

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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I begin a revival meeting at Jemison Sunday, and go from there to Providence, near Orrville. Yours—  
W. J. Ray.

Evangelist R. D. Cecil, of Nashville, Tenn., recently assisted Pastor F. P. Dodson in an eight days' meeting at Rock Springs church in Tennessee, resulting in 11 professions of saving faith and 10 additions to the church by experience and baptism.

We enjoy the Alabama Baptist very much. Love to see the names that recall the good people I knew so well. No friends like the old ones. Am working in politics—rather morals—now for Roosevelt.—Wm. D. Gay, 40 Irving street, Cambridge, Mass.

Dear Brother Barnett: You will find enclosed \$1 for which to pay my subscription to the Alabama Baptist for another year. You have been furnishing us with a good paper, and I enjoy it very much. I have only been in Alabama two years, but I have learned to love her people and your good paper. May you have a better year this year than ever is the prayer of your friend and brother—J. W. Langham.

Dear Brother Barnett: My subscription to your god paper is about expired and I enclose my check for \$5 to renew. I have been a subscriber to and reader of the Alabama Baptist since early in the 70's, and I hope to continue this role during all the years coming to me. With the wish of deserved and abundant prosperity for you, I am truly yours—J. C. Maxwell, Alexander City.

Our pastor, Brother T. H. Thomas, held a ten days' revival July 11-22. No great excitement was aroused but there was a quiet moving of God's spirit among the people. A great number of Christians were made stronger spiritually. Many who were discouraged and those who had drifted away from Christ were brought nearer to Him. Nine children gave their young lives to God's service and openly confessed Christ by uniting with the church. Mr. Lanier, of Cuthbert, Ga., led in the singing.—Corresponding Secretary B. Y. P. U. of Louisville.

We have just closed two gracious meetings, one here and the other at Jeddo, Ala. We were aided by Rev. John Bass Shelton, pastor of the Second Baptist church, of Montgomery. Brother Shelton preached the old story with demonstration and power. He is plain, simple and practical. The people came in great crowds, and many were the conversions. The churches were greatly strengthened. Brother Shelton is one man who can preach on missions in a revival meeting. He also made several talks for the Alabama Baptist, which I think will result in new subscribers. Our churches have invited him back next year. Fraternaly—Theo Harris, Ellsba.

6

## Mission Study Enrolment

IN 1902, systematic study of missions by young people began with enrolment that year of less than ten thousand, although similar study among women had been inaugurated by the Central Committee on the United Study of Missions at the Ecumenical Missionary Conference in 1900.

In 1912, approximately one hundred and seventy-five thousand persons were enrolled in mission study classes, studying the textbooks prepared and distributed through the Missionary Education Movement.



### PHILATHEA CLASS.

Motto: "We Do Things."

The enthusiastic Philathea class of Piedmont Baptist church was organized in January of this year with 18 members. We now have 27 and a good working team for increasing our membership. Blessings upon all our sister classes.

First Row: Misses Clara Yeatman, Lena Steel, Ethel Roberts, Ira de Freese, Mrs. F. H. Turk, Misses Lula Harris, Adrine Strickland and Rev. M. W. Mims, our pastor, whose heart is with us.

Second Row: Misses Nola Roberts, Catherine Woolf, Lillian Eubanks, Alma Jackson, Mrs. Reifner, Mrs. Webb (teacher), Misses Irene Kimberly, Maude Johnson and Laura Henderson.

Third Row: Miss Rubie Carroll, Mrs. Lewis, Mrs. Vanderford, Misses Helena Yeatman, Florence Harris, Carrie Woolf, Mrs. Rutherford and Miss Ella Maude Eubanks.

MISS ETHEL ROBERTS.



Rev. T. T. Martin will assist Rev. M. K. Thornton in a series of meetings at Bessemer, beginning Sunday, August 25. Mr. and Mrs. J. F. Scholfield will lead the singing.

Evangelist R. D. Cecil, of Nashville, Tenn., is assisting Pastor F. M. Yeager in a meeting at Fairview church, Liberty association. The meeting began Sunday, August 18.

The B. Y. P. U. at Tuxedo Park has attained the A 1 standard. This is the first society to attain this high mark in the Birmingham district. H. O. Finley is president. V. C. Kincaid, pastor. Five joined the church Sunday.

Our church is doing fairly well at Brookwood. Rev. J. W. Riley is our pastor, and we love him. Brother Jackson is a tender-hearted and loving Sunday school superintendent. I ask the prayers of all of God's people, that He will help me to advance His kingdom. Your brother in Christ—C. R. King, Brookwood, Ala.

Dr. Johnston Myers, pastor of the Immanuel Baptist church, 2320 Michigan avenue, Chicago, says: "I have read with great delight the booklet upon the Lord's Prayer by Rev. S. J. Porter, of San Antonio, Tex. It is one of the most suggestive and inspiring devotional messages I have read in a long time. I believe a large sale of this booklet would bring blessings to the churches."

Just closed a meeting of eight days at this place. Ten happy converts were baptized. Great crowds attended. Had to close too soon. The church invited my daughter, Ida, and myself to come back the first of next August and hold a two weeks' meeting. Toccoola is a small town in Pontotoc county, and is situated in a valley between two small creeks. The crops around here are fine. Pray for us, that the Lord may greatly use us. Yours for service—A. T. Camp, Toccoola, Miss.

An eight-day meeting with Bangor church closed Sunday night, August 18. There were only two additions to the church, but we feel like the meeting was a grand success, because of the reviving of the membership by the strong gospel sermons, which were preached. Our pastor, Rev. S. J. Cox, was very ably assisted by Rev. R. L. LeFevers, of Montgomery, who preached day and night for six days. Brother LeFevers came to us a stranger, but he soon endeared himself to us all by his zeal for God and his ability to preach the "old-time gospel of Jesus Christ." He left us with prayers and good wishes of all the good people in our town and community following him. One of the additions to the church was my own little boy, Spurgeon Lowery, who is not quite 12 years old. Praise the Lord for bringing our children into the kingdom in early life. Fraternaly—J. E. Creel.

## ONE HUNDRED YEARS OF MISSIONS OR MISSION PREACHING

The program committee appended a revised version of our topic, making it read, "The Preachers and Preaching of Missions," and it is to this version that I shall speak.

It seems very strange, altogether unaccountable indeed, that the preachers whom Jesus trained and sent out where anti-missionary preachers; that the first church, born amid the splendors of Pentecost, was an anti-missionary church, and that it was the intolerance of this anti-missionary church and these anti-missionary preachers that drove a man who had never seen Jesus in the flesh to become the first real missionary of the cross.

Equally strange and unaccountable is the fact that this Gentile church, herself a child of the missionary, was false to her parentage in that she never became missionary. So here we are swinging out into the twentieth century, with nineteen centuries of Christianity behind us, obliged to acknowledge that the Christian church is not now and never has been a missionary church.

In making this statement I do not forget our many missionary societies. Nor can I forget that the glory of these societies is the shame of the church. An unfaithful church has permitted a society to take her crown. I doubt if we appreciate the reproach of the situation that with the church of Jesus Christ already established for the avowed purpose of making disciples of all nations it became necessary to organize "a society for the propagation of the gospel."

It was because the Roman church was not missionary that Francis Xavier organized a little company of Jesuits as a missionary society.

It was because the English church was not missionary that on April 12, 1793, a small group of godly English churchmen met at the "Castle and Falcon" inn, where they prayed together, drank beer together and organized the "Church Missionary Society." But the idea of preaching the gospel to heathen was so foreign to the spirit of the church that the head of the church, the Archbishop of Canterbury, piously frowned on the "unreasonable enterprise," not to mention the everlasting shame that the church missionary society of Great Britain was organized in a public beer shop.

It was because the English Baptists were not missionary that William Carey, the inspired cobbler of Northamptonshire, was told to sit down and be silent when he stood up to advocate the preaching of the gospel in other lands.

It was because we American Baptists had produced no missionaries of our own that God had to put three Congregational missionary babies in a basket and leave them on our door step, the two Judsons and Luther Rice. This surprising procedure greatly excited the Baptist household, but thank God we took the babies in, adopted them as our own, and now how proud we are of our foster children.

What is the history of missions? Certainly not the history of the church. But rather is it the story of a few heroic souls rising up at the call of God and seeking ways and means for reaching distant lands. It's the pathetic, heart-breaking story of individuals who have sorrowed more from the indifference of the church than from the toils and privations of the mission field. In their diaries they tell us they feel "so abandoned by their brethren." In their letters they plead so pitifully for help from those at home, and even their furloughs are spent in toilsome effort to arouse the churches to an appreciation of what they are trying to do.

Who would not want to see John G. Payton and listen to the story of those thirty thrilling years that he spent among the cannibals of the South Sea Islands? But it was as recent as 1885 that this hero of the New Hebrides, whom Spurgeon facetiously called "The real king of the cannibal islands," wrote to all the Presbyterian ministers in and around London, asking the privilege of telling his story from their pulpits and receiving free will offerings for the building of a new missionary ship, and I can almost hear the sob of his pen as he writes, "They all declined, except two."

The situation right here at home abundantly confirms our main contention. It was emblazoned on a

banner suspended from the choir gallery at Oklahoma City that 11,000 of the 24,000 Baptist churches comprising the Southern Convention gave nothing last year to denominational missions. According to our last state annual yearly 800 of our 2,000 Alabama churches contributed their nothingness to this appalling accumulation of cyphers. Among these may be little groups of believers so unfortunately placed that they cannot contribute to the larger work, but when I read of churches having a pastor, clerk, a Sunday school superintendent and from 50 to 200 members that in no practical way respond to the great commission I am forced to the conclusion that we Baptists fall very short of being a missionary church.

I would not seem to belittle the work and achievements of missionary societies. I know something of the prodigious work performed by the men and women at the rooms and among the churches. I constantly read the fascinating story of missions, and have grateful appreciation of the splendid things accomplished both at home and abroad. I know the fidelity of "the faithful few" who save so many of our local societies from ignoble collapse. I remember the worthy gifts, great and small, of consecrated men and women who really believe in missions. I also admit that under existing conditions societies were a necessity, are a necessity and may be for some time to come. But this should not blind us to the fact that our present system is a complicated, expensive, non-scriptural expedient, and we shall not do the King's business rightly and worthily until a missionary church shall make unnecessary a missionary society.

Our present ways of church finance are unworthy the cause we represent and the day in which we live. I recall being in the engine room of a great factory, and the proprietor said, "I am going to take that engine out and install electricity." Why? "O, because the thing has got on my nerves; it makes too much noise, burns too much coal, and wastes too much power." And, brethren, for similar reasons this problem of raising money has got on our nerves. "Money, money, money," recently exclaimed an impatient preacher, "was I ordained to be nothing more than a raiser of money?" So it sometimes seems as we read our religious press and listen to speeches from convention platforms. And when the postman blows his merry whistle at our front door we begin to wonder what our financial secretaries have to say to us this morning. We are not between the devil and the deep sea, but we are between anxious secretaries and reluctant churches. And while the people almost break our hearts because they will not give, the secretaries are about ready to break our heads because we do not compel them to give. Beseeching secretaries, bewildered preachers and deficient churches is the sorry spectacle we present to God, angels and men. Do not blame, but rather honor the secretaries for bothering us; they see the need and feel the responsibility far more keenly than we, and were it not for their irritating insistence a great calamity would have befallen our denomination long ago. In Australia, at the beginning of the fever season, God sends hornets among the sheep to drive them into the healthful altitudes of the mountains, and perhaps He sends the sharp stick of the secretary to drive us into a higher and more excellent way. I am not "knocking" anything or anybody. So far as I know, my loyalty to our present missionary methods has never been questioned. But our present methods are being seriously questioned, and ought to be. This annual alarm of a "deficit" and "threatened disaster" with which we seek to drive our people into pious fits, and then extract money from them while the fit is on lacks the dignity and divinity that characterizes God's way of doing things.

But now comes the question, Would you do away with the local missionary societies? Yes, I would; every last one of them; and as soon as possible. And I would do this by making them unnecessary; on the principle that "when that which is perfect is come then that which is incomplete shall be done away." As long as the societies exist we cannot prevent the impression that missions are extraneous, or at least supplemental to the church. As she wel-

comed a new member into our church an enthusiastic woman said, "I am so pleased you have joined the church. Now won't you join our missionary society?" "Thank you," was the reply, "I'll think about it." People see no incongruity in joining the church and not joining the missionary society; therefore they see no inconsistency in joining the church and refusing to ally themselves with missionary effort. The church and missions exist in their minds as two separate and distinct things. And so the very agency through which we have done so much hinders our doing more; the good has become an obstacle to the best.

At the convention last year a brother told us that his church had "a model missionary society." It reminded us of the bride who boasted she had a "model husband," and afterwards read in the dictionary that "a model is a small specimen of the real thing." The largest, best, most enthusiastic and generous society in existence is only a small specimen of what the entire church ought to be.

In order to create a missionary church I think we pastors must teach our people that local church support is not benevolence. Most people regard their contributions toward salaries and necessary expenses as their "gifts" to the church. But these are not gifts; they are financial obligations, money paid for value received. You are not making the grocer a "benevolent contribution" when you pay him a lawful sum for the groceries you have in your basket. And you are not making the church a benevolent contribution when you pay something for the religious privileges enjoyed by yourself and family. If the sermon and service are not worth the nickle you drop in the collection plate you ought to have the money refunded at the door or sue the preacher for fraud. When a man has paid his full share toward church expenses it marks him as an honest man who wants to pay his just obligations; whether he is generous or not remains to be seen. To pay our legitimate debts is not a distinguishing Christian virtue. "Do not even the publicans the same?" The familiar proverb admonishes us to be just before we are generous. Christian obligation demands that we shall be generous after we are just. We must give as well as pay; and what we give, not what we pay, constitutes our benevolence. This is the only money we "give to the Lord."

Again, we must preach that every member of the church is under divine obligation to be missionary. To be a Christian and missionary is the one and self-same thing. We talk about non-missionary Christians and anti-missionary Baptists, but in no worthy sense are the "nons" and "antis" either Christian or Baptist. The titles are misnomers, contradictions. They present an impossible combination. Not until you find a black white horse will you find an anti-missionary Baptist. We teach that it takes more than baptism to make a Christian, and with equal emphasis we ought to teach that it takes more than baptism to make a Baptist. You may anchor an "anti" out in the river for a week and not make a Baptist of him. Instead of baptizing people hoping they will become missionary, we ought to see to it that they are missionary in purpose before we baptize them. As a denomination we owe far more to missions than we do to baptism. In 1812 there were about a hundred thousand Baptists in the United States, about equally divided on the subject of missions. The 50,000 who clung to baptism and repudiated missions are 10,000 fewer today than they were then. The 50,000 who rose up at the voice of God, through His servant, Ananiam Judson, soon began to evangelize at home, and now number more than 5,000,000 souls. The logic of the situation cannot be misunderstood. This is cause and effect. Aside from missions the church can give no adequate reason for her existence and no justification for the awful tragedy out of which she sprang. And apart from missions no person can give a sufficient reason for joining the church or justify himself in remaining a member of the church.

Then, too, I think many of us must change the objective point of our preaching. We preach for money, and look for the result of our sermon in the missionary collection. Whereas we ought to preach

for people and find the fruit of our preaching in a missionary church. Our sermons are commonly regarded as pious devices for getting money, and that is no slander. One writer says, "We must get the people in order to get the money." Yes, but even that motive is unworthy. Perhaps if we had the faith and prayers of the people the money we have would be sufficient. Of course "a dollar is a dollar," but in the realm of spiritual potencies does a prayer add nothing to the purchasing power of the dollar? Should we bother about the prayer so long as we get the dollar? Is a missionary report nothing more than a market report? In 1794 13 men, with \$13 and 13 prayers, planted what has since grown into the great Colgate University, whose intellectual and spiritual power has blessed the world. Would the result have been the same without the prayers? God knows I am not speaking from the heights of an assumed superiority, but from the depths of my own humiliation, when I say we are not praying men as were our fathers. I have attended great missionary conventions, where there has been an immense amount of business, heaps of talk and but little prayer. I have witnessed impatience lest the humble brother appointed to lead the morning prayer meeting should not be conscious that the hour and men have arrived for the transaction of business. Undoubtedly the world's evangelism has its commercial side, and as is so often urged, "we must transact the Lord's business in a practical, business-like way." But is it "practical business" to exalt material agencies above the spiritual in the kingdom of God? Like other business enterprises, we must have offices, books, bands and money, and the greatest of these is money. But is there nothing greater? A missionary article states that if we had the money we could evangelize the world in this generation. Could we? We cannot do it without money, but where is the promise of "so many souls for so much money?" Money is ower, but it is not the power of God unto salvation. "The dollar is mighty," but not almighty. The sign of the dollar is a potent factor even in missions, but not by this sign do we conquer. The cross is supreme; and faith, hope, prayer, loyalty, love and obedience are yet our most valuable assets in converting the world. This we all believe, and we must see to it that the secondary agencies and secondary motives are not permitted to supplant the primal and fundamental.

There are hundreds of religiously destitute places in the state of Alabama. Meeting houses closed. Large districts without a meeting house or a religious service of any kind. And why? "Because the people are so poor." But how much money does it require to hold a prayer meeting or conduct a Sunday school? How much money must a man have before he can pray for his neighbor or win him to Christ? You and I know that one real consecrated Christian without a dollar could do much to transform these desert communities into gardens of God. The rich church says, "I am rich and increased with goods and have need of nothing." The poor church says, "Let us lift up our eyes unto the state secretary, for our expectations are from him. Rich or poor, our eye is on the dollar. We hustle to raise money, boast of what we could do if we had the money, attribute our failure to a lack of money, and even our prayers to God are appeals for more money. Give us the money and we can do the rest. All of which indicates how extensively the ordinary methods of commercialism prevail in our work, and how completely the power of money dominates our thought. That this is not the divine order all of us know, and the danger of the drift we all appreciate. And so, I repeat, many of us must change the objective point of our preaching and preach our strongest and most effective missionary sermons without mentioning money or taking a collection. This will drive us to what is fundamental in missions and primary in motive. Our pulpits will be the high places from which prophets proclaim the oracles of God, and not mere platforms from which skillful auctioneers entice reluctant money from unconsecrated pocketbooks. We shall be saved the glaring inconsistency of rebuking men for their wild rush after money, and then leading the rush. Our first business is with the inner life of the people, not with the collection. With their ideals, not their money. Conduct is only a symptom of character. The man with a covetous soul must be covetous. And our supreme

task is not to get a little money out of this covetous soul, but to get the covetousness out; and we must preach a gospel that is big enough and divine enough for the task. Unceasingly must we bombard the citadel of selfish souls with the appeals of Calvary until their surrender. The need, the romance and the achievement of missions will play their important part in our appeals, but lack of these, greater than these, more soul-impelling than these, is the passion of God for the salvation of men, visualized and immortalized by the passion of Christ as He died for men. It was the impelling power of this passion that swept the Son of God from His glory throne and lifted Him to the cross of Calvary. It was the impelling power of this passion that made Paul a missionary to the Gentiles and carried our heroes of modern missions to the uttermost parts of the earth. Impelled by this passion our fathers organized missionary societies, and responsive souls rallied to their support. But evidence is not lacking that missionary societies have about reached the limit of their possibilities, and the next great progressive movement of the kingdom is a missionary church; and to secure this the entire church must be brought under the impelling power and passion of God's love and longing for a lost world. This, my brothers, is our immediate task. We have a sufficient gospel. God makes us sufficient to proclaim it. Then there will be no more begging sermons from our pulpits, but instead we shall all inaugurate and operate the New Testament plan, whereby our people shall systematically and proportionately contribute of their means as God has prospered them. But this lies outside our theme, and I must not pursue it. The five things I wanted to say this morning are these:

First—Our Lord Jesus was a missionary; His gospel a missionary gospel; His commission a missionary command; the day of Pentecost His great missionary day; but in spite of it all He has never had a missionary church.

Second—Because the church was not missionary our fathers were compelled to organize a new agency for world-wide evangelism, the missionary society.

Third—Acknowledging the necessity of this society, because of an unfaithful church, also having grateful appreciation of what the society has accomplished, we nevertheless regard it as a temporary expedient, inscriptural and altogether inadequate for the task before us.

Fourth—The next great progressive movement in the kingdom of God is a missionary church, and to this definite task we preachers of the churches must set ourselves with definite and consecrated purpose.

Fifth—To accomplish this we ourselves must have a new baptism of power and a worthier conception of our sacred ministry. We must preach for the people, not for their nickles and dimes. Our sermons must proclaim the principles of the kingdom, not the laws of the market place. They must exalt the symbol of the cross, not the sign of the dollar. They must be prepared and preached for the purpose of bringing our people under the constraining, impelling love of the great Shepherd—God, who must go into the mountains and desert places until the last lost sheep has been returned to the fold. Then shall we have an evangelized church, and an evangelized church will evangelize the world.

JOHN W. PHILLIPS.

Mobile, Ala.

#### DANGERS OF THE HYPODERMIC SYRINGE.

I have seen over 6,000 cases of drug habit in various countries of the world. Ninety-five per cent. of the patients who have come to me taking morphine or other alkaloids of opium have taken the drug hypodermically. With few exceptions I have found that the first knowledge of it came through the administration of a hypodermic by a physician. It is the instrument used which has shown the sufferer what was easing his pain. Restricting the sale of the syringe to physicians, or to buyers on a physician's prescription, is the first step toward placing the grave responsibility for the drug habit on the shoulders of those to whom it belongs.—Charles B. Towns' "The Peril of the Drug Habit" in the August Century.

#### BROTHER CRUMPTON'S NOTES ON WORDS OF HIS CORRESPONDENTS.

"Please find enclosed \$20 check for State Missions from Huffman church. You will doubtless notice the difference in our contributions of this and last year.

As you know, we received help from the board on the pastor's salary. This year we are paying that ourselves. We are also building a church, which has been blown down three times, which you already know.

"You wonder perhaps what is the reason of the increase in our giving. Well, in short, a few of us are tithing. I know if more of the church people would do this there would be no trouble to raise money.

"We are making an appeal to the State Mission Board for help to erect our church again. As a brother Baptist I hope you will do you utmost in this matter."

Another precinct heard from! Blessings on the tithers! We can do anything we undertake as a denomination when a considerable number of us begin to "honor the Lord with our substance."

This church is worthy of our aid and should have it.

I went to a strong country church in Tallapoosa. The pastor, Brother Stough, has become a tither in the last year. I found that one of the deacons was a tither, the only one in the church; but others are seriously studying the question. They have an interesting prayer meeting every Sunday night. Here is a letter I wrote the deacon. Watch this titling campaign over Alabama. It is getting interesting:

"I am sending you some titling literature. I want you to give it out to your class next Sunday. Ask them to bring it back the next Sunday and swap it around. After you have done this for three Sundays have the pastor announce the next first Sunday that titling will be the subject for the prayer meeting that night.

"Your people are intelligent and thoughtful, and they are inquiring about this question.

"Blessings on you and yours."

"I must tell you that the titling card is what I have been wanting for some time. Only I want more argument for the tither. How we do need the very thing. You may put me on the tithers' roll if you will help me to get material and tracts for my people. I want them to get at it, too. I am convinced."

This young preacher is starting out right. He became convinced himself by investigation. He then asked to be enrolled as a tither. Then he wanted his people to understand it; so he writes for literature. The titling card puts them to thinking; then they want more extended information.

"We have erected a pastorium which will cost more than \$2,000. When the building is complete there will be no debt on it. Some of the members thought that as we were building we could do very little for missions. I have found it to be much easier to raise money for missions when the church was building or expending money than when they were doing nothing of the kind."

Exactly right you are. The people who are doing things will do more. Those who are doing nothing are the hard ones to move.

"Well, Brother Crumpton, I have adopted the tithe system, which makes an average of \$2.88 per month on a small business. It is better to have the Lord's blessing on \$90 than to have \$100 without His blessing on it. I believe in doing what God says, and yet I don't believe much. If I did I would do better than I do."

Another tither. He believes God can make \$90 do more for a man who has faith in Him than \$100 without faith. He is a poor man, but rich in faith.

"I rejoice with you over the great time you had at the great convention. Brother Hearn told us about it in such a way that I felt almost like I had been there myself, and it made me rejoice that we had done our part in sending him to the convention. It is a lamentable fact that so few of our churches and communities are capable of appreciating him as he deserves. A very small minority is bearing the burden."

## ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 624 Bell Building, Montgomery, Alabama

President, Mrs. Chas. Stakely, Montgomery.

## DISTRICT VICE-PRESIDENTS.

Central, Mrs. T. W. Hannon, Montgomery.

Northern, Mrs. Henry R. Dill, Birmingham.

Eastern, Mrs. O. M. Reynolds, Anniston.

Southern, Mrs. J. M. Kallin, Mobile.

Western, Mrs. Fleetwood Rice, Tuscaloosa.

State Organizer, Mrs. T. A. Hamilton,

1127 S. Hickory street, Birmingham.

Personal Service Sec., Mrs. D. M. Malone, Consul.

Rec. Sec., Mrs. Wm. H. Samford, Montgomery.

W. M. U. Watchword: Teaching them to observe all

things whatsoever I commanded you.—Matt. 28:20.

Corresponding Secretary-Treasurer, Miss Julia Ward,

624 Bell Building, Montgomery.

Leader of Young People, Miss Laura Lee Patrick,

624 Bell Building, Montgomery.

Auditor, Mrs. M. C. Scott, Montgomery.

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Send contributions for this page to the editor, Miss

Julia Ward.

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

## THOUGHT FOR TRAINING FOR SERVICE MONTH

Be severe with yourself, prune the running vines;  
Thus will the grapes grow larger and richer hereafter.  
—Goethe.

## LET US REMEMBER IN OUR PRAYERS.

Our work in the Northern District, of which Mrs. Henry Dill, of Birmingham, is vice-president. In this district there are 20 associations, with woman's work in 13 of them.

Our work in the Elim Association. Here we have only one society, no superintendent and no organized work in 10 of the churches.

Our Alabama missionary to Shanghai, Central China—Miss Willie Kelly.

The state encampment, in session at Pelham.

The Bethlehem W. M. U. associational meeting at Excel, August 25.

The reaching of our year's apportionment.

## DURING AUGUST.

We study about missionary training.

We give to the Louisville Training School and to Foreign Missions.

## RESOLUTIONS OF APPRECIATION.

Resolutions in Cordial Appreciation of Miss Kathleen Mallory and Her Work as Corresponding Secretary-Treasurer of Alabama Baptist Woman's Union Adopted by State Executive Board August 9, 1912.

During the past three years our capable, accomplished and devoted state corresponding secretary-treasurer, Miss Kathleen Mallory, has rendered a noble, valued, magnanimous service for our State Baptist Woman's Missionary Union, its executive board and the Baptists of Alabama.

A native of Selma and the daughter of the great Christian and patriot, Col. H. S. D. Mallory, and his lovely, cultured wife, with rare charm of personality, fine intellectual attainments and deep consecration, her heart, mind and soul have ever been in sympathetic accord and unison with the "grandest theme that ever was sung," that of our Lord and Savior Jesus Christ.

Her beautiful, exalted efforts have been crowned with remarkable and phenomenal success as she has traversed the entire state and by her bright presence, forceful words and strong influence has drawn hearts and lives in closer, firmer touch with the work of the Master, "whom we are and whom we serve."

Whereas, the call has the largest, broadest service among Southern Baptist women, as general secretary of their union, of which Miss F. E. S. Heck has been the able, distinguished president for 12 years, compels us to regretfully relinquish her from labor among us. Be it therefore

Resolved (1), That our beloved and faithful co-worker and associate, Miss Kathleen Mallory, with rare ability and zeal has conscientiously and successfully administered her important and responsible duties as corresponding secretary-treasurer of the Alabama Baptist Woman's Missionary Union.

Resolved (2), That under her careful, thorough and systematic management, with the capable, devoted state leader, Miss L. L. Patrick, to assist her, the Alabama W. M. U. headquarters, a part of the great Baptist plant in Montgomery, has proven of incalculable good and profit to the Baptist women of Alabama, from which 10,000 letters and literature packages and \$22,000 for missions have been distributed during the year.

Resolved (3), That as editress of the woman's department of the Alabama Baptist, our great state paper, Miss Mallory has gracefully and powerfully wielded her pen for our mission cause and each week has proven the strong medium of communication with Alabama Baptist women.

Resolved (4), That, as with genuine sorrow and deep regret is now severed the close and strong tie which for three years has bound us together in Christian love, co-operation and labor, our best wishes and earnest prayers attend Miss Mallory in her greatest, largest sphere of usefulness among Southern Baptist women in not one, but 18 states embraced in our southern union in this twenty-fifth years of its history.

Resolved (5), That we earnestly and prayerfully ask of Alabama Baptist women that the same responsiveness, loyalty and co-operation which they have ever accorded Miss Mallory be faithfully given the incoming corresponding secretary-treasurer, Miss Julia Ward, of Birmingham, the daughter of the late Hon. W. C. Ward, prominent in Baptist and legal affairs of the state, a charming, lovable, cultured young woman, as she comes to Montgomery fully and thoroughly equipped by ability, training and piety for her great and important duties among us in the mission cause.

Respectfully submitted,

Mrs. T. W. Hannon, chairman; Mrs. C. A. Stakely, president; Mrs. W. H. Samford, recording secretary; Mrs. M. C. Scott, auditor; Mrs. W. B. Crumpton, chairman advisory board; for executive board Alabama Baptist W. M. U.

## RECEIPTS FOR JULY (CONCLUDED).

Mary Ann Bestor Brown Scholarship.

Birmingham (Fifty-sixth Street) L. A. & M. S., \$2.50; Birmingham (Twenty-seventh Street) L. A. S., \$2.50; Glencoe W. M. S., \$2.50; Belleville Y. W. A., \$2.50; Mobile (Dauphin Way) W. M. S., \$2.50. Total, \$12.50.

Orphanage.

Opp S. B. B., \$1.50; Mobile (D. W.) W. M. S., \$2; Bayou La Batre L. A. & M. S., \$11.50; Prattville L. A. S., \$1; Oxford L. A. & M. S., \$1.20. Total, \$17.20.

Orphanage Well.

Birmingham (Southside) W. A. & M. S., \$19; Florida S. B. B., \$5; Centerville W. M. S., \$3.25; Birmingham (Fifty-sixth Street) L. A. & M. S., \$5; Pleasant Ridge (Birmingham) L. A. & M. S., \$5; Fayette L. A. & M. S., \$5; Oxford L. A. & M. S., \$10.50. Total, \$52.75.

Howard College Library Fund.

Talladega (First) W. M. S., \$1.

Bible and Colportage.

New Prospect (Blount) W. M. S., 92 cents.

Jubilee Offering to Home Missions.

Birmingham (First) L. A. S., \$17; a friend, \$15. Total, \$32.

Mountain Schools.

Montgomery (Clayton Street) S. L. B. C., \$2.50; Selma (First) Y. W. A., \$1; Belleville Y. W. A., \$4. Total, \$7.50.

Indians.

Cuba R. A. B., \$1.

Birmingham Missionary.

Birmingham (S. S.) W. A. & M. S., \$30; Birmingham (First) L. A. S., \$8; Avondale (First) L. A. S., \$3; Ensley W. M. S., \$2; Bessemer (First) L. A. S., \$2. Total, \$45.

State Mission Debt.

Montgomery (First) Y. W. A., \$1; Montgomery (S. S.) W. M. S., \$10; Montgomery (First) W. M. S., \$12. Total, \$23.

## Jubilee Offering to Foreign Missions.

Birmingham (Rubama) L. A. & M. S., \$4; a friend, \$10; Mobile (D. W.) W. M. S., \$4.50. Total, \$18.50.

Kindergartens.

Furman S. B. B., \$4; Master Edwin Hurt, 25c; Opp S. B. B., \$1; Pine Apple S. B. B., \$2; Gadsden (First) S. B. B., \$2.62; Vincent J. M. S., 70c. Total, \$10.57.

Miss Willie Kelly.

Demopolis L. A. & M. S., \$3.75; Anniston (P. M.) W. M. S., \$33. Total, 36.75.

Miss Anna Hartwell.

Birmingham (First) L. A. S., \$25; Trussville W. M. S., \$2.50. Total, \$27.50.

Native Worker.

Fayette W. M. S., \$2.50; Fayette Y. W. A., \$1.25; Evergreen W. M. S., \$5. Total, \$10.

Training School Support.

Birmingham (Twenty-seventh Street) L. A. S., \$2. Training School Student.

New Decatur (First) W. M. &amp; A. S., \$1.

Training School Enlargement.

Rockford W. M. S., 50c; Birmingham (Twenty-seventh Street) L. A. S., \$2. Total, \$2.50.

Lucy Stratton Scholarship.

Birmingham (Fifty-sixth Street) L. A. & M. S., \$2.50; Mrs. Armstrong, \$1; Georgiana W. M. S., \$2.50. Total, \$6.

Margaret Home.

Bay Minette S. B. B., \$1; Montgomery (S. S.) W. M. S., 50c; Cuba S. B. B., \$1; Montgomery (H. A.) primaries, \$1.95. Total, \$4.45.

Mission Literature.

Total, \$4.55.

Society Subscriptions to "Our Mission Fields."

Total, \$1.60.

Newton School Building.

Montgomery (Clayton Street) W. M. S., \$2.

Home Board Schools.

Pine Apple S. B. B., \$2; Opp S. B. B., \$1; Bay Minette S. B. B., \$1. Total, \$4.

Y. W. A. Offerings to Hospital Work.

Selma (First), \$6.75; Belleville, \$4.90. Total, \$11.65.

Alabama State W. M. U. Library Fund.

New Decatur (Central) W. M. &amp; A., \$5.

Grand total for July, \$1,348.95.

## WOMEN DELEGATES.

Alabama Baptist: The committee appointed to investigate the constitutionality of sending women delegates to the State Convention was read, the committee finding that under the present constitution women members of the Baptist church could not take part in the deliberations of the church court, by virtue of an act of 1893, which had the word "member" stricken from the article defining who would be eligible, and substituting in its place the term "brethren," which, in the opinion of the committee, eliminated women delegates. The committee recommended that the term "member" be replaced and that brethren be stricken out, so that women delegates might be eligible. The convention approved of the action of the committee, and adopted their recommendations. It will become effective at the next convention.

Now what is the need of a State W. B. M. U. in Alabama? All honor to our self-sacrificing and consecrated Christian women; but the constitutional amendment so as to permit women to be members of the Alabama Baptist Convention is, we think, a very unwise departure. We sincerely hope that the good women of Alabama will decline to accept membership in the convention.—Christian Index.

## RESOLUTIONS ON BRO. COWAN.

Whereas, the church has this day, in opposition to its own desire, felt constrained to accept at his request the resignation of Rev. Samuel A. Cowan, for five years its beloved and faithful pastor, who leaves us to assume the pastorate of another church; therefore be it

Resolved, That this memorial of our appreciation of the services and character of Brother Cowan and the esteem in which we hold him be adopted and entered upon the records of the church, a copy handed to Brother Cowan, and a copy be transmitted to the Alabama Baptist for publication.

Brother Cowan has consistently stood for the highest and best ideals of our faith in Christian doctrine, evangelism and missions, in which respect he is among the foremost of our Christian ministers of this or any other denomination.

He has signally encouraged and upheld the policy of our denomination in regard to the advancement of education and Christian benevolences, and has continually given his best efforts to put forward every movement for the improvement of our community and state in purity and godliness.

The esteem in which he is held by our denomination is manifested by the positions of trust and honor to which he has been called by the conventions and boards of our state.

The progress of this church within the period of his ministry in growth in numbers and the enlargement of its activities, as well as in systematic offerings for its support and the benevolent objects to which it contributes, is a striking evidence of his wise and helpful leadership, as the following statistics indicate:

The Sunday school shows an increase in enrollment of 120 per cent, which the church membership shows an increase of 86 per cent.

For all home expenses there is an increase of 90 per cent, while our offerings for benevolences, which we believe to be the pulse of the church, shows an increase of 140 per cent.

His public spirit, fraternal sympathies, ministerial zeal, co-operative disposition, ability as a preacher and correctness of life have drawn around him the respect and affection of ourselves and our community at large, and we assert and declare our good will for and entire confidence in him as a man, a citizen and a Christian minister.

Done by order of the Southside Baptist church of Montgomery, Ala., this 28th day of July, 1912.

Attest: E. L. DAVANT,  
Clerk.

Rev. J. D. Ray assisted Pastor O. W. Greer in a revival at Mt. Pinson last week. They report a most splendid spiritual awakening. Ray is a strong, sensible preacher of the gospel, and his work always tells.

Our meeting began here Wednesday night last. Dr. W. J. E. Cox is aiding me and doing the preaching. The rains, while a great blessing, have greatly interrupted the meeting. The attendance has been small until last night, when the rain held up, and we had a great congregation, and the preacher gave us a great sermon. I baptized a young man yesterday who joined one month ago. Pray for our success.—J. G. Lowrey, Pell City.

Dr. J. D. Gwaltney, recently of Decatur, will supply the Wesley church the last two Sundays in August.

Evangelist T. O. Reese preached Sunday morning at Rubama church and at night for Dr. Blake at the Southside church.

Dear Brother Barnett: I enclose you \$1. Please send the Alabama Baptist to Rev. B. F. Bartley, Fortson, Ga. I hope to see the time when the Alabama Baptist will be in every home in the state. Yours fraternally—J. L. Howard.

In the absence of Pastor J. D. Ray his pulpit at Calvary church was occupied last Sunday by that prince of preachers, Dr. J. D. Gwaltney, and those who heard him were lifted to "higher ground" and made glad that he has "passed this way."

We have received a copy of a little booklet written by S. J. Porter, formerly associate home secretary of the Foreign Mission Board of the Southern Baptist Convention. This little booklet is entitled "The Life of the Lord's Prayer," and is printed in nice style. The price of the book is 25 cents per single copy, postpaid; \$2 per dozen copies. Western Baptist Publishing Company, Kansas City, Mo. Dr. Porter has done good work in this little volume.

The Aliceville Baptist protracted meeting began on Sunday, August 4, and closed on Saturday night. We received six members by letter and one by experience. Brother J. D. Ray preached for us. He is a strong gospel preacher, and all felt greatly benefited who heard him. Yours with best wishes—G. B. White.

Rev. W. G. Frances, who has been at work for the Clark Memorial Baptist College, of Neuton, Miss., for the past 22 months, wishes to secure pastoral work in Alabama. Brother Frances is well equipped, having attended the Moody Institute and also the seminary. Since I have been closely connected with him in school, I know him to be a thorough Christian, and he is well prepared to pastor churches. I take great pleasure in recommending him to any Baptist church in the state who is without a pastor. Any who may desire to correspond with him please address him at Altoona, Ala. Respectfully—L. L. Hearn.

The weather has been not lately, but the pastor has stuck to his post all summer. The Sunday school and congregations have been fine for the season. The ladies recently put in a beautiful carpet, entirely covering the main auditorium. Our church is in good shape every way, and the interest seems good at every point. I enclose a card I have used quite effectively for the past few weeks. I believe it has helped to build up the attendance upon all the services during this heated season. I was providentially hindered from attending the convention, and regretted this more than I can tell on a card. I am a convention man, and feel like I have lost something that can never be recovered. Best wishes. Fraternally—C. M. Brittain, Columbia.

Dear Brother Barnett: My husband has just begun his meetings. He held one in East Alabama for Brother R. B. Lee, receiving nine members—eight for baptism and one by letter. He has no one to help him in his meetings. He has just closed one at Octagon. We feel that it has been a real success. There were 28 additions to the church—24 for baptism. Pray for the Lord to be with him in his other meetings. Yours in Christ—Mrs. J. C. Hill, Octagon.

I have finished up my protracted meetings for this year (unless I help other pastors, which I may do). Bro. J. M. Rogers helped me in all my meetings, doing all the preaching, and I hope much good was done for the Master's cause. We baptized 36 in all. I only have three churches—Kinsey, Mt. Ararat and Cedar Springs. We had one map service at each church, and Brother Rogers is certainly fine along that line. I feel sure he will do a great work in the Lord's vineyard. Fraternally—W. P. Stewart, Ashford.

On my return from the western part of the state, where I had been since the convention in two glorious revivals with Pastor J. W. Jones at Putnam and Nanafalia, Saturday night I found little Paul Jones, son of Rev. and Mrs. P. M. Jones, at death's door. He lingered until Sunday at 10 o'clock, when the Master called for him. We laid little Paul to rest this morning at 10:30, leaving our big-hearted evangelist, his noble wife and children with bleeding hearts, though submissive to God's will and trying to learn the full meaning of Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are called according to His purpose." We know much sympathy will be extended the bereaved, but let us not forget to invoke our Father's blessing upon them. Paul was Brother and Sister Jones' baby boy, of a little more than 3 years old. Their child is still; O, yes, but fallen asleep in Jesus, only to await their coming and ours. Yours fraternally—Sam E. Boroughs.

(Our heart goes out in loving sympathy to Brother and Sister Jones.)

## SUMMONED.

I said, "Let us walk in the fields;"  
He said, "No, walk in the town."  
I said, "There are no flowers there;"  
He said, "No flowers, but a crown."

I said, "But the skies are black,  
There is nothing but noise and din;"  
And He wept as He sent me back—  
"There is worse," He said, "there is sin."

I said, "But the air is thick,  
And fogs are veiling the sun;"  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say;"  
He answered me, "Choose tonight  
If I am to miss you or they."

I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your Guide."

—Christian Life.

## TRIBUTE TO CAPT. J. P. SPEIR.

He was born in Kemper county, Mississippi, March 15, 1840; moved to Texas with his parents in 1856, where he lived at the outbreak of the war between the states. Although his father opposed the war and urged him against it, he joined the Confederate army in 1861, was elected captain, assigned to Granberry's brigade, Pat Cleburne's division. He was captured at Arkansas Post and held a prisoner three months at Columbus, Ohio.

He was in the battles around Chickamauga, where he received a wound in one of his legs, and lost an eye at New Hope church. For valiant services throughout the war he was brevetted and mustered a colonel at its close.

He located after the war at Furman, Ala., where he married June 21, 1867, to Miss Mary Handley, to which marriage seven children were born, three of whom—O'Neal, Dr. P. V. and Dr. Ross C.—with their mother, still survive him.

He represented Wilcox county in the legislature of 1892 and 1893, and was often solicited by friends to run for office, but persistently refused. He was patriotic, studied closely the political interests of his state and nation, and was a staunch supporter of white supremacy in reconstruction days.

He was a successful planter, kept open house, a friend to the needy, to strangers and to the poor, a willing contributor to all funds of the Bethesda Baptist church, of which he was a member, and died July 23, 1912, in the triumphs of a living faith.

HIS PASTOR.

Married, in the Geneva Baptist church, August 8, Miss Willie Louise Underwood and Mr. G. Bascom Henry, of Midland City, Tex., A. T. Sims officiating. The bride is the youngest and the accomplished daughter of the lamented N. C. Underwood, who was so long a prominent pastor in East Alabama. The groom is a popular educator of the Lone Star state. Mr. Henry is principal of the Jacksonville (Tex.) Academy for next year, while the bride has charge of the music of the same institution.—A. T. Sims.

## YOU ARE INVITED

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

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

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

Last week, when we were looking at the modern city of Samaria from the east, there was before us a road leading up the hill and dividing into three branches. We shall take the one that led to the left. We shall follow it around to the further or western side of the hill and then look back. That is, we shall stand at the apex of the lines numbered 63 on our map and look east.

### Position 63. Herod's Street of Columns, Samaria.

This path in which we stand and which stretches away before us between rough stone walls follows the course of one of the ancient city's finest streets. Today we see vigorous groves of olive trees on either side. This row of columns extending for some distance before us on our left is one of the most interesting remains of the royal city. In ancient times these columns formed one side of a magnificent road leading up and around the hill, and there was another line of columns to match it on the other side of the highway. It requires some imagination to picture this road as it was 2,000 years ago, winding around the hill, with views of the valley framed between the marble pillars. Herod the Great, who was living when Jesus was born (Matt. 2:1-16), built this road and renamed the city Sebaste, the Greek form of the name of Augustus, who was then the reigning emperor (Luke 2:1-5). This place retains the word in the form of Sebastiyeh, its present name. So here in the heart of the land we find a memorial of the king who was ruling over Palestine when Jesus was born and of the emperor who was the master of the Roman world.

Following now a long-used path through the mountains we come, 12 miles north of Samaria, to the plain of Dothan. We look at it from the south. See the number 64 on our map and the lines which branch northwest.

### Position 64. The Plain of Dothan.

Those hills we see in the distance are the southern slopes of the range of Mount Carmel, which stretches its barrier across the country from the Mediterranean to the Jordan valley, in a southeasterly direction. These trees on the hillside below us and dotting the plain are the olive, whose fruit is the great staple of this land. Here and there we see spaces of farm land and pasturage. We notice that some of the higher flanks of the hills appear bare and rocky, with scarcely a vestige of soil. If this land possessed the treasure of a wise, patriotic, far-seeing ruler, we should soon see here and everywhere the mountain sides terraced, the earth kept in place and no longer washed away by spring rains, and the area of tillage constantly climbing higher up those hills.

But let us turn back in our vision to a time 1,700 years before Christ appeared. Then these olive orchards were unplanted, and on the plain were doubtless areas of pasturage and spots of sandy wastes. Inhabitants in those times were few, but the great caravan route from Damascus to Egypt crossed this plain then just as it does today. I see yonder a group of shepherds pasturing their flocks, the sheep and the goats scattered in little groups over the rolling meadows. Over these hills walks a boy alone, fearless of danger, though he has walked, staff in hand, all the way from Hebron, far in the south, more than 70 miles. Never fear, for that boy is one of those who can take care of himself, and perhaps one day, he may be taking care of an empire. He wears a gaily-colored, variegated robe, which shows that he is the favorite of his father's house. He has sought for those shepherds far and near, and now they are in sight. Yes, that youth is Joseph, just finding his brothers on the plain of Dothan (Genesis 37:17). Somewhere in the field of our vision at this moment, hidden perhaps by these olive trees, that meeting—big with fate—took place.

Well, we drop down the stream of time for almost a thousand years and look at Dothan again. A little town has grown up since Joseph made his visit here, and in it for a time is dwelling a mighty prophet; one who has healed a leper, and brought a dead child back alive to his mother's arms, and saved the land more than once from foreign foes. Do you remember that time when Elisha's servant looked forth and saw the Syrian host surrounding the city (II Kings 6:13-17)? That array was drawn up right here on



this plain; it was the mountains yonder in the distance that a moment later he saw alive with an angelic host of defenders.

To see the streets of Samaria and Dothan use the stereographs (63) "Herod's Street of Columns, Samaria," and (64) "The Plain of Dothan."

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.

Rev. William S. Marquis, Rock Island, Ill.: "This travel system is most fascinating and instructive, both to those who have traveled and those who have not. The stereographs, maps and descriptions are so accurate and the stereoscope brings out every detail with such perfection that the experience is most satisfying. By the aid of this system one may gain the benefits of travel at the minimum of cost and trouble."

### PRESIDENT JAMES MADISON SHELburnE.

With a disposition calm and equable, with the instincts of the student and the habits of the scholar, possessing a mind of remarkable power, keen in the quality of analysis, strong in that of construction, persuasive in private talk, convincing in public speech, a gentleman to his very finger tips, clean and wholesome, a Christian, whose loyalty is fearless and constant, James Madison Shelburne gives promise of usefulness rare and great and success marked

and splendid in the presidential chair of Howard College.

He knows the college thoroughly; its needs furnish to him no new problem; its capacity for service he has rightly gauged; as its past has given him concern and gladness, so does its future bring him hope and the purpose of progress. He is the trusted friend of the faculty, the beloved pastor of other days of the college town.

In the Baptist State Convention he was with growing power a leader, with calm, cogent argument causing men to see questions and the solution thereof as he saw them.

In all the ministry of Alabama but one man was in advance of him in the statesmanship of church development and of Christian expansion, and that was his father-in-law, the great and noble Crumpton; and the elder statesman's years are more.

From my home in another state I shall with prayer and abiding interest watch the growth of Howard College serene in the consciousness of its safety in Dr. Shelburne's hands, sure of its success with the leadership of this, my beloved friend and former pastor, for whom with me admiration finds rival in warm affection.

A. P. MONTAGUE.

August 14, 1912.

### A CALL FOR AN EVANGELISTIC CONFERENCE.

The Moody Bible Institute of Chicago, 153-163 Institute Place, has invited all the evangelists of the United States to be its guests at a conference planned for September 18-20. The idea is to get together for inspiration and a comparison of methods in order to encourage a strong forward movement in the fall and winter for soul-winning. The dean of the institute, Rev. James M. Gray, D. D., has been in correspondence for some time with leading evangelists, and as a result the themes determined on for consideration include such timely topics as:

"The Weakness of Present Day Evangelism."

"How Can the Ministry Be Awakened to a Sense of Their Responsibility?"

"The Theological Basis for a Great Revival."

"How Far Are Eccentric or Extraordinary Methods Beneficial in Promoting True Revivals?"

"Which Is the Better for Promoting Evangelism, a Central System or Bureau, or Individual Initiative?"

"Which Produce Better Results, Union or Denominational Meetings?"

"What Truths Should Be Emphasized in Day Meetings?"

"Evangelization of Cities."

"Rural Evangelism."

"Invitations and Remuneration."

The thought is to have the evangelists themselves do most of the talking and the criticizing, if any of the latter is required, although a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors.

The call speaks of the solemn obligation resting upon evangelists in the present condition of the churches, and closes by saying:

"We must all be willing to face the situation just as it is, confess our sins, seek a new cleansing, make sacrifices, yield ourselves to God and get a new endowment of power."

The details of the conference will be in charge of Rev. Parley E. Zartmann, D. D., secretary of the extension department of the institute, who was for years connected with Dr. Chapman and the evangelistic committee of the Presbyterian church. All who are interested are invited to address the institute for particulars.

"Next in importance to attendance upon the preaching of the sanctuary is the value of the church paper. If the great daily giving the latest news, and the magazine of current literature, are considered indispensable for the secular information of the home, how much more indispensable the religious press which brings its spiritual messages and makes its readers more intelligent and therefore more efficient Christians."

**"The Mysteries of Mithra."**

By Franz Cumont, professor in University of Ghent, Belgium. Translated from the second revised French edition, by Thomas J. McCormack. Second edition. Open Court Publishing Company, 1910. Pages, 239. It is provided with a map and some 50 cuts and illustrations.

The author has given more attention to the religion of Mithra than any other living scholar, having traveled widely, visiting its monuments and having worked on the subject for many years.

Dr. W. J. McGlothlin, of the seminary, says:

"His long study has naturally made Cumont an enthusiast on Mithraism. It seems to the reviewer very probable that an importance is assigned to the place and significance of this religion in the Occident which it never really had. The author confesses to the necessity of drawing largely on his imagination, and it is a powerful one. That Mithraism was widely diffused over the Western Roman empire and was very influential is proven beyond all dispute. Temples and monuments dedicated to Mithra have been found in all regions where the Romans, and especially the Roman armies, went. In the opinion of the reviewer it is not likely that the religion of Mithra was ever really a rival of Christianity with the masses of religious people; and yet it was undoubtedly very influential in the army and the government, especially in the third Christian century. The history of this religion constitutes a very interesting chapter in the missionary history of religion, for it was one of the few non-Christian religions which were missionary. All who are interested in the history of religion will find this volume interesting, and, if read with care to distinguish between the facts and the author's fancies, very helpful and instructive."

Dr. Paul Carns says:

"At the time of the beginning of the Christian era there were several rival religions, among which Mithraism was the most prominent. They resembled each other in tendency and doctrine, but in the struggle for survival Christianity conquered because it was the most vigorous protest against the objectionable features of the ancient paganism and also because the figures of its Savior was more human and less mythological than the Greek heroes."

**"The Sinking of the Titanic."**

Edited by Marshall Everett, the great descriptive writer, with Introduction by Dr. Henry VanDyke.

Graphic and thrilling accounts as told by survivors of that hideous night after the ship struck the iceberg—the work of rescue, "Women and children first" (the unwritten law of the sea)—multi-millionaires, famous statesmen and other prominent men died like the heroes they were along with over a thousand others. The nobleness and heroism of these men will live as long as time lasts, for by their deeds and the brave death they died they wrote indelibly into history the greatest and grandest monument that was ever reared. Story of the appalling tragedy told in pictures.

This volume is illustrated with nearly 50 illustrations depicting the awful scenes on that memorable night, including sketches by famous artists that tell in vivid pictures the terrible calamity—scores of actual photographs of the rescue work and many of the prominent men and women among the survivors and those who perished.

The L. W. Walter Company, 633 Plymouth Court, Chicago. \$1.00. (Agents wanted.)

**"The Fall Guy."**

By Brand Whitlock. The author of "The Turn of the Balance," who is also the mayor of Toledo, has long since identified himself with the serious kind of work that has as its foundation a sincere understanding of what we are pleased to call "the lower classes." It is no perfunctory tribute to say that Mr. Whitlock knows life.

Brand Whitlock, lover of humanity, feels that even a thief is a human being. He has studied the underworld with penetration and with pity. He knows the "dip" from the "yeggman" and both from the "gay-cat." He sees that men and women do not commit crimes idly, but because they are unhappy and hounded. He finds them individual, as are the men and women of the law-keeping world. Judged on their own level, some of them are heroes. Ignorant and



blind as they are, acts of courage and self-sacrifice shine forth in their darkness.

But this book is as various as human life. Sentiment and poetics, romance and war, the court room and the slum, each yield reflections intimate and absorbing. Nothing human is alien to Brand Whitlock. With the high purpose of the idealist, the skill of the fine literary craftsman and the convincing manner of experience, he has written here stories that are at once entertaining and stimulating.

Bobbs-Merrill Company, Indianapolis. \$1.25 net.

**"Fran."**

By John Benckenridge Ellis.

Out of the mysterious world of sawdust and tinsel, blare and whoop-la, into the quiet of a rural village comes Fran, the circus girl; but no matter where she goes, this bewitching little creature, half child, half woman, wins hearts and tames men, just as she tamed lions in the steel-barred circus arena.

In this story Fran, a young girl, arrives at night at the home of the man who is really her father, but who had not known of her existence. The father, a leader in all church affairs, director of the choir and famous all over the country for his enormous charities, had deserted Fran's mother shortly after his secret marriage to her while in college, so that the woman who is now known to the town of Littleburg as Mrs. Gregory is not, of course, legally entitled to that name.

By the strength of her secret she forces him to take her into his household because she "wants to belong to somebody." Once established, she undertakes to searight a situation intense in its possibilities. This girl, Fran, is the charm of an extraordinary book; a girl, whimsical, quaint and shrewd, with a wonderful smile, the highest courage and a great longing for home and love. Her demands bring about a revolution in the lives of several older people, and make at least one man and woman very happy.

Bobbs-Merrill Company, Indianapolis. \$1.25 net.

**"The Corn Lady."**

The story of a country teacher's work by Jessie Field, county superintendent of schools, Page county, Iowa, with 45 illustrations from photographs.

The title of this book is unusual; so are its contents; likewise is its purpose. "The Corn Lady" is composed of a series of delightful and inspiring letters from "A Country Teacher" to her appreciative country "Daddy" on country school and country life improvement. Each letter is a record of practical experience, teeming with understanding of and enthusiasm for an awakening of true, contented, productive rural life.

Primarily the book deals with the school. It is a teacher's book, but not written in a "teacher's way." Corn and pedagogy, gardening and psychology, method and human nature, literature and sanitation, ethics and agriculture, hygiene and patriotism, science and decoration, the farm and the school—opposites though they be, are so perfectly blended as to form a real, a living account, a wonderfully impressive and helpful book for the teacher awake to self-improvement and community interest.

"Farm Arithmetic Problems," which covers 29 pages, forms a fitting close to the book. These problems will afford an excellent supplementary course in arithmetic, designed as they are to help reckon the cost of farm crops, threshing and harvesting, cost of growing crops, their comparison and rotation, dairy problems, poultry, relation of birds, weeds and insects to farm crops, farm sales, farm labor, drainage, farm measures, etc.

A. Flanagan Company, Chicago. 50 cents.

**"The Mushroom Hand Book."**

By Elisabeth L. Lathrop.

This book, written by a woman who has made a study of this subject for several years, is designed primarily as a handy book for ready reference for all those interested in garden work, and particularly mushroom gatherers, students, lovers and enthusiasts. It also contains numerous recipes for preparing and cooking mushrooms by famous chefs throughout the country. It is neatly bound in grass-green cloth, with cover inlay in color, contains 96 pages, 6x4 1-2 inches, with 19 full page illustrations in black and colors, and every lover of mushrooms in any shape should possess it. Price, \$1.00 net; by mail, postpaid, \$1.05.

J. S. Ogilvie Publishing Company, 59 Rose street, New York.

**"Adolescent Boyhood."**

This is a series of studies by Hanford M. Burr, B. A., R. D., professor of history and sociology, International Y. M. C. A. Training School, Springfield, Mass. The author has familiarized himself with the writings of the group of talented and thoroughly equipped physiologists and psychologists who have of late years been specializing on the problems of adolescence, and in this volume applies some of the well established principles of adolescent psychology to the work of the Y. M. C. A., and especially to the boys' department.

The Seminary Publishing Company, Springfield, Mass. \$1.00.

**"From Freedom to Despotism."**

A rational prediction and forewarning. By Charles M. Hollingsworth.

This prediction is based on a clear explanation of the economic and political causes which have determined the rise and decline of popular or constitutional government in all periods of history.

It is shown—and shown why it is so—that active economic development is a necessary basis for the establishment and maintenance of free government; free institutions inevitably declining as national economic development is completed.

Some of the topics treated: "Forms of Government Determined Ultimately by Economic Causes," "Economic Concentration Inimical to Democracy," "American Economic Development Now Approaching Completion," "American Democracy to Give Place to a Modernized Caesarism," "The Recent History and the Future of Other Existing Nations."

Price, net, \$1.00; postpaid, \$1.10.

Washington, D. C. The Author, 1910.

**"Great Religions of the World."**

Since our student days abroad, when we took courses in comparative religions, we have always been glad to get any new work on the religions of mankind. In the above volume the following religions: Babism, Brahminism, Buddhism, Christianity, Confucianism, Judaism, Mohammedanism, Positivism, Sikhism, Zoroastrinism, are discussed by Herbert A. Giles, LL. D., T. W. Rhys, LL. D., Oskar Mann, Sir A. C. Lyall, K. C. B., G. C. I. E.; D. Menant, Sir Lepel Griffin, K. C. S. I.; Frederic Harrison, E. Denison Ross, Rev. M. Gaster, Ph. D.; Rev. Washington Gladden, D. D., LL. D.; Cardinal Gibbons. All of these writers are well known authorities in their line. This new edition, with introductions, is a valuable reference book for the library of any student. We know of no other volume of the same size in which one can find such authoritative treatment of the subjects.

Harper Brothers, publishers, New York. \$2.00 net.

**"Playtime Games for Boys and Girls."**

These games, by Emma C. Dowd, are told in story form and are dedicated to playing children everywhere. More and more the world is beginning to respect the rights of children to play. This is not only shown in the public movements for parks, but schools are featuring play as never before. Now comes along this clever woman and gives us parents a chance to help find amusement for the little ones. Blessings upon any one who can cause laughter to burst from the lips of a child. Many of the games included in this volume have previously appeared in magazines. We are glad they are now sent out in one volume.

George W. Jacobs & Co., Philadelphia. 75 cents net.

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The Webster's New International Dictionary is not a new edition, not a mere revision, but a new creation. The Journal of Education says: "The most remarkable single volume ever published." It contains 400,000 words, 2,700 pages and 6,000 illustrations. Simply as a piece of book making it is a marvel, but when we think of it as a work of reference it is invaluable. Every day in your talk and reading, on the street car, in the office, shop and school some new question is sure to come up. You seek quick, accurate, encyclopedic, up-to-date information.

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## FISHING FOR SOULS.

Angling for souls is the preacher's business. How to change the mental attitude of the man without God and without hope is a divine art.

The successful soul-winner must be a psychologist—knowing the mind and emotions of his hearers.

It is his business to influence people. He must know how the human mind acts; what repels and what attracts; what will create an interest and what will fall flat. He pleads for the effect.

He must first get the sinner's eye by attracting him; he must then get his mind by interesting him; he must then get his heart by influencing him, and then he must get his will by convincing him.

It is easy to attract, easy to interest, easy to influence, but to bring conviction is no easy task.

It is hard to compel a decision, and because of this the preacher must study and keep on studying where, when, why and how sinners are attracted, interested, convinced and decided, because an intelligent handling of these underlying strata of human nature makes the difference between the sympathetic, successful pastor and the discouraged one, who says, "My ministry is a failure."

## INTERSTATE LIQUOR SHIPMENT BILL.

Since the senate committee of the judiciary favorably reported the Kenyon bill Senator Kenyon has been unceasing in his efforts to secure consideration and action by the senate. On the 24th of July he asked for unanimous consent for its consideration, but Senator Penrose, of Pennsylvania, interposed objection and it went over. Subsequent attempts to get the bill up have been futile. On Monday, August 12, he gave notice that immediately after the special orders agreed upon he would call this bill up.

Senator Kenyon says that an agreement has been reached making this bill the special order in the senate for December 16, not to interfere with the Archbald case. The senate will sit probably two hours a day as a court on the Archbald case, but aside from that on the 16th day of December the Kenyon bill becomes the special order for consideration and vote. But if a vote is not reached that day, on account of the debate on the bill, it becomes the unfinished business each day until the vote is had.

This is good news. The debate will be sharp. It is well known that some of the best lawyers in the country are already at work briefing the case in opposition to the bill. The best that money can secure will be enlisted by the liquor forces opposed to this legislation. Friends of the bill must see to it that our friends are equipped to defend the bill on the floor in this debate, which promises to be one of the keenest constitutional-legal tilts in the history of the senate.

## AN EARNEST BOOK.

It must be admitted by every candid person who has given much study to the Bible, even though he be skeptically inclined, that it is a very earnest book. The evidence of this fact is seen on every hand. It is apparent that the writers whom God employed for their particular part of the work were intensely earnest men. One sees no indication of indifference in any of the writers. None of them wrote for the mere satisfaction of himself. Not one of them did his work in the spirit of a hireling. No reader of the Bible would get the impression that the writers

## EDITORIAL

were doing their work for the sake of receiving pay for it. Hence it cannot be said that any writer was actuated by selfish purposes. Each one felt himself constrained to do the work before him. Not one of them indulged in any speculative thought. There was no experimenting. There was no indulgence in theorizing. No novel views were exploited. All were moved to fulfill the purpose which each felt that he must accomplish. All this is very wonderful, as one thinks of the fact that though there were many writers, there was a general unity in the general purpose of acting according to personal convictions of duty. There was no concerted agreement to carry out any definite purpose, and yet there was a practical unity of purpose, and a tremendous earnestness in each one's fulfilling his purpose. It was human earnestness, and yet it was much more than that; it was the earnestness of the Holy Spirit added to the human earnestness. One sees signs of that earnestness in the language that is used. How passionate many of the passages are! How they glow with flaming fervor! How mightily do many portions appeal to the readers! The writers realized that they were dealing with momentous subjects. They had a keen sense of divine and heavenly things. Verily, the Bible is the most earnest book in all of the world.

## FOLKS PREFERRED TO STUMPS.

The growth of our cities is one of the features of the last census. The balance of power is passing from the country to the city. Here is a grave problem for us all. No wonder then that the great importance of our cities from a Christian standpoint is being increasingly emphasized in these days. The city is described as being the nerve-center of our civilization. It is also said to be the storm-center. "As the city, so will be the nation," says Howard B. Grose. The city has a peculiar attraction for the immigrant, and there is therefore a marked gravitation to the cities.

"A great and effectual door is opened to us."—the evangelization of these "strangers within our gates." Here at our very doors is a great opportunity.

The great cities of the east are not safely Christian, surely not safely Protestant. Shall these cities repeat the experience of Alexandria and Carthage or of the early Christian cities of Asia Minor? They will unless the Protestant churches can make an adjustment.

Many reformers are trying to relieve the congestion of the cities by trying to get the city workers into the country. This is no easy task. An old woman who had been taken from the slums to a cosy cottage in the suburbs returned to the slums, and in response to an inquiry as to why she left to come back to the dirty city, replied to Dr. Schauffler, "Folks is more company than stumps."

## SEX HYGIENE IN PUBLIC SCHOOLS.

Sex hygiene is being regularly taught in 138 public schools in the United States. In addition to this there are a number of private schools, colleges and universities where such teaching is being given. Most of the colleges have special lectures on the subject. The parents and teachers of the Chicago schools are being given a course of lectures to give the parents an idea of the need of teaching and to qualify the teachers to impart the necessary knowledge. The difficulty with the average physician in lecturing upon these subjects is that he is likely to treat the matter almost altogether from the physical standpoint. He is not to blame for this, for that is all the medical schools profess to teach. The difficulty of the average teacher is the same as that of the average parent, each lacks confidence in himself and thinks that to teach sex knowledge he must have a fund of scientific knowledge that would take weeks, if not months and years, to acquire. Hence, they think they must send off somewhere for an "expert," and while they are waiting the children of the home and of the school are being "instructed" in a lot of misinformation which is demoralizing and degrading, and may prove ruinous to the child. Any parent or teacher of average common sense and intelligence is capable of telling a child all he needs to know—that is, so that he will have right ideas of

sex, its sacredness, the importance of right care, and freedom from the mystery of a false modesty which may result in a morbid, unwholesome consideration of the subject, if not the acquirement of unnatural and destructive habits.

## THE DIVISION OF CHINA'S PEOPLE.

It is said that the scholars, farmers, artisans and merchants, the four well recognized classes in China, make up from one-third to one-half of China's teeming millions, leaving two or more hundred millions, a great mixed multitude of men, women and children engaged in every method conceivable in an ancient civilization to secure a livelihood. While the greater mass of the latter might be termed hewers of wood and carriers of water, there is still a multitude who live by their wit, outwitting their fellows. The struggle for mere existence is so tense and continuous that material things become the object of worship. Religion comes to mean physical sustenance.

A missionary writes:

"Greater care is taken of the live stock than the children. It is not uncommon to see a mother combing the bristles of the pigs as they stretch in the sun at the front door, while their children, dirty and unkempt, roll about in the yard. The former can be turned into cash, and cash or money has long since become the goal of life. It is the one subject of conversation that never becomes uninteresting. Body defiled, soul withered, happiness shattered, home a barn, nothing is too costly if the long strings of copper cash or the shining shoes of pure silver can but be stored away. The pity of it all is that, blinded by these material things and in darkness of soul and spirit, depravity in every form has shot its ten thousand tendrils into the very soul of the people.

This is manifested first outwardly in an utter disregard for cleanliness, sanitary conditions, comfort, and, saddest of all, home.

Pass through the narrow gateway into the grounds enclosed for habitation, and wherever the eye falls confusion and disorder prevail. In the smallest space possible, for land is valuable, there exists a small colony, consisting of a variety of animals, fowls and human, having nearly everything in common. One roof usually gives protection from the storms or the burning sun. The apartments occupied by man or beast outwardly have little, if any, distinguishing signs of comfort, and yet some say there is no need of mission work in China.

But the evil of it all does not end with outward conditions. Alas, it worms itself into the bodies and souls, until, as the prophet declared, "From the sole of the foot even unto the head there is no soundness in it."

God help us as Southern Baptists to do our part in giving them the gospel.

Rev. Len G. Broughton, the Baptist clergyman prominent as Northfield preacher and the builder at Atlanta of one of the most ambitious institutional churches in America, announces plans for the re-making on American lines of the London church to which he was recently called—Christ Congregational church, made famous by the late Rev. Dr. Newman Hall, and well known to Americans because its graceful spire, rising not so very far from Westminster palace, is a memorial of Abraham Lincoln. The church is known also to Baptists and Congregationalists of the United States because it constructed, after some public discussion, a baptistry in its chapel, where such as desired might be immersed. The former Atlanta pastor now proposes to establish at Christ church a nursing and dispensary work which may develop, he hopes, into a hospital. He would also found, after the manner of Rev. Reginald J. Campbell at City Temple, a training school for Christian workers and send them out to mission bands. Finally he would grade his Sunday school on the American plan.—The Watchman.

Some one has found out that houseflies have a preference for certain colors over others. Tests were made and it was discovered that they like green best, then red, and that they dislike yellow, brown and blue. The investigator thinks that by choosing wall paper for your house that is blue, for instance, you can make your home unwelcome for the pests.



## WOODSTOCK REVIVAL.

We have had a great and glorious meeting. Brother Bradley, of Birmingham, did the preaching, and it was surely well done. He won the love and admiration of the people. His great and good sermons awoke so many of the dormant Christians, and the church was revived as a whole, and we resolved to co-operate with our good pastor, Brother Branham and join him in heart and hand to bring the lost into the fold. The ladies are going to reorganize the Aid and W. M. U., and by this means we are going to raise Brother Branham's salary from \$16 to \$20 per month, the Ladies' Aid paying the raise.

We will also have a mid-week prayer service. There were only two accessions to the church, but believe others were aroused to a sense of duty and danger. Pray for us, that we accomplish more this year than in the past. Brother Branham enters into his fourteenth year as pastor of this church.

Yours for Christian work,  
KATE L. HENDRICK.

Thursday, August 8, the spacious and beautiful depot here was thrown open formally by declamation of J. W. Bryan, one of our splendid Baptists and chief man at the depot. The demonstration began by a speech by the writer, representing our Baptist mayor of the town. Next spoke Mr. Lee Gorey, architect; then Mr. Lee, a lawyer of distinction. Then came the band of music and a grand banquet, and many hearts were made happy as they viewed the magnificent new depot—much larger and finer than the one that was last burned. The writer, with his wife, Misses Rubie and Nellie Farris, of Flomaton, and Misses Louise and Josephine Powel, of Lowndesboro, made a visit to Pensacola and St. Rose Island. While in the city we went aboard a great English merchant vessel and had the honor of supping with the captain, in whose veins flows blood akin to mine—Scotch-English. Pensacola is taking on new life in anticipation of the opening of the Panama canal. The good effects of Shugart's meeting is very sensibly felt in Flomaton yet.—R. M. Hunter, Flomaton.

Brother Ira L. Jordan and myself have recently closed a most delightful meeting at Maros, in Monroe county, where he is the pastor. The results of the meeting went beyond our expectations. Brother Jordan may write you about it. I wanted to say a good word for him in this meeting and in the work he is doing in that community. I found the people there are delighted with him and appreciate his faithful work. Though not feeling at all well, he was on the field most of the time between the services. The results of his prayerful work could be seen when the invitations were given for those with whom he had talked and prayed to come forward and take their stand for the Lord. If every pastor who goes to help in a meeting has such fine support from the local pastor as I had from Jordan at Maros good reports may be sent in from many more meetings. In the small membership at Maros he has some splendid people, who follow their leader as he makes the effort to lead them out in the service of the Lord.—S. A. Cowan, Montgomery.



SEVERAL REASONS WHY FLIES SHOULD BE UNWELCOME GUESTS.

I am assisting Rev. Yates at Paron church, Randolph county. We are having a gracious meeting here. We have nine already by baptism, and some over 50 years of age. Six of the nine are men, four with families. The meeting has just started. Pray for us, that we may have a great meeting. We had 22 at the altar for prayer last night. I go from here to Repton, Ala., to be with Brother J. W. Farrar; then on the first Sunday to Carbon Hill to be with Brother McCallowen; then on the third Sunday to be with Dr. Hendricks at Irondale. I also go to West Blocton, Gurley and Athens to be with Brother Arnold. Yours till He comes—Curtis S. Shugart.

I have just closed successful revival meetings with the three following churches: Second Sunday in August, Evergreen; 15 by baptism and two by letter. Third Sunday, Pleasant Grove; five by baptism and six by letter. Fourth Sunday, Mt. Zion; 19 by baptism and two by letter. The churches we hope were greatly revived. Rev. J. W. Reynolds, of Banks, Ala., is pastor of these churches, and Zion. There he was assisted by Rev. he did all the preaching except at Mt. James Gullige, of Gello, Ala. This makes 39 by baptism and 10 by letter at these three churches. Brother Reynolds is a strong gospel preacher, and preaches with great power. Brother Gullige has just started out in the ministry. He will make a great preacher some day. Yours in the work—M. B. Gilmer.

I begin a meeting here with Brother J. O. Bledsoe in the morning. Grove Hill is one of the finest towns in this section and has one of the best pastors in the state. Yours and His—W. J. Ray.

Brother W. E. Findley, of Meridian, Miss., conducted a series of meetings at the Baptist church. The meeting began the first Sunday and closed Tuesday night, August 13, with seven additions to the church. Brother Findley gave us strong and forceful sermons, and they will do much and lasting good. Our church has been without preaching since the death of our former pastor, Brother Marion Briscoe, in March, and we were in need of just such sermons as Brother Findley gave us. Brother Findley has accepted the call here and will take up the work about the 15th of September. He will hold a meeting with Mt. Negro church, in Paint Rock valley, commencing Sunday, the 18th. Our church is to be congratulated upon securing the services of such an able preacher.—J. D. Padgett, Scottsboro.

We have just closed one of the best meetings ever held at New Hope church. Eighteen were received for baptism, three by letter and one by restoration. Rev. A. J. Dickinson, Jr., assisted the pastor. He preached the word of God in a clear and forceful manner, which proved a power of God unto the salvation of lost souls. Professional methods were dispensed with, and a simple plea for a surrendered life was made at the close of each service, with the above result. Fraternally—J. A. Dickinson, Pastor.

Dear Brother Barnett: I am rejoiced to advise you that I recovered my watch. A colored woman whose husband works for one of my brothers found and brought it to me next day. Yours fraternally—Geo. W. Ellis, Orrville.

(This was the watch he lost at the Selma Association. We rejoice with him.)

Dear Brother Barnett: I took a stroll for the Baptist this morning, and as a result enclose a check for \$11. These are all renewals, and I should have collected them sooner, but suppose you can use the money now just as well as you could two or three months ago. From past experience in the paper business I know you will have a place for this small check. Those renewing are as follows, all from Columbia: W. P. Armstrong, \$2; G. L. Campbell, \$2; Charles H. Davis, \$2; Mrs. S. F. Christian, \$2; Dr. S. P. Holland, \$2; C. M. Brittain, \$1. I was certainly sorry that I was providentially hindered from attending the convention. It must have been a splendid meeting. With very best wishes, I am, yours fraternally—Chas. M. Brittain, Columbia.

There is joy in the home, joy in the church and I know there is joy in heaven over souls that were lost, but are now saved and have come into the church of Christ. With Brother J. Morgan Mills, pastor, and Brother J. D. Ray, of Birmingham, to conduct the services, and J. T. Hodge with the music, we have had one of the greatest revivals we have ever had in the history of the church. The services were heart reaching and soul stirring. We have six added to the church, with others who will come. The Lord be praised for what He has done for us, and we ask God's richest blessings upon His servants who were with us in their other fields of labor.—J. D. Manning, Ethelsville.

We have closed a ten-day meeting with our church here with splendid results in several ways. The church membership was strengthened. Some 25 were added to the membership by baptism and by letter. We had Brother Farrar, of Pine Apple, with us. A strong man, deeply spiritual, of great earnestness. We also held a few days' meeting with the Leroy church, Washington county. While the membership was not so much increased, yet we had fine services, greatly helpful to the church and community. We raised funds to put an annex for class rooms to the church. Come to see us.—S. A. Adams, Jackson.

Rev. John L. Ray, pastor of the First Baptist church of Blocton, has resigned, to take effect the 1st of September. Some church in Alabama should call him at once before some other state induces him to leave Alabama. He has expressed a desire to remain in Alabama.

I want to tell you what a good meeting we had at Cedar Springs church, in the Columbia Association. My husband, W. P. Stewart, is pastor, but he secured the help of Brother J. M. Rogers, and he did all the preaching. The congregations were good all the time, but at night the house could not hold the people. They came for miles around to hear Brother Rogers. He is an eloquent speaker, a gifted, brilliant man, and above all, an earnest Christian, whose heart is burdened for the salvation of souls. Four joined by letter and 23 were baptized. Church members were aroused to their duty; have started a weekly prayer meeting. Hope the result will be lasting. Fraternally—Mrs. W. P. Stewart.



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### JUDGE JONATHAN HARALSON

#### A Personal Tribute

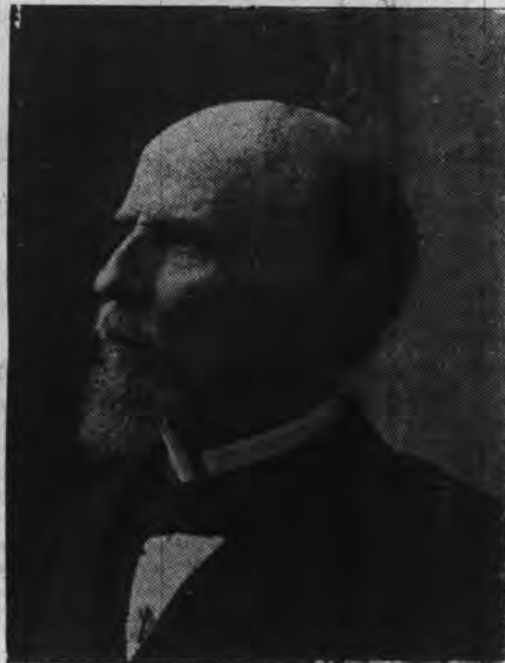
And may it be just a personal tribute to Judge Jon' Haralson—a tribute, in some simple fashion from one who honored and loved him as men seldom love men.

His public life, extending through more than a half of century, is a matter of record, known and read of all men, without blemish, "not having spot, or wrinkle, or any such thing."

He served many years as judge in the lower courts at Selma, and then many years more in the supreme court with his home at Montgomery. For thirteen years he presided over the Alabama Baptist State Convention, and for about the same number of years, though not at the same time, he was president of the Southern Baptist Convention. He surrendered the one when elected to the other in keeping with his high sense of honor and the fitness of things. I have seen mighty men as presiding officers, but to my thinking and yet without disparagement to others, I never saw

than any man I ever knew, he illustrated in his walk among men the Christian principle of living in two worlds at one and the same time. Keenly alive to all the duties and responsibilities of the life that now is, he was all the while conscious of the powers of the world to come. His life was the result of his character, and his character was great in the greatness of its principles. He honored God, and was himself honored among men.

I became his pastor at Selma in the spring of 1884—now twenty-eight years ago. He conducted the correspondence which brought it about—and what letters he did write! Our first meeting was when, on the invitation of the church, I made them a visit and was guest in his home. A lovelier, more blessed pastorate no man ever had—those five or six years that followed. The men and women who made up that church—where will I find their equals in their management of church affairs and in knowing how to bring happiness and joy into the pastor's life and family. Some of



JONATHAN HARALSON.

his superior in wielding the gavel and directing the forces of a great assembly. He was equally great whether the convention was in a mighty storm, as sometimes happened in those days, or was under the influence of a great surging wave of spiritual influence.

He knew parliamentary law, but was not its slave. The rather he was its master and made it serve the great ends for which it was invented. In marvelous fashion he combined the unusual power of allowing freedom and easy going in a convention with a firm and steady hand that never once lost its hold. Men at once felt and acknowledged his presiding genius and accorded him the fullness of their confidence. Through all those years of presiding over our great convention, so far as my memory goes, there was never an appeal from his decisions. He was master in the field of justice as clear as the light, and master also in the dominion of his suaviter in modo.

A cleaner record of public life was never left among men. As much as any man I ever knew, almost more

them have entered into rest while their works do follow, others of them are still there to make beautiful and fragrant this church, one of the rarest among the churches of our Southern Zion. How I do love and honor them to this day! They are my joy and my crown of rejoicing.

It was among these men and women I first met Judge Haralson, among whom he worked, was honored and lived his kingly life. I served him and he served me—and what a master he was. There is one word I crave the privilege of applying to him as perhaps to no other man I ever knew—the pastor's lieutenant—and he gave character and dignity and efficiency to the office and its meaning. He greatly honored his church and gave it first place in heart and life. He held the men and women there as royal spirits, and they in turn gave him first place in their confidence and councils. More lofty and beautiful fellowship I never saw. Here he was at his best in conference and counsel.

Many men have come into life, who each in his turn and way have con-

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tribute to my making and usefulness, to my fellowship and happiness. Honor and gratitude to them one and all—to each in the measure I can give. I do not recall that any one man ever came into my life with more real and beneficent power than Judge Haralson. I made a study of him and was conscious of his influence on me. I sat at his feet and learned of him—learned lessons of high character, lessons of how to deal with people in conference and in the mass, lessons of how to bear myself toward others in high degree and low. He had a genius for doing things in so many different and trying circumstances that could not be exceeded—surely could not be imitated. And yet—begging pardon for the confession—I was ambitious to be as he was, to walk as he walked in my work among men. What he was worth to me individually can not be set down in words either for the present or the coming ages.

He went home in a ripe old age full of honors and fruitage. We buried him from the church at Selma—not the former house where we had worshiped in other years, and yet in the presence of the noble old band in its remnant of those who wrought together and together were a joy and a blessing. How the memories crowded on me as I stood there over his casket covered with flowers beautiful and fragrant and faced those people who honored and loved him and who even to this day are as dear to me as life. We laid him to rest and silently set our face to the future, to stand in our place till the end shall come.

In closing this personal tribute of love I ask the privilege of quoting from a letter just received this morning from Dr. William E. Hatcher, of Virginia. He says things for me better than I can say them in his discrimination and love for our great friend. He held perhaps the highest rank with Judge Haralson and here pours out his soul in lamentation as weeping for his kin or for one closer than kin:

"I find the world looking in some way unlike it did before I got your letter. The news of the death—the impoverishing death—of Judge Haralson has been with me since I read your letter this morning. Indeed, my soul has pondered on all the ways that he and I have walked together. \* \* \* A cleaner, higher, saner, sounder, stronger man I have not known. His faculty for friendship amounted to genius, and he loved me with a most unjustifiable devotion. I would have been his greatest friend but for you. As a fact, both of us had about all of him that we are capable of taking in."

"It is enough to bring on shouting to think that Haralson has gone up to see the Father. It makes heaven about twice as real, but makes the earth look scant and pinched and lonesome. But never mind, he still belongs to us; we have stored him away, and he is now waiting to bring us into the King with honor when we get there."

J. M. FROST.  
Nashville, Tenn. July 23, 1912.

A teacher holding a first grade certificate, also a Baptist, wishes to correspond with trustees wanting a teacher. Address M. F. B., care Alabama Baptist, and give particulars.



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### STOCKHOLDERS' MEETING.

In accordance with a resolution of the directors of the Homestead Trust Company, a meeting of its stockholders is called for Saturday, September 21, 1912, at 3 p. m., in the office of John H. Miller, at 2103 1-2 Third avenue, Birmingham, Ala.

This meeting is called for the purpose of submitting to the stockholders a plan for enlarging the scope and usefulness of the Homestead Trust Company, or of merging it with some other corporation, or of transferring the assets of the Homestead Trust Company to some other corporation with larger powers.

In the event that the assets of the Homestead Trust Company are transferred to another corporation, it is proposed to issue to present stockholders of the company shares in the capital stock of the new corporation in lieu of the shares now held by them in the Homestead Trust Company, upon such terms and conditions as may be agreed upon by the directors and stockholders of this company.

HOMESTEAD TRUST COMPANY,  
Birmingham, Ala.

August 20, 1912.

### ATMORE MEETING.

With T. O. Reese, our Home Board evangelist, and his singer, J. P. Scholfield, we began a meeting at Atmore July 21, and continued till August 4. Scholfield is a fine singer and Reese is a preacher, the kind of a preacher that many a poor, little, shriveled, starving church needs to put into it some gospel pabulum. Being free from the taint of "alien immersion," free from the heresy of open communion and free from the rottenness of "higher criticism," he is just the man for Alabama churches. Every sermon is filled with the Christ-centered gospel—the gospel that the soul of the lost sinner needs, and the only gospel that can save him. And he is a Baptist, and that not of the milk and cider sort, that sort that seeks to please everybody in order to be popular. More than that, he is bold to attack sin, even in high places. It sometimes knocks the glittering gold from his hand, but it puts a glittering star in his crown. If I were to praise Reese as it is in my mind to do my lines would seem to be fulsome. The Home Board made no mistake when it employed for one of its evangelists Brother T. O. Reese. In my opinion within a few years he will be a peer of T. T. Martin, for he is on that build. To show in a small way its appreciation Atmore paid to the meeting \$219. There were added to the church 27 members—20 for baptism. Among these there were several Methodists and two most excellent Presbyterian ladies. The Baptist church at Atmore is again on its feet. The pastor is strengthened in the affection of the people and the church is united. God be praised for His goodness to the children of men. R. M. HUNTER.

We have just closed a gracious meeting held by Brother W. J. Ray, who for a number of years was our state evangelist, but now of San Antonio, Tex. Interest was manifested from the very first service, which increased each day till our dear "ante-bellum" church was filled to its capacity. It reminded one of the glory of former days to see the negroes fill the galleries and showing their interest by their enthusiastic singing of old-time hymns. The preaching, which was forceful, clear and to the point, was greatly enhanced by the splendid music, which was in charge of Mrs. W. J. Ray. There were a number of additions, both by baptism and letter, and several reclaimed. As a further result of the meeting our little Sunday school has been greatly revived and increased in numbers. The Lord bless Brother and Sister Ray wherever they may go, and may the good work done here be continued and blessed more and more till others, seeing our love and zeal, will want to yield their lives unto Him to be used for His honor and glory.—H. J. Yates, Carlowville.

The recent meeting at Atmore, Ala., in which Rev. R. M. Hunter was assisted by Home Board Evangelist T. O. Reese and Singer J. P. Scholfield, resulted in a general revival in the church, and twenty-odd were received into the church. The Atmore church is composed of some of the best people in the state. There are several families in the church worth from \$75,000 to \$300,000 each. It is expected that the Atmore church will go to full time.

### HE DIDN'T GET MAD.

Dear Brother Barnett: I received your card telling me that you had to drop my name from your list, and you said, "Please do not get mad with me for it." Dear brother, I feel the other way about it. Please don't get mad with me for not doing my duty. I should have sent you the money long ago for the dear old paper that I love so well. I can't do without it. It is a welcome guest in my home, and it should be in every Baptist home in Alabama. You will find enclosed \$2. Please put my name on the list again. The paper is worth \$2 a year, and nobody can fall out with the editor, because he has done everything that he could do, it seems to me, to put it in reach of the people. I will close with Christian love to the dear editor and paper.—H. H. Hanson, Palmetto Beach.

On July 26 Brother Boroughs arrived at my home to hold a meeting with me at Putnam, which began the next day. The meeting continued for seven days. The Lord was with us, and 16 souls were united with the church. August 4 we began the meeting here at Nanafalia. Brother Boroughs preached with power for six days. Ten souls were brought to the church. As an appreciation of the work done the people paid \$41 here and \$35 at Putnam. Our association (Bethel) will meet with Nanafalia church the 20th of September. Come and be with us.—J. W. Jones, Nanafalia.

I have been in some glorious meetings at Ashford, Newville, Bluff Springs, Kelley, Good Hope and New Hope. There were 60 members added to the churches in these meetings. Besides the churches were greatly revived. I go next to Orion, Pike county, to help Brother J. J. Nelson, and from there to my old home church (Liberty, Autauga county), where I served so long, and from there to Bon Air, Pike county. Pray for us. Our school building will be finished by September, I think, which will be a credit to the Baptists of Alabama. Your brother—J. L. Hand, Newton.

The week ending August 3 I was with Pastor G. W. Wilburn at Temperance Oak. It was a gracious meeting, resulting in 18 conversions. Brother H. R. Arnold, of Athens, came out the same week and held a meeting of a week at Eton. The church and community greatly appreciated Brother Arnold's sermons, although there were no professions. Next week Brother Arnold spent four days with Brother Wilburn at Cherry Grove. Brother Wilburn continued till Sunday and received 21 members, 16 of them by baptism. The writer is with the Bethel church this week. The prospects are bright at this new church. The cause is looking up in East Lauderdale.—L. N. Brock, Rogersville.

Our meetings have closed at Mexia and Excel. Rev. J. H. Newton, of Gordo, did the preaching, and better preaching I never listened to. We received 18 at Mexia. We organized last October with only a few, and today we have 56 members and a new church building, of which we are proud. Praise the Lord.—A. L. Stephens.

### NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 2nd Day of August, 1912.

Estate of Newton N. Polk, Joseph R. Polk and Horace T. Polk, Minors.

This day came Birmingham Trust and Savings Co., guardian of the estate of Newton N. Polk, Joseph R. Polk and Horace T. Polk, minors, and filed its account, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 28th day of August, 1912, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,  
Judge of Probate.

### ORDER OF PUBLICATION.

The State of Alabama, Jefferson County—City Court of Birmingham, In Chancery—At Rules Before the Clerk and Register, in Vacation—Darcy Griffith, Complainant, vs. W. L. Griffith, Defendant.

In this cause, it being made to appear to the Clerk and Register of this court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, W. L. Griffith, is a non-resident of the State of Alabama, and his post-office address being unknown to affiant, and further, that, in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said W. L. Griffith, to answer, plead or demur to the bill of complaint in this cause by the 4th day of September, 1912, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 3rd day of August, 1912.  
SAM M. BLAKE,  
Clerk and Register.

### MORTGAGE SALE.

I, the undersigned, L. W. Scoville, surviving partner of Scoville Brothers, under and by virtue of the provisions of the mortgage executed by Newton Martin on the first day of February, 1911, conveying to Scoville Brothers the following described property:

- 1 No. 165-3 chair combination—golden oak case.
- 8 No. 143 Congress pedestal hydraulic chairs—golden oak.
- 1 No. 423 open center washstand.
- 1 linoleum.
- 1 two-bowl washstand.
- 6 oak arm chairs.
- All shades to windows.
- 2 oak tables.
- 4 bent wood chairs.
- 3 cuspidors.
- 2 scrub buckets.
- 2 mops.
- 8 paper holders on chairs.
- 1 mirror—wall.
- 2 electric ceiling fans.
- All gas burners.
- 2 coat racks.
- 1 water cooler.
- All racks in cloak room.
- 1 clock.
- 1 stepladder—12-foot.

To secure the debt mentioned in said mortgage, default having been made in the payment of one of the installments, namely: one of the notes mentioned in said mortgage, will on the 9th day of September, 1912, in front of the court house door of Jefferson county, Alabama, sell said property to the highest and best bidder, for cash, to satisfy the indebtedness mentioned in said mortgage, the property being now in my possession in the Morris Hotel barber shop.

aug7-3t L. W. SCOVILLE.

### Strong Eyes

Made from weak and inflamed ones by Leonard's Golden Eye Lotion; cures sore eyes without pain in one day. Absolutely harmless. Soothing, cooling, healing, stimulating. It makes strong eyes.

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

## A LIFE WORTH WHILE.

Hon. J. S. Carroll departed this life at his home in Troy, Ala., July 28, 1912, at 3:30 p. m. In the going away of this man the entire community has sustained an irreparable loss. He began life with many handicaps, and yet succeeded in every field of endeavor. He overcame the want of an early education, the want of capital and any strong backing. He succeeded in spite of difficulties that would have discouraged a less heroic soul. During his short life he accumulated a handsome fortune and made a wide place for himself in the social, commercial and religious life of the people. He was "given to hospitality" and charitable deeds, and thousands will miss the ministrations of his love. The funeral services were conducted in the absence of his pastor, Dr. Bateman (who had been called to Virginia on account of the death of his wife's father), by Dr. John F. Purser, assisted by Drs. Sam H. Campbell, Henry Johnson and L. H. Bowles.

The following are some of the things said by Dr. Purser, his former pastor: "Sam Carroll was my friend, loyal and true. For more than a quarter of a century I have known and loved him. As intimate as brothers, we have bared our hearts to each other, and together we have shared experiences that tried men's souls; yet I have never known him to quail. He has never failed me, and I have tried to always be true to him. It is in obedience to his wish that I stand here today; otherwise I would fain take my place among the mourners and pour out my soul in tears for my friend 'gone on before.' The great John Wesley was once asked if he knew the character of a certain man. His laconic reply was, 'How could I? I never lived with him.' For three years and more I lived with the Carrolls. In their home my children were born; and there the death angel came for our infant son, and from their hospitable roof I went out when the Lord called me to other fields of labor. Reviewing in loving remembrance his past life, I declare him to be one of the noblest, frankest, bravest and strongest men I have ever known. Absolutely original, perfectly fearless, self-reliant and resourceful, he recognized no obstacles, but dauntlessly achieved success in whatever he undertook. Yet he had the tenderness of a woman, the soul of a poet, and often the directness and simplicity of a child, coupled with a sense of humor dazzling and inimitable and the fluency of speech that a rhetorician might have envied. He was the soul of democracy. He knew no social distinctions. The shirt-sleeve countryman was accorded the same cordial handshake as the highest magnate. Children loved him; young folks confided in him; he was the friend of the widow and the orphan; his heart was stirred over the struggles of every aspiring young man. He was unostentatious in his charities and shamed when they were discovered, often assuming a characteristic jocularly to hide his sympathetic tenderness. Of him, as of another, it might be said: 'If every one to whom he has done a kindness should bring one snowy blossom and lay it on his bier he would sleep tonight beneath an avalanche of roses.' For his kinsmen he had the tenacious loyalty of the Scot-

tish clansman. I have known no man on whom the ties of blood laid stronger hold. He was faithful in all relationships, as son, as brother and as husband. Married in his youth to the woman of his choice, his home life was ideal. In his heart the heart of his wife did safely trust, and she has been 'all the world to him.' Oh, holy wedlock! Oh, Christiana home! Fit type of heaven, below! There are sorrows too deep for words and griefs too sacred for human speech. May the Father who loves while He afflicts comfort wife. His own divine healing this heart-broken wife. I have not spoken of my friend as a citizen. His patriotic devotions to his convictions need no comments in this presence. As a Christian gentleman he was respected and honored by all who knew him. Converted soon after his marriage, he was baptized into the fellowship of this church, in which he has labored through the years. His was the cheerful type of religion. He hated cant, and had none of the odor of sanctity. He was just a helpful, liberal, satisfying, loyal friend, on whom his pastor could always lean. About 23 years ago he was elected as one of the deacons of this church, Dr. J. B. Hawthorne, of beloved memory, preaching the sermon at his ordination.

A few years ago, while in Marion, Ala., in accordance with a favorite habit of his, he visited the cemetery. Afterwards, in speaking of it, he read some epitaphs copied in his note book. One was an inscription placed on a grave, at the suggestion of the pastor, with a line upon it, which said, 'He used the office of deacon well.' With tear-filled eyes he said to me: "Brother John, I wish I could deserve to have that line carved on my tomb." Friends, I think he has earned the right to that encomium. By a life of loving service and generous deeds, by devotion to the cause of his Master, by patient endurance of suffering, by the testimony of his dying lips that all was well, we know that he has fallen to sleep and is forever with his Lord. "He has gone."

"Out of a life of commotion,  
Tempest swept off as the ocean,  
Dark with the wrecks drifting o'er,  
Into a land calm and quiet, never a  
storm cometh nigh it,  
Never a wreck on its shore!

Out of a land very mournful,  
Out of a land very mournful,  
Where, in black exile, we roam,  
Into the joy land above us, where  
there is a father to love us,  
Into Our Home, Sweet Home.

"He has passed. He kept the faith.  
The race is run. The battle is fought.  
The victory is won. He sleeps well.  
Oh, golden-hearted friend, farewell!  
Earth is lonelier for your going, but  
heaven promises a glad reunion some  
sweet day. Till then fare thee well!  
And what shall we say as we stand in  
the presence of our sacred dead? What  
would he have us say? What his Lord  
and ours said kneeling beneath those  
ancient and gnarled olive trees in  
Gethsemane, 'Thy will be done.'

" 'Tis hard to say, but said 'tis sweet;  
The words are bitter, yet they hold  
a balm,  
A balm that heals the wounds of our  
defeat,  
And leads our souls into a holy calm.

" 'Tis the prayer of prayers, and when  
heard in heaven  
Peace and joy it brings to me!  
When Jesus prayed it did not angel  
wings gleam  
'Mid the darkness of Gethsemane!"

## OBITUARY.

Mark Ramsey was born August 8, 1862; married to Alice A. Heald December 12, 1886; died March 25, 1912, aged 49 years, 5 months and 17 days. His wife preceded him to her reward one year, two months and 10 days.

In early life Brother Ramsey professed faith in Christ and united with the Baptist church. His membership was with the church at Vance, Ala., at the time of his decease. He was superintendent of the Sunday school there the preceding year.

He leaves to mourn their loss four children, two sons and two daughters, an aged father and many relatives and friends. The funeral was conducted by the writer, his pastor, at his old home church (Hopewell) in Etowah county, Alabama.

May the Lord comfort the bereaved ones. J. G. LOWREY.

We have just closed a meeting lasting six days in the church here. There were nine additions to the church, five of which were by baptism. The preaching was done by the pastor, Professor Makin, of Livingston, was in charge of the music.—C. W. Hudson, Pastor, Thomaston.

We have just closed a good meeting at Indian Creek church. The church was without a pastor, but I have never seen a better revival. Fourteen members were received. Fraternally—F. M. Barnes, Greenville.

In the dispensation of God's providence he has seen fit to remove by death Brother W. T. Davis from his family, church and friends. He was a man of sterling qualities, faithful in all his relations in life. In his long service of 16 years with the E. Jackson Lumber Company he so impressed Mr. Rider, president of the company, with his faithfulness that he defrayed the burial expenses, which ran up to more than \$100. Moreover the immense business of the mill stood silent in his honor for a whole day. He leaves a devoted wife, a loving daughter, a number of grandchildren and a host of friends. He was a member of Fellowship Baptist church, Dallas county, Alabama, for more than 50 years. H. C. SANDERS.

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### HELP BUILD THE HOME.

It was in the fall of 1889 that Rev. John W. McCollum and bride left their native land for Japan, where for 20 years they labored, together with God, for the evangelization of the Land of the Sunrise kingdom.

Mr. McCollum mastered the language as few others have done, and was considered by some as one of the greatest, if not the greatest, preacher in Japan.

There were many opportunities for work for the Master, and he tried to seize each one. It was not surprising to those who knew him and of the great amount of work he did that at the close of a period of 20 years he was compelled to return to his native land because of broken health.

During his missionary work he was too busy working for his Lord to provide for a rainy day. He not only gave himself, but he freely spent his means for the same cause. He and his family made Seattle, Wash., their home on their return to this country last summer. He and his eldest sons secured employment and he had hoped to support his family while he regained his health. But God ordained it otherwise, and during the last days of January he "fell on sleep." His wife made the long trip from Seattle to Marion alone with the body of her hero, where it will remain in "the gentle shade of her alma mater's walls" until the resurrection morn.

It is perhaps known only to a few that this faithful soldier of Christ left his family no financial aid. His widow, three sons and two daughters are dependent on the small salaries of the oldest sons, whose ages are 19 and 16 respectively.

The undersigned, who are friends of the family, and who know the facts, after consulting with some of our pastors and friends of the family, have decided to make an appeal to the Baptists of the state and the friends of the McCollums everywhere to give a sufficient amount to purchase a neat and substantial cottage for Mrs. McCollum and her five children.

Let it be a free will offering from churches, societies and individuals; and may it come as an expression of love and appreciation for what these, our representatives, did for the cause of our Lord and Savior in Japan.

Rev. Paul V. Bomar, pastor of the Siloam Baptist church, Marion, Ala., has kindly consented to receive your gift for this worthy cause.

May we not expect an immediate response to this appeal? Several have already responded, and others have said they wished to have a part in this noble undertaking. The receipt of all gifts will be acknowledged promptly.

Yours in His name,  
MISS BROWN,  
MISS DAWSON,  
MRS. J. C. LEE.

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### THE CROSS FOR ME.

The cross on which my Savior died,  
The cross where He was crucified;  
When I look and His body see  
I say: Oh! that's the cross for me.

Sometimes my cross is hard to bear,  
But when I think of heaven so fair,  
I take my cross and go my way,  
Following Him by night and day.

Sometimes my steps falter here and there;  
Then I go to Him in earnest prayer  
To give me strength by day and night  
To follow in His steps aright.

I pray for strength to bear my cross,  
That when I lay it down I may not be lost,

But stand in heaven by the side  
Of Him who for me was crucified.

—Mamie Etheredge.

Montgomery, Ala.

In solemn remembrance of the life of Sister Rebecca Harris, wife of Rev. J. C. Harris, who departed this life to enter the life above March 15, 1912.

Sister Harris was a member of Trinity Baptist church, having professed faith in Christ some time in early life.

She was a faithful member of the church, a consecrated and devoted Christian, constantly looking forward to the promises of God.

She was a faithful, loving and true companion, one who was willing to share the struggles of life with her husband, seeming at all times to realize the important position she occupied in life as a minister's wife, ever ready to be a help to him in all the dark places of his pastoral responsibilities.

She was a careful, tender and affectionate mother, one who loved her children dearly, and was at all times pointing out to them the weak places of life and thereby guarding them against the many evils of this life, and showing to them by precept and example the grandeur and beauty of the higher life. She was the mother of nine girls, eight of whom are living and are noble Christian women as well as devoted members of the church.

She was a good neighbor, kind and attentive to the sick, ready to go at any hour to administer to the needs of those around her who were suffering. She was loyal to the church and a great lover of the duties of the church, always attentive to her services. She regarded music, prayer and preaching as the very fundamental workings of the church. She loved to sing and loved the song service and regarded with highest delight the place of song in the worship of God.

The meeting at St. Gilead church, Covington county, had just closed, with very good results. The church was greatly revived. We had about 15 additions to the church—10 by baptism. Rev. Ben Ogletree did the preaching. Fraternally—J. T. Yarbrough, Dozjer.

Evangelist R. D. Cecil, of Nashville, Tenn., will assist Pastor F. M. Yeager in a meeting at Fairview Baptist church, about 10 miles from Athens, Ala., beginning the third Sunday in August. Evangelist Cecil would be glad to make other engagements for meetings in Alabama.

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Two years ago the statistics showed that this small College had more graduates (relatively speaking) teaching in the High Schools of Alabama than any other College in the State.

The students in this College have every safeguard thrown around them. They never leave the building without a teacher to chaperone them. The President always meets the pupils at the train when they come in, and goes to the train with them when they leave.

On account of small classes and close personal attention, pupils advance much more rapidly in this school than they do in the larger colleges. It is not unusual for a parent to say: "My daughter learned more at the Central in one year than she did at the larger colleges in two years."

No other College in the State can show a finer record for thoroughness. The cur-



DR. B. F. GILES, PRESIDENT.

riculum of the Central is not so broad as it is in some other colleges. However, no other College in the State requires more, if as much, Latin, Mathematics or English for the A. B. Degree as the Central. The course at this College is so arranged that its pupils may graduate at 18 or 19 years of age.

A review of all the lower branches is required of every pupil before she graduates. This review, or normal course, prepares the pupils to stand the State examinations.

In order that the pupils may learn the conventionalities of social life under the very best conditions, receptions are given occasionally. At these receptions one class receives, and the other serves the refreshments. The members of the faculty are always present, and the guests are carefully selected.

The curriculum is broad enough and intense enough to prepare the pupils for further educational pursuits and to take care of themselves, if necessary.

That the pupils may be equipped for religious work everyone is required, before graduation, to take a year's course in the Bible, in which she recites every day.

The requirements in the Fine Arts are no less exacting. Before a student can graduate in piano she must have two years in harmony and theory, one year in history, one year in counterpoint, and must be able to give a recital alone, playing correctly and easily from the masters without her music. Both scope and accuracy are required for voice, art and expression. Graduates are filling places of honor.

The number of pupils in this school is not so large that the President cannot visit the home of every pupil and know her before she comes to College. In this way parents know their daughters will have as associates in this little home College young women of unquestionable character and reputation. The Presi-

dent and the faculty live in the building. The Central College is a family school. The atmosphere of home life is felt the moment the pupil enters the building. No Sororities are allowed in this College. These societies are hurtful in many ways. They cause envy and jealousy to exist where love and friendship ought to exist. Besides they make the College expense so much greater. It is the policy of the Central that when it makes a price to make it so plain that it includes everything except books and uniform.

If you wish to consider the Central, investigate its claims, consult its patrons and write for a catalogue.

The next session opens September 25, 1912.

B. F. GILES, PRESIDENT