

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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There are more Baptists in Georgia and Texas than there are Episcopalians in the whole United States.

The next Baptist State Convention meets at Jasper, July 24-26, 1912. Ministers' meeting, July 22-23. W. H. Moore, Jasper, chairman of entertainment committee. Send him your name.

The best thing on earth to get cinders and dust from one's eye is a handkerchief or other clean, soft cloth doubled over the bent end of a lady's hair pin.—C. M. Sturgis.

The Hamburg-American line's new mammoth trans-Atlantic steamer, Imperator, the biggest vessel in the world, was successfully launched at Hamburg, Germany, May 23. Emperor William acted as sponsor. The launching weight of the Imperator was 29,755 tons, but when completed it is believed she will displace about 52,000 tons.

I am assisting Brother R. M. Hunter at Flomaton in a meeting. We are having large crowds and good interest. Eight have joined already, and many are requesting prayer. Brother Hunter is a congenial man to work with, and makes it pleasant for the evangelist. I love him. I will hold a general meeting for all denominations at New Albany, Miss., beginning the fifth Sunday, lasting two weeks. Yours in Him—Curtis S. Shugart.

For some time I have been thinking that I would write you and tell you to stop my paper. But the more I thought about it the more I became convinced that I could not do without the Alabama Baptist, for I know I need all the spiritual food I can get. So please find enclosed \$1 to my credit. May God bless you and the paper. Your friend—V. M. Harris.

Married, at the residence of Mr. Thomas Stewart, Ralph, Ala., on June 19, 1912, at 5 p. m., Dr. S. C. Hamner and Miss Maggie Stewart, the writer officiating. Dr. Hamner is a practicing physician and a splendid young man of noble qualities. Miss Stewart is the beautiful and accomplished daughter of Mr. and Mrs. Thomas Stewart. This fair young pair sail upon life's sea with gentle breeze and fair colors. May God bless, guide and protect them all the way.—J. G. Lowrey.

After several days of special effort our meeting came to a close June 19. Rev. M. K. Thornton, pastor of the First Baptist church at Bessemer, preached for us ten days, morning and evening. He did us good service and endeared himself to our people by his piety, thoughtfulness and practical preaching. Brother Thornton's sermons to young people were especially helpful. Much good was done. The church was increased in numbers and strengthened in spirituality. The congregations were large throughout the meetings. Fraternally—Arnold S. Smith, Alexander City.

A Decade of Progress



The Decennial of the Missionary Education Movement

OF THE UNITED STATES AND CANADA

Ten years of splendid service is the record of the Missionary Education Movement. Formerly known as the Young People's Missionary Movement, it was organized July 18th, 1902. Decennial exercises will be held in connection with the summer conferences of the Movement at Silver Bay, on Lake George, July 12-21; Blue Ridge, Black Mountain, North Carolina, June 25-July 4; Lake Geneva, Wisconsin, August 2-11; Whitby, Ontario, July 2-9; Knowlton, Quebec, July 11-18; Sackville, New Brunswick, August 1-8.

THE MOST IMPORTANT

It is the custom, time-honored by repetition, for every secretary to try and impress his constituency with the prime importance of his work. And this is both right and human. Such is the organization and the interdependence of our Baptist affairs that each division of our mission enterprises is deserving of its share of the focus of attention.

For months campaigns were waged for Foreign and Home Missions. The paper, the secretaries, the pastors, and the good women were all actively engaged in setting forth the needs on the Home and Foreign fields. The result was a great victory.

Now comes the final rally for State Missions.

If you want to save the day you must act at once.

The work we are trying to do in Alabama may not be as spectacular as that being done in China or Cuba, but if we neglect it, it won't be long before the work we are doing through our Home and Foreign Mission Boards will have to be curtailed.

Let's for once MAGNIFY State Missions!

Col. William C. Gorgas, chief sanitary officer of the Canal Zone, was recently given the degree of LL. D. by Johns Hopkins University.

Our annual agricultural products reach in value \$9,000,000,000. Our manufactured products are valued at \$15,000,000,000 per year.

An airship race from Peking to Paris is planned for September 1 by the International Aeronautical Federation, with a first prize of \$20,000 and others amounting to \$11,000.

Peter A. B. Widener, of Philadelphia, lost his son and grandson in the Titanic disaster. As a memorial to them he is adding \$4,000,000 to the first endowment of \$3,000,000 for the Widener Home for Crippled Children.

Pine Hill, Ala., June 24.—Alabama Baptist: Rev. Thomas W. Smyley, a recent graduate of Howard, was buried Sunday. Full account next week.—L. E. Smith.

(This is indeed sad news.)

Rev. John Roach Straton, of Baltimore, has returned from an extensive tour through the Orient. He sailed from New York on March 30, and after visiting Gibraltar, Algiers, Naples and Cairo, spent several weeks in the Holy Land, journeying to the principal points of biblical interest. After a brief stay in Greece he returned to Italy and visited Switzerland, Paris and London, sailing home by the Cunard line from Liverpool.

You were kind enough to print what I said about "The Fundamentals" which the Testimony Publishing Company, 808 LaSalle avenue, Chicago, Ill., wants to give to "English speaking Protestant ministers, evangelists, missionaries, theological students, Sunday school superintendents, religious lay workers." The party has only to write name and address plainly, state what volumes they want, one or all, state what line of work they are in and denomination to which they belong. Evidently that notice struck in, but the brethren are writing me for the books. I don't keep them.—W. B. Crumpton.

Brother Barnes, a young evangelist employed by the Butler County Association, has just closed a very successful meeting at Georgiana, Ala. Brother Barnes is a man of remarkable ability, and his preaching is along the line of salvation a fact, and not a fancy. He will long be remembered in Georgiana for his strong, sweet discourses. He won the attention and esteem of our most conservative people and awakened in them an added interest for our church in all her endeavors. Any one desiring help that will be permanent cannot do better than secure his services. We are now engaged in a meeting at Chapman, Ala., a saw mill town, where the outlook for a splendid revival exists. Pray for our success in Butler county. Fraternally—C. E. Moorman.

"Judson Games and Socials for Boys,"

By G. Cornelius Baker, B. H., of the Young Men's Christian Association at Bridgeport, Conn., and published by the Association Press, New York, is truly a mine of information for all those who have to handle boys. The book is well written, and the illustrations will appeal to both the instructor and his pupils. Until we got this book we had no idea there were so many different ways in which to amuse boys. We expect to try out a number of them on Frank and Proctor.

"Brazilian Sketches."

By T. B. Ray. Price, paper, 35 cents, plus 4 cents postage; cloth, 50 cents, plus 6 cents postage. Order from educational department, Foreign Mission Board, Richmond, Va.

It tells about real things. The country, the native religion, the triumphs of the gospel, the way the gospel spreads, the mettle of the native Christian, the spirit of the missionary and the distribution of our forces are so strikingly told that the book grips you in its powerful appeal.

This new book will be our leading text-book this season of the educational department. It is so simply and clearly written that it is adapted for all classes. It has a great message about the work in South America. It will enlarge your vision and deepen your sympathies.

Special helps to leaders will be sent free to those who order books for classes.

There are 17 chapters in all, but for the work of mission study classes, helps to leaders are made, which will divide the book up into six studies. These six studies will make an inspiring course for any mission study class.

"U. S. Money vs. Corporation Currency, 'Aldrich Plan,'"

By Alfred Owen Crozier, contains 30 striking illustrations, many of which we would like to see reproduced in our papers, magazines, and placarded in public places. We are not able to pass on the many financial problems which are set forth in the book, but the pictures have impressed us with the fact that this country of ours is dominated in an unhealthy way by Wall street. The Magnet Company, Cincinnati, O. 25 cents.

"Baptist Beliefs."

Southern Baptists will welcome this latest work from the pen of the scholarly president of the Southern Baptist Theological Seminary, and we congratulate the Baptist World Publishing Company on issuing it at the nominal price of 50 cents. While no one can make a statement of beliefs that would be acceptable to all our people, yet we knew of no one who is better qualified to make the effort than is Dr. Mullins. The editor of the Western Recorder, while taking issue with some of its pronouncements, yet says: "Dr. Mullins needs no introduction or recommendation to the Baptists of the south. He is a clear, vigorous writer. The book is valuable, worth far more than the price, 50 cents. The book, as a whole, is clear, concise and sound."

"How to Excel."

This little volume by Dwight Edwards Marvin is intended for teachers in the Sunday school. It has a number of helpful suggestions. Here is a paragraph: "The word 'cant' originally meant a beggar's whining; it now stands for insincere professional talk. Carlyle called it 'double distilled lying.' Let no teacher think it necessary to mar the lesson by any kind of forced pious pleading. If he does the boys or girls in his class will consider his entreaty as 'Sunday school cant.' Honest exposition, with practical applications and words of sincere, loving counsel, will be all sufficient." Here is his order of teaching. It is the natural one: First, explanation; second, application, and third, exhortation. Frederick H. Hitchcock, publisher, New York.

"Steps to Christ."

This beautifully written and illustrated book by Ellen G. White and published by the Southern Publishing Association, Nashville, Tenn., just upon a casual glimpse is temptingly appetizing. The illus-



trations fit into the text wonderfully well, and will be a great help in impressing upon the reader the value of the admonitions.

"The Common Faith of Common Men."

By Rockwell Harmon Potter, D. D., minister of the First church, of Christ Center, Hartford, Conn. Teachers' College, Columbia University. 134 pp. \$1.00.

It is made up of five chapters: "The Man from Everywhere," "The Faith for Every Man," "The Work in Every Field," "The Hope in Every Heart" and "The Prayer for Every Place." The opening chapter gives a sympathetic glimpse of Paul. The second chapter shows the beauty of Jesus. The third chapter outlines the scope of Christian service. The fourth chapter sets before us that the goal of Christian service is the kingdom of God. The fifth chapter makes a plea for the worth of Christian worship. We can say amen to his closing words: "In her ministry of worship to men may the church never fail to offer these good gifts"—i. e., men will ever need some great gospel of God's grace for their comfort, some clear word of God's law for their guidance, some bright shining of His purpose for their inspiration.

"Strangers Within Our Gates."

By James S. Woodworth. Tenth thousand, third edition. Methodist Mission Rooms, Toronto. 325 pp. 50 cents.

This book, written by the superintendent of all people's missions, Winnipeg, Canada, is thought provoking with its strong array of facts, and it is intensely interesting with its many pictures. We are glad that the Canadians, together with their American brethren, are beginning to realize the necessity of trying to understand and assimilate the great army of men, women and children who yearly are coming to North America to live. It is a world problem and deserves careful prayer and study, or our civilization will suffer. "Strangers Within Our Gates" is truly an illuminating work and will make a place for itself in circles where missionary literature is discriminately valued.

A Veritable Gold Mine, "Lee's Priceless Recipes."

A most unique collection of formulas that will be found of great value in every department of human endeavor. New, thoroughly revised edition. It is arranged in departments as follows: 1. The Drug-gist. 2. The Chemist—inks, any color for any purpose, etc. 3. Toilet Articles—distilled waters and oils, perfumes, dry perfumes, sachet powders, etc. 4. The Household—Recipes for renovating, the laundry, cleaning and repairing, etc. 5. All Trades—the confectioner and baker, etc. 6. The Farm and Dairy—Draining, seeds and plants required for given space, etc. 7. General Miscellany—Peculiar experiments, 5 and 6 per cent interest tables, interest rules, and legal and contract rates of interest in all states. 16mo, 384 pages, cloth, red edges, 80c. Flexible cloth edition, 35c. Press of Laird & Lee, Chicago.

"Moral Leadership and the Ministry."

By Edward E. Keedy. Cloth, \$1.25 net. Horace Worth Company, Boston, Mass.

The contention of this earnest writer is that "moral leadership belongs to the minister of religion." Mr. Keedy contends that the only way of maintaining the vitality of the modern pulpit is by the passionate living—not merely the preaching—of righteousness.

With a robustness of thought and expression that makes his book like a call to arms, he insists that religion has adequate equipment of fact and reason and motive to produce a vastly superior type of life:

that because religion is his field we have a right to expect this actual superiority of the minister; that leadership is passing from the ministry because it does not realize the logic it preaches; that the former martyr spirit, for which religion has ample motive—a passion for goodness like the passion other men bring to money-making and adventure and war—would re-establish the church and the ministry in the place of leadership and power, and enthrone religion as first and passionate interest, for which men will live and die.

The book is a challenge to the ministry to risk everything for actual righteousness, preaching about which, the present practical spirit of the times is impatient of, demanding that it be lived. The aggressive spirit of the times passes over a preacher—it follows a master.

ENTERPRISE MEETING.

On the first Sunday in June we dedicated our new church at Enterprise. Rev. T. O. Reese, of the Home Board, preached the dedicatory sermon, and Rev. R. G. Moseley delivered the keys and offered the dedication prayer. A great crowd attended the service, and Reese got a good hold on the folks at once. We enjoyed very much having with us Rev. S. O. Y. Ray and A. G. Moseley, former pastors of the church, and regretted that the other former pastors did not come.

The dedication service was the beginning of a great meeting. Rev. T. O. Reese, Home Board evangelist, did the preaching, and it gives me great pleasure to say that for sane, sound, logical, pungent, plain, simple and effective preaching I think that T. O. Reese is one of the very best. If I had had the direction of every detail of the services I think I could have made no improvement. Reese is absolutely safe, and any pastor can risk him. He is a strong man, and any church in Alabama (city or country) will make no mistake to get Reese. He is able to meet any situation. As a result of the meeting our church was revived, many were reclaimed, the entire town blessed, 46 added to the membership of the church—of this number 24 for baptism.

The meeting closed on Sunday night, June 16, and I had the pleasure of baptizing the candidates in the presence of fully 800 people. Many were turned away who could not get seats.

The Baptist cause is growing in Enterprise, and we are turning our faces to the future with renewed hopes and determination for still greater things.

Our men are not to be termed "narrow-gauged." They are broadening in vision, in purpose and in effort every day. They are going to do even greater things. Our ladies are the elect. They are the indomitable, the loyal and the heroic. God bless them and give them the comforts of His blessed spirit.

With love to the brotherhood throughout the state and with a prayer that this may be a great year in the churches throughout the entire state, country and city, and with prayers for all our work, I am,

Yours in Him,

O. P. BENTLEY.

We recently closed a splendid meeting, in which our personal friend and brother, Rev. Raleigh Wright, did the preaching. Visible results of the meeting: Thirty-seven additions—27 of the number by experience and baptism. Brother Wright, who is one of our Home Board evangelists, is a real Bible teacher, and would do credit to any theological chair. He is getting ready for the press a booklet that I believe will surpass anything on the market for "at hand information" for doing personal work and answering objections. Your weekly visits are much appreciated, for we still love Alabama and the work there.—C. N. James, Searcy, Ark.

It is gratifying to observe that more and more the constituted authorities have recognized that it is their duty to prevent the burning and the crippling of children and their death from lockjaw by prohibiting the sale of fireworks and like destructive agencies. Official appreciation of this fact is evidenced by the enactment and enforcement of appropriate ordinances. Many officials have in the most salutary way cooperated with non-governmental agencies interested in the safe and sane Fourth. Legislation against fireworks has been restrictive or prohibitive. The latter, of course, gives the best results.

WHY SO FEW REVIVALS?

By A. A. Walker.

I am rejoiced to perceive that the inquiry is beginning to agitate the church, "Why are there not more revivals, as well as why is their character so changed?" The inquiry is also made, "What can be done to promote them, and to promote them under a desirable and permanent type?"

The phrase "desirable and permanent type" is used because to every thinking man or woman there are "revivals and revivals." Some are "worked up," while others are "prayed down;" the former is of man, the latter is of God. Many of our modern revivals, even among them are found great ingatherings and the roll of the church increased; yet in many instances a reaction takes place, the people are disappointed, sinners disgusted, and the last stage of that church is worse than the first and the devil gains a victory. That sort of a revival undoubtedly produces an awful stench in the nostrils of Jehovah.

The revival the church needs today is one that honors God and God's word; one that magnifies the atonement; one that fully and finally recognizes the lordship of Jesus and the work of the Holy Spirit. In short, one that changes the lives of men, solves all problems, heals all wounds, rights all wrongs, and to a very large degree ushers in the "kingdom of our Lord" in the community.

I for one am increasingly convinced that much of our "modern evangelism" is made up of transient emotionalism, faith too facile, feeling fluent, moving men and women by music with little sense, touching the congregation with anecdotes having little truth and less fact, unfitting us, when the calm moment comes, for deliberate sacrifice. There should be more prayer and less appeal, more scripture and less story telling, more reliance upon the Holy Spirit and less upon hypnotic influence, more preaching about sin and less about vice, more interest in souls and less in our pocketbooks, and more glory for our Lord and less attention to ourselves; the result will be "less heads, but more hearts."

The Principal Reasons.

Now it does appear to me that we who are ministers, instead of looking abroad and searching for the fundamental difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one, if not the primary and fundamental, reason of this decline. Want of personal holiness, unction, power in prayer and in preaching the word, the want of holy living and consecration to the work, of self-denial and energetic effort in the ministry—these, no doubt, are the principal reasons why revivals are so few and far between and of so superficial character at the present day.

If preachers have deep feeling on the subject of religion themselves they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feeling, even in awakened sinners. "Like priest, like people." Wherever you find a preacher "agin revivals" you will find a pulpit void of power; he is firing blank cartridges, making a great noise, but producing no results. You will also find a dead church, for the church becomes like the pastor, and the soul-winning spirit out of the pastor there is none to be found in his church, and a church bereft of the soul-winning spirit is what the body of a man is with the heart torn out by the roots—cold and dead, with putrefaction and decomposition setting in—and this church is due the community an apology for its existence. When the devil looks in on this bunch he shakes his head and walks on, saying, "That beats anything I have at home."

Now, brethren in the ministry, I appeal to you, if it is not a fact in your own experience and observation that we ministers have, to a great and alarming extent, suffered ourselves to be diverted from the direct work of promoting the conversion of sinners and the sanctification of the church? This is too notorious to need any proof. The vain juggling, the political ambitions, the wrangling, ostensibly for the sake of truth, which has split and divided certain sections of the church, until men therein scarcely know where they stand, doctrinal collisions, running

here and there to attend conventions, councils, ecclesiastical bodies; while we are engaged in reading the vituperative publications of the day and entering into politics—all bear no dubious testimony to the fact that the great mass of ministers are turned aside from promoting revivals and the holiness and entire consecration of the church.

Now, brethren, while this is so, does it not become us to take this home, confess it as sin, bewail it, and, first of all, understand that whatever else needs to be corrected and set right, we must ourselves repent and receive a new unction, a new vision, a new power for the Master's work? Until the leaders enter into the work, until we are thoroughly aroused and awake and in the field with our armor on, and our souls anointed with the Holy Spirit, our lips touched with the living coal from God's altar, it certainly ill becomes us to be looking around at a distance for the cause of the decline in Holy Ghost revivals. What shall we say then? Are we not greatly in fault? Will we be honest? Will we not look the issue squarely in the face? Is our ministry bringing things to pass? Are we not pastoring "mutual admiration societies" instead of soul-winning churches? And this largely because our people are like us. Shall we not return unto the old path and confess our sins and receive new unction and new power and new spiritual uplift, that we may be able to lead our people from victory unto victory in the work of winning lost men and women to our Christ?

THE CHURCH GRUMBLER.

Let us grumble at the preachers,
Sitting all around our path;
Grumble at the measly sermons,
Searching out the thorns and chaff;
Let us find our sweetest comfort
In the grumbings of today.
With persistency removing
All the pleasure from the way.

Chorus.

Then scatter seeds of discord,
Then scatter seeds of discord,
Then scatter seeds of discord,
For our reaping by and by.

Strange we never prize the music
That the sweet-voiced choir is frown!
Queer that we should slight the strangers
That their welcome forms are gone!
Strange that doctrines grand and glorious
Never seem one-half so fair
As when some one with his grumbling
Shakes them with a gloomy air.

If we knew the songs and sermons,
Grumbled at with might and main,
Would be silent on the morrow—
Never trouble us again,
Would the eyes of our dear Savior
Catch the frown upon our brow?
Would the few mistakes and errors
Vex us as they do now?

Ah! those little silent sermons,
How they point our memories back
To the hasty words and actions
Scrown along our backward track!
How those silent songs remind us,
As in grumbings rare they lie,
Not to scatter thorns, but roses,
For our reaping by and by.

—W. E. Fendley.

Meridian, Miss.

LO, THE POOR PASTOR!

I am writing this largely for the purpose of calling attention to the article under the above caption by Dr. L. O. Dawson in the issue of February 7. Brother, even if you read this article, hunt up your paper and read it again before continuing this one. Most everything I have ever seen from the pen of Dr. Dawson is worth reading, and specially this.

When you have so read and pondered well on the things set forth there, consider further the great honor God has conferred on the pastor by calling him to such a work. The brethren likewise honor him by

recognizing the same. But it is easy here to make a mistake and do a great injustice. What conscientious pastor does not often find his heart bleeding—yea, breaking—as he looks out upon things that might and ought to be done, and though often trying, there is so much of failure? He finds himself going along with C. H. Spurgeon, who after those matchless efforts, often spent a sleepless night in tears, because he felt that maybe if he had been a little more diligent in his preparation and faithful in the delivery of his message many of the lost who turned away might have been reached and saved.

It is not fair for even the pastor to judge his own work wholly by what man can see. The general agent frequently speaks as if his failures, if any, are attributed to the pastor. Of course but little can be done without the pastor, but can we do all, even with him, and is he the only hindrance? Even the Master frequently showed His disappointment over His failure in leading His disciples. Is it right to expect more of His ministers?

A short time ago, when the amendment to the constitution of this state was before us, the promoters of that movement felt very confident of success, because they knew that the pastors of the great evangelical denominations were with them. A very shrewd politician, though opposed to the amendment, in conversation with the writer in those stirring days, stated that he felt the amendment must win because the ministers would secure at least an average of ten votes from each of the 5,000 evangelical churches. It did look as though they might do more. But did they? It is doubtful if ever in the history of this or any other state the pastors formed a more complete unit as on this question. But it failed. Neither are the people as a whole any more ready to follow their pastors in the general work of beneficence. In justice to the pastors, this ought to be remembered: I believe that the great majority of our pastors are deeply interested in all of our great enterprises. You can't always judge their interest by what they seem to accomplish.

Oh! we can do much more than we ever have, and by the grace of God we are going to do better, but in the meantime, dear reader, think of us kindly and charitably while we are trying. J. M. THOMAS.

DOWN IN OLD MOBILE.

It will always be a great pleasure to me to visit dear old Mobile, where I spent more than 11 very pleasant years. Many ties formed there will last until death has broken them. Desiring to see some Mobile friends about our work, I went down the latter part of last week unannounced. I was with Dr. Phillips at the morning service on Sunday, and with my old friend and former co-pastor, H. H. Shell, at the Tabernacle church at night. On Sunday morning I heard Dr. Phillips preach a most helpful sermon from the text, "Trust in the Lord and Do Good." After the sermon I made a statement about our work, which the brethren received kindly.

I found that Dr. Phillips is growing every week in the confidence and affection of the members of his church and of the people of the community in general.

It was a joy to be with Shell, who was pastor in Mobile for several years while I lived there. He is now supplying the pulpit of the Tabernacle church. That church has called him, but he has not yet definitely decided what he will do. Any church that gets him will have a safe, faithful and consecrated pastor. He is one of the most valuable men I know.

I got only a glimpse of Dr. Hines, of the Dauphin Way church, but found that his people were working with him heartily.

It was a great pleasure to visit my dear old friend Deacon W. A. Alexander, and find him much improved from a stroke of paralysis which came upon him about six weeks ago. He has been a faithful member of the First church for many years, and an earnest, active worker in the Mobile Association, of which he is moderator. Many are hoping that he will recover sufficiently to preside over that body, which meets at Bay Minette July 31, and that our Father will spare him for other years of usefulness.

W. J. E. COX.

Birmingham, Ala., June 19.

PROGRAM

Of Sunday School Convention to Be Held at Gaylesville June 29-30.

Saturday, 10 a. m.

1. Devotional Service—L. Rinehart.
2. Welcome address—Rev. S. L. Williams.
3. Response.
4. Introductory address—Rev. H. T. Leath.

Afternoon, 2 p. m.

1. "Why Organize a Baptist Sunday School Convention?"—Rev. J. N. Webb and Prof. J. C. Dawson, of Birmingham.
2. Organization of convention.
3. Reports from schools—By superintendents.
4. Essay, "The Superintendent and His Work"—R. S. Golightly.

Night Session, 8 p. m.

1. Essay, "Spirituality in the Sunday School"—Miss Pearlye Hurtt.
2. Address, "The Efficient Sunday School"—Prof. J. C. Dawson.

Sunday, 9 a. m.

1. Devotional service—Rev. O. L. Hurtt.
2. "The Country Sunday School"—Superintendent W. M. Hicks.
3. Essay, "The Advanced Class"—Miss Willie Bankson.
4. Short talks—Led by Rev. W. J. Leath.
5. Address, "The Old World New"—Prof. J. C. Dawson.

Afternoon, 2 p. m.

1. Business session.
2. Address—Mr. Goodhue, of Gadsden.
3. Sunday school as usual.
4. "The Organized Sunday School"—Rev. S. L. Williams.

S. D. M'CORMICK,
Chairman Committee.

MRS. T. A. MOORING.

"Like weary and worn out children
Who sigh for the daylight's close,
He knows they oft are longing
For home with its sweet repose,
So He calls them in from their labors
E'er the shadows around them creep,
And silently watching o'er them,
He giveth His loved ones sleep."

God in His infinite wisdom removed from our midst on May 14, 1912, Mrs. T. A. Mooring, one of our most efficient, earnest and devoted workers in the Baptist Woman's Missionary Society. We mourn very deeply her irreparable loss. She will be missed in many ways, for we loved her. Her life was one continued service for her Master.

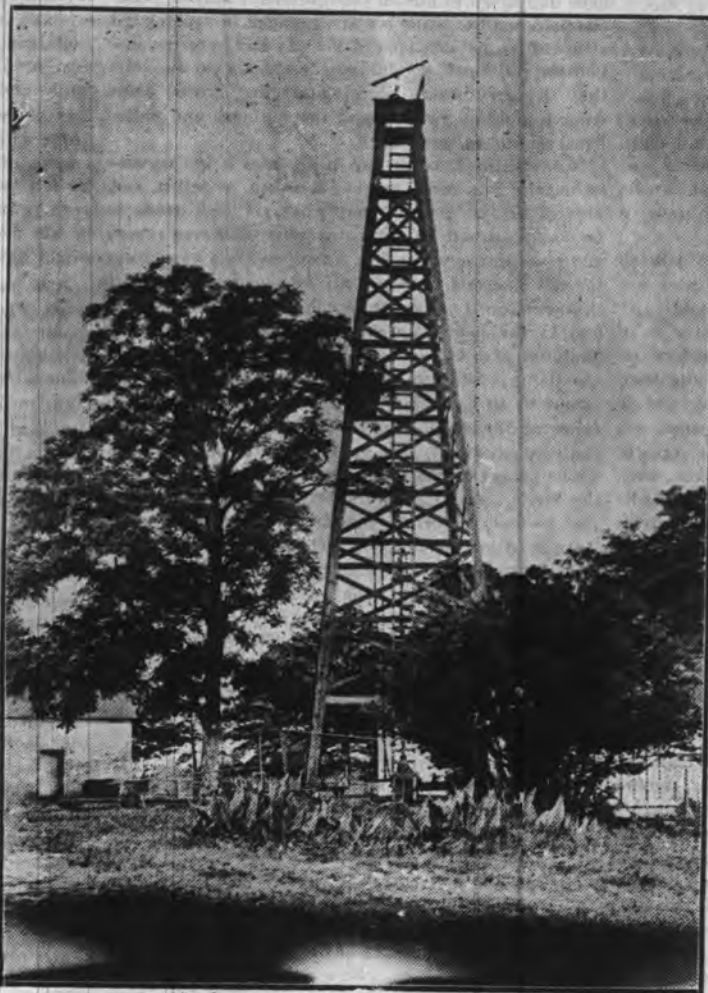
Be it resolved, That a copy of this be spread upon our minutes and copies sent to the family, also to the Southern Home and the Alabama Baptist.

MRS. A. M. TARTT,
MRS. W. M. SULLIVAN,
MRS. J. P. JACKSON.

Livingston, Ala., June 18, 1912.

Eleven Congregationalists, ten Disciples, four Methodists, one Universalist and one Gregorian make up the class of 1912 that was graduated from Yale Divinity School on June 3.

The land area of the United States is 1,903,289,600 acres, of which 878,798,325 is in farms. The value of the farm property is \$40,991,449,090, an increase of 100.5 per cent in 10 years.



WELL BORING OUTFIT NOW AT WORK ON ORPHANAGE WELL.

This is a good picture of the well-boring outfit now at work on the Orphanage well. Strong and reliable, we hope it will do the work and give us that great blessing—an ample flow of running water. We are now 350 feet deep and making constant progress. We have been working in solid rock for the past two weeks. Of course the work is more or less slow at this time, but we are hopefully working away at what we trust to be our artesian well. Whether or not we ever get flowing water, we are sure to get a bountiful supply of pure water, and we will certainly be grateful to our good women for the great things they are doing for us, remembering they are back of the project, and you know what that means.

Hurrah for the camp! It's on in full force. Two years ago we secured a beautiful location for the children to camp, near a creek, about four miles from Evergreen. Half the children had a week's outing, and then they came back, and the other half went out yesterday. In order that the first half, as well as the second, should enjoy the festivities jointly, a large number of our good citizens joined hands and gave them a picnic—good things to eat. My! you should have been there. We all had a big time, and now we have something to talk about for some time to come. By the way, do you ever stop to think of what a shut-in life these 91 children you are helping to care for lead? Do you have any idea of the duties they are called on to perform? We are sure many of you do not. The Orphanage is a busy place all the time. No wonder these vacations are enjoyed.

Our school closed with the begin-

ning of June, and our teachers, the Misses Dunn, have returned to their home in Clarke county for a deserved rest. The work in this department has been specially helpful the past year, and we are fortunate in having them for another session.

We have just had come to us a valued worker, who was here several years ago, but who really loves the work and just couldn't stay away any longer. What a great opportunity for real service to humanity and for God one finds here in this work. Just to think of it, nearly a hundred children, just like yours and mine, to be fed, clothed, educated and trained, and what they are in after life depends largely on what our workers do for them.

When you think of the constant increase in the cost of living, do you think of what it means to us with so many to feed? Some of you do, we know, because you have helped us, but how many are just well wishers, only say, "Be thou clothed and fed," and stop at that? As a people ours are faithful to the Orphanage, though many are careless and indifferent.

With July 1 we close our conventional year and make our report to the State Convention, which meets at Jasper on the 24th. As usual we will have to report a deficit. So if you have any money in your hands that was collected for the Orphanage we beg you to send it in at once, and there is just plenty of it collected that we never get. Somehow it is used for other purposes, with the best of intentions of sending it later, but, sad to tell, usually it is forgotten.

SUPERINTENDENT.

RESOLUTIONS OF THE BARACA BROTHERHOOD CLASS OF THE FIRST BAPTIST CHURCH OF GADSDEN.

Whereas, in the providence of Almighty God our brother, Thomas J. Co, has been called from his earthly labors to his final reward, be it resolved by the Baraca Brotherhood class of the First Baptist church of Gadsden:

First—That we hereby pay tribute to his memory, and bear testimony to his faithful interest in the work of our class and his faithful attendance upon its work and services.

Second—We commend his work with us to our brotherhood, and hope that his example may inspire each of us to more faithful service in labor for the Master, which the effort of our class may bring to us, and a more diligent study of the word which teaches the way of life eternal.

Third—That a copy of these resolutions be furnished to the family of our deceased brother and to the local papers and also to the Alabama Baptist for publication.

W. T. MURPHREE,
O. B. ROPER,
J. A. GALLANT,
Committee.

Whereas, in the death of our brother, Capt. James Crook, the father of our beloved president, Miss Hannah Crook, we, the Woman's Missionary Union, in which society Captain Crook was deeply interested, as he was in all branches of church work, realize that we have lost a friend and helper; therefore be it

Resolved, That it is our desire to express our appreciation of the beautiful Christian life and character of Captain Crook and to give voice to our esteem for him as an active Christian worker and as a good and noble man; and be it

Resolved, That we extend to our president and the family our heartfelt sympathy; and be it further

Resolved, That these resolutions be published in the Jacksonville Record and in the Alabama Baptist, and that a copy be furnished the bereaved family and a copy be spread upon the minutes of the society.

FLORENCE WEATHERLY,
LELLIE WEST,

Committee.

CONVENTION RAILROAD RATES.

I am in correspondence about railroad rates, but have been delayed longer than usual in getting the matter adjusted, and may not be able to insert notice of same until the issue of July 11 or July 18.

I suppose the rates will be the same as usual.

WM. A. DAVIS,
Chairman.

There are now over 4,000 moving picture theatres in Great Britain and Ireland. Fully \$5,000,000 is said to be invested in the provision and working of halls alone, and over 32,000 are employed.

At the annual meeting of the First Church of Christ, Scientist, held in Boston recently, Clerk John V. Dittmore announced that the growth in membership during the past year exceeded that of all previous years in the history of the denomination.

A PAGE OF SHORT PARAGRAPHS

We rejoice in the prohibition victory in Tuscaloosa county.

A Baptist evangelist in Roumania, Europe, has baptized 8,000 people in the last 20 years.

Evangelist A. A. Walker, with a corps of workers, will begin a campaign with the Powderly church Thursday night. The pastor, J. W. Southerland, and his people are planning for a great time.

You cannot eat a doughnut,
And eat a doughnut whole,
Unless you eat the doughnut,
And leave the doughnut hole.

—Selected.

Please change my paper from New Decatur to Bridgeport, Ala., as I am here for some months to spare nothing that will strengthen these people in their efforts to erect their new building for worship. By the help of God and the good people we expect to do some little things that will count. Pray for us. Fraternally—L. Pryor Royer.

At least once during each year every citizen should give a moment's consideration to the impossibility of permanent prosperity among the American people as long as one-tenth of their total earnings go for liquor and tobacco. Fundamental to every moral reform and fundamental to every effort to raise the general average of citizenship is relieving the American people of the tremendous burden of the liquor tax.

It is acknowledged that congress is holding back moral measures, particularly the interstate liquor bill, until after election as a part of the game for getting both the vicious vote and the Christian vote for the same candidates. Let every Christian voter respectfully and briefly ask his congressman to help in the demand that the judiciary committee be directed to report forthwith the Webb-Kenyon liquor bill, so that it can be voted upon.

Mrs. Letitia Miller, of San Rafael, Cal., kept complaining of her stomach, and at last the doctors operated on her the other day. This is what they found she contained: 108 hairpins, 55 open safety-pins, 21 broken pins, 5 prune-pits, 23 buttons, 3 collar buttons, 13 nails, 3 screw-eyes, 40 tacks, 1 wire staple, 5 teaspoons, 1 piece of string, 280 small pins and other unidentified pieces of junk which brought her total stock in trade up to 1,097 distinct articles. These facts are from the official report made to the state board of health. She is now feeling better.

About 4,000 employes of the Boston Elevated Railway Company, which operates the elevated, subway and most of the surface lines of the city, quit work without notice, demanding union recognition, more pay and shorter hours. The company has conducted its business upon the "open shop" principle and refused to treat with the representatives of the recently organized union, insisting, as heretofore, in dealing directly with its employes. Violence marked the first hours of the strike and rioting, assaults upon car men on duty, throwing missiles at cars and passengers followed.

The revival meeting at Brighton, where I have been assisting Brother R. W. Carlisle for the past two weeks, closed Sunday night. In some respects it was a great meeting; only a few to unite with us, not a real soul-stirring meeting, but we are sure that the church is in much better condition every way. They were behind with the pastor since February when we went on the field, but after a hard pull we paid him up to the 1st of July, or four and one-half months' salary. The people gave about \$60 for State Missions. We installed the duplex envelope system and paid for them, and when we left these dear good people they were in fine shape for doing some business for the Master. Financial embarrassment always means spiritual depression in a way, but this has all been removed, and Brother Carlisle and his people are rejoicing together over the victory. He is very much loved of his band of faithful followers.—A. A. Walker.

State Missions will be in a bad fix if pastors fail to press the cause on Sunday. Books close July 3.

Whenever a thing becomes a drug on the market there is a class of men who think that the poor should take it.

Baptists have grown more in the last ten years than either the Episcopal church or the Congregational church since they were founded in America.

The latest color of Paris
Along the row is seen—
The row is a row of potatoes,
And the color is Paris-green."

Rev. A. J. Dickinson, Jr., preached both morning and evening to the Jonesboro saints last Sunday, while Pastor Carlisle was in his meeting at Brighton. The people who heard him are loud in their praise of this gifted young divine.

Pat was a bashful lover, and Biddy was coy, but not too coy. "Biddy," Pat began timidly, "did yeer lyer think of marryin'?" "Sure, now, th' subject has niver interst me thoughts," demurely replied Biddy. "It's sorry, Oi am," said Pat, turning away. "Wan minute, Pat!" called Biddy, softly. "Ye've set me a-thinkin'."

Our friend, the Rev. Caleb A. Ridley, of Beaumont, Tex., according to William D. Upshaw, landed in Atlanta at the head of the "Ridley Emigration Society" (a wife and six children), and buckled on his armor for battle in an opportunity many times as large as any which this remarkable young preacher has ever faced as pastor before. He takes up the work at the Central Baptist church. We hope his dream of a great Whitehall temple will be realized.

State Missions will be in a bad fix if pastors fail to press the cause on Sunday. Books close July 3.

One sickens at the thought of trying to describe the effects (on the liquor traffic) upon the careers of men and women, undermining health, character, material prosperity, happiness, every form of well being. He who would vote to give it license and the protection of government because of the financial return it will bring would vote to agree to the proposition of the train wreckers, would barter for gold the character of his sons, would sell the honor of his daughters for the dirty money of the professional ruiner of womanhood.—Portland, Me., Express.

Rev. J. B. Henderson, of West Blocton, writes that one of his churches was so dead it would not gather for services and the house left forsaken, but the first Sunday in May five were present. The first Sunday in June he returned and yard was swept and the church cleaned up. The people were singing, and there were 35 in Sunday school. This is most encouraging. He asks the prayers of the brethren.

We closed a good meeting here on the 20th inst. We had with us Rev. Julien S. Rodgers, of Atlanta, and Rev. L. Jordan, of Castleberry, Ala. These brethren labored faithfully among us, and their work was blessed of God. Not many united with the church (there are only a few people in Tuskegee who do not belong to some one of our churches), but we Christian people were wonderfully stimulated and helped. Brother Rodgers has a charming personality and is a preacher of very great power and attractiveness. He won us all to him from the very first. Jordan, too, won for himself a warm place in our hearts by his genial spirit, his evident consecration and his good work as soloist and director of the singing. The Tuskegee church is manifesting much life and vigor these days. We have just about finished paying for the pastor's home, have made a number of improvements on the church building and are now taking steps looking toward the purchase of a handsome pipe organ. Come to the Tuskegee Association in October and let us soothe you with "the concord of sweet sounds" from the throat of this queen of musical instruments. Yours, etc.—J. Renfroe Curry, Tuskegee.

Rev. Austin Crouch recently assisted in a splendid meeting at Plano, Tex.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best."

I breathe heavens air and heaven looks down on me
And smiles at my best meanings, I remain
Mistress of mine own self and mine own soul.

—Tennyson.

A kiss, a sigh, a last good-bye,
And she is gone.
A glance, a smile, another girl—
So life goes on.—Ex.

On the last day of the revival meeting at Brighton Evangelist Walker and Rev. A. K. Wright assisted the pastor in the ordination of five most splendid men to the office of deacon. They were all great big fellows, one weighing 270 and another 280. This beats the record. Brighton has the "biggest" force of deacons in the district.

In China when the subscriber rings up exchange the operator may be expected to ask:

"What number does the honorable son of the moon and stars desire?"

"Hohi two-three."

Silence. Then the exchange resumes.

"Will the honorable person graciously forgive the inadequacy of the insignificant service and permit this humble slave of the wire to inform him that the never-to-be-sufficiently-censured line is busy?"

There are no conservators of the spirit of Denominationalism among Baptists that outrank in importance the denominational papers. Perhaps there is none that equals them, though the Home Board, State Boards, Sunday School Board and our denominational educational institutions all are potent conservators of denominational loyalty and integrity.—V. I. Masters.

During the days when ostracism was practiced in Greece the name of Aristides was proposed. An illiterate peasant asked a man sitting by his side to write for him on the shell the name of Aristides. "What have you against him?" "Oh, nothing, except that I am tired of hearing him called the Just." That expression is not altogether ancient. People get tired of the old preacher and teacher, and their only plea is, "we are tired of him, and want a change."—E. C. Routh.

We are getting on fine. Mrs. Bledsoe is improving, and we are beginning to get things in shape. I will have to tell you about the nice things we found in the pantry—lots of nice things. Our reception was grand. Our people are noble. I am pastor also at Whately and Good Hope. Dr. J. V. Dickerson, of San Antonio, Tex., will help in our meeting, beginning the first Sunday in August. God bless you in your great work. We have not been getting the paper. Please see that I get it. I want a singer for one month. Can you tell me where I can get him. Yours—J. O. Bledsoe, Grove Hill.

(Glad to welcome Brother and Sister Bledsoe home. Sorry, but do not know the address of a singer.)

The following from a Georgia weekly is worth repeating: "It seems to us in many cases that principles have been sacrificed in order to make the church a more popular institution. We believe today that never before was there more urgent need for adhering more strictly to the highest and most righteous teachings of the Bible and the loftiest principles that can be written into a creed or profession of faith. What all the churches need is more genuine heart religion, the kind that makes the possessor a better man, a better citizen, a better man to his family, and that stamps him as one who has experienced the regenerating power that the members of the church are supposed to have felt before they unite with it. That is the most necessary thing for the church today."

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

This week we continue our climb from the low Jordan valley, over 1,000 feet below the level of the Mediterranean Sea, to the mountain heights of Judea and Samaria. Notice on our map the number 51 and the two lines which branch slightly east of north. We are to stand now at the apex of those lines and look over the territory included between them, or across the gorge of the Brook Cherith (called today the Wady Kelt). It enters the Jordan valley near Jericho, and its progress down the mountains has hallowed out of the most wonderful chasms in the land, torn as the land is with deep valleys.

Position 51. The Marvelous Gorge of the Brook Cherith and Elijah Convent.

What a tremendous gorge! The ground down to the left seems almost to drop from beneath us. If a boulder should be loosed here it would go bounding down until it landed in the bed of the stream which we can see far below. We can almost hear the report of the rifle of this Bedouin who stands near us. Looking through the smoke coming from the gun's muzzle we can see the road winding down the valley. How clearly the strata of the rocks appear in the opposite cliff!

An ancient tradition has held that this is the place where Elijah came in accordance with the word of Jehovah, "Get thee hence and turn eastward and hide thyself by the Brook Cherith, that is before the Jordan." (I Kings 17:1-6.) Here it is believed he lived when "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook" until it dried up. That convent which we can see so plainly, nestling in a great crevice beneath the rocks, is the Elijah Convent, built in remembrance of the prophet's supposed sojourn here. If Elijah sought a refuge in that place from the wrath of King Ahab, he was well hidden. How suddenly that mighty prophet bursts upon the view, with his message of warning, and then as suddenly departs to his hiding place! Can you not picture him sitting alone in yonder cave, sheltered by the mighty walls around, feeding upon the scanty dole brought by the ravens! See him bending over the brook drinking from his hands, hollowed out into a cup! How he watches that stream, his only supply, sink into narrower channels day after day. If ever lived a man of mighty faith, that man was Elijah; and his faith was nourished by his prayer, for he dwelt in fellowship with the Highest.

Our next destination is Ramah, the home of the Prophet Samuel. Its location is one of the unsettled questions of biblical topography. Neby Samwil, four miles north of Jerusalem; Er Ram, five miles north of Jerusalem, and Ramallah, nine miles north of Jerusalem, are three of the most prominent places claimed as Ramah, but there are six more, nine in all, having their advocates. We decide upon Ramallah, and shall visit that city, among the mountains of Ephraim. Notice the number 52 on our map.

Position 52. A Street in Ramah.

Here on a one-story house roof we have an excellent position. Everybody is looking straight at us. Rather embarrassing, isn't it—to be stared at by such a crowd! Here, too, is a typical street in an Oriental city. How irregular, narrow and crooked it is. People in this country seem to build their houses in whatever angle to the street they may please, and to take up as much of the roadway as they desire. How do they get into these houses? Where is the front door? Generally the door opens through a high wall upon a little court, and one must cross the court in order to reach the house. How ragged and dirty many of these people are! And how varied are their coverings—fex caps, turbans of different colors, sometimes fez and the turban together. We see that most ancient and common of burden-bearers, the ass, with its colt. As usual, there are few women in the crowd. We can see one or two up in the balcony—one of them with her little child. That old patriarch, too, has come out on the balcony to see the strangers. You would often find children playing in the street here, though just at this moment their elders occupy the ground. Wooden tops are favorite toys for small boys; jackstones are more enjoyed by little girls. Both boys and girls play see-saw and hide-an-seek in much the same way as children elsewhere.



I suppose that Ramah may have looked somewhat like this in the days of the judges, when Samuel was born and lived and died here. I doubt, however, whether Elkanah, Samuel's father, and his two wives, Hannah and Peninnah, stood on an iron-railed balcony on the upper story of their home, for iron was much scarcer in ancient days than it is now. In some such house as these, perhaps, Samuel was born, for his father, Elkanah, was a leading man in this place. (I Sam. 1:1-3, 19-20.) Do you see Hannah leading her little boy through the street to take him to Shiloh, about 20 miles to the north? (I Sam. 1:22-28.) She comes back alone, for she has left her boy there in the tabernacle, lent to the Lord. How the heart of that lonely mother here in Ramah must have thrilled with joy when the news was borne to her that the long silence of prophecy was broken and that the Lord had spoken to her boy in Shiloh! (I Sam. 3:1-21.) Her son came back, and from their house went forth as judge, ruling the land. (I Sam. 7:15-17.) After Gideon's day no such judge arose in Israel as Samuel, with undisputed authority throughout the Twelve Tribes. He turned back the tide of Philistine rule and led his backslidden people to the service of their God. Do you see that tall young Benjamite, Saul, the son of Kish, who has come to Ramah to inquire about his father's lost asses, and who on some such house roof as these was anointed king of Israel by Samuel? (I Sam. 9:1; 10:1.) Here, too, is a company of young men, "sons of the prophets," students in the word of the Lord, gathered around Samuel. (I Sam. 19:18-24.) David is among them for a time, joining their songs and services, and so perhaps are Ged and Nathan, Asaph and Herman, prophets and poets of the next generation. These are the forms out of the past that rise in this city of Ramah.

To see the picturesque gorge and to stand in Ramah, use the stereographs (51) "The Marvelous Gorge of Brook Cherith and Elijah Convent" and (52) "A Street in Ramah."

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 Hurlbut of 220 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.

John R. Pflanz, Louisville, Ky.: "I am pleased to say that since my last purchase of stereographs of new countries and things to fill in countries previously purchased, my library is now complete. I have almost every country on the globe. To go where I have been, to view the things I have seen through the stereoscope, would cost many times the amount I have paid for the lot I possess, and in this case my trips are never ended, as I can travel over the world at my leisure as often as I wish, and each time discover something new."

FROM RUSSELLVILLE.

Our pastor, Rev. George H. Freeman, will begin a series of night services at the Sloss-Sheffield Company's mines on June 23, to continue indefinitely. Services will be held in the open air because the mass of laboring people near our little city have no place to worship. For months we have heard the call of the needy and destitute, those hungering for the bread of life, but few have heeded. It is truly a Macedonian cry for help. The door of opportunity is open as never before. Realizing how little we have done in the past, we, with a determination to do our best, shall join hands with our consecrated pastor in the great work before us. He in the short time he has been here has done much for this people. His heart is burning with zeal for the Master's cause, but he needs our help, our sympathy and our prayers in the coming revival. We need the prayers of every Christian in Alabama that we by God's help may accomplish much. Whatever is accomplished during these services will be in the Savior's name, and to God shall be given all the glory.

There are other communities in our state with the same conditions as are found near Russellville, the same kind of people dying for a little bit of love. To be a worthy soldier of the King they must fight the same battle against sin that each of us is called upon to fight and, being our "brother," is there any way for us to help them fight sin? We can be a friend to them and share with them the Christian blessings which we enjoy; we can tell them the story; we can pray for them.

It happened a long time ago—the story told by the Master to the disciples in Jerusalem during that last week, but listen to one part again: "Master, when saw we thee a stranger, and took thee not in?" And he answered, "Inasmuch as ye did it not unto the least of these, my brethren, ye did it not unto me."

ARRIE MOODY.

Corresponding Secretary.

My Dear Brother Barnett: I am just back after a most delightful trip abroad. We visited Gibraltar, Algiers, lower and upper Egypt, camped for several weeks through Palestine, visited Damascus, Baalbeck, Beirut, Emyrna and Ephesus in the Turkish empire, and then crossed over for a delightful stay in Greece, making headquarters at Athens. We then visited Naples, Rome, Florence, Venice, Milan, Lucerne, Interlaken, Paris and London. In all I traveled about 13,000 miles by sea and 20,000 by land without a day's sickness, but I am delighted to be back home and at work again. Fraternally yours—John Roach Straton, Baltimore, Md.

Brother A. Y. Napier is in Alabama after seven years in China. He will be at the convention July 24. Brother Napier was formerly pastor at Auburn, and married a daughter of Brother Bunyan Davie, of Clayton, at whose home he is now resting.—James H. Chapman, Montgomery.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION
JUNE! STATE MISSION MONTH!

THOUGHT FOR STATE MISSION MONTH.

Those love truth best, who to themselves are true,
 And what they dare to dream of, dare to do.
 —Lowell.

DURING JUNE.

We study about our 29 mountain schools and also about State Missions.
 The bands observe Bible Day.
 We give to Home and State Missions, and the bands give also to the Bible fund. The State Mission books will be kept open a few days in July, so that each of us will have ample time, if we are prompt, to do our part toward clearing the great debt from the State Mission Board.

LET US REMEMBER IN OUR PRAYERS.

Our work in the Northern District.
 Our work in the Crenshaw Association. Here we have only three societies, feeling keenly the need of an associational superintendent.
 Our missionary to Shimonoseki, Japan—Mrs. J. Franklin Ray.
 The finding of the one God has for us for our state corresponding secretary-treasurer. The noonday hour has been selected for this special prayer.
 The reaching of our year's apportionment.
 The clearing of the State Mission debt by June 30.

FIFTH COMMENCEMENT OF THE BAPTIST W. M. U. TRAINING SCHOOL.

A very successful year was crowned by the beautiful closing exercises of the W. M. U. Training School Monday evening, May 27, at Broadway Baptist church, Louisville, Ky.
 The spacious auditorium was prettily decorated with palms and flowers. Promptly at 8 o'clock the organ pealed forth its full notes, and was answered by the sweet tones of the processional from the "Pageant of Darkness and Light" song by the Training School as they marched down the church aisle, led by Mrs. McLure, whom God has endowed with a wonderfully sweet and rich voice. The large audience was thrilled by the beauty and appropriateness of words and music.

Dr. W. W. Landrum, the pastor of the Broadway Baptist church, invoked God's blessing upon the exercises of the evening, upon each member of the Training School, faculty and students.

Dr. W. J. McGlothlin, of the seminary, presided, introducing the speaker of the evening, Dr. A. Paul Bagby, pastor of the Highland Baptist church, Louisville, Ky., who spoke in earnest words on the "Personal Equation in Religion." "God Is Working His Purpose Out" was then sung by the chorus of voices from the Training School.

And now the assurance of work well done in the form of a diploma was given to 11 young ladies. Eleven, who represent seven different states, who go out to take part in different forms of Christian work at home and abroad—the foreign field, the home field, the church, the Sunday school. Not alone the degrees and diplomas tell of efficient work, but the very faces of the graduates show a rounded life of preparation, a devotion to the Master's work. Surely the southern states are sending some of the best and brightest to gather the harvest.

I should like to tell of each one of these 11, of their excellent class-room work, of the fine record in the practical and personal work, of the home life; but space will not permit.

The graduates assembled on the platform in a semi-circle as Dr. McGlothlin presented each one with the diploma with degree of Bachelor of Missionary Training, which represented the successful completion of the two years of prescribed work. With their class motto in their hearts, "That in all things He might have the pre-eminence," they go forth to answer the call to service.

The graduates are: Mrs. Maude Melton Abner,

Miss Frances Elizabeth Black, Miss Mary Lucile Burnette, Miss Ella Lee Griffith, Miss Bessie Gay Hamner, Miss Ruth Jinks, Miss Florence Coker Lide, Miss Pauline Lide, Miss Bertha Lee Mitchell, Mrs. J. G. Oster, Miss Marietta Register.

Seventeen young ladies received certificates for one year's work. Many of this number will return for the second year. They are a body of fine young women living their class motto, "Not I, but Christ."

These young ladies are: Miss Jeanette Beall, Miss Noble Theodosia Beall, Miss Carrie Hooker Chiles, Miss Alice Gallenger Clement, Miss Addie Estelle Cox, Miss Bessie Mae Dumas, Miss Sara Funderburk, Miss Ora May Howerton, Miss Parolee Livesay, Miss Ethel Major, Miss Pauline Olive, Miss Carrie Parks, Mrs. Guy Pather, Miss Mildred Thorne, Miss Emeline Thornhill, Miss May Swann.

On behalf of the local board of managers Rev. S. J. Cannon, of the Third Avenue Baptist church, Louisville, Ky., presented each senior with a Bible, "her guide book for life." Dr. Landrum pronounced the benediction.

Thus closed the program of the fifth commencement of the Baptist W. M. U. Training School.

The Lord has indeed blessed the school in bringing Mrs. Maud Reynolds McLure to fill the position as superintendent. She is one of God's gifted hand maidens. Personal contact in the home with such a character adds a new stimulus for better living, a nearer walk with God. One of the graduates said on leaving the church: "O, we had such a happy year; I hate to part, but I am eager to go where He wants me to go." The value of serving God with song is felt very deeply in the Training School; both instrumental and vocal music are studied and dedicated to the Master's work. Mrs. McLure, the friend and ideal of every student under her watch care, has given each one an opportunity to train her voice in singing His praise. The fifth commencement was marked by the beautiful music; the selections were most fitting and were sung with earnestness and sincerity.

An Alumnae Association was organized in the afternoon. The senior class planted a vine to keep fresh in the memory of the school the class of 1912. It was their good fortune to have Miss Heck, the honored president of the Woman's Missionary Union, present to share their enthusiasm and joy. Indeed her presence at the commencement was the notable event of the year.
 MRS. W. J. M'GLOTHLIN.

MEETING AT CUBAHATCHIE CHURCH.

The first quarterly meeting of the W. M. U. of the Tuskegee Association was held June 3 at the Cubahatchie Baptist church, Shorter, Ala. Mrs. Henderson, president of the Cubahatchie and LaPlace Union, led the devotional meeting. This being State Mission Day, a short State Mission service was held.

Mrs. S. P. Hearn, superintendent of the association, commended the societies for having all reached their apportionments. She urged them to strive to reach the Standard of Excellence the coming year.

The Standard of Excellence was presented and discussed, point by point.

Miss Kathleen Mallory told of her trip to Oklahoma City and of the wonderful meeting there.

These meetings are very interesting and instructive, and those who fail to attend them are the losers.
 JANE JUDKINS, Secretary.

RECEIPTS DURING JUNE FOR STATE MISSIONS.

(Up to June 21.)

Orrville S. B. B., \$2.50; Cubahatchie-LaPlace W. M. S., \$6; Carrollville W. M. S., \$10; Orrville W. M. S., \$30; Ansley W. M. S., \$2.60; Montgomery (H. A.) W. M. S., \$5.25; Montgomery (S. S.) W. M. S., \$21; Gordo W. M. S., \$1; Notasulga W. M. S., \$3.35; Mobile (First) W. M. S., \$45.10; Gadsden (East) W. M. S., \$1.60; Montgomery (First) W. M. S., \$56.30; Carbon Hill S. B. B., \$2; Midway W. M. & A. S., \$4.35; Town Creek (Selma) S. B. B., \$1; Roanoke Y. W. A., \$7; Birmingham (Twenty-seventh Street) L. A. S., \$5.90; Montgomery (First) Y. W. A., \$1.25; Elim (Escam-

bia) W. W., \$6.50; Sheffield W. M. S., \$1.60; Northport W. M. S., \$2.70; Bermuda W. M. S., \$2.75; Bessemer (First) W. M. & A. S., \$20.50; Carrollton W. M. S., \$9.50; Sylacauga L. A. S., \$15.50; Sumterville W. M. S., \$4.15; Winterboro W. M. S., \$1.47; Wilcoxville W. M. S., \$7; Linden L. A. S., \$5; Dadeville W. M. S., \$5.85; Bridgeport W. M. S., \$5.95; Huntsville (Merrimack) W. M. S., \$2; Fitzpatrick W. M. S., \$7.50; Selma (First) Y. W. A., \$10; Huntsville (Merrimack) S. B. B., 54 cents; Cuba R. A. B., \$2; Shelby L. A. & M. S., \$7; Midway L. W. C., \$15; Blocton (First) W. M. S., \$6; Mobile (Palmetto Street) W. M. S., \$2; Pisgah W. M. S., 7 cents; New Decatur (Central) W. M. & A. S., \$12; Ensley W. M. S., \$37.50; Anniston (P. M.) M. J., \$5.60; Fayette W. M. S., \$5; Covin L. A. & M. S., \$1; Birmingham (West End) W. M. & A. S., \$15; Lowndesboro L. A. S., \$3; Birmingham (Twenty-first Avenue) W. M., \$4.20; Huntsville (Dallas Avenue) W. M. S., \$10; Birmingham (Fifty-sixth Street) L. A. S., \$29.50; Flomaton W. M. S., \$4; Tuscaloosa (First) W. M. S., \$20. Total, \$594.21.

Since May 1 we have given in all to State Missions only \$652.14. OUR AIM FOR MAY AND JUNE WAS \$2,000 for this most worthy cause. We can yet most assuredly reach this high aim if the societies will send in the offerings they have on hand before the books close, and if all the societies which can do so will make an especial effort to send in at least one-half of their year's apportionment for this cause.

"Keep us worthy, God in heaven,
 Of this goodly land of thine."

SCRIPTURE THOUGHT FOR STATE MISSION MONTH.

The Lord will judge His people.—Psalms 135:14.

HOPEFUL SIGNS.

To some of us older people there are two features of Sunday school training worthy of note. It would be more proper to regard these as a return to old methods of teaching. The first is the memorizing of scripture, and the second is learning to sing.

For many years we have been pained to see that young people know so little of the Bible—even in localities where Sunday schools have multiplied. They had not been trained to commit to memory verses of sacred scripture. Familiar passages of the Bible were not known by them, and they did not remember the preacher's text from Sunday to Sunday. Now we see that a new interest is being taken to train the children to memorize scripture.

Again, the singing has too often been left for the grown people, and the children have been ignored. Does not that account very largely for the absence of singing ability among our church members today? The children have not been placed around the organ and trained to sing. It seems now that more effort is put forth to teach the children, that their voices should be used in the praise of God, and that the gift of song is a powerful agency for the progress of the gospel.

"Thy word have I hid in my heart," said the Psalmist, and Paul wrote of Timothy, "From a child thou hast known the holy scriptures." The great apostle also believed in the power of sacred song, for he wrote to the Colossians: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Yes, we hail with joy the return of the old methods of Sunday school work, in teaching the children to memorize the word of God and to sing.

J. M. KALIN.

Mobile, Ala.

It is the pain of preachers (and often of their hearers) to get hold of some splendid truth, go vigorously on with it for a while, but prove unequal to sustaining it, and finally lose track of it and wander weakly and loosely off into other directions. The art of finishing is the great art, and the old French preachers had for a favorite maxim that "a fire in the exordium is a fire in straw."

EDITORIAL

DOES THE MAJORITY RULE IN BAPTIST CHURCHES?

By J. A. French.

THE FLY A DEATH-DEALING PEST.

Recent issues of the medical journals have devoted much space to literature on the fly and its menace to health, and a vigorous campaign has been started against the pest.

Once flies were considered merely a nuisance, but since science began delving successfully for causes of the illa that afflict mankind it has been discovered that they were the carriers of disease germs and primarily responsible for many of the fevers that are deadly during the summer months. In the interest of health it therefore becomes important to devise means of eliminating flies or reducing their number by as many millions as possible.

Screens and due attention to the flies that manage to force entry to the house afford protection, but the greatest safeguarding of health in general lies in preventing the pests from breeding. When it is realized that the descendants of a single fly number more than a million during a season it will be readily understood that systematic effort to keep the eggs from hatching can accomplish a great deal. Experts state that 98 per cent of the eggs are laid in stable manure and 2 per cent in garbage and other filth. The period of incubation is ten days. Among methods of prevention suggested are the spading of the stable refuse into the ground every day and placing the refuse in pits covered so as to make them inaccessible to flies.

The campaign against mosquitoes has driven yellow fever out of cities where it formerly reaped a yearly harvest, and has rendered remote the probability of that disease in this country. A vigorous war against the house fly is the next thing in order.

OUR THEOLOGY NO MAKESHIFT.

One great fault in the movement to awaken our laymen to a sense of their opportunity and duty in Christian service comes from the continual "slurring" of some of the leaders at what they are pleased to call our outworn theology. We could bear with patience the criticism of the untrained laymen who in their enthusiasm to be doing something over-emphasize methods and deny doctrine, but we have no patience with some of the advanced scholars in certain seminaries and city pulpits who are continually clamoring for a restatement or revision of our theology. Bishop Kilgo well says:

"The theology that makes God real, that keeps the cross of Christ within view of penitent souls, that creates a sense of sin, that stirs the spirits of men with moral condemnation, that drives the convicted sinner with broken heart to God, that regenerates the soul, and keeps up a deepening fellowship with the Father and His Son, Jesus Christ, carries its own proofs and needs not the seal of scholastic ratification. The theology that brought Abel to the altar as a true worshipper still speaks, though it is as old as the first family of the human race. And the truth which stopped young Saul in the way and made of him the revolutionizing apostle to the Gentiles is too well established in the course of history to need revising at the hands of men who would not know what to tell a mourner in Zion if they should come upon one."

THE GOTHENBURG SYSTEM.

During our student days at Berlin we put in one of our vacations in Norway, Sweden and Denmark. We visited Gothenburg, which in those days was noted as a place to buy furs cheap. (After a score of years we still have a seal skin cap in good shape which we bought there.) But now its name is known throughout the civilized world on account of the experiment in handling the liquor question. For years its advocates felt that they had found the proper solution of curbing the drink habit, but now his majesty, the king of Sweden, at the request of Prime Minister Staaf has appointed a commission to prepare and report measures for the perfection of her local option laws and the reform of the Gothenburg system of liquor selling, with the view of ultimate prohibition of the traffic throughout the kingdom. The chairman of the commission is Herr Svante Herman Kvarnzelius, member of the second chamber of the Rigadag. The unsatisfactory results of the half century of the Gothenburg system of liquor selling has driven the government to take these preliminary steps looking to complete prohibition.

REPORT OF STATE BOARD OF MISSIONS FOR WEEK ENDING JUNE 22, 1912.

Apportionment for State Missions	\$32,000
Given to date	16,390

Books close July 5.

W. B. CRUMPTON, Secretary.

FRANCE'S DECREASING BIRTH RATE.

For years statesmen have been citing France as the one country with a decreasing birth rate, and now the minister of labor, Leon Bourgeois, in the report of the vital statistics of France for 1911, says the number of deaths was 34,869 more than the total of births, thus indicating the continued unfavorable situation of France as compared with that of growing nations.

Many of us will read this without alarm, but many will be surprised to learn that during the past five years the birth rate in the United States has fallen off 33 1-3 per cent.

THE MENACE OF THE IMMIGRANT.

Much has been said by public speakers and written by journalists who favor restricted immigration to warn us of its perils to us, and physicians have joined in the cry. The perils are real and should be guarded against, but our duty does not end there, until we do our best to try and lessen the perils here which await the incoming horde from alien shores. We are glad to note that at a recent gathering of physicians and alienists a speaker said:

"Things happen to immigrants in the first two or three years while here that are worse than anything they bring in."

"Moreover," said another, "it is with small pride that we may look at the lower death rate of our native-born when we know that some of those alien deaths must be counted as part of the price paid for increased profits."

From many other view-points health problems were seen to be related to industrial conditions. One speaker saw in it all a call "for the medical profession to feel some responsibility in teaching indifferent employers humanity."

We bring these pronouncements before our people to show how recreant to our duty we will be if we do not try and minister to the spiritual needs of these foreigners while the physicians endeavor to improve their physical needs and better their living conditions. The Home Board has a mission and a task, and we must give it our prayers and our money.

Roosevelt at Gettysburg: "I need not take the trouble to tell you that you are in no danger of a dictator. Any man who tells you that, just get him a nurse and a pambulator. He's not fit to be at large."

If the Home Mission Board had nothing else to do but to win the southwest to Christ our people could spend well every cent of the money which is now put into the treasury of the board in that territory.

THE ENCAMPMENT GROUNDS ARE BEING PREPARED AT PELHAM, ALA.,

At Junction of L. & N. Main Line and A. B. & A. Railroad, Twenty Miles South of Birmingham.

The topographical map has been made. The well is finished. The roads are being constructed. The hotel, dining room and auditorium are all under way. Things will be in "apple pie" order for the encampment, August 20 to 27, providing there is no providential hindrance. Brethren, this is the best location, all things considered, in Alabama, and it is a beauty. Watch the Baptist for complete details within the next week or two.

HARRY L. STRICKLAND.

We Baptists are a great people to claim that our church government is distinctly democratic, and we often declare that therein we have the advantage over denominations. But is the claim well established? Does the majority rule in some of our churches, or does a clamorous, contentious minority rule? After a good deal of experience the writer has observed that quite often, for the sake of supposed peace, a large majority will surrender to a minority its views of this or that question respecting the church's best welfare, when, as a matter of truth, it does not minister to peace, but to the minority's self-importance and ultimate imperiousness. For nothing is more true than that self-constituted leaders best thrive on the meat on which they are thus permitted to feed.

Your correspondent has known the wheels of progress in a church to be blocked, and things brought comparatively to a standstill, by undue deference being shown to recalcitrants. He has known the wishes of those who have built the church and paid its expenses through the years to be overridden by the constant demands of a minority, who contributed nothing, or next to nothing, to the church's maintenance. He has known the spiritual element in the church to be brow-beaten into a cause they did not really wish to pursue by an unspiritual minority. He has known highly useful ministers to be dislodged from the pastorate by the dissatisfaction of one or two families or a mere handful of members, and the rule of the majority thus to be absolutely nullified. This not infrequently happens through the insistence and the persistence of minorities and the weak acquiescence of passive majorities, who ought conscientiously and loyally to stand for this principle as the only one to be followed.

There is something radically wrong in a Baptist church where mere expediency is substituted for principle and some wild Jehu is permitted to mount his chariot and drive furiously over others and their rights in the name of religion. In the name of the Master the devil is thus often served according to his most cherished desires, while Zion languishes and the righteous mourn.

Why should the peace and prosperity of a church be hindered by such methods, when it is within the province of the mass of the membership to control? Majorities rule in politics, in the fraternities, in the great corporations and everywhere else, and why not in the churches, if they be fit to be called churches of Jesus Christ? Either let us quit saying the majority rules in our churches or let them rule.

Oh, yes, your correspondent knows all that talk about "the rights of minorities," on which much ink has been shed and much breath expended, but minorities in contending for their rights should remember the rights of majorities just as Christian and just as consecrated as themselves, and when they cannot come into terms with them, by every law of righteousness, should go where they will be satisfied, not remain and constantly occasion friction.

Several years ago the Texas Baptist Convention gave the denomination a fine illustration of the way to deal with factious minorities. After exercising infinite patience with certain members, who made all manner of evil charges against its leaders, and discovering that nothing could be done to win them to a better mind, it was decided to use the surgeon's knife and cut them off. From that day the convention has prospered as never before. Why may not our churches pursue a similar course, and with like results?

These thoughts touch only the outskirts of this question, which needs thorough ventilation among us, until our people have sane views thereon—views which shall honor God while they accord with the best convictions of our wisest men.

Eufaula, Ala.

The duplex envelope system, through the good influence of the men who work on our campaign team, has been installed in quite a number of our churches, and it is working marvelous results. Pastor L. M. Bradley, of Hunter Street, and V. C. Kincaid, of Tuxedo Park, can tell you how it works.

NOTES FROM BROTHER CRUMPTON ON SAYINGS OF HIS CORRESPONDENTS

HIS CORRESPONDENTS.

"I have read your circular letters with the same spirit that I read personal ones. In fact, I think our mission work is a very personal matter after all. I feel greatly responsible for our work. I talk missions, and it is good at this hour to hear so many talking victory at the close of the month. My mission church will give \$10 and — \$5, making \$15 in all. The personal canvass with the pledge cards made this possible. Both churches wouldn't have given \$5 in the usual way. I want to shake hands with you at Jasper with the State Board out of debt. In fact I am not expecting anything else."

This from a young preacher. See what he did by personal work with his slogan cards. He regards the secretary's appeals as personal. How strong that puts it!

"The present outlook at the — church is glorious. Things have been looking up. I undertook to enlist as many of my people as possible to give to the Lord's work one-tenth. I thank God I have the 'nucleus.' There are nine members of this band. They are among the poorest of my church members, but I knew that would be the place that the thing would begin. I am keeping the literature before the people and the matter is being read by more of the people."

Some brethren may ridicule it, but the tithing spirit is growing. It needs only to be agitated and the literature put in their hands. "Things will always look up" when a few begin to recognize God's claim on their incomes.

Dr. C. Ross Baker, Opelika:

"I rejoice with you over the splendid missionary record the Baptists made for 1911 and 1912. I have already canvassed the men of my church for this missionary budget. The full amount has been subscribed and is as good as old wheat at \$1.50 per bushel. Whether I can collect up amount due for State Missions before June 30 remains to be worked out. Will do all that can be done. Thanking you for many kindnesses rendered. I wish you the fullest measure of blessing I am sure you so richly merit."

That's a cordial line that does good. Brother Baker is pastor of a strong, progressive church in a progressive town.

"Please send me about 100 of your State Mission collection cards; also put me on the list of tithers. I realize that the pastor must lead in the Master's cause. I handed Brother Chapman a dollar for State Missions as a tithe of the last few weeks. My income is very small at this season, but I look forward with joy to gathering time, when I can tithe four or five bales of cotton and other farm produce. Please pardon this long letter. The matter was on my heart and I could not desist. Send me a few of your cards, 'BE A TITHER.' That card caused me to adopt the tithing system."

This from a poor Baptist preacher. It is so easy for the poor or those with little to tithe, but so hard for those with good incomes. There is a paradox for you! What can tell us how that is? The tithing card did not. Very few of the pastors use them. Why I cannot tell.

"Some time ago a card came to me bearing your signature. I saw it was printed matter, and was throwing it away when the words, 'BE A TITHER,' caught my eye. Out of curiosity I read it, and several sentences stuck fast in my mind. 'Be a tither a year' and most of all 'prove God by giving a tenth' (or I should say, allowing him to have the tenth that already belongs to him). You may put my name on the tithers' roll for one year."

The moral of this is: Always read a circular before you throw it away. I have gotten some valuable things by observing that rule. The tithing list is growing. It would grow faster if the pastors would help me get the names of those who are already tithers and the names of the might be's. Blessings on this young sister. Score one more for the tithing card.

"I wish our ministers would learn that the other fellows have rocky roads to travel, too, and not be so ready to pull up and move. This spirit of unrest is hurtful."

Right you are, brother. The spirit of unrest among the pastors is alarming. Buckling down to bring things to pass seems with many to be a lost art. If the Lord is leading His preachers surely He leads to certain fields, expecting His servant to accomplish something there before he moves.

J. J. Hagood, Andalusia:

"The church yesterday endorsed the plans of the deacons with a motion not only to try to raise \$1,500 for benevolence, but to really do it."

I heard a deacon say something like this: "We are now in a fine building, and have paid for it. The denomination expects us to do more than we ever have done for benevolence. If we are going along after the same old sort, we had better remained in the old building." That was about the feeling the pastor and deacons of Andalusia had. I was present and heard them discuss it. They resolved to send as much away as they spent at home. This they recommended to the church, and the pastor says the church resolved to "really do it." As sure as you live we are coming in Alabama! As soon as the Andalusia spirit gets hold of the churches we will increase our gifts tenfold.

J. M. Cook, Greenville:

"I set my figures at \$15, and you see what I got. I have four more Sundays in this month, and shall do my best for that cause everywhere."

The letter contained \$15.52 from six points, all in the country. He is a country pastor, and the executive committee got the pastors together in Butler county and every one promised to do his best. This is from one of them.

"Twenty-eight copies of 'Mary Christopher,' the tithing story, and twelve 'Little Baptists' ordered by Brother Bryan Davie. How the people would read if the books were put in their hands!"

Pastors, don't you want your people to read? I will tell you how if you will write me.

"It is still raining, but I will go to my church today and arrange for tomorrow. I will visit — tomorrow with the same appeal. I will go to — on the third and the fourth Sundays."

That is the way to do it. There is co-operation for you. He is a country pastor with small churches, but in spite of the rain he goes somewhere with the appeal every Sunday.

"I am giving \$5 and sending same to you for missions."

That is from a poor preacher. He felt the need of the board, didn't have the money, but his credit was good and he borrowed it. Why not, brethren? If you must go to court, or if a picnic is down the road, if your taxes are due, or if the show comes along and your wife says, "The children must go," you will borrow money for these and other things. Why not now, when money is scarce and the Lord's cause is suffering, borrow something to give?

Arnold Z. Matthews, Columbus, Ga.:

"I believe the thing that our Baptist people need most is information. I believe if our people are given the proper information they will give, and give liberally, for all causes which we foster."

That is it. Information followed by an appeal and chance to give even where the members have the change to give even where the members have the information. Information and a plan will do the work.

J. M. Gilmore, Monroeville:

"This puts this church in less than \$5 of her apportionment, and we have three months yet. It has been done so easy just by monthly offerings."

This is from the pastor of the Monroeville church.

How easy it is to work a system! The apportionment puts something definite before the church. The monthly collection pays it.

DID YOU READ IT, BROTHER?

Seems to me we have a good convention program. The ministers' meeting will be great if the preachers will attend.

Surely no one will leave until the convention closes. The time is too short, but it meets the demands of the brethren. We will be crowded from start to finish. If the presiding officer will hold to the time something will be said on every subject. This will be hard to do when we have so many matters of importance.

Will There Be a Debt?

I am writing the brethren: "Any debt will be hurtful. A large debt will be ruinous." July 5 the books must close. W. B. CRUMPTON.

GOOD FOR THE JEWS.

In this day, when so many leaders in the various denominations are crying out so lustily for "organic union" and a few weak-kneed Baptists are joining in the chorus, it is refreshing to read the following taken from an article in the *Congregationalist*:

"One other instance of the barriers the Jew himself builds between his race and the American people was seen last year when Rabbi Stephen Wise, of the Free Synagogue, and Rev. John Haynes Holmes, of the Church of the Messiah (Unitarian), and Dr. Frank Oliver Hall, of the Church of the Divine Paternity (Universalist), arranged for union services on Sunday evenings. One would have thought that every liberal Jewish leader in the city would have welcomed such a rapprochement, such a step toward that religious unity which is going to make it possible for Jew and Christian to work together in New York and break down those barriers which mutual acquaintance always raze to the ground. Many Jews and Christians did mingle and worship together at these meetings. But to everybody's amazement almost every liberal rabbi, to say nothing of the orthodox, denounced this whole scheme as nothing short of traitorous to the race. It was the fear of the losing of racial ties rather than religious, which seemed to lie back of the attack."

While Frederick Lynch, the writer, deploras the incident and cites it against the Jews, we congratulate them for avoiding the trap.

State Missions will be in a bad fix if pastors fail to press the cause on Sunday. Books close July 3.

Dr. W. G. Woodbridge, D. D., associate editor of the *Presbyterian*, has resigned his charge in Birmingham, and will shortly remove to Tacoma, Wash. Dr. Woodbridge feels impelled to take this step on account of the falling health of Mrs. Woodbridge and her desire to be near an only son. Our acquaintance with this beloved Presbyterian pastor of the Avondale church dates back to the time of our pastorate at Washington. As an editorial writer he has few equals, and certainly no superiors in the ranks of southern religious journalists. His editorial contributions to his paper have been widely copied by other publications. These writings have in the main been so characterized by mental and verbal forcefulness, and so vital and instinct with virility that they have compelled the attention of the reader. We will greatly miss him, as our offices were side by side.

A new census report about the male voters of the country says that there are 26,999,151 men in the United States who are old enough to vote. Of these 3,611,278 are foreign-born whites not naturalized, so that the voting strength of the country is a little more than 23,000,000. Less than 15,000,000 votes were cast in the last presidential election.

State Missions will be in a bad fix if pastors fail to press the cause on Sunday. Books close July 3.

8 On Your Money

Preferred stock of REALTY TRUST COMPANY pays a fixed dividend of eight per cent per annum, semi-annually, and can be purchased at \$100.00 per share.

For further information in regard to this stock, or the company, address

JOHN H. FRYE, President
Or W. A. Lester Sec. & Treas.
Birmingham, Ala.

The Hillman Hospital Training School For Nurses

Offers exceptional opportunities for young women of high character to prepare for useful and lucrative work. For information write to

**E. P. HOGAN, A. M., M. D.,
Superintendent.**

GRANDMOTHER LUCAS' DEATH.

On the 28th day of January the death angel visited the home of Mr. and Mrs. T. F. Lowery and claimed for its victim her dearly beloved mother, Mrs. Lucas, who was about 96 years old. She was born and raised in Shelby county. She joined the Baptist church when she was quite young, and had served as a devout Christian ever since. When about 21 she was married to James Lucas. To this union were born 13 children, who are all living except three, two sons and one daughter. She leaves 10 children, a host of grandchildren, relatives and friends to mourn her death. Weep not, dear ones, for we know grandma is at rest. The Lord giveth and the Lord taketh away. The Lord had spared her life a long time, and while she was on earth she was always ready to go to her church and support it in any way that was in her power. We cannot see her face nor can we hear her sweet, feeble voice any more on earth, but let us all live and strive so that we may meet dear grandma on the sweet beyond, where there will be no sorrow or pain and where parting will come no more. Grandma had went through the cold and stormy night that she might help some one who was in trouble, but thanks be to God when she reaches the pearly gates she can look back over her works and know that they were not all in vain.

During her illness she had to suffer a long time, but oh! how glad we are to know that just before the end of her life it was so easy with her, and she seemed to bear it all in perfect sweetness. The funeral services were conducted by Rev. G. W. Freeman, of Wilsonville, Ala., after which the remains were laid to rest in the Randolph cemetery.

GRANDCHILD.

PROGRAM

Of the Sunday School Convention of the Carey Baptist Association, to Be Held at Millerville June 29 and 30.

Saturday, June 29.

10 a. m. Devotional—Rev. M. E. Mathews.

Welcome address—Rev. W. D. Rogers.

Response—Rev. R. E. Owens.

Organization and election of officers. 11 a. m. Sermon—Rev. J. W. Dean. Adjourn.

1 p. m. Reports from districts and from schools represented.

"Some Educational Principles that Should Be Applied to Sunday School Work"—Revs. J. L. Ingram, J. B. Rice and A. Culpepper.

"The Vitalization of Our Country Sunday Schools"—Prof. L. Leftwich, Mrs. J. H. Ingram, Rev. James A. Smith.

8 p. m. Address to the Sunday school teachers' training class—Percy W. Moore.

"The Trained Sunday School Teacher"—Miss Ada Hooton.

Round table.

Sunday, June 30.

9 a. m. "The Country Sunday School as a Force in the Intellectual and Religious Life of the Community"—Henry L. Jackson, Revs. J. W. Walker and F. J. Ingram.

"Why Not Work for and Expect Conversions in the Sunday School"—M. G. Langston, Revs. R. E. Owens and W. D. Rogers.

11 a. m. Sermon—Rev. H. B. Woodward.

Every Sunday school teacher in the association who has taken the training course is especially requested to be present on Saturday evening at 8 o'clock, as we want to give them special recognition. Let every Sunday school worker in the association be present.

C. K. PARKER,

President.

The following program of the pastors and laymen's meeting of the DeKalb County Association was rendered at the Collinsville Baptist church on Wednesday, June 12, 1912. It being a busy time of the year, we didn't have a very large congregation, but the meeting was enjoyed by all who were present:

10 a. m. Moderator called the meeting to order. Prayer by J. J. Clayton.

Brother W. B. Riddle outlined his trip to the Southern Baptist Convention.

11 a. m. Sermon by J. A. May, of Attalla.

1:30 p. m. "Duties of the Church to New Members"—Led by W. B. Riddle and J. A. May.

"Responsibility of Church Membership" was discussed by T. M. Fleming.

3 p. m. Business session. We elected Brothers E. Crawford, T. M. Fleming and W. B. Riddle as delegates to the district meeting in Anniston next month, and these delegates will ask that the district meeting be held in DeKalb county next time.

The secretary, E. Crawford, and W. B. Riddle were appointed to prepare a program for the next county meeting.

Adjourned to meet with Ten Brook church.

E. CRAWFORD,

Moderator.

T. A. VENTRESS, Sec'y pro tem.

WHAT CAN WE DO FOR CHRIST?

Ruth Cunningham (Age 12 and blind).

Think what Christ has done for us,
And how we sinners quarrel and fuss;
To keep our lives from being dim,
We must do something for Him, for Him.

We should always live in grace.
Because we want to see His face;
And go to heaven when we die,
To the lovely home beyond the sky.

All the wrong that we do
Is marked down in the book so true
By the blessed hand of Him
Who keeps our lives from being dim.

There is something we can do;
Be good, and gentle, kind and true;
And when the reaping time has passed
With Him in heaven we will live at last.

FROM LANGDALE.

We have just closed the greatest revival in the history of Langdale. Brother Curtis S. Shugart was with us and for ten days held the people with his wonderful preaching. The house was full to overflowing and great interest was manifested from the beginning. We have been praying all the year for a revival that would stir the church and touch every home in the town and that many sinners would be brought to repentance and give their lives and their all to God, and we believe that every home felt the power of the Holy Spirit. Forty-two were added to the church, 22 by baptism—seven noble young men, two old men (one 69 and the other near 50), ten young ladies and several married women. We look for one or more of those young men to be called to preach some day. Brother Shugart is a wonderful man, and God is using him to turn people from sin. Will run my subscription up soon.

ROBT. H. BLEDSOE, SR.

The subject of this sketch was one of the noble Christian characters, a faithful daughter and a devoted wife.

On the 14th day of June, 1912, Mrs. Annie Estill Arrington went home to rest from her labors. She was born February 12, 1893; joined the Baptist church at Black, Ala., and was baptized in June, 1907, by Rev. A. T. Sims; married J. H. Arrington June, 1911. Sister Arrington was a daughter of Dr. W. A. and Mrs. E. N. Brown, of Mountain Creek, Ala. Besides her mother and father she leaves a baby boy only a few hours old, her husband, four brothers, two sisters and a host of friends. Sister Arrington was laid to rest in Marbury cemetery on June 15, 1912, by the writer and a company of friends.

We extend to the bereaved family our sympathy.

A. D. GLASS.

Dear Brother Barnett: Enclosed find enclosed \$2, which will pay me up to January 1, 1913. Most of your delinquents claim carelessness as a reason for non-payment, but I never forget. I am sending you the first money I have had to send. Your sister in Christ and well wisher in the work for the Master—Mrs.

(The good women generally do their best to keep paid ahead.)

MY SPEECH.

At the convention in July at Jasper if I should be permitted (?) to make a speech I would, among other things, say: Brethren, we are not doing enough work in the state. We have stressed evangelistic work, which is all right. But there is another feature of missionary work that needs attention badly. I refer to the work of organizing our churches for service.

In the Sunday School Department.

This work is rudimental. It is basic and cannot be neglected. We may jump over beyond it and organize for other lines of work but it won't stand. It is not enduring. To do it is like trying to build a house without a foundation. It is like teaching higher mathematics in advance of first principles. A church that has not a Sunday school cannot be induced to take up and carry forward any other kind of church work. We need to turn loose in Alabama a great number of associational missionaries who are not tied down to four little churches, upon whom they spend all their time. We should have men who are free to go from church to church organizing and building up Sunday schools in the churches. Then follow up this work by organizing mission bands of various kinds—here a W. M. U., there a Sunbeam, and all along the way form tithing clubs and other and sundry organic work that will conduce to the development and growth of the churches.

Foreign Missions have come home to us. In the Home Field for June I find the following:

"As Dr. F. B. Meyer was stepping from the platform at the Southern Baptist Convention at Baltimore, after finishing his wonderful address, a reporter from one of the daily papers said: 'Mr. Meyer, you have just traveled around the world studying Foreign Missions. Tell me what in your view is the greatest mission field in the world.' Quick as a flash came the reply: 'The United States; because here you have all nationalities of the world centered.'"

I tried to get into the Alabama Baptist last winter with this idea so pungently set forth by Dr. Meyer. America is beyond doubt the greatest Foreign Mission field on earth. However, it is not a field for the Foreign Board. It must be cared for by the Home Board, with a general oversight over the whole, and the various state boards as vanguards, going before and mapping out the work, and also doing so much of it as they can.

At the present most of the states in the south can take care of their own foreign and emigrant population of the churches were properly organized and trained for service. The Sunday school committee at the last State Convention in Alabama reported 340 churches without a Sunday school, and that less than half of the members of our churches attend Sunday school at all. These conditions ought to be remedied by and through the State Board. I believe that our work for next year ought to be laid out on a larger scale for the state and that we should apportion a larger sum for State Missions than any other missions, and that the next largest amount should go to the Home Board.

Next week I want to speak of conditions as they are in some of our associations. The story will be almost unbelievable.

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APOSTASY.

Is it possible for a true believer to so apostatize as to be finally lost? This question has troubled many of God's dear children, and if I can be the humble instrument in comforting any one who is troubled on this question I shall be fully paid for the effort. The doctrine of total apostasy and its origin with the Roman Catholic church, and, like most other Catholic doctrines, is false. All other so-called churches which include apostasy in their system of doctrine are just that much akin to Rome. Rome and all who like her believe in apostasy, believe in salvation by works. No man can believe in salvation by grace and at the same time believe in total apostasy.

Jesus Christ said, "He that believeth and is baptized shall be saved." Mark that, "shall be saved," not "may be saved if he does this or that," but shall be saved. Any man who disputes this gives Jesus Christ the lie. The great trouble is there are too many folks who are trying to save themselves by works instead of letting Christ save them. Jesus said, "I came to seek and to save that which was lost." Jesus said, "My sheep hear my voice, and I give to them eternal life, and they shall never perish." (John 10:27-28.) Jesus here says they, my sheep, shall never perish. But the advocates of apostasy say that the sheep may perish. Here again they contradict what the Lord says. But some one may ask, Who are the sheep? I suppose none will doubt that the sheep are the children of God; and the Bible tells us that we are children of God by the new birth. Then all who have been born again shall never perish.

Again Jesus said (John 3:24): "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but has passed from death unto life." Christ says here that the child of God hath everlasting life. Everlasting life is a life that can have no end. Again He says that the child of God shall not come into condemnation. Now if the child of God has everlasting life and shall not come into condemnation, how in the name of reason and logic can that child fall away and be finally lost, when Jesus says in plain words he shall not do so?

Too many are trying to keep themselves, when God in His word tells us that we are kept by the power of God. (1 Peter 1:5.) Now, if God is doing the keeping, how can we fall and be lost? Again, same chapter, verse 23, speaking of God's children, Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now, if the seed of life born into God's child at his birth, which seed is Christ, liveth forever and is incorruptible, how can that child fall away and be lost? Impossible.

Again, 1 John 3:9: "Whosoever is born of God doth not sin; for His seed (Christ's) remaineth in him, and he cannot sin, because he is born of God."

Jesus tells us in John's gospel, 3:6: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." So we see that it is the spirit of man that is born of the spirit of God. Whosoever is thus born of God his spirit, or spiritual man,

cannot sin. Now, if in the renewed spiritual man one cannot sin, and God's word says so, what God-fearing man will have the audacity to say that he can sin, fall and be lost?

David tells us that "the steps of a good man are ordered by the Lord, and though he fall he shall not be utterly cast down; for the Lord upholdeth him with His hand."

One of the prophets tells us that "the hand of the Lord is upon all that seek Him for good." Here we have one hand of the Lord under and one upon the believer to protect him from falling; and, as we are kept by the power of God, I fail to see the possibility of total apostasy. Paul says in this connection: "I am persuaded that He is able to keep that which I have committed to His care against that day." And again Paul says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

So, dear child of God, if you know that you are living a life of repentance for sin, and you know that you are living a life of faith in Jesus Christ, you need not worry about falling and being lost, for Christ in the heart produces a life of repentance and faith. John tells us that the seed (which is Christ) remaineth in the believer, and that he cannot sin because he is born of God—that is, he cannot sin unto death.

O! I do glory in the good old-time Bible (Baptist) doctrine of salvation by grace. Saved by grace for time, and saved for eternity. Born into God's family once, and no way to be born out of it, and we can't die out, for the life that God gives His children is eternal and everlasting. Amen.
CRITIC.

B. Y. P. U. AT LOUISVILLE.

The B. Y. P. U. of Louisville had its regular meeting Tuesday evening, June 11. A very helpful program on "Making the Lord's Day a Happy One" was rendered by its members. Several scripture references on the subject were read, and then an interesting paper was given by Miss Gertrude Bell. Our pastor told us of the joys that should come to us on the Sabbath day, and warned us to keep away from the gay, worldly pleasures on that day. After the program the following officers were elected: President, Mr. Albert Richards; vice-president, Miss Katie McEachern; secretary, Mr. Willie Beaty; treasurer, Miss Gertrude Bell; corresponding secretary, Miss Mary Amanda Capell. The officers met at the pastor's home the next evening and appointed the following committees: Devotional, membership, missionary, social and literary. The young people have been attending the meetings of the union well and have shown by their interest that they want to make it a success. We are expecting our B. Y. P. U. to help not only its members, but to prove a blessing to others.

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University of Tennessee is now erecting in Memphis a four-story laboratory building on the same square with the Baptist Hospital and the main building, the architecture and material used being in harmony with the latter. Each floor contains a director's office, two private research laboratories and a large lecture room and laboratory combined.

The College of Dentistry will occupy the first two floors until it outgrows these quarters, when a separate building will be erected sufficiently near those of the other departments to be heated and lighted from the same plant.

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President E. Y. Mullins, of the Southern Baptist Theological Seminary, was one of the speakers at the 100th anniversary of the founding of Princeton Theological Seminary.

IN MEMORY OF MY BELOVED FRIEND AND BROTHER, E. L. POWERS, SR.,

Who Was Born February 8, 1849, in Mobile, Ala.

As I attempt a brief sketch of this dear brother's exemplary life I'm very forcibly reminded of John when he heard the heavenly voice saying, "Write: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

When Brother Powers was 18 years of age he was converted and at first united with the Methodist church, though not satisfied until in the summer of 1887, when he united with the Deatsville Baptist church and was baptized by Rev. Wash Wilks. He remained a faithful member of this church until on the morning of May 24, 1912, when God released him from his intense sufferings and whispered tenderly: "It is enough; come up higher, where 'there shall be no more death, neither sorrow nor crying; neither shall there be any more pain.'" But few people, if any, ever suffered more than he did during his long spell of sickness, and not many have borne their afflictions with greater Christian fortitude and patience. I called in to see him often while sick, and every time I did came away feeling that I had been greatly benefited by his godly conversation.

In his death I feel very keenly the loss of one of the best friends I ever had, as he would always take his pastor's part if he heard others criticising him, Deatsville church a faithful and loyal supporter, his grief-stricken wife a devoted husband, his children a kind and indulgent father, the community an excellent citizen. He leaves behind him a wife, six sons and four daughters—all members of the Baptist church, many relatives and friends. May they bow in humble submission to the will of Him who doeth all things well.

His Pastor,
W. R. ADAMS.

RESOLUTIONS.

Whereas, in the providence of God our president, Mr. A. A. Bolen, has been called home on account of the death of his mother, which occurred June 4, be it resolved:

First—That we extend to him, as well as the other members of the family, our sincere sympathy and prayers that God may visit them with His comfort and peace in this sad hour.

Second—And that our prayers in their behalf shall continue to Him who alone can heal broken hearts.

Third—And we hope it will be possible for him to return to us soon to take up his efficient work with us.

Fourth—It is resolved that a copy of these resolutions be sent to Mr. Bolen, a copy to his local paper and to the Alabama Baptist for publication and a copy be recorded in the minutes of the union.

Done by order of the B. Y. P. U. of Ruhama Baptist church.

WITTIE FELTS,
NIDA BRYANT,
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SAM LOW,

A Chinaman, 32 years old, who professed faith in Christ and united with the Baptist church at Enterprise during the recent meeting conducted by Home Board Evangelist T. O. Reese, of this city. Sam has been in Enterprise for five or six years. He has lived a clean life and has the confidence and love of everybody in the town. His testimony was that he loved Jesus and wanted to unite with the church and be baptized.

A HERALD.

A little frightened, headlong breeze Came heedlessly from out the west; In wild confusion, swift and strong, Its eager way it madly pressed.

It blew a misty haze of gray Across the smiling, summer sky; It stole the forests' summer song And left it but a sob and sigh.

It shook the roses from their stem, And stole the verdure from the plain, While all along within its wake It left a spirit to complain.

It veered the butterflies about, And ruffled countless little wing Of startled bird and careless bee, And set the grasses all a-swing.

"Oh, wild invader, tell us, pray," A million little voices cried, Why do you come in this mad way? This ruthless way of pomp and pride!

"Who art thou? Tell us this, we plead." The little breeze, rampant and wild, Made answer back: "A herald sent— A messenger—King Winter's child!" —Lella Mae Wilson. Opelika, Ala.

We are getting along fine at Crudup. I have been pastor here since September 1910. Received 26 by baptism and 14 by letter. We have a good Sunday school. I preach the second and fourth Sundays. Yours in the work—Rev. J. S. Brock, Crudup.

Yankee Knows a Good Thing.

Mr. P. O. Hanlon, Providence, R. I., writes: "Please forward six boxes of Tetterine C. O. D. It is the best cure for Eczema, Ringworm and all eruptions of the skin I ever saw." Mr. Hanlon's letter also reports the cure of an obstinate case of facial eruption in a young lady who had tried many other remedies without avail. Tetterine has no equal for Eczema, Tetter, Ringworm, Pimples, Ache, and Skin Eruptions, also Itching Piles. Price 50 cents at druggists or by mail from Shuptrine Co., Savannah, Ga.

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Probate Court, Jefferson County, Estate of Elizabeth Mary Vadeboncoeur, Deceased. Letters testamentary under the last will and testament of said decedent having been granted to the undersigned on the 20th day of May, 1912, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred. ELIZABETH GARBERT, Executrix. MAUD McLURE KELLY, Attorney.

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Join The ALABAMA BAPTIST Piano Club See Announcement on Page Sixteen

FROM DOTHAN.

On May 26 we began a series of meetings at the Headland Avenue Baptist church, holding services at night only. The pastor did the preaching. Through the first week the meeting was very good, but we were rained out during the second week. There were 12 additions to the church during the meeting, and we had received eight just before the meeting began.

During the eight and one-half months' pastorate we have received 39 members and our Sunday school has more than doubled. Hon. F. M. Gains is our efficient superintendent.

We have one of the most adequate church buildings to be found anywhere in Southeast Alabama. The Bible school department, in the basement, consists of a large auditorium and ten class rooms. The second story consists of a beautiful and commodious auditorium and six rooms, namely: The pastor's study, which is nicely furnished; ladies' parlor, nursery, two dressing rooms and the primary department of the Bible school. The building is beautifully lighted and amply watered. For the lights and water the church is indebted to the generous John R. Keyton and his consecrated wife, who is unsurpassed as a Christian worker.

Rev. John R. Keyton is chairman of the building committee. The committee is composed of men of a progressive spirit, and that, together with the personal oversight of the chairman, accounts for the splendid structure.

The pastor greatly enjoyed his trip to the Oklahoma convention. I hope to see Dr. Crumpton at our State Convention wearing a big smile, but let us all remember that the doctor can't smile if the State Mission Board is in debt. May the Lord abundantly bless our journey up the June hill.

J. W. PARTRIDGE,
Pastor.

Furman, Ala., June 7, 1912.

Hon. R. E. Pettus, Huntsville, Ala.:

Dear Brother Pettus—I have just read in Brother Crumpton's notes in the Alabama Baptist that you have appointed standing committees on Orphans' Home, ministerial education and aged and infirm ministers, on the supposition that they were left out of the list of committees in the minutes. I write to call your attention to the fact that these interests, having boards, as education and State Missions, do not call for standing committees. When their annual reports call for it, they are sometimes referred to a special committee after being read at the convention.

Hoping that we will soon meet in our greatest sessions, I am

Fraternally,
M. M. WOOD.

I am in a great meeting at the Falkville Baptist church with Pastor John A. Huff. We are having great crowds. We have had to turn people away because we could not seat them. Pray for us.—J. L. Aders.

FROM EAST FLORENCE CHURCH.

We have just closed one of the greatest revival meetings in the history of the East Florence church, both in soul saving and reviving of the membership. There were 49 conversions, and several joined by letter—letters that had been buried from 10 to 15 years in the trunk at home. And they are not through yet; they are still coming. Brother A. P. Moore, of Huntsville, did the preaching. Our people were so taken away with Brother Moore that they would not let him go until he promised to come back in September and hold a tent meeting for us. Any pastor wanting some one to hold his meeting for him would not make a mistake in getting Brother Moore. He not only works for souls, but at the same time stands loyally by the pastor.

We have 150 in Sunday school and a nice B. Y. P. U.

Brethren, pray for us at East Florence. The field is "white already unto harvest, but the laborers are few."

Fraternally,
T. M. BYROM,
Pastor.

Brother Thomas W. Smyley, who graduated from Howard College recently, is seriously ill with typhoid fever. He came home to engage in evangelistic and general missionary work in the Bethel Association June 1. In his delirium he talks constantly of the associational work. Brother Smyley is one of our nobles and most promising young preachers, and we felt that we were fortunate in securing him for our general work. Allow me to call upon our brethren of the Bethel Association and others to pray for the recovery of our dear young brother, that he may be spared to us for the work in which his soul delights and for which he seems to be peculiarly fitted.—L. E. Smith, Chairman Executive Committee, Pine Hill.

FROM BUTLER COUNTY.

It has been my good pleasure to be with Pastor C. E. Moorman at Georgiana for the last two weeks. I have never seen a more consecrated band of workers than I find here. They have just completed a new brick building with six additional Sunday school rooms, which is an honor to their town. They have one of the best graded Sunday schools in the state, and are well supplied with efficient teachers.

We were glad to find that practically every person in the town was already a member of some church and that a spiritual unity is working in the entire church and town. Pastor Moorman is a preacher of some 30 years' experience; has preached both in the north and south, and thoroughly understands how to lead a church to better and higher things. We hope to see this church in the near future where it can support a pastor full time. Fraternally,

F. M. BARNES.

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REPORT OF STATE BOARD OF MISSIONS.

(Continued from last Week.)

Montgomery Association—Treasurer of association, \$4.70; Bethany, \$11.50; Bethel, Fort Deposit, \$6.45; Chisolm, \$2; Deatsville, \$2; Fitzpatrick, \$7.80; Hayneville (evangelism), \$76.20; Hayneville, \$15.35; Leitchfield, \$14.45; Lowndesboro, \$25; Montgomery, First, \$64.15; Montgomery, Seventh Avenue, \$11.92; Montgomery, Southside, \$79.35; Montgomery, Southside (by G. E. Brewer), \$3; Montgomery, Highland Avenue, \$16.55; Montgomery, Clayton Street, \$32.09; Mt. Hebron, \$4.60; Mt. Lebanon, \$1; Pike Road, \$3.82; Prattville, \$12.74; Judge John Jurifoy, \$15; Ramer, \$2.33; Wetumpka, First, \$8.52.

Mt. Carmel Association—Treasurer of association, \$5.12; Callee, \$1.50. Mud Creek Association—Treasurer of association, \$12.25; Midway, Short Creek, \$7.83; Mud Creek, \$4.05; Short Creek, \$1.32.

Muscle Shoals Association—Treasurer of association, \$1.50; Enon, \$1.96; Moulton Heights, \$3.63; New Decatur, First, \$7.20; New Decatur, Central, \$160.70; Town Creek, \$4.22.

New River Association—Treasurer of association, \$28.74; Fayette, \$7.91; Fayette (evangelism), \$125; Macedonia, \$476; Pilgrims' Rest, \$5.10; Shepherd, \$3.

North River Association—Treasurer of association, \$26.07; Berry, \$3; Carbon Hill, \$22.50; Corban, \$4.90; Indian Head, \$10.25; Jasper, \$29.85; Oakman, \$17.83; Townley, \$3.56.

North St. Clair Association—Anti-och, 60 cents.

Pine Barren Association—Treasurer of association, \$62.20; Ackerville, \$23.88; Allenton, \$7.90; Beatrice, \$16.20; Bethsaida, Furman, \$10.42; Bell's Landing, \$9.35; Camden, \$16.05; Concord, \$4; Enon, \$5; Friendship, \$33.08; Gullett's Bluff, \$3.47; Liberty, \$1.10; McWilliams, 55 cents; New Hope, \$4.15; Pine Apple, \$2.12; Rock West, 80 cents; Vreeland, \$4.10.

Randolph Association—Treasurer of association, \$73.87; Rock Mills, \$4; Shiloh, \$2; Wedowee, \$23.

St. Clair Association—Treasurer of association, \$22.79; Cedar Grove, \$1; Coal City, \$7.

Salem-Troy Association—Treasurer of association, \$30.83; Ansley, \$1.25; Good Hope, \$1.63; Cashen (State Missions), \$2.90; Goshen (evangelism), \$25; Salem, Brundidge, \$9.50; Siloam, \$10; Troy, First, \$16.31.

Sardis Association—Treasurer of association, \$11.33.

Salem Association—Treasurer of association, \$24.25; Boston, \$14.70; Carlowville, \$13.25; Emanuel, \$1.70; Selma, First church, \$270; Farmersville, \$5.48; Gordonville, \$3.46; Mrs. E. J. Hardy, \$1.35; St. Willing, \$4.18; Mt. Gilead, \$14.18; New Bethel, \$6.48; Orrville, \$125; Orrville (Lewis Johnson), \$25; Providence, \$37.80; Pleasant Hill, \$42.25; Pleasant Hill (Rev. and Mrs. B. M. Pack), \$2; Sister Springs, \$11.06; Shiloh, \$77.00; Selma, Second, \$20.50; Shady Grove, \$5; Tyler, \$2.40; Town Creek, \$19.35.

Shady Grove Association—Treasurer of association, \$8.40; Natural Bridge, \$9.88; Rev. J. A. Lee, Phil Campbell, \$1.

Shelby Association—Bethel, \$6.62; Bethesda, \$4; Concord, \$1.67; Columbiana, \$46.92; Cacedala, \$2.60; Montevallo, \$17.14; Mt. Calvary, \$4; New

Hopewell, \$1.59; New Prospect No. 1, \$1.25; Shelby, \$1.85.

Sipsey Association—Arbor Springs, \$1.65; Corinth, \$2.43; Mt. Hebron, \$2.50; New Hope, \$3; Salem, \$8.15.

Sulphur Springs Association—Treasurer of association, \$5.75; Mt. Zion, \$3.25; Providence (Dora), \$2.

Tennessee River Association—Treasurer of Association, \$12.93; Center Point, 90 cents; C. Freedom, Estill Forks, \$6.76; Friendship, \$9.89; Harmony, \$2.61; Hollywood, \$6.23; Catherine Johnson, Hollywood, \$2; Larkinsville, \$1.25; Mt. Ararat, \$1.46; Mt. Carmel, \$1.35; Providence, \$1; Scottsboro, \$30.98; Trenton, \$2.

Tuscaloosa Association—Treasurer of association, \$13.78; Brookwood, \$6.94; Cottondale, \$1.40; Cottondale (Mrs. J. A. Lambert), 68 cents; Duncanville, \$5.25; Hopewell, \$5.61; Flatwoods, \$10.88; Gilgal, \$2.10; Little Sandy, \$1.50; Monish Memorial, \$9.20; Mt. Paran, \$3; Mt. Zion, 95 cents; Northport, \$14.13; Piney Grove, \$2.11; Sardis, \$14.24; Tuscaloosa, \$31.48; Vance, \$14.22; Windham Springs, \$8.59.

Tuskegee Association—Treasurer of association, \$173.88; Auburn, \$178.24; Carmel, \$7; Concord (M.), \$10.45; Cubahatchie, \$20.87; Elim, \$5; East Tallassee, \$5; Liberty, \$3.20; Mt. Pleasant, \$16; Notasulga, \$10.05; Pleasant Grove, \$2; Pleasant Hill, \$3.60; Philadelphia, \$4; Opelika, First, \$20; Salem, \$7.85; Tuskegee, \$13.65; Union Grove, \$1.90; Wallace Chapel, \$6.

Union Association—Treasurer of association, \$94.33; Bethel, \$12.86; Ethelville, \$1.62; Forest, \$6.07; Friendship, \$3.95; Hebron, \$4.80; Kennedy, \$6.45; Mineral Springs, \$2.45; New Hope, \$6.20; Prairie, \$5.27; Shiloh (G.), \$244.

Unity Association—Treasurer of association, \$22.20; Autaugaville, \$5; Big Spring, \$4.50; Billingsley, \$12.05; Bethesda, \$11.32; Chestnut Creek, \$3.60; Clanton (evangelism), \$70; Ebenezer, \$5.82; Evergreen, \$9.50; Jones, 70 cents; Marbury, \$21.79; Mt. Carmel, \$6.04; Mt. Zion No. 2, \$1.43; Mt. Creek, \$11.85; Plantersville, \$12.03; W. J. Ruddick (collected on field), \$61.96; Shoal Creek, \$1.16; Verbena, \$15.68; Samaria, \$2.

Washington Association—Treasurer of association, \$114.75; Chalk Hill, Koenton, \$3.08; Chatom, \$11.41; Friendship, \$3.35; Frankville, \$19.13; Healing Springs, \$13.58; Leroy, \$9.96; Malcolm, \$5 cents; Millry, \$2.40; Rocky Bridge, \$4.64; St. Stephens, \$7.35; Spring Bank, \$3.90; Shady Grove, 80 cents.

Yellow Creek Association—Corinth, \$1.50; Friendship, \$1; Mulberry Springs, \$5.05; Shiloh, \$11; Vernon, \$2.09.

Zion Association—Andalusia, \$47.51; Andalusia, C. A. O'Neal, \$100; Andalusia, J. M. Robinson, \$10; Andalusia, G. L. Gresham, \$5; Andalusia, Mrs. Judge Riley, \$2; Carolina, \$4.30; Florida, \$50; Florida (evangelism), \$100; Florida, J. E. Hughes, \$25; Florida, E. P. Rodwell, \$25; Florida, W. A. Mills, \$25; Florida, Tom Hughes, \$1; Lockhart, \$2.30; Wiley F. Martin, \$5; Opp, \$5; Opp, Henry King, \$2; Opp, J. S. Robin, \$1; Red Level, \$5; River Falls, \$3.8; treasurer of association, \$69.01.

Association Not Given—Mrs. S. F. Connor, Bladen Springs, \$1.66; Shady Grove church, Burnsville, \$4.37; Liberty church, by T. Anderson, Lyford, 95 cents; Geiger, \$13.50; W. B. Campbell, Kyles, \$20; Carmel, by E. S. Barnes, \$2.05; Mt. Zion, by O. W. Greer, \$7.27; Nauvoo, \$1; collected by

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