodwater, \$24.95; Goodhope, \$7.65; Kellyton, \$4.29; Liberty, East, \$1; Mt. Hebron, \$3.55; Rockford, \$7.33; Salem, \$2.25; Shiloh, \$1.32; Town Creek, \$3.40; Tallassee, \$5.97; Wayside, \$7.43.

Cherokee Association—Treasurer of association, \$31.55; Round Mount, \$6.62.

Chilton Association—Treasurer of association, \$15.20; Mulberry, \$5; Providence, \$7.69; Pilgrim's Rest, \$1.

Clarke Association—Treasurer of association, \$110; Amity, \$5.68; Bassett's Creek, \$1.55; Bashan, 95 cents; Coffeeville, \$8.75; Dickinson, \$2.47; Enon, \$2; Forest Springs, \$15.70; Grove Hill, \$30.50; Good Hope, \$9.21; Goodwill, 70 cents; Hoe's Lake, \$2.80; Horeb, \$7; Independence, 40 cents; Jackson, \$26.50; Lower Peach Tree, \$8.08; Mr. and Mrs. J. W. Gibson, \$13.92; J. W. Gibson, Jr., \$3; Liberty, 51 cents; Mt. Gilead, \$8; Mt. Vernon, \$2; Peniel, 50 cents; Rockville, \$12.50; Salem, \$8.43; Suggsville, \$2; Witch Creek, \$1.31; West Bend, \$2.20.

Clay Association—Treasurer of association, \$48.04; Good Hope, \$3.

Clear Creek Association—Treasurer of association, \$3.35; Haleyville (evangelism), \$80.50; Haleyville, \$33.58; New Prospect, \$18; Union Grove, \$5.06.

Cleburne Association—Treasurer of association, \$19.12; Heflin, \$5.

Coffee Association—Treasurer of association, \$12.38; Bethlehem, \$2; Breckton, \$3; Calvary, \$3.20; County Line, \$3.30; Elba, \$12.50; Enterprise, \$37.65; Mt. Pleasant, \$3.22; Woodland Grove, \$8.18.

Clovert Association—Treasurer of association, \$19.59; Bethel, \$4.10; Cherokee, \$4.21; Okalona, \$1; Russellville, \$10; Sheffield, First, \$15; Tusculmba, \$3.38.

Columbia Association—Treasurer of association, \$26.80; Ashford, \$5.04; Columbia, \$34.83; Cowarts, \$5.79; Dothan, First, \$200; Dothan, Headland Avenue, \$6.70; Gordon, \$7.30; Memphis, \$5.66; Pleasant Rest, \$1.80; Union Hill, \$1.75.

Conecuh Association—Arkadelphia, \$1.43; Bellville (Mrs. Amanda Caldwell), \$5; Bellville, \$2.82; Bermuda, \$2.32; Brooklyn, \$1.80; Concord, \$36; Evergreen, \$37.70; Long Branch, 54 cents; New Hope, \$2; Olive Branch, \$3.90; Range, \$2.09; Repton, \$1.45; Union, \$3.25.

Coosa River Association—Treasurer of association, \$43.59; Bon Air, \$7.08; Childersburg (evangelism), \$28.75; collected by J. J. Johnson, Sylacauga, \$37.25; Fayetteville, \$29.90; Harpersville, \$2; Lincoln (Evangelism), \$125; Providence, \$1.85; Sycamore, \$2.72; Tallasahatchie, \$11.85; Talladega, Second, \$2.50; Talladega, First, \$14.44; Vincent, \$4.83.

Crenshaw Association—Treasurer of association, \$3.85; Brantley, \$17.50; Dozier, \$1.75; Friendship, \$3.60; Glenwood, \$5.20; Luverne, \$17.14; Pigeon Creek, \$4.62; Rutledge, \$6.50.

Cullman County Association—Treasurer of association, \$15.29; Bangor, \$1; Cullman, \$15; Hanceville, \$10.70; West Cullman, \$1.25.

Dale County Association—Treasurer of association, \$103.50; Arton, \$10; Daleville, \$4.55; Elam, \$2; Midland City (A. J. B.), \$25; Newton, \$5.11; Ozark, \$9.62; Pinckard, \$10; Pleasant Grove, \$2.85.

DeKalb County Association—Treasurer of association, \$55.66; Antioch, \$2.41; Collinsville, \$4.25; Mrs. Davis, Gravel Hill, \$1.66; Friendship, \$4.10; Fort Payne, \$6.58; Painter, \$2.80; Pisgah, 65 cents.

Elm Association—Canoe, \$3.47; Judson, \$1.

Escambia Association—Atmore, \$10; Bethsaida, \$5.15; Brewton, \$5.41; Calayba Springs, \$4.50; Century, \$13.33; Elm, \$15.83; Flomaton, \$9.29; Little Escambia, \$3; Point Pleasant, \$2.11; Pleasant Grove, \$1.35.

Etowah Association—Treasurer of association, \$22.91; Alabama City, \$3.50; Altoona, \$13.95; Cedar Bend, \$3; East Gadsden, \$2.60; Gadsden, Second, \$9; Gadsden, First, \$31.77; Glencoe, \$4.55; Hoke's Bluff, \$27.63; Macedonia, \$1.51; Pilgrim's Rest, \$4.85.

Eufaula Association—Treasurer of association, \$17.85; Clayton, \$41.07; Clio, \$28; Eufaula, First, \$5; Mt. Andrew, \$10.78; Ramah, \$3.90; Three Notch, \$2; Union, \$1.

Geneva Association—Treasurer of association, \$18.90; Adoniram, \$1.50; Bellwood, \$2.35; Geneva, \$13; Hart-

ford, \$33.65; Slocomb, \$8; Samson, \$28; J. J. Morris, Samson, \$10.

Gilliam Springs Association—Treasurer of association, \$3; Shoal Creek, \$1.45.

Harmony Grove Association—Guin, \$15.60; Hackleburg, \$1.71; Harmony Grove, \$5.95; Sulligent, \$22.05; Sulligent, by W. C. Wood, \$10.

Harris Association—Treasurer of association, \$9.50; Crawford, \$3.09; Good Hope, \$2; Hiram, \$3.70; Hurtsboro, \$10.56; Oswichee, \$27.78; Philadelphia, \$4.23; Phoenix, West, \$6; Pittsview, \$2; Seale (evangelism), \$75; Seale, \$15.57; Seale, by S. R. Boykin, \$5.

Judson Association—Treasurer of association, \$16.50; Abbeville, \$45; Headland, \$3.55; Newville, \$1.10; Shorterville, \$6.05.

Lamar Association—Treasurer of association, \$12.94.

Lauderdale County Association—Anderson, \$4.30; East Florence, \$2.50; Gravelly Springs, \$2.80; Rodgersville, \$9.10.

East Liberty Association—Treasurer of association, \$234.35; Antioch, \$2.04; Barnesville, \$1.50; Bethel (C.), \$6.37; Bethlehem, \$15.73; Beulah, \$5; Cusseta, \$5.56; Dadeville, \$35.73; Farmville, \$10.25; Fredonia, \$4.45; Jackson's Gap, \$3.82; LaFayette, \$28.43; Langdale, \$10; Midway, \$2.50; Mt. Zion, \$2; Pleasant Ridge, \$2.30; Riverview, \$10.90; Rock Springs, \$6; Sandy Creek, \$2.85; Waverly, \$6.25; Center, \$1.55.

North Liberty Association—Treasurer of association, \$25; Athens, \$8.15; Brownsboro, \$5.25; Gurley, \$12.21; Huntsville, Dallas Avenue, \$29.52; Huntsville, Fifth Street, \$25.67; Huntsville, Merrimac, \$27.50; Huntsville, First, \$75; Locust Grove, \$1.65; Mt. Zion, \$30.82; Piney Grove, \$1.28; Round Island, \$5.75; Union Grove, \$1; West Huntsville, \$4.74.

Marshall Association—Treasurer of association, \$26.10; Albertville, \$15; Boaz, \$17.52; Mt. Hebron, \$2.13; Pleasant Grove, \$8.85; Sardis, \$2.20.

Mineral Springs Association—Chalybeate Springs (evangelism), \$20; Sardis, \$1.

Mobile Association—Treasurer of association, \$3; Bay Minette, by A. M. Thompson, \$5; Bay Minette, \$34.26; Bethany, \$4.83; Bon Secour, \$3; Calvary, \$6; Crichton, \$2; Daphne, \$7.50; Dauphin Way, \$4.81; Fairhope, \$3.51; Grand Bay, \$20.50; Mobile, First, \$392.70; Myers' Memorial, \$6; Oakdale, \$11.94; Prichard, \$11.67; Theodore, \$5.95; Summerdale, \$2.31; Semmes, \$8.73; Shell Banks, \$4.58; Union, \$18.35; Whistler, \$2; Whistler (evangelism), \$50; Wilmer, \$3; Zion, \$3.37.

(To Be Concluded Next Week.)

The pastors of the Bibb County Missionary Baptist Association have organized a pastors' conference and elected Rev. John L. Ray, pastor of the First Baptist church of Blocton, president, and Rev. J. T. Martin, pastor of the First Baptist church of Brent, secretary. The next meeting of the pastors' conference will be held in the Baptist church in Brent July 10, 1912.

Yesterday was a great day with the Prattville church. The occasion was the delivery of 23 diplomas to those who had completed the normal manual of the "Teacher Training Course." Dr. P. E. Burroughs, of the Sunday School Board, made the address.—E. T. Smith.



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God in His infinite wisdom has again permitted death to invade the home of Brother and Sister V. C. Baxter and claim for his own Jewel and little Loise.

Jewel was born September 13, 1905; died December 15, 1911. Jewel was a member of the Union Sunday school at Elora and always knew her lesson. She is missed in school and Sunday school, and her place in the home cannot be filled. She had a loving disposition, and was indeed a bright child. Her parents are both members of the Baptist church at Elora.

On January 24, 1912, death again cast the shadow of his dreaded presence over the home and took the babe, little Loise, who was born January 26, 1911.

Loise was a bright little babe and had a smile for every one. Death only separated them for about five weeks.

Weep not, dear parents, but look forward to the reunion above, for your treasures are great in heaven.

"Ere sin could blight or sorrow fade,
Death came with friendly care,
The tender buds to heaven conveyed,
That they might blossom there."
MRS. H. F. MERRILL.
Elora, Tenn.

IT IS RANK.

How is this for a comment on the temperance lesson of July 23 from a Baptist paper designed for Baptist teachers? He argues that men need a stimulant, or they never would have wanted it. Just as well argue that men's depraved natures want a good many other things which would degrade and bestialize them, and therefore it is right to have them. I am glad to say this was not from our Sunday School Board at Nashville.

Fraternally yours,
W. B. CRUMPTON.

"Let us first of all understand that man is so constituted that he must have stimulants. And this is witnessed by the fact that there has never been a nation, savage or civilized, but has resorted to the use of them. This almost universal habit indicates the existence of an almost universally felt want. Worn by the work and worry of the world, man must have something to brace and cheer him. Wine is said to make glad the heart of man, and so, naturally enough, after life's exhausting strain, he betakes himself to wine, or to something still stronger in its stimulating quality. No matter what all the teetotalers may say, we must have stimulants of some sort—if not of the better, then of the baser sort, and the best of all ways to crowd out the baser is to fill up with the better."

While at the seminary we were frequently in the home of Gen. Bennett H. Young, commander-in-chief of the Confederate Veterans. General Young has four boasts he sometimes makes. These are: "I never swore an oath; I never told a lie; I never drank whiskey; I never touched a card." Good for the general.

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SYMPTOMS:
pallor or yellow complexion, dizziness, defective vision, lost energy, frequent desire to urinate, scanty, cloudy, bloody, or ill-smelling urine, dull pains in calves of legs, soreness in right side, swelling in lower limbs, coated tongue.

TO THE FRIENDS OF THE JUDSON.

The prospects of the Judson were never brighter than they are at present if the friends of the Judson will only rally to her support as they should. And right now is the time for every one of them to do his best. Our beloved president, Dr. R. G. Patirck, who has given himself so unselfishly and so successfully to the upbuilding of this institution, and to whom her prosperity is dearer than life, is at this writing recovering from an operation for appendicitis. He will soon be out of the hospital, but it may be some weeks before he can undertake active work again. The friends of the Judson must therefore take upon their shoulders some of the burdens which the president has been carrying so uncomplainingly during many years. In the name of our common Savior and Lord I appeal to them. Especially do I appeal to the pastors throughout the state. I know you have many other things to think about, but think now especially about this great institution of ours, for it belongs to all Baptists in the state, and ought to be dear to every Baptist. I believe it is thus dear.

I make the following suggestions: Pray God's blessing upon this institution, which He has so wonderfully blessed in the past.

Speak to your people about it, publicly, privately. Some may not know her worth fully. All of our people ought to be informed as to what a great institution we have here in Marion. It was not made in a day. It has taken three-quarters of a century to make her what she is.

Send us the names of those in your town or community who may come. Send for catalogues. Distribute them among your people and at the association. Make a speech in her behalf.

Be an educational missionary. Do personal work among those who may come. Do not wait for a representative direct from the institution to call. Be that yourself. It is your institution.

The Judson is approaching her 75th birthday, her diamond jubilee. She will soon be three-quarters of a century old. What a power for good she has been during all these years. What a power for good she is now. Never was her power greater. But her power will be far greater still if her friends will only do by her the part of a friend, and do it now. Now is the time to show your love and your loyalty.

We are depending on you, every one of you. We feel sure you will not disappoint us. PAUL V. BOMAR.

A sacred burden is the life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,

Fair not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—Fanny Kemble.

"He who wanders widest lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracle of flowers and trees."

PROGRAM

Of the Fifth Sunday Meeting to Be Held With Chalybeate Baptist Church, June 27 to 30, 1912.

Thursday, 27th.

7:45 p. m. Introductory sermon—J. R. Stoghill.

Friday, 28th.

10 a. m. "The Bible"—V. C. Kincaid.

11 a. m. Sermon—J. E. Barnes.

1:30 p. m. "The Church and Its Mission"—John W. Stewart.

2:30 p. m. "Relation of the Community to the Church"—J. O. Williams.

7:45 p. m. Sermon—W. F. Branham.

Saturday, 29th.

10 a. m. "The All Round Young Christian"—McDaniel.

11 a. m. Sermon—B. C. Hughes.

1:30 p. m. "The Path That Leads to a Revival"—J. J. Millford.

2:30 p. m. "The Book That Has Done the Most to Make Me What I Am"—Jas. A. Moncrief.

7:45 p. m. "When Jesus Comes Again"—McDaniel.

Sunday.

10 a. m. "The Work of the Sunday School and Young People"—S. D. Monroes.

11 a. m. Sermon, "The Perpetuation of the Church"—A. R. Aldridge.

The church, through her pastor, A. H. Holcombe, extends a most cordial invitation to one and all to attend and take part in these meetings. Come and bring your friends. All subjects for discussion. Those coming on train will leave L. & N. depot at 8:25 a. m. for Fulton Springs; thence up the Jasper road one and a quarter miles. Return, leaving Fulton Springs about 4:45 p. m.

HE MAKA ME LAUGH!

My! This is da granda lan!

Maka da mon on da penut, loosa on da banan.

Hear all da pepul talka about da "graft."

Teddy Re Doose and Biga Bill Taff.

Some say stoppa keekin my dog around,

Help getta da bizness offa da groun.

Teddy De Roose say my hat inna da ring.

Gotta taka da third term, don't wanta thing.

Gotta busta da trust and stoppa da "graft."

Teddy De Roose! He maka me laugh!

Me! I votta for Clark—he owna da houn,

He getta da bizness offa da groun.

Gotto recalla da jodge, causa da jodge is da crook;

Gotto hava da more baba and fira da cook.

Teddy De Roose! He maka me laugh!

Gonna busta da trust and stoppa da "graft."

—J. C. R. in Judge.

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FROM BREWTON.

We had Children's Day exercises at Point Pleasant church, in North Brewton, Ala., last Sunday, and in the afternoon a very impressive sermon was delivered by Rev. W. M. Murray, pastor of the Brewton church. The text was Romans 5:5.

The following program was carried out and a collection was taken for the Orphans' Home, after which dinner was served on the ground. Every one present seemed to enjoy the day very much:

- Recitation, "Greeting"—Richard McGougan.
 - Song, "Lift the Banner High"—By all.
 - Concert piece, "What Can They Do?"—Six little girls.
 - Recitation, "A Sermon"—Bennett Hicks.
 - Song, "Somebody Knows"—Misses Ethel and Bessie Robinson.
 - Recitation, "Forget Me Not"—Martha Will Glen.
 - Recitation, "Lou's Story"—Ila Smith.
 - Song, "Little Sunbeams"—By the little girls.
 - Recitation, "Grandma"—Eunice Smith.
 - Concert piece, "The Flag of King Jesus"—Six little girls.
 - Recitation, "Little Hands"—Louise Watson.
 - Song, "Joy Bells."
 - Concert piece, "What I Would Be"—Six boys.
 - Recitation, "What My Penny Can Do"—Belle McGougan.
 - Song, "I'll Be a Suspeam"—Ila Smith.
 - Recitation, "A Little Hindu Girl"—Bessie Smith.
 - Concert piece, "Our Emblems"—Four little girls.
 - Song, "Follow Me."
 - Recitation, "My Dollie"—Lena Foster.
 - Speech, "Mary's Lamb"—Eunice Smith and Susie Clare Waggon.
 - Song, "Bright Angels"—Six little girls.
 - Concert piece, "Little Candles"—Six little girls.
 - Recitation, "A Little Pilgrim"—Pauline Glen.
 - Concert piece, "Make the World Brighter"—Twelve girls.
 - Dialogue, "Exaggeration"—Brooks Norsworthy, Calvin Hicks and Richard McGougan.
 - Song, "Eternity"—Misses Ethel and Bessie Robison.
- MAMIE L. JOHNSON.

Mrs. A. L. Hull was born September 26, 1838; departed this life May 10, 1912, and was buried the following day. The writer conducted the funeral services. She united with the Baptist church when young, and lived a consecrated Christian life until the end came. As a wife and mother she was devoted and tender; as a friend and neighbor she was greatly beloved, and in Christian character and helpfulness she was always found ready to do what she could. She wore a smile for every one. Her home was the home of her pastor, and at death she said that she was ready to go. Oh, blessed thought: Nothing to fear. To the bereaved ones: Let me point you to her God, who makes no mistakes. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

J. C. ABERNATHY.

NO MATTER.

No matter whom they nominate,
There still are those who'll speculate;
The farmer still will sow and reap,
The millions still will work and sleep;
The world will sorrow and be gay,
And youth will wonder, wish and play;
The sun will shine, the winds will blow,
And flowers bloom and rivers flow;
The game of life will still proceed,
And some will flourish, others need;
No human motive will abate,
No matter whom they nominate.

No matter whom they may elect,
The gasman meters will inspect;
And creditors will render bills,
And women still be fond of frills;
Babes will be born and people die,
And clouds will come and birds will fly;
Some men will win a pile of chips,
And some invoke receiverships;
And lawyers men in meshes catch,
While fruit will spoil and some eggs hatch;
And love and wedlock keep their course,
Spiced by elopement and divorce.

—J. A. Waldron in Judge.

MASONS AND CANDIDATES.

The vindictive fight between Roosevelt and Taft is causing some friction in Masonic circles. Both these candidates are Masons, and each one has his partisans in the order. J. H. Johnston, a New York Mason, has issued a letter attacking Roosevelt for "forgetting his brotherly obligations to Taft." He points out that Roosevelt was induced to join the Masons while he was running for the vice-presidency. Taft also promised during his candidacy to join, and did join before he was inaugurated. Mr. Johnson states that "every president of the United States from Washington down" has been a member of this order. In the period from 1820 to 1830 there was a strong anti-Masonic movement in this country, and the issue played a prominent part in the politics of that day. There are still a large number of people who believe that secret societies exercise too much influence in public affairs and who resent the idea that candidates for high office must belong to any organization. Masons and secret society men in general deplore the public discussion of these matters.

—The Pathfinder.

The mind and body are dependent upon the nervous system to maintain tension. The nervous system depends largely upon the circulatory system to carry out its orders, and is in continual communication with the heart—the great force pump of the body—which does its best to adapt itself to all these strained conditions, but which so often is compelled to give up the task as hopeless.

In colonial days, when America was under the British yoke, John Adams, his soul yearning for independence, cried: "Let the pulpits thunder against oppression." And they did thunder in that and every crisis in our moral life, and no history of American independence nor of freedom of American citizens can ever be written that leaves out the influence of the American pulpit.

The Cause of Chronic Illness.

Everybody admires a strong, well developed, good natured man or a bright, energetic and attractive woman with the glow of health in her rosy cheeks. And yet do you know that thousands of people who suffer with chronic ailments which rob them of the joys of health could easily and quickly rid themselves of this condition and know again the pleasure of living?

How? Listen! The blood is the life of the body. Every school boy is taught that fact. You also know that poisoned blood will poison every organ in the body, the brain, the nerves, the heart, the liver, etc. Find a person with impure blood and you have a chronic invalid.

But how does the blood become poisoned? In two ways. First, by imperfect digestion of food, thus taking poison into the body. Second, by failure of the liver and kidneys to throw off the natural poison, thus retaining poison in the body. To regain pure blood and therefore vigorous health you must secure perfect digestion and perfect action of the liver and kidneys. Remember that pure blood and health are natural and that disease is unnatural. You can regain your natural health by regaining your pure blood.

W. H. Bull's Herbs and Iron is a preparation that puts the blood in perfect condition, by freeing it from all particles of impurities, thereby making the blood rich, red and pure and toning up the entire system. It will make you feel like a new person, and you notice an improvement after the first dose. This preparation can be had from your druggist. After using two-thirds of the contents of a bottle, according to the directions, if you do not notice any beneficial effects return the remainder and the money you paid for the entire bottle will be refunded to you.

YOU ARE INVITED

To join the Alabama Baptist Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you can not fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "Delighted with the pianos and the plan."

The club gives you the benefit of the "purchasing power of its one hundred members". This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalogue and full particulars. Address Ludden & Bates, Alabama Baptist Club Department, Atlanta, Ga.

An Only Daughter Relieved of Consumption

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

Invisible "Far and Near" Glasses

Two pairs are unnecessary. "Kryptok" or invisible have far and near sight in one lens.

No cement to blur, no unsightly line to annoy or catch dust.

Expensive, but the best is not too good if you value your sight and appearance with glasses.

Ruth fits them properly and assures comfort.

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JEWELERS—OPTICIANS
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Catalog Free.

FOR THE HOME AND FARM.

Nashville, Tenn., November 17, 1891.
"I desire to express my high appreciation if your Gray's Ointment as a most valuable veterinary medicine. Being the owner and controller of one of the largest stables in the country, I have given your ointment a faithful trial in fresh cuts, cores of all kinds, and cracked heels. I do not think that it has an equal, and I most earnestly recommend its use to all horse men. They will find it an indispensable remedy. Yours respectfully, J. M. Brown."

"We most heartily concur in what Mr. Brown says about the valuable qualities of this ointment as a horse remedy. Pat Grogan, Trainer. E. O. Elliott, Mgr., Patton Stock Farm."

For old sores, boils, carbuncles, and to prevent blood poisoning in man or the lower animals, Gray's Ointment has no equal. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn.

Better Than Christmas Presents.

If you have a friend or acquaintance who suffers from any chronic skin disease or eruption you will gain his lasting gratitude by presenting him with a box of Tetterine or telling him of its quick and pleasant action in the relief of skin diseases. There is nothing else like it. You can depend upon it implicitly. Quickly relieves Eczema, Tetter, Ringworm, Blackheads, etc., also Itching Piles. 50 cents at drug stores or by mail from Shuptrine Co., Savannah, Ga.

Over Worked Eyes

Are relieved of blood-shot and inflammation without pain in one day by Leonard's Golden Eye Lotion. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

We are away down here in Punta Gordo, "the city by the sea," lacking 28 miles of being as far as we can go by rail in the south central portion of the peninsula, but the dear Alabama Baptist finds us every Friday. It appears the farther we get away from home the better we enjoy our home paper. We are always interested to know how much Alabama Baptists are going to give to this object and to the other. Brother Crumpton's trip notes are read with peculiar interest. Now that my former seminary classmate, J. H. Chapman, is in the work, I shall feel even a deeper concern, if possible. I commend the wisdom of the board in his election to this important position. I also congratulate Alabama Baptists on having this fine young Christian man ready for competent leadership.—Robert Jones, Punta Gordo, Fla.



THE REPORTS FROM CHICAGO SHOW THAT THE ANANIAS CLUB HAS BEEN RESUSCITATED.

I find many former Alabamians who have become prominent in the making of Florida's greatness. Here are a few: Albert A. Murphree, reared among the rocky hills of Blount county, now president of the University of Florida; W. A. Hobson, pastor of the First Baptist church of Jacksonville, Florida's metropolis; J. Toy Williams, feared on Mulberry, in Chilton county, assistant pastor of the same great church; Prof. R. A. ("Dock") Rasco, dean of the law department of John B. Stetson University; J. C. and J. R. Johnson (twin brothers) both graduated last year from Columbia College, taking post work this year, and both pastors of prominent churches in the state; W. B. Hare is superintendent of public instruction of DeSoto county and editor of the DeSoto County News, one of the best and cleanest weeklies in the state; Capt. H. C. Reynolds resides in his lovely home in Fort Myers, neighbor to Thomas A. Edison, the world's greatest inventor.—Robert Jones, Punta Gordo, Fla.

The Alabama Baptist is certainly an inspiration to our home, and we are more than proud of it. Our church at Piedmont in every line seems to be taking on new life since our fine pastor, Rev. M. W. Mims, is with us. He is a hustler, and we are expecting great things. Our Baraca and Philathea classes are growing every Sunday. In fact, we are about to outgrow the church.—A Member.

DEATH OF MRS. KIMBROUGH.

We had no service at the Camden church the fourth Sunday, as I was called away to attend the burial of my mother, who died suddenly in Dallas, Tex., on the 22d ult. We laid her to rest in the cemetery at Jefferson City, Tenn., by the side of our father, who preceded her to the heavenly home some 20 years. She was 73 years and four months old, and had suffered much, especially during the latter years of her life. Her death was peaceful and triumphant, and she rests in Jesus, but oh! how sad to say goodbye to mother. How we shall miss her. But the incense of her prayers and the benediction of her saintly life shall abide with us.

I spent the better part of a week while in Tennessee at my boyhood home, near Rhea Springs, where a brother resides, and it afforded me a sweetly solemn pleasure to revisit the dear old scenes. Fraternally,
I. N. KIMBROUGH.

Camden, April 6, 1912.

(We deeply sympathize with Brother Kimbrough and the bereaved relatives.)

Please change my paper from Newton, Ala., to Kevil, Ky. I have located here in the great state of Kentucky. Yours truly—C. T. Rogers.

(Sorry to lose him. Hoped he was going to stay in Alabama.)

Turnipseed Improved Cultivator

Saves the work of an extra man and mule right in the season when they are worth \$5 per day, by straddling cotton with one operation. Leaves the cotton on ridge of uniform width making it easy to chop. Throws dirt to middle and covers up all grass.

ADJUSTABLE. Feet quickly set any distance apart, also set to walk animal on or off the row. Strongly made of high grade steel. Can be fitted with turners, scooters or sweeps. Hundreds in use in this section by enthusiastic owners. Buy it. Try it. If you don't like it freight it back to us and we will refund your money. Write today for full particulars.
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REFERENCES:
The Commercial Agencies
and Griffin Banks

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Birmingham, Ala.

NO EARLY "DEAD-LINE."

Some of the big railroad presidents are strongly of the opinion that there is plenty of good work in a man after he passes the age of 45 years. President Mudge, of the Rock Island, is 55 years old, and says he never felt better fitted for work. Says Mr. Mudge: "A man over 45 years of age no longer useful? That is all bosh. A man is in his prime at 45. Of course there is an unofficial rule that a railroad company does not want to take new men into the service at 45. We want them before they get to the prime stage, so that they will be prime in the service at 45." B. L. Winchell, president of the Frisco system, was inclined to the same view, and pointed out that the retiring age with most railways is 70 years. He added that while it was the tendency of railroads to employ young men who have a chance at least of many years of usefulness before them, there is no fixed rule with a majority of the railroads against employing men who have passed the 45-year mark.—The Advance.

MAXIMUM BENEFIT—MINIMUM COST.

Here is a life insurance policy that fits the average man's requirements to a "T." It is economical in cost, liberal in privileges, and protects not only in the event of death, but also in case of incapacitation for work resulting from accident, disease, or any other cause. In case of permanent disability the policy becomes immediately "paid up," thus relieving the holder of the burden of future payments. If desired, the insured may draw the face of the policy in ten annual installments.

The policy is issued by one of the safest companies in the world, with assets nearly twice its liabilities. The policy is the prettiest proposition ever put out by a life insurance company. Write for specimen, mentioning date of birth. Address: The Jefferson Standard Life Insurance Co., Home Office, Raleigh, N. C.

Tetterine Works Wonders.

Rev. C. P. Laboury, Centerville, R. I., writes: "I enclose two dollars to get some of your Tetterine. It has done wonders on three persons to whom I had given a little of my small supply. They were radically cured of Eczema."

Tetterine quickly relieves skin diseases, including Eczema, Tetter, Ringworm, Blackheads, also Itching Piles. 50 cents at druggists or by mail from Shuptrine Co., Savannah Ga.