

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## The Encampment a Great Success

E. L. Bentley is to be congratulated on the hustling way in which he got the grounds in shape.

One of the pleasing sights from the hotel was to watch the camp fires of the tenters as they prepared their meals.

It is hard to give an idea of the value of the special addresses given by Brethren Crumpton, Cree, Sampy and Masee.

When the lights failed to burn after a heavy shower Harry Strickland announced that the Lord had nothing to do with a gasoline engine. Soon it got in working order and remained faithful to the end.

The special feature address of Thursday was on woman's work. Prof. T. W. Palmer, of Montevallo, presided. Dr. J. C. Masee, of Chattanooga, Tenn., delivered an address on the "Moral Value of Woman's Place in Society," which was truly inspirational.

The Sunday school features were strongly put at the encampment under the direction of L. P. Leavell, of the Sunday School Board, and Miss Forbes, of Birmingham. His meetings were held in the pavilion, while Miss Forbes had a large tent for her class.

The reception given Saturday night in the hotel by the encampment committee was a great success. Every one wrote their name on a small piece of card board and pinned it on their coats or dresses. This was the way they "took acquaintance."

Hon. R. P. Hobson delivered a masterly address on Sunday morning. He was so pleased with the beauty of the location that he asked the committee to reserve him three lots, saying that if he could pass on his enthusiasm to his wife they might expect the Hobson family to put in its appearance during next June.

Saturday was Baptist Young People's Union Day. The program was devoted exclusively to the work being done by the B. Y. P. U. The chief feature of the day's program was the B. Y. P. U. address by Dr. W. M. Anderson, of Birmingham, who delivered a strong and forceful address.

We started to enumerate the many pastors, laymen and good women with whom we held pleasant chats, but the list would be too big. We can only say that in the three days spent at the encampment we made many new acquaintances and renewed many old friendships. We enjoyed the sermons, addresses and talks, but after all the most enjoyment came through the blessed fellowship.

"Beautiful in elevation is Mount Zion, on the sides of the north."—Is. 48:2.

This describes Pelham Heights, the permanent encampment home. It is a ridge one-half mile west of Pelham and rising nearly 400 feet above the railroad. Fifty-five acres of woodland on this ridge top is our property, and we know of no more beautiful location. Brother W. E. Pettus, looking out at the view, said it was almost the same as the one from Monte Sano.

Thursday the large automobile truck that transferred passengers from the depot to the grounds broke through a bridge across the creek, but had few passengers and small damage was done. No one was hurt. Later it concluded the hill was too steep and the curves too sharp, so it took a side trip into the woods and got several days' rest before it would consent to go to work.

### CONVENTION MINUTES.

The minutes of the recent session of the State Convention were mailed out on August 23. A copy has been mailed to all attendants whose names and postoffices were left with the secretary.

The postage is 6 cents. Any one desiring a copy can secure one by sending the postage to W. B. Crumpton, Montgomery, Ala., or to myself.

Attention is called to the change in statistical tables. By an oversight five tables—summary by associations, women's missionary unions and other societies, Baptist educational institutions and summary of denominational statistics—appears after the tables of officers of churches instead of before them.

The Sunday school statistics are unsatisfactory, made so evidently by the indifference of the churches in their reports to the association.

The report on memorials, which was sent by mail to the convention, turned up after it was too late to be printed in the minutes.

M. M. WOOD, Secretary.

(We congratulate Brother Wood on his good work.)

We bought a lot and we bought a lot of things where, with our wife and boys, we can be surrounded with Baptists.

An encampment without Sam D. Monroe around would seem queer. This season he was the keeper of the tents.

Miss Addie Estelle Cox, of Carrollton, took charge of the children for one hour each morning. The children flocked to Miss Cox, and under her care found instruction and entertainment.

Rev. A. G. Moseley and his lovely wife were in charge of the hotel. Graham was as busy as a bee, and Mrs. Moseley in spite of her arduous duties "kept sweet" and always had a gracious word for those who needed assistance.

Nearly 300 encampment badges were sold for \$1 each for the purpose of defraying incidental expenses, such as the railroad fare of the speakers, the programs, etc. Practically every delegate bought a badge and wore it as a badge of honor.

The first meal was served at the dining hall Tuesday night, August 29, and after supper the first religious service was conducted. It consisted of scripture recitation led by Rev. B. S. Ralley, of Clayton, and a few gospel hymns. Dr. Crumpton led in prayer. The services were entirely informal.

The following railroad men were present at the barbecue: George W. Jones, division attorney for the Louisville and Nashville railroad; T. E. Brooks, superintendent, and P. Sid Jones, D. P. A. Hugh F. Lattimer, division passenger agent of the Alabama Great Southern railroad, was also present and remained to get the benefit of Laymen's Day.

Howard College made a hit at the encampment. We hope Prof. Dawson and Mrs. M. L. Harris will have charge of the dining hall for many years to come and that they will have the Howard College boys for waiters. It was by far the cleanest and best conducted eating place we ever saw at any summer resort.

The people of Pelham have shown great interest and magnanimity in their dealing with the campers.

The sermon by Dr. R. S. Gavin, of Huntsville, on Sunday night was thoughtful and greatly helpful. Dr. Gavin is one of our strong preachers.

If anybody got mad and kicked we never saw or heard them, but on all sides we heard the sound of laughter and looked into happy smiling faces.

Sunday was a full day. The Sunday school was well attended. Then came the various services, which filled the entire day. There was a great throng on the hill, and many got an idea of what the encampment meant.

The well, which is about 800 feet deep, furnished plenty of good cold water, a pump forcing the water into a large tank near the hotel. The engine which runs the pump also furnished power to light the grounds and buildings by electricity.

We hope next season the speakers from a distance will follow Dr. Masee's way and bring their wives along. Mrs. Masee entered thoroughly into the spirit of the encampment, not only joining in the social features, but lending her talents to the musical director.

Growers of Baptists were the hosts of C. E. Leonard, the consecrated layman and public-spirited citizen of Pelham, at a barbecue given by him on Tuesday, August 20. Mr. Leonard has taken an active interest in the Baptist encampment from the beginning, and sold the Baptists their permanent home.

The musical program, under the supervision of Rev. J. W. Willis and his charming wife, of Birmingham, was a pleasant surprise. The musical talent that they gathered together and trained did valiant service. A 30-minute song service preceded the regular morning and evening program. The musicale given Saturday night was greatly enjoyed.

Mississippi lent us her state Sunday school and B. Y. P. U. secretary, J. E. Byrd, a layman who brings things to pass. His daily classes were helpful and inspiring. He is a Byrd who sings many songs, but through them all one can always hear a clear gospel note. He goes back home carrying with him the prayers and love of many Alabama Baptists.

At supper Thursday a vote of thanks was extended Prof. J. C. Dawson and the Howard College students who were in charge of the dining hall for the splendid meals served and efficient service rendered. The following students of Howard offered their services free of charge and served the tables: J. D. Pickens, O. S. Causey, S. A. Taylor, W. T. Edwards, J. D. Thornbury, J. F. Isbell, Charles Hester, Earle Parker and W. P. Lett. We are glad to know that the guests insisted on raising a purse for the boys.

The encampment commission, consisting of A. G. Moseley, chairman; J. H. Chapman, Harry L. Strickland, Prof. T. W. Palmer, G. W. Ellis, W. B. Davidson and S. D. Monroe, decided that a large addition must be made to the dining room and the kitchen capacity would be doubled. A new and larger pavilion will also be erected. The one used this year proved inadequate. It will not be torn down, but will be used for Sunday school work, B. Y. P. U. training and as a meeting place for women. It is planned to erect the new and much larger auditorium on top of the mountain, in front of the hotel.

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

## How a Tithing Preacher Feels About It.

Here is a letter I sent to the preachers who pledged on the debt:

"Dear Brother:

"This pledge you made with the hope that the whole debt would be relieved.

"Many are coming across, notwithstanding we fell down on what we started out to do. You see what I said in the Alabama Baptist about the debt.

"I am not inclined to want the preachers to give on this; but if you feel that you want to help, and you can do it without inconvenience, it will be gratefully received. Blessings on you and your work.

"I know you will join me in the prayer that the next year may be our very best."

An old hero preacher makes this reply:

"With glad heart and willing hand I reach into the Lord's treasury and take of the consecrated stuff to meet my 'pledge.' It is so much easier to give the Lord's money to advance the Lord's cause.

"The Lord's treasury is 'marvelous.' It may be small at the beginning, but how it grows.

"With best wishes and earnest prayers, I am,

"Fraternally,

"F. M. WOODS."

Did anybody ever read a better letter than that? The joy of having the Lord's treasury is known to only a few.

When an appeal comes one knows at once whether or not he can comply. And what a joy it is to comply!

He never dreamed I would tell on him, but he is so widely known and loved and his spirit in the letter is of such a joyful tone I give the name and will beg his pardon later.

"The rally just closed was indeed a great meeting for the Baptists of this section. It was educational and spiritual. We added five more to the tithers' roll. I heartily recommend the rally work to the brotherhood. We had the assistance of Brethren L. W. Martin, of Sheffield; J. T. Johnson, of Haleyville, and J. H. Longier, of Jasper. Also in connection with the rally we had the meeting of our associational executive committee, and agreed to put our missionary on full time from the last of July until the association meets.

J. A. LOVE."

We believe in the rallies. They are great meetings for the development of our people. Let Brother Love arrange another some where else, and that to be followed up by others.

The Lord is adding to the roll of tithers, but the pastors fall to send them in.

"My experiences are that the more sour preachers that are fastened upon a church the harder it is to get missionary money."

That brother spoke a parable then. Why don't the preachers who belong to the churches, but are not the pastors, behave themselves? Some do so beautifully, but so many of them stand out against almost everything that spells progress.

"Every member of the church seems to love me, and not one would be willing for me to leave, but somehow they seem to think a man can live on air and water. Please write and tell me what to do. It seems to me that I will have to turn my eyes toward another field."

This letter reveals a state state, as do many others on my desk. What are the preachers to do? They do not want to go in debt; but they must live. The churches promise only a slim support, and are slow about paying that. No man is loved in Alabama more than the brother who wrote these lines. He loves his people and they hear him gladly; but they are hundreds of dollars behind with his salary. If he should announce his resignation they would be astonished; but what is he to do?

"The country church seems to be somewhat of a problem here, because of neglect. These people, many of them, never had a chance, and oh, how my heart goes out in sympathy for them. I find they are not unwilling to support their pastors financially and other ways, but they do need training for service."

This letter reveals a sad condition. It is not overdrawn at all. It is true of some part of almost every county in the state. In many counties these conditions prevail all over them. The brother is writing from one of the very best sections of the state.

Thank the Lord his heart is stirred. If others can catch his spirit better times will speedily come.

"I am awfully 'hard up,' as usual, but don't want to let a good cause get away from me. So I send the \$5 for State Missions as per your request."

A moderator wrote to a brother about the hard pull "up the June Hill," and this is the reply. Wonder how many moderators keep in touch with the brethren like that! It is refreshing to note the reply: "Hard up, as usual, but don't want to let a good cause get away from me." Actually running after a good cause to give it \$5. Isn't that a new one? I confess to being embarrassed in the presence of this new way of putting it. May his tribe rapidly increase.

"Brother Crumpton, sometimes I most become discouraged here. The people could do so much if they would, but what we do is shamefully little. And just to think, it is most time for our association, and we have not raised our apportionment. My heart aches at the thought of going to the association with anything less than we are asked to do."

A discouraged pastor, who feels ashamed that his people may fail to come up to the apportionment, is in a most hopeful frame. Holding on to that idea persistently, he will bring his church to see it that way.

## HOWARD'S NEW PRESIDENT.

As an alumnus of Howard College, class of 1892, and an Alabamian in exile, I wish to congratulate the Baptists of the state upon the election of Dr. J. M. Shelburne as president of Howard College. He is well qualified by both natural gifts and culture, and is in the prime of young manhood. While Dr. Shelburne has not been technically a school man, he was for ten years closely related to Howard College as pastor of the East Lake church and teacher of the Bible course.

As the college pastor he became well known in the state, and is beloved by the faculty and old students. I predict for him a successful administration if the pastors of Alabama, than whom there are no better men on the face of the earth, and the old Howard boys everywhere will give him their sympathy, prayers and help.

Florida was indeed fortunate in securing the scholarly and resourceful Montague for the presidency of Columbia College, and we are proud of the prize we captured, but Alabama should forgive her sister state for courting the best gifts in view of her own good fortune in bringing Shelburne back home. President Shelburne will need the loyal support of the whole brotherhood and sisterhood, too, of Alabama in the great denominational responsibilities the brethren have laid upon his shoulders. The times are not favorable to church schools; those who are at the head of our Christian colleges everywhere are confronted with great and growing difficulties; the work is hard and full of unsolved problems at best, and unless Baptists are united in the support of their own schools certain defeat stares us in the face in all the states.

W. A. HOBSON.

Jacksonville, Fla.

## THE NEEDLESS USE OF OPIATES

It is perhaps a conservative estimate that only 10 per cent of the entire drug consumption in this country is applied to the purpose of blunting incurable pain. Thus 90 per cent of the opiates used are, strictly speaking, unnecessary. In the innumerable cases that have come under my observation 75 per cent of the habitual users became such without reasonable excuse. Beginning with small occasional doses, they realized within a few weeks that they had lost self-control and could not discontinue the use of the drug.—Charles B. Twons' "The Peril of the Drug Habit" in the August Century.

Rev. Griffith John, D. D., who went to China in 1855 as a missionary of the London Missionary Society, and the first Christian missionary to reach Central China, died on July 25 in London.

## HARDSHELLS AND MISSIONARY BAPTISTS.

By J. H. Chapman.

A brother in writing to the secretary a few days ago asked the following question, an answer to which was made about as given below:

"I wish you would give me the following information: How many Missionary and how many Anti-Missionary Baptists in Alabama at the time of the split? How many Hardshell Baptists now?"

In answer to your inquiry I shall give, in addition to direct answers, a few facts not needed in replying to your question, but pertinent. Baptists records were so incomplete in the days of the split that it is almost impossible to get exact figures for the earlier times. Generalities only are obtainable, and comparisons are found only in relative terms. These, however, do indicate tendencies.

In May, 1814, a meeting was held in Philadelphia for the purpose of organizing a national society through which to unite the Baptist forces in the missionary cause. (Luther Rice had much to do with the matter.) The "Triennial Convention" resulted. Considerable opposition developed to this new missionary movement. Many churches held a form of hyper-Calvinism that was paralyzing to all evangelistic efforts. They, believing that God would convert the world without human intervention, were opposed to all "contrivances which seem to make the salvation of men depend on human efforts." To send out missionaries was regarded as "an irreverent meddling with the divine purposes." This of course was directly opposed to the new efforts for world evangelization, and the result was a division of the Baptists in the United States into two parties—Missionary Baptists and Anti-Missionary Baptists. These differences no doubt were latent for a long time, but they did not manifest themselves so actively until about 1830 to 1835.

As to the matter of statistics nothing definite can be given for this period. Dr. H. C. Vedder, in his short history of Baptists (page 333), makes the following statement: "The latter (anti's) were at first equal, if not superior, in numbers to the former (missionary); in some districts the Anti-Mission Baptists were largely in the majority. But a doctrine and practice so discouraging of practical effort for the salvation of men produced its legitimate results in a generation or two, by reducing the number of Anti-Mission Baptists to nearly or quite the vanishing point in the greater part of the United States. Remnants of the sect still survive, and in a few southern states the churches are still quite strong."

In recent times the United States government has been able to get fairly complete statistics. The census of 1906 gives the following facts:

	1890.	1906.
Total Baptists in United States...	3,429,000	5,323,183
Total Primitive Baptists in U. S. ...	116,271	137,387
Total Baptists in Alabama.....	240,622	422,270
Total Primitive Baptists in Ala. ...	14,903	24,601

These are regular Baptists as against Primitive Baptists. The government report gives Baptist bodies, including Freewill Baptists and all others not under the regular conventions, white or black, as follows:

	1890.	1906.
Total Baptist bodies in U. S. ....	3,712,468	5,662,234
Total Baptist bodies in Alabama...	258,405	452,559

Having started equal or greater in numbers than the Missionary Baptists, the Primfives have been reduced to a vanishing point, in some sections having disappeared altogether. In several sections of the south they still have some strength. The contrast is very great today, the missionary wing having grown to enormous proportions, while the others have reaped the result of their own sowing. A few days ago a brother called attention to this fact and said: "If the anti-mission spirit results so disastrously in the church, is it not a warning to individuals, where that spirit will bring similar conditions—a deadening and perishing of the truest Christian life?"

"There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

## THE DEBT OF JUDSON COLLEGE.

After 15 years of prosperous service Judson College again appeals to the Baptists of Alabama to come to its rescue by relieving it of a debt which in the meanwhile has accumulated. It becomes the board of trustees in making this appeal to present to the people a statement of how that debt accrued and whether it has any offset in the way of increased property and assets. This statement will doubtless be made in due time by that body, and when it is so made it will bear out the following:

Fifteen years ago the Judson owned, subject to certain conditions entailing the property to the Cahaba Baptist Association, a campus of four or five acres, on which was a building worth about \$75,000, the whole being worth less than \$100,000. On this property was a debt of \$5,000, which the creditors sold to certain friends of the institution, who in turn gave the bonds to the college. Since then there has been added to the property of the institution a music and assembly hall costing about \$40,000, additional dormitory accommodations costing not less than \$10,000, a library building costing about \$15,000, a president's home costing about \$15,000, additional campus of about 20 acres with several buildings costing about \$10,000 and an endowment fund amounting to about \$30,000. Adding other smaller bequests and acquisitions there has been an increase in the assets of the Judson of about \$150,000 during the last 15 years, and of this amount about half of it has come from the earnings of the institution. The plant at present is estimated to be easily worth a quarter of a million dollars, and is probably the best equipped college in the state. But no business can be evaluated at the cost of its physical equipment, especially a college. There are values that have accrued the while far exceeding in educational worth the material assets of the institution at present. The course of study has been greatly enlarged by raising the college to a Class A institution; its laboratories have been equipped and enlarged correspondingly; its conservatory has been made second to none in the south; its faculty has been increased and trained for the highest work. So the value of the college as a going concern has been immensely enhanced, and the worth of its output greatly increased to its patrons and the public. It is safe to say that the improvements along this line have been of more worth than the increase in material assets. As one of the trustees I am not ashamed of the stewardship of the management during these years. But so rapid has been the advance in all lines of social life of society, and so necessary has it been that the college should advance with the society which it serves, the necessities of growth have exceeded the earnings of the institution and the benevolence of its few friends contributing to its betterments. For this reason the trustees have been unable to meet the demands incident to increased growth, and hence a debt of \$25,000 has accumulated from deficits in these several additions to the plant. That debt is now in the shape of a floating debt, bearing excessive rates of interest, and for this reason absorbs too much of the income of the college. It ought either to be funded at a low rate of interest, to be met out of the future earnings of the college, or it ought to be paid off by those who own the property it has purchased—i. e., the Baptists of the state. It would seem that the latter is the thing to do for the following reasons among others:

(1) The Baptists of the state through their State Convention own the property acquired in creating the debt; for it is an old principle of Baptists that the laborer is worthy of his hire and the capitalist who benefits by that labor is due to pay it. The trustees present to the Baptists of the state \$150,000 worth of assets, and they can well afford to pay on it a residue of debt of only \$25,000. It would seem that this is a business proposition abundantly worthy of serious consideration.

(2) If the institution is required to pay off this debt out of its earnings it will be so crippled thereby that it cannot for the next few years continue to grow and develop as the growth of its constituency will require. Owing to the competition of the state with its free tuition, cutting the price of education to a point which does not pay its cost, and owing to the inability of our people to pay an adequate quid pro quo for the education of their daughters in most cases, the earning capacity of such institutions in this

state is very meagre. It is hardly enough to cover actual running expenses of the college. It is not enough to furnish funds for improvements and enlargements incident to the growth of the times. The state colleges can tax the people for their betterments, but we can only appeal to the benevolent among them. Ought not those who have been reaping the benefits of this institution these years, the people generally and the Baptists in particular, to come to our help at least bearing this small part of the increased equipment of this public institution and benefactions? If given this little help the Judson bids fair to more than double its usefulness in the immediate future. It will be a short-sighted policy to let the college be crippled because of this little debt.

(3) It has been 15 years since any campaign among the people for helping the Judson was undertaken. The field was pre-empted for the greater needs of the Howard and Newton, and the benefactions of the denomination have been directed to these worthy institutions. They have now been relieved, at least for the immediate future, and the convention can turn its attention to relieving the Judson. Such campaigns for our institutions are worth much more than the amount of money raised in them, for they turn the hearts of the people towards the institution affected, and advertise their merits and claims for patronage. The Judson needs to be brought thus before our people, that they may know and appreciate its capacities and functions for doing work of worth in the world, and thereby increasing its competency in its mission as a college both in increased facilities and enlarged constituency. If I am competent to judge, it is about the best institution Baptists of the state have projected, and it will tone up the esprit de corps of the denomination to herald its worth to them. It deserves help because of its efficiency and growth and enlarged usefulness. It has outgrown its clothes, and hence in giving it a larger outfit its parent, the convention, will be impressed with the progress of the child. Let us show our appreciation of a good thing by helping it to yet better things. The time has come for the people of Alabama, and the Baptists especially, to show their appreciation of this great college in a practical way, and I have mistaken this people and their nobility of character if they do not respond to its needs in a handsome and creditable way.

A. J. DICKINSON.

## "EVANGELIZATION OF THE WORLD IN A GENERATION."

By Victor I. Masters, Editorial Secretary.

Mr. Joseph E. McAfee is the assistant corresponding secretary of the Northern Presbyterian Board. He is the author of "Missions Striking Home," the keynote for students of domestic missions. There has just come from the press a second book by Brother McAfee that is probably equally as stimulating as the first. The name of the book is "World Missions from the Home Base." I present below what the writer has to say on the subject indicated in the heading above. It is striking, sane, conclusive. Moreover, it is very timely:

"Our program is the capture for righteousness and God of every force and process of civilization, economic, social, industrial, commercial, political, or other. It is no degree short of the setting up of the kingdom of heaven upon earth.

"That is, to be sure, a staggering proposition, if one is of the sort to be staggered. It is perhaps not unnatural that various attempts are made to avoid the plain issue involved. The temptation to construct a philosophy and theology which will permit saving the face while the issue is evaded is for many irresistible. Much of the missionary enthusiasm of our day has been rallied by the slogan, 'The Evangelization of the World in the Present Generation.' That cry has in it the appeal of a great and triumphing purpose. When it means what it says, it may indeed marshal the hosts for a genuine spiritual conquest. It has been much criticised as too ambitious; it is so large as to be visionary. Nay, nay; there is rather to complain because it is too narrow and cheap. One or another is sometimes heard shouting that slogan in the attempt to rally the spiritual hosts, who forthwith inexpressibly weakens his appeal by an insipid definition of the term evangelization.

"Evangelization implies only that a preaching church shall proclaim its message. Its sole responsibility is bearing the witness, whether the world shall hear or forbear. It is not our concern that the world as such shall be saved; our obligation ends with bearing the witness. That duty laboriously performed, we may contentedly await the triumphant descent of our Lord of glory to witness the discomfiture of the unbelieving and the bliss of the redeemed. Oh, oh, oh! It is not to the present purpose to dwell upon the heartlessness of such a program; its cheapness is the point. As though a serious generation should put itself to the strain so that it might just its ears with the crack of doom! The best which can be said for such a program is that it gains its inspiration from John the Baptist—though that is doing the good man gross injustice. He was only a witness, a voice crying in the wilderness. The proposed program does not reckon that the Christ has come, whose function it is to bring things to pass.

"The story is sometimes told of the British tar who was asked how long a time would be required by the forces of the British navy to convey a message from his majesty, the king of England, to each inhabitant of the globe. After some pondering, the matter-of-fact sailorman ventured to estimate that the thing might be done in 18 months' time. The story is often told to cast reproach upon the heralds of Christ for their dilatory ways. More than nineteen centuries have passed and still millions have never heard—and so on.

"Those heralds are doubtless all too dilatory, but the story carries with it exceedingly uncomplimentary implications as to the nature of the program contemplated. As though the proclamation of the gospel of Christ were something like an 18 months' job; as though a certain play of sound waves on the tympanum of men's ears were sufficient! It would be interesting to know, doubtless, whether the sailor's calculations are correct, but the results of the test would scarcely have even academic value. Perhaps the church's signal service corps might perform such a feat, but the newspapers would have more startling

spiritual program which does not grip and transform lives and fit them to their essential social relations, and which does not employ the means adequate to that end, is too cheap for any serious generation.

"This shift has an emasculating influence upon home mission endeavor especially, since by its computations the work of evangelization for the United States of America has been already effected, or has been so nearly done that the demand for further effort sinks into comparative insignificance. Jesus has been made known; the presentation has been made to practically every inhabitant of our states and territories; each has had his chance to hear and believe and be saved, and, in so far, the church can now be relieved of concern, while more stressful obligations are met elsewhere.

"The stupendous spiritual problems of our generation, every one of which in this land of ours loom into colossal world significance, are hopeless in just the degree in which our missionary agencies are under the domination of such a missionary conception. The discerning have observed that much of our conspicuous missionary propaganda is so dominated. It will of course get us nowhere on the road to a real goal. The enthusiasm it generates will evaporate to no effect unless it can be captured by a more serious purpose. A binery of evangelization which lets off the spiritual forces of our American life with bearing a witness, and which does not make strict exactions as to the actual bringing things to pass, which does not at every turn test the validity of the message by its powers of reconstruction, is a delusion which no serious people will entertain."

It is just possible, we suppose, that those well-intentioned but mistaken Baptists who believe, or think they believe, that the hour is ripe for abandoning our time-honored and divinely prescribed method of observing the ordinance of baptism, have not thought the matter through. Have they considered fully what the effect would be upon the church and the world if our emphasis upon believers' baptism were to cease? Who would maintain this important doctrine, essential to the spirituality of the churches, if we were to withdraw our support of it?—Examiner.

## THE ENCAMPMENT A GREAT SUCCESS

The encampment committee placed the lots on sale Thursday afternoon, and up to Sunday had sold nearly 40. The grounds have been beautifully laid out by an engineer and landscape artist and sanitary sewers and water mains provided. Those who fail to get lots before the next encampment will regret it. There will be quite a colony of Baptists on the hill next year.

Several prominent laymen held a conference yesterday afternoon with W. E. Wilkins, secretary of the Laymen's Movement in South Carolina. It was of an informal nature, but W. W. Campbell said it was practically settled that Alabama would also put in a secretary to take charge of the laymen's work. He said the salary was practically provided for. Prof. Palmer, Col. B. F. Ellis, J. C. Wright and other prominent laymen were enthusiastic over this move.—Birmingham News.

We had to read a dally to learn that Rev. Arch C. Cree, the gifted pastor of Moultrie, Ga., was "a versatile Scotchman." We knew he was "versatile," but we did not know he was a Scot. Dr. Cree not only delivered a splendid series of lectures on "The Home Mission Task," but made many friends by his jolly manners. He is a good mixer. Here were the lectures: "The Southern Baptists and Christian Patriotism," "The Modern Babylon and the Stranger Within Our Gates," "The Winning of the West and Temple Building," "The Southern Highlanders and the Call of the Country."

It was good to have one of our own home-raised, Howard College boys come to visit and mingle with us, not as one of the world's great scholars, but just as he always will be in spite of all the honors heaped upon plain John Sampey, ever ready to help the struggling young preacher to a larger knowledge of the Old Testament. We had the pleasure of rooming with him. His notable addresses on "Glimpses of the Writing Prophets" were as follows: "Amos the Prophet of Justice," "Hosea the Prophet of Love," "Isaiah the Prophet of Faith," "Micah the Controversial Prophet," "Jeremiah the Persecuted Prophet," "Ezekiel the Prophet of Hope," "Malachi the Prophet of Conscience."

Every one knows that Rev. A. G. Moseley is a strong preacher, but few men excel in so many side lines. As an encampment fixer he is without a peer. As a raiser of White Leghorns he is a prize winner, but as a barber he is an artist. Wishing to see him while at the encampment we chased about the grounds and finally made a search in the hotel, where we found him behind closed doors shaving one of the visiting brethren who was unequal to the task. We tell this merely to show how everybody tried to help some one at the encampment.

Tuesday night's session was held in the pavilion. A large and enthusiastic crowd gathered to hear Rev. W. B. Crumpton deliver his famous lecture on "The Original Tramp." The speaker related his own personal experiences, and graphically told how, when but a lad, he traveled for days and weeks, much of the time on foot, from the far north back to the south to enlist in the Confederate army. He was frequently interrupted by the large audience's hearty applause. This is one of the best lectures being delivered in Alabama. If you don't believe it, just invite him to come to your church and deliver it.

The Woman's Missionary Union conference was a bright feature of Thursday afternoon. Miss Julia Ward, the new secretary and treasurer of the W. M. U. of Alabama, presided over the conference and lead the devotional exercises. The theme for the afternoon was "Our Young People," the first subject being "The Songs and Scripture for Them," this being augmented by Miss Laura Lee Patrick. Miss Patrick is state leader for the young people's society. Miss Addie Estelle Cox spoke on "Their Enlistment in the Country." Miss Ward gave the reasons why "The Duty in the City." "Training to Train Them" was the subject of Miss Mary Blount Keith,

of Selma. "Prayer for the Young People" was discussed by Miss Patrick. Miss Ward takes up the work laid down by Miss Kathleen Mallory with the love of the Baptist women of Alabama to support her.

The feature of Friday morning's program was the "Layman's Day Address," by W. E. Wilkins, of Greenville, S. C. "God's Call to the Kingdom of Men" was his theme. Among other things he said: "The laymen's duty to the church and to his God is the same as any minister of the gospel. God's call to the laymen is at infinite as to a minister. The layman owes his duty to the church and his God to see that the work of the church is carried on. The church without the co-operation of God-fearing laymen is not a success. I earnestly urge you, the laymen of the church, to always co-operate with the ministers of your church and God's kingdom will be fully blessed." Brother Wilkins, having married the daughter of Dr T. M. Bailey, came to Alabama well introduced, but before leaving he had won by his own charming personality a warm place in the affections of those who heard and met him.

A group of 14 boys, one of the junior classes from the Southside Baptist church, of Birmingham, attended the encampment. The members called themselves the "cheerful workers," and were in charge of their teacher, K. S. Ward, of Birmingham. They came with bats and balls and fishing tackle, and had a good time. Here are the names: James Robinson, Marion Goodridge, Charles Doster, White Doster, Charles Dean, Roy Dawson, Robert Dawson, Louis Mackin, Frank Harris, Austin Daniels, John Englis, Allen Webb and Sam Stanton. We hope more such groups will attend from year to year.

There were many services held on the grounds, but we venerate the one which touched the hearts more than any others were the Quiet Hour talks by Chattanooga's popular and scholarly preacher, Dr. J. C. Masee. It was a lovely sight to see the campers grouped around him under the trees as the sun was getting ready to go to bed behind the hills. A very discriminating woman, the wife of one of our leading pastors, said: "she thought that Dr. Masee's addresses were as fine as could be, for while thoroughly devotional, they yet had body." The series was on "Life's Problem," and the subjects as follows: "Life's Relations," "Life's Problem of Work," "Life and Its Vision," "Life's Crown—Whose Head?" "Life and the Culture of the Soul."

It was fitting that Brother Crumpton should preach the first sermon at the encampment. His topic was "A Good Minister of Jesus Christ," and among other things said: "Let those who write the future history of the Baptists remember that it was the State Board of Missions that first agreed, after there had been repeated failure, to hold an encampment, to finance the scheme, and backed up the first one three years ago. Since thence our people have asked for no financial backing."

### PARABLE OF THE TARES.

The Sunday schools have recently had the parable of the "Tares" for a lesson; and the interpretation of the parable has been to apply it to rules governing the gospel as it relates to the righteous and the wicked as they live here in the world together; and very many accept this as the thing meant to be enounced by the Savior in the teaching. Two things show that could not be his teaching, for—

1. In the parable the good wheat is first sown, and when it is grown and bearing wheat the enemy sows the tares. This is not what the Bible teaches as a fact in the world's condition. Men are first sinners—born-so—and if they ever become righteous their whole nature is changed—the old and sinful nature is changed—and the one affected becomes a new creature in Christ. For the parable to apply, the

"Tares" would first appear, and then the tare nature would have to be taken out and a new wheat nature substituted.

2. When the owner of the field is told there are tares, and inquiry made if they must not be rooted up, he says: "No, let both grow together until harvest (which is the end of the world); then the tares will be gathered and burned and the wheat garnered." The tares are still tares—no change in them; the wheat still wheat, no change in it.

3. It does not comport with the duty of the righteous to let them (the tares if meant) alone. On the other hand, if it applies to the world and the righteous and the wicked in it, the command of the Son of Man—the server and owner—is to His servants, "To go into all the world and preach the gospel to every creature," telling them "God commandeth all men everywhere to repent." In other words, instead of letting them alone, to grow on in their sinful nature as the command is in the parable, the instruction of the servants is to root up the tares (if tares means men as sinners).

4. In the parable the tares are first judged, gathered and burned; but that is not the order as presented in the Bible. There judgment begins at the house of God, which are the churches of God. So the parable does not fit in the beginning, middle or end, and therefore is faulty.

Again, it will not apply to professed Christians, good and bad, in the churches, for if so, then no matter how bad they may be, bad members are not to be put out of the churches, for the Master says, "Let them (the tares) alone, and let both grow together, lest if you pull up the tares you root up also the wheat." Can an instance be found where the exclusion of bad members from the churches by the good ones, who are trying to keep God's house pure, tore up and destroyed the good? No, but it is not hard to find instances of where churches have gone to pieces because bad members were not excluded.

The true interpretation makes the parable apply to true and false churches in the world. The field is the world. Christ planted His church in the world. As the church went forth in the spirit of its new life proclaiming the gospel and commanding men to repent and turn unto God many obeyed. The devil (the sower of the tares) first tried to destroy the church by persecutions and death; but it only made the work spread as the persecuted fled from persecution and scattered wider and wider the truth. Then the devil turned counterfeiter and sowed his churches in the world, injecting enough truth and gospel to make his churches look beautiful and truly religious, but always inculcating in each one as he established it some doctrine not Christ's or some ordinance not Christ's—something that would lead the follower away from Christ in some point or way. This policy was much more successful than the persecution policy.

There is no command from Christ where we are to war on these organizations as there is in separation from disorderly members in Christ's church. He says in that: "Separate yourselves from every brother that walketh disorderly, and have no fellowship with the works of darkness."

No such command relates to organizations teaching ways not His ways. But if they say, "Lo! here is Christ," go ye not after them. That is, let them alone. That is what every false church says. "Lo! this is the way. Walk in it." Therefore are called gates by Jesus, when He says "the gates of hell shall not prevail against it" (his church). Gates are openings for entrance.

The existence of these churches built in opposition to Christ's, while they do not teach all Christ's ways, and invariably lead away from Christ in some direction, yet have been helpful in teaching much truth, and by their combined influence, with that of the true church, have at last secured religious toleration in nearly all the nations of the world and real religious liberty in some. Had the false churches been destroyed there are some good things which Christ's church enjoys they could not have had otherwise. Therefore, had they been rooted up, some at least of the wheat products would have been destroyed.

GEO. E. BREWER.

FROM NORTH BIRMINGHAM.

We have just closed a glorious meeting in North Birmingham, afternoon and evening services for two weeks, under a tent. Rev. S. J. Parris did the preaching, and the singing was led by Prof. Pace, of Eastman, Ga. Brother Parrish did some real good gospel preaching during the progress of the meeting, and we feel that much good was accomplished. God's people were revived and strengthened and sinners were convicted. Large crowds attended each service, many of whom do not as a rule attend church anywhere except tent meetings. The evening the meeting closed Brother Parrish preached on temperance, and before the preaching service his little daughter, Belle, recited a temperance piece which had a great effect upon the people. Brother Parrish is an able minister, and God is certainly with him and his singer wherever they go. The Lord's people of the Birmingham district, especially the Baptist, should be proud that the Lord sent him in our midst to labor with and for us.

I learned to love Brother Parrish during his stay with us, and from what I know of him do not hesitate to recommend him to any community where evangelistic work is needed. Attend their meeting in the west part of the city, which is to begin on the first Sunday in September next.

Yours in the Lord,  
T. T. JONES.

We have just closed a meeting at Chestnut Creek church, which resulted in much good—33 accessions to the church, 13 by baptism. The church was greatly revived. I was aided by my brother, Rev. B. C. Hughes, of Birmingham, who preached the gospel in its purity and simplicity. Great crowds attended—more than could be accommodated. I am sure good seed was sown that will yet bear fruit.—J. D. Hughes, Verbena.

The State of Alabama, Jefferson County—Probate Court, August 23, 1912.

This day came Columbus Haskett, J. K. Haskett, Mrs. M. E. Quinn, R. E. Brasfield, A. C. Brasfield, P. R. Fredrick, Idella Fredrick, Pearly Fredrick, J. D. Fredrick, R. E. Brasfield, Ida Brasfield Harmon, Alice Brasfield Francis, Asa Fredrick and filed in this court their petition in writing and under oath, setting forth therein that they, together with Josephine, Elma, Verda, Blanch, Rufe, Aden Fredrick and Clara, Reba and Paylos Brasfield, own jointly as tenants in common certain real estate particularly described and set forth in said petition, which real estate cannot be equitably divided among the said joint owners without a sale thereof, and praying for such orders and decrees as may be necessary to sell said land for distribution of the proceeds thereof among the joint owners.

And whereas the 30th day of September, 1912, has been appointed as a day for hearing the said application, and it appearing from said petition that Josephine, Elma, Verda, Blanch, Rufe and Aden Fredrick and Clara, Reba and Paylos Brasfield are minors and reside at Smithville P. O., Monroe county, Miss.

It is therefore ordered that notice of the filing of said petition and of the day appointed for hearing the same be given the said Josephine, Elma, Verda, Blanch, Rufe and Aden Fredrick and Clara, Reba and Paylos Brasfield and all other persons interested by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in said county.

J. P. STILES,  
Judge of Probate.



William Booth

Rev. A. A. Walker is this week in a meeting with Pastor J. W. Southerland at Lipscomb, and prospects are good for a great revival.

Rev. W. B. McDaniel has just closed a splendid meeting at Lower Peach Tree. The whole town was stirred by his strong and powerful appeals.

Results of summer revivals: 129 in all are the additions to the churches I have assisted, viz: Pine Flat school house, New Prospect, in Autauga county; Providence, Pigeon Creek, in Butler county; Honeeville, in Cullman county. All the above churches were made stronger. My churches at Marbury and Mountain Creek are growing. As ever—A. D. Glass, Marbury.

Gen. William Booth's eldest daughter, Mrs. Catherine Booth-Clibborn (known as LaMazachale), is planning to come to the United States this fall or winter. Arrangements for her meetings are being made by the Moody Bible Institute, Chicago, to which communications from churches and other organizations should be sent.

We have just closed a good meeting at Salem church. Rev. W. B. Williams, of Ensley, did most of the preaching, which was well done and much enjoyed by many of his old friends. Brother Benson preached one sermon in his usual earnest way. There were seven accessions to the church, and I think the church was greatly benefited. The Clarke County Association meets at Saltpa on the 2nd day of October. You have a cordial invitation to attend.—J. N. Dreighton.

I helped Dr. D. W. Ramsey in a meeting at Buena Vista August 12-17. Seven were received for baptism and two by letter. He is a faithful, noble old soldier of the cross and serves a worthy people, who esteem him greatly for his worth and work's sake. My associations with them were most pleasant. I was entertained in the hospitable home of Brother J. J. Finklea. Fraternaly—I. N. Kimbrough, Camden.

Dean-Witherington—Sunday, August 18, at high noon, there was a beautiful home wedding at the residence of Mr. Roberdory Drewry's. The contracting parties were Mr. Alvin B. Dean and Miss Virginia Withington. Both are excellent young people, and are well suited to add much happiness to each other's future. Many are the friends who join in hearty congratulations to the happy pair. May their honeymoon last till moons wax and wane no more is the wish of Flomaton.—R. M. H.

A CORRECTION.

Brother Barnett: At the bottom of the first page of the cover of the new annual of the State Convention the place of the next session is printed as Adalusia. It should be Enterprise. I did not see "proof" of this page, and copies were mailed to delegates and visitors to the convention at Jasper before the mistake was discovered. The correction will be made in all other copies. I regret the mistake, and beg pardon of the good people of Enterprise. M. M. WOOD, Secretary.

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FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, Elliott Knight, by Kate Rittenberry and husband, Baxter Rittenberry, on the 15th day of February, 1912, which mortgage was filed for record in the office of the Judge of Probate for Jefferson county, Alabama, on the 19th day of August, 1912, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell for cash, in front of the court house door of said county, on Friday, the 20th day of September, 1912, the following described property conveyed by said mortgage, to-wit:

The north 20 feet of lot 1 and the south 20 feet of lot 2, in block C of the survey of Ardis Heights, map of which is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in map book 8, on page 32; said property forming a rectangle fronting 40 feet on the east side of Twelfth street, South, and extending back eastward about 133 feet to an alley.

Said sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 28th day of August, 1912.  
ELLIOTT KNIGHT,  
Mortgagee.  
A. C. & H. R. Howze, Attorneys.

FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, Elliott Knight, by Kate Rittenberry and husband, Baxter Rittenberry, on the 7th day of March, 1912, which mortgage was filed for record in the office of the Judge of Probate for Jefferson county, Alabama, on the 20th of August, 1912, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell for cash, in front of the court house door of said county on the 1st day of October, 1912, the following described property conveyed by said mortgage, to-wit:

Lots number six (6) and seven (7), in block number twenty-five (25), according to the map and plat of the Rugby Land and Improvement Company, known as Rugby Highland, near East Lake, Alabama.

Said sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 28th day of August, 1912.  
ELLIOTT KNIGHT,  
Mortgagee.  
A. C. & H. R. Howze, Attorneys.

Weak Eyes

Are made strong by Leonard's Eye Lotion. Inflammation is cured without pain in one day. No other eye remedy so pure and healing. Keep the eyes in working trim. 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.

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**SECURITY SAVINGS & LOAN CO.**  
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BIRMINGHAM ALA.

6% 6%

Dear Barnett: Trot that mule into Cuba, Ala., September 5 on time. We want to see you there. Just say to all the brethren that the Bigbee Association meets at Cuba. That is the last word. Yours—Herring.

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

Last week we took a general view over the plain of Dothan. Of course an event like the selling of Joseph, which took place on this plain, would have its traditional exact spot. There are many pits and dry cisterns on this rolling plain, in any one of which Joseph might have been thrown by his brothers. But, without committing ourselves to an acceptance of the place, we will go to one which is popularly supposed to be authentic. Our position is indicated by the number 65 on the map used last week.

### Position 65. Joseph's Well in Dothan.

Here we have a rather large well, over six feet across, walled around with rough white stones. Around this inner wall also is a circular trough, made of stone and mortar, and which a native is filling with water. Beyond the well is a marshy stream and thick vegetation. One obstacle to faith in this locality is the fact that this well contains water, while we are expressly told that the pit in which Joseph was placed was dry. However, Genesis 37:24 implies that it was a well which did not flow during the dry season. Then this well stands close to the main caravan road between Damascus and Egypt. These camels resting here have very likely brought spicery and balm and myrrh from Gilead, on their way to Egypt, and these men certainly look like Ishmaelites, or Bedouin Arabs (Genesis 37:25).

While we do not locate the selling of Joseph by this identical well, we are sure it was not from this place. And that event, personal as it may seem, was an important link in a mighty chain. The time had come for the little clan of the children of Israel to leave this land. They were in danger of settling down among the people of the land, marrying and being given in marriage to them. If the mingling that began with Esau (Genesis 26:1-3) had gone on Israel would have lost its religion with its identity, and the Bible story would have been unwritten. But Joseph went down to Egypt, his ability and integrity raised from a slave's to a prince's position, and enabled him to bring about "the sojourn in Egypt," which kept the Israelites apart, gave them rapid increase, brought them under the influence of the highest civilization of that world, and thus helped to prepare them for their glorious destiny.

Just to the north of Dothan, beyond the Carmel range, which runs southeast, is the great plain of Esdraelon. On the east of this plain, as we can see on our map, three mountains rise, almost in a row; on the south Mount Gilboa, in the middle Little Hermon, with Nain on its northern slope, and further north Mt. Tabor. We shall go first to the northern slope of Gilboa. See the lines numbered 66 on our Galilee map.

### Position 66. Gideon's Spring, Mount Gilboa.

We have before us here one of the largest natural fountains in the land. How ragged is the side of the mountain that overhangs the water! That row of stones in the edge of the pool has been worn smooth by the feet of people who have stood upon them to drink. The Bible calls this spring "The Well of Herod" (Judges 7:1), which means "trembling." We shall find how it gained its name. In the early days of the judges the Plain of Esdraelon was overrun by the Midianites, from the great eastern desert (Judges 6:1-6), just as it is now ravaged occasionally by their descendants, the Bedouin Arabs. Then arose the champion Gideon, the greatest figure in the age of the judges. He sounded the trumpet of liberty and gathered a little army on these slopes of Mount Gilboa. But when his raw recruits looked over the plain below and saw it black with the tents of their enemies they trembled, and out of 32,000 of Gideon's men 22,000 forsook the cause in fear (Judges 7:3). No wonder that this pool was called "The Well of Trembling!" Do you recall that original method by which Gideon chose to select the heroes from his remaining 10,000 men? He formed them in battle array on the heights, then started them on the march toward the plain, as if to attack the enemy encamped on the north and west. As if to refresh them for the battle, Gideon halts his band at this spring. Now watch those men drink. Most of them fling aside their shields and spears and drop down upon their knees. How helpless those thousands would be if the enemy should come climbing up the



rocks at that minute of disorder! But there are a few here and there who remain on guard. Holding fast to shield and spear, they plunge into the pool and lap the water from their hands, ready for the fight even while drinking (Judges 7:5-7). Those are the 300 heroes whose self-control and courage and forethought can be depended on—qualities that will be needed in the night attack that Gideon plans to make on the Midianite hosts. You remember that battle, when lamps, pitchers and trumpets were the weapons that strangely drove the enemy into terror and into flight. That great victory, which freed the central tribes from their foes for a hundred years, was fought on the plain between this spring and Little Hermon, on the north.

But this mountain witnessed another and a darker day in the history of Israel 200 years later. On the heights above this spring King Saul made his last stand against the Philistines (I Samuel 31:1). Gideon had led his little army down the mountain to victory; Saul stayed upon the summit to meet defeat and death. Do you remember the passionate song of David over that day's slaughter (II Samuel 1:17-27)?

"Ye mountains of Gilboa,  
Let there be no dew nor rain upon you, neither fields  
of offerings,  
For there the shield of the mighty was cast away as  
though defiled,  
The shield of Saul as though not anointed with oil."

What a melancholy failure was Saul's reign! He found the land free, united, prosperous; he left it rent asunder, enslaved by a foreign foe and in utter despair, and all because he forsook the Lord and rejected the counsel of His prophet.

To see for yourself the well in Dothan and the spring in Gilboa use the stereographs (65) "Joseph's Well in Dothan" and (66) "Gideon's Spring, Mount Gilboa."

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 200 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.

Jameel H. Nissaire: "I have been a tourist agent, dragoman and interpreter for 14 years in Palestine, and have also conducted tourists through Europe. I was born and raised at Jaffa, Palestine. I was educated in an English school in Jerusalem. I have visited almost every nook and corner of the Holy Land, accompanying some of the most eminent people and clergymen of the world. I believe I am thoroughly acquainted with Palestine, and today I was verily taken to my home by means of your stereoscopic views on Palestine. They are the best I have ever seen. While looking at them I recognized the faces of many of my friends in Jerusalem, Jaffa and other places. I am glad to recommend your work to prospective customers."

### WHY TAKE A SEMINARY COURSE?

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

This article is addressed to the young minister who has finished his college course or who is in the pastorate and is considering training for his life work. He ought to take a seminary course:

1. Because he owes it to himself to fit himself to do the best work possible.
2. He owes it to the churches which in future he may serve to render them the best service in his power.
3. He owes it to the kingdom of God to prepare himself for leadership.
4. He owes it to the denomination to become thoroughly grounded in its fundamental principles.
5. He owes it to the world of lost men and women whom he is called to serve in proclaiming the gospel of salvation.
6. He owes it to his Lord and Master, who called him into the ministry and commanded him to fit himself for the work.

Where there is a will there is a way. If the heart and conscience and judgment agree with the above, then the thing to do is to get ready for a seminary course. Our next session begins October 2 and continues eight months. I shall be glad to correspond with any one who is interested.

You are mistaken about Centennial. It meets with Inverness church Wednesday, October 16.

Also Crenshaw county; meets with Mt. Ida church Wednesday, November 6.

Also North St. Clair; meets with Cook's Springs church Saturday, September 14.

Yellow Creek meets with Pleasant Grove church, near Hamilton, Saturday, October 5.

Elim meets with Canoe church Friday, October 18.

Upon information from Dr. Crumpton I have dropped Liberty Central, as having been disbanded.

Why don't you ask me? I love to be used.

Yours,

LANSING BURROWS,

Secretary Southern Baptist Convention,

Americus, Ga.

A Southern Methodist college is looking for a professor of English literature, but one of the essential qualifications for the position, as a Congregationalist applicant was informed when he disclosed his denominational proclivities, is that the incumbent must be a Methodist. And we think they are eminently correct. Our denominational colleges ought to give preference to professors who belong to the denomination of the college.

**"The Worth of Words."**

Which is correct—Denver is a healthy place, Denver is a healthful place? Every writer makes hundreds of small mistakes that go against the acceptance of his manuscripts. You could make them for years and would never know it unless they were called to your attention. Few writers know the difference between less and fewer, staying and stopping, affect and effect and so on without end.

A book that corrects all these slips and a thousand more is "The Worth of Words." It is a large cloth-bound book of 300 pages. It gives hundreds of words that are misused surprisingly often and has 30 pages devoted to everyday errors in writing. It is so arranged that you can find any word or phrase you want in a second. The price of "The Worth of Words" is \$1.25.

**"How to Study Literature."**

A companion to "The Worth of Words" is "How to Study Literature." This most valuable book tells you how to tell the difference between ordinary writing and real literature. It tells you how to master poetry, essays, fiction, figures of speech and all forms of writing. The price is 75 cents.

These two books make a library that no writer can afford to be without. They help you understand the writing of other people and correct yours of all slips and mistakes. These bargains are open to all who mention where they saw this announcement.

Hinds, Noble & Eldridge, publishers, West Fifth street, New York.

**"Aspects of Death in Art."**

By F. Parkes Weber, M. A., M. D., fellow of the Society of Antiquarians and of the Royal Numismatic Society of London. Illustrated—cloth. Price, \$1.50 net. Open Court Publishing Company, Chicago, Ill.

A curious and interesting book on the mental attitude towards the idea of death as illustrated by minor works of art, especially medals, engraved gems, jewels, finger rings, etc.

Although appealing particularly to the collector of rare coins, Mr. Weber opens up a field of forgotten lore wholly his own, and has produced a valuable essay in ancient and mediæval psychology. A book of unusual originality.

One of the curious illustrations is a German shell- cameo, representing a nude man and a nude woman seated facing, with a figure of Death, holding a scythe, standing between them in the background. The woman has two infants in her arms, one of whom is being seized by Death. Before the man is an anvil, on which he is hammering a child, whilst he grasps another child tightly between his knees. This device appears to represent a somewhat pessimistic view of life. The child is thrust naked into the world to take part in the trials and penalties and pains of life; whether he wishes or not, Death stands by, awaiting him, and often seizes him, not during his troubles when he is being hammered on the anvil, but when he is happy and contented with life and does not wish to die.

**"The Real Palestine of Today."**

By Lewis Gaston Leary, Ph. D., formerly instructor in the American College, Beirut, Syria. McBride, Nast & Co. Price, \$1.00 net; postage, 8 cents.

The author's aim in this volume is declared to be "to draw in rapid outline a picture of Palestine." Much of the work has appeared in various popular magazines and papers. Numerous half-tone pictures, most of which were evidently taken by the author, add to the value of the book, which will be found both suggestive and helpful to Bible students.

"Missions" well says: "One of the most realistic and readable descriptions of the Holy Land yet given. It gives an unforgettable picture of the little land that yet looms so large in the history and hearts of mankind."

We congratulate the author and the publishers on giving such a book to the public for \$1.00, and hope the sales will be large.

**"Family Record."**

There was a time when the old Bible was the repository of the family's history, but today only a few keep records even in the small part set apart for them in some of the modern Bibles. Our sister, who lives in Washington, D. C., is a professional genealogist. She will visit us next month, and we know that this book will delight her. Often has she told



us of the trouble of getting names, dates, etc., for family trees. With this "Family Record" it ought to be a pleasure to keep one's records straight. We propose to use it, and would advise others to get one and give it a trial. It is simple, and yet covers the ground. This we knew from our experience as an expert conveyancer in our lawyer days. We congratulate the publishers, Jennings & Graham, Cincinnati, and the compiler, O. E. Worley, on getting out a volume of real value at \$1.00.

**"The Coming of Christ Both Pre-Millennial and Imminent."**

By Rev. I. M. Haldeman, D. D.

The literature on this inspiring theme has been greatly enriched by this new book. It is an original treatment that will prove a delight to all who are looking for the Lord's return.

Handsomely bound, red cloth, gold stamped title on front cover. 325 pages, 12mo. \$1.00 postpaid.

Chas. C. Cook, 150 Nassau street, New York.

**"Pioneer Missions in Nyassaland."**

In this volume on 20 years of pioneer missions in Nyassaland we have a history of Moravian missions in German East Africa by Bishop J. Taylor Hamilton, D. D., member of the Mission Board of the Moravian church and published by the Society for Propagating the Gospel, at Bethlehem, Pa., at \$1.00, which gives us first-hand knowledge of conditions in one of the world's greatest mission fields. The illustrations are striking, and the heroic stories of Christian endeavor make a new act of the apostles as we read of the sacrifices of the men and the women who have gone among the Africans in obedience to the great commission. We never tire of missionary tales, and we believe that when the truth is known about the men and women at the front and the people whom they serve that opposition to our missionary endeavors will cease. The gospel is effective wherever it is preached. We heartily congratulate the Moravians on their great and blessed work.

**"BUILT and Used by Poultrymen."**

Here is a book describing and illustrating practical houses and appliances built and tested by experienced poultrymen. We only regret that it arrived after we had built our hen house, and yet we will still be able to try out many of the ideas set forth in the working plans furnished. We might write a page review and not do it half justice. We content ourselves by saying it is the best book of its kind that we have ever seen and that if you want to get a big 75 cents' worth just write the Standard Company, Quincy, Ill., and they will forward you a copy and send you the Standard for one year. It is one of the best poultry journals.

**Some Good Books.**

We have received three interesting illustrated books published at \$1.00 each by the Pacific Press Publishing Association, Mountain View, California. In "Uncle Ben's Cobblestones," "The House We Live In" and "Elo, the Eagle," there is no fiction, but they are filled with instructive and helpful reading for boys and girls. They are just the kind that parents ought to put in the hands of their children.

In "Uncle Ben's Cobblestones," by Floyd Bralliar, Uncle Ben likes to study and talk about the common things. So Tom, his sister's boy, who was making his uncle a visit during vacation, found himself in constant trouble because he could not answer questions about the things of every-day life. He began to think he did not know as much as he had supposed,

but determined to study into these questions more carefully. Tom at his next vacation turned the table on his uncle, and asked him questions. One of them was about paper-making. Uncle Ben immediately gave him the story, illustrating it with many pictures, which are given in the book. But Tom had studied into the matter farther than his uncle, and proceeded to tell him how the Egyptians anciently made paper from rushes, how other nations used skins of sheep and goats for that purpose, and that the Chinese were the first people to make paper from wood pulp, as we do today.

These and the other common things about which they talk are very interesting, whether you listen to Uncle Ben or his nephew, Tom, and will lead the listener to think more highly of the common things than ever before. Some of the other stories are about salt, coal, pins, needles, air and water, fire and glass.

"The House We Live In, or the Making of the Body," by Vesta J. Farnsworth, is a book for home reading, intended to assist mothers in teaching their children how to care for their bodies, and showing the evil effects of narcotics and stimulants. This is truly a unique book with its pictures to fasten the attention of children. We believe it will make for better living in any home where it finds a place on the book shelf.

"Elo, the Eagle," by Floyd Bralliar, is made up of ten stories of animal life. Here is a book for every lover of nature, for in it can be learned much of interest about the eagle, quail, owl, jay, dog, coyote, bear and mouse and even the common toad. The story of Frank, the Collie, is one of the best dog stories in literature. It seems to us the publishers have done a good work in putting out such readable books for the boys and girls.

**"The Fun of Getting Thin: How to Be Happy and Reduce the Waist Line."**

By S. G. Blythe. Decorated cover. Net, 35 cents. Forbes & Co., Chicago.

The clever author here gives a unique and distinctive analysis of the fat problem. Though a practical book that will make fat people thin, its rich humor will make thin people fat. There are three chapters in the book. 1. Fat. 2. So-called Cures. 3. Facing the Tissue. The author insists that "a fat man is a joke; and a fat woman is two jokes—one on herself and one on her husband." He divides the world into two classes—"fat people who are trying to get thin and thin people who are trying to get fat." There are many amusing things said by the author, but after all the only way he found to get thin was to "quit eating so much." He is the man who wrote "Cutting It Out."

**"Out of the Fog."**

By C. K. Ober.

An intelligent sailor lad has an experience that cannot be forgotten. He is for eight days with a companion adrift in the fog of the Newfoundland banks in a tiny fishing hory without food or water. They are saved as by a miracle. Better than this is his telling of the parallel story, how he came out of the fog of unbelief into a fine, cheery, transforming Christian faith. The reading of a good, straight, normal Christian experience like this ought to be the best kind of a help to many a man who has not yet come "out of the fog." The fact that it is the actual life story of Mr. Ober, the widely-known Y. M. C. A. worker, only deepens its interest and significance. Dr. Wilfred Grenfell has written the introduction.

Association Press. 50 cents, postpaid.

**"Boy Training."**

Edited by John L. Alexander.

"To the desolation of our jails," is the toast proposed by Ernest Thompson-Seton in his introductory chapter. Mr. Alexander has gathered the cream from the addresses of three annual Adult Workers' Conferences of the Pennsylvania Young Men's Christian Association. To the student of boy problems the book is valuable for its well-rounded survey of a boy's educational relationships—home, school, church, play. To the puzzled father it will be a window into the mind and soul of his misunderstood boy that, as the toast hints, ought to result in fewer bad boys and more good boys.

Association Press. 75 cents.

# ALABAMA BAPTIST EDITORIAL

AUGUST 28, 1912

## SAVE THE CITY.

Dean Shaller Matthews, of the University of Chicago, at the Northern Baptist Convention pleaded for the most helpless of our American institutions—the cities. The cities are sending forth Christians, and other Christians are not taking their places. We have not grasped the significance of the city as related to the country at large. Unless we do something to save the cities we shall lose our grip on the country. We can never save the cities unless the whole country comes to their help. This was emphasized by the report of the city mission commission, which said:

"The commission feels that there has not been sufficient denominational appreciation of the urgency of the city problem to demand its solution. We note, however, that considerable progress has been made during the past five years in the extent and in the character of the work of city mission and church extension societies, in the extent of the co-operation by the national organizations, and in the general denominational interest in the subject of city missions."

We fear Southern Baptists have not yet realized the potential as well as actual peril of our cities, and we call upon our leaders to start a propaganda that will have as its objective the redemption of our cities. Those who heard the splendid lecture of Dr. Cree on the subject while at the encampment will realize the need.

## THE SURVIVAL OF THE FITTEST.

In these days, when "Peace Congresses" and "Hague Tribunals" are the vogue, it at least gives us pause for thought to set down a summary of a noted English publicist, who comes out squarely and enlarges on the theses: "The abolition of war would be a misfortune to mankind. Three centuries ago England was a backward and ignorant agricultural country, without enterprise, without trade, without wealth, without colonies. But England, though poor, was ambitious. Her leading men wished her to be 'Whosoever command the sea commands the trade; whosoever commands the trade commands the riches of the world, and consequently the world itself,' and Lord Bacon declared 'The rule of the sea is the epitome of monarchy,' and advised England to conquer the wealth and the colonies of Spain because Spain's power was no longer sufficient to defend her vast and wealthy possessions. Following the advice of her greatest statesmen, England made war upon Spain, not for political or religious reasons, but because Spain owned the wealth of the new world. Spain declined and Holland became by war and by work heir to the larger part of Spain's wealth. Then England transferred her hostility from Spain to Holland. Attacked by England, who was later on joined by France, the Netherlands declined, England and France fell to fighting over the great Dutch inheritance, and war had to decide whether the new world was to become French or English. Thus by three centuries of war, firstly against Spain, then against Holland, and lastly against France, was the British empire won, and the struggle for empire ended only in 1815, when at last Great Britain had vanquished all her European rivals."

The knowledge of this causes England to try and outdistance her greatest rival, Germany, by maintaining the preponderant power of her navy. This same idea is behind America's rivalry with Japan, whose navy, now ranking as fifth on the list among the nations, yet by 1917, if her plans materialize, she will have as many Dreadnoughts and other warships as are in service for the United States.

The maintenance of naval supremacy is an absolute necessity for the defense of the British empire, and it is wisdom on the part of our government not to be caught napping.

## CHINESE SECRET SOCIETIES.

From time to time the secular papers in our great cities carry sensational news about outbreaks in the Chinese quarters because the "secret societies" are making war on one another. In many instances these societies in China are formed for mutual protection, and circumstances determine whether protection requires opposition to the dynasty, local officials, foreigners, or even Christianity. Very solemn vows

must be taken, and these vows make it very difficult for a man to separate himself from a system that is heathen in its spirit and non-Christian in much of its practice. In every Chinese community or settlement these secret societies have been at work clogging the wheels of progress and curtailing the efforts of the Christian church to ennoble and inspire. These societies have also taken root in our land, and have thereby become a problem in Home Missions as well as in Foreign Missions. Here, however, is a gleam of hope from a missionary, who says:

"In her work among Orientals the church is right up against these problems. On the other hand, it must be remembered that these difficulties are not greater than those the church had to encounter when she first unfurled the gospel banner in China. During the first four or five decades of her work she was confronted with vices, with superstition, and with a peculiar antagonism to the missionaries themselves that at one time seemed insurmountable. Yet through that divine power of the gospel a wonderful change has taken place, so now gleams of a brighter day are breaking and in the reconstruction of Chinese institutions there is every possibility that a freedom will come whose foundations shall be laid upon that Christian spirit that has been working quietly but effectively during the present generation."

## THE TRAVEL MANIA.

This is truly an age of travel. An English publicist says:

"The late Mr. Phelps, for many years American ambassador in this country, when I was once walking with him on a lonely road in the neighborhood of the Highland railway, said suddenly after a long silence: 'The devil never found a truer note for his voice than the railway whistle. There it goes, from one end of the country to the other, crying to all the boys and girls, "Come away, come away, come away." And when they go they find the place they have gone to better in no way than the place they have left behind.' The railway today has a similar and yet more disturbing influence on all classes alike. The humblest laborer can, for a penny or twopence, travel further in 20 minutes than the tramping team of Lucullus would have carried him between dawn and sunset; and he can do so in a vehicle, in comparison with the ease and comfort of which the humblest laborer would denounce the chariot of Lucullus as a 'bone-haker.' Every bank holiday carries its millions of excursionists to seashores so remote that Horace would have called them 'fabulous'; whilst the effects on the rich of these increased facilities for travel have developed so rapidly, even during the last 30 years, that English watering places which once were the haunts of fashion have witnessed the scattering of their patrons of the older class along the shores of the Mediterranean, the banks of the Nile and Ganges, the southern extremity of Africa and the islands of the West Indies."

At our boarding house an American husband had casually remarked to his wife that he expected to run over to New York for a few days, and she had replied, "All right, dear." It was too much for a dear old French lady, who exclaimed, "You Americans are funny. You talk about running over to America as if it was a suburb of Paris." It was an illuminated remark, showing the difference between the French, who are stay-at-homes, and the Americans, who are globe trotters.

The English critic further says:

"How constantly is the remark heard from the lips even of seasoned travelers, 'I never can see a train without wishing that I was going by it.'"

This brings up the old story of the negro who paused from his work in the field to watch the lightning express dash by, only to remark: "You may fly and you may toot, but I'm gwine to ride ye Sunday."

## THE COOSA RIVER ASSOCIATION.

We had the pleasure of attending the Coosa River Association, which met in the Hepzibah church, near St. Ives. Brother Mullens is the pastor. John C.

Williams was re-elected moderator, and, by the way, few laymen moderators take more interest in associational work than does the editor of Our Mountain Home. Brother Strook, the efficient clerk, was also re-elected. The association got down to business at once, and every report was well discussed. We had the privilege of preaching at the morning hour on the first day. Brother Crumpton was on hand, and Prof. J. R. Hendrix was present to represent Howard College. We heard him make a strong address on ministerial education. The local brethren made strong pleas on the various reports. We had a ride into Talladega, with Sam Williams as driver, and spent the night in his hospitable home, and returned the next morning with him in his machine. We regretted that Brother Thomas was hindered from attending the association on account of sickness.

## FOUR GOOD BOOKS.

Many will be reading "John G. Paton's Life" and "The Victory of Mary Christopher."

One is a Methodist, the other a Presbyterian book. The Baptist Mission Board is not circulating them without knowing all that is in them.

Along with them goes "The Little Baptist" and "Mabel Clements."

My speech is this: If you don't want to be a tither, better not read Mary Christopher. If you don't want to be a missionary, better not read John G. Paton. If you don't want to be a Baptist, better not read The Little Baptist and Mabel Clements.

All four can be had for \$1.25, postpaid, Baptist Mission Board, Montgomery, Ala.

A recent report issued by W. W. Wright, "divorce proctor" for the circuit court in Kansas City, after investigating thousands of cases in one year, declares that three things go together—the churchless zone, the homeless zone and the divorce zone. He says: "Just as soon as every married couple embraces religion I shall be out of a job, for in my investigation of thousands of divorce cases I have found only one in which both husband and wife were regular church-goers. While a hundred or more causes are hidden in petitions for divorce, every one of them can be traced directly to the fact that one or both of the parties is irreligious."

The head of the Babists, who seem now to prefer the name Bahalists, landed in New York recently, and was received by certain society folk with effusion. His robes, turban and beard appear to be valuable assets. The newspaper reporters treated him with that deference which is born of ignorance, as well they might, for it would be hard to find a bubble with more gas and less substance than his cult exhibits. Babism may be summed up in the word that "nothing matters." All religions are equally true or equally false, as you may choose to put it. It seems to have but one article in its creed, and that is "universal tolerance." As a civil creed, that is sound. As an ethical creed, that is rotten.—Advance.

Mercer University conferred on Rev. W. H. Williams the degree of doctor of divinity. This action was taken this summer at the meeting of the board of trustees. Mr. Williams is regarded as one of the strongest Baptist preachers in the denomination of Georgia and a man of great firmness. He built the First Baptist church at Elberton during his pastorate here some years ago, and has a number of strong friends here among all denominations, who will felicitate him on having such an honor worthily bestowed.—Elberton Star.

Dr. John Clifford made recently his thirty-third appearance before the Paddington Bench to show cause for the non-payment of the Borough rates. "We are," he said, "about the only respectable resistance body in existence. We do not smash windows, and we are not threatening to lynch cabinet ministers in the streets, neither are we refusing to obey the statutes passed by parliament. We protest against paying for the education of the children of Free Church people by those who despise the church of their parents and the ministers and teachers chosen by the parents. We are on the right track; on the lines of justice and fair play, and this protest will be maintained."



## 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. Kallia, 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. Sanford, Montgomery.

W. 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.

College Cor., Miss Bomar, Orrville.

Pres. Cor., Mrs. N. A. Barrett, Birmingham.

Librarian, Mrs. W. H. Simpson, New Decatur.

Tr. Sec. Trustee, Mrs. W. J. E. Cox, Birmingham.

Send contributions for this page to the editor, Miss Julia Ward.

## ADVISORY BOARD.

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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

## Not Knowing.

O, restful, blissful ignorance! 'Tis hard not to know;  
It keeps me still in those mighty arms which will not  
let me go,  
And lulls my weariness to rest on the bosom that  
loves me so!

So I go on not knowing; I would not if I might;  
I would rather walk in the dark with God than go  
alone in the light;

I would rather walk with Him by faith than walk  
alone by sight.

It may be He keeps waiting till the coming of my  
feet,

Some gift of such rare blessedness, some joy so  
strangely sweet,

That my lips shall only tremble with the thanks they  
cannot speak.

## LET US REMEMBER IN OUR PRAYERS.

Our work in the Eastern District, of which Mrs. O. M. Reynolds, of Anniston, is vice-president. In this district there are 18 associations, with woman's work in 13 of them.

Our work in the Escambia Association. Here we have 10 societies, but no superintendent.

Our Alabama missionary to Wu Chow, South China—Miss Julia Meadows.

Our Shelby W. M. U. Association, in annual session at Vincent.

The reaching of our year's apportionment, which is \$22,980.

## DURING AUGUST.

We study about missionary training.

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

## WORDS OF APPRECIATION.

I am writing this to express my gratitude to the Y. W. A.'s of Alabama for the glorious privilege of my two years' stay in the Woman's Missionary Union Training School. I could not, if I should try, tell you what it has meant to my life. In part it means a wider outlook, a larger vision, a greater field of usefulness and a better knowledge of how to "rightly divide the word of truth."

I thank you for the interest you have shown since I first entered the Training School even up to the present time. Your thoughtfulness on many occasions added to my joy and made my stay there much more pleasant.

I go in September to Coalgate, in Oklahoma, as missionary to the mining immigrants there. May I not have your prayer that God will use me much in this new field of labor? MARIETTA REGISTER.

## LETTER FROM NEWTON STUDENT.

Maplesville, Ala., Aug. 3, 1912.

Dear Miss Mallory:

Words can't express my appreciation to you and to the members of the W. M. U. for the help which you are giving me. Without the help of you and your union it would be almost impossible for me to go back to Newton school this year.

I earnestly thank you for your kindness, and will endeavor to prove myself worthy of the scholarship. I hope by the help and prayers of the people to be useful to the world in the near future.

I am enjoying a very pleasant vacation at home this summer. I am,

Your thankful pupil,

MABEL WILLIAMS.

## FOR THE MOUNTAIN SCHOOLS.

A gift of six silver teaspoons and a silver butter-knife from a lady of another denomination to one of our Baptist mountain schools in Alabama beautifully suggests to us that there is something which our societies might do for these schools by the time they open in October. Practically all of them need silver for the table, curtains, towels, sheets, pillow cases, comforts and blankets. Contributions to these schools should be sent to the following addresses: Prof. J. H. Campbell, Eldridge; Prof. L. D. Rutledge, Bridgeport; Prof. Thompson, care Beeson Academy, Pleasanton; Prof. S. D. McCormick, Gaylesville.

## THE PELHAM ENCAMPMENT.

The third annual Baptist encampment is in session at the new and permanent home on Pelham Heights. The location of the encampment ground lends itself most helpfully to study, to meditation and to prayer. High above the surrounding valley, on a beautifully wooded crest, stands the hotel.

An auto truck meets all passengers at the foot of the mountain, and the long, winding road up the mountain to the hotel offers a most inviting ride to hot-tired travelers. But at the foot of the hill, just as the wearied one has settled himself for a most enjoyable time, the truck stops before a small bridge; the driver climbs down and shouts, "All get out and walk across!" Amid much laughter and many expostulations the crowd descends, walks over the bridge, and then climbs in again.

Just before reaching the top of the mountain, on a little level knoll, is the pavilion, in which a most delightful, instructive and inspiring program is being rendered. Two periods of study and two of service occupy the morning hours. In a tent a little nearer the top of the hill classes for elementary Sunday school work, for B. Y. P. U. work and a children's story hour are conducted from 9 to 12. The afternoons are given to rest and recreation.

On Wednesday afternoon at 3:30 o'clock the W. M. U. held its conference. A good crowd supported the speakers with their interested attention. The subject for the afternoon was "Our Young People." Talks were given by Miss Patrick, Miss Addie Estelle Cox, Miss Mary Keith and Miss Julia Ward. A most beautiful prayer for the general work of the union, and for the young people's societies especially, was offered by Mrs. O. M. Reynolds, of Anniston. At the close of the meeting a message of love and greeting was sent to Miss Kathleen Mallory, former secretary-treasurer of the W. M. U.

The ever increasing crowd which is each day arriving seems to indicate that the good news of a great meeting has gone abroad. Pelham is beautiful; the spirit of comradeship and helpfulness is in every heart. Great things may be made possible in our Baptist work by this yearly interchange of ideas and by the spiritual uplift which comes in the earnest, prayerful services which are held daily. Let us all be there together next year.

## SCRIPTURE THOUGHT FOR TRAINING FOR SERVICE MONTH.

Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed.—John 6:27.

"Come ye and let us go up to the mountain of Jehovah, and He will teach us of His way and we will walk in His paths."—Is. 2:3.

## Miscellaneous Paragraphs

The Alabama Baptist has its front page aflame with the announcement of the encampment to be held at Pelham, beginning August 27. They all do it.—Baptist Standard.

Dr. Jeff D. Ray has declined the position of secretary of the state convention of New Mexico to which he was recently elected, and will retain his professorship in the Southwestern Baptist Theological Seminary at Fort Worth, Tex.

Because they say they "cannot do without it" many list into the homes of their people as an assistant pastor. Each week it is filled with the cream of Baptist news in the state.

If a farmer pastures the red cow and starves the white he can't expect milk from both. If a preacher limits his visits to the prosperous and neglects the needy he can't expect the support of both.

Rev. Oscar Haywood, D. D., of the Collegiate Church of the Covenant, a southern preacher who has "made good" in New York City, goes to his farm at Mount Gilead, N. C., for his vacation. We had the pleasure of knowing Brother Haywood during our first pastorate at Johnson City, Tenn. He was then pastor at Morristown.

Sir Lawrence Alma-Tadema, the famous Dutch painter, who has lived in England since 1870, died at Wiesbaden on Monday, June 24. He was born at Dronkyp, in the Netherlands, on January 8, 1836, and very early displayed the artistic ability which brought him fame and fortune.

At a meeting of ministers in England, in which William Carey, the father of Baptist foreign missions, spoke, urging "the duty of Christians to attempt to spread the gospel among heathen nations," Dr. Ryland, a venerable and distinguished divine, rose and denounced the idea, and with a frown said to Mr. Carey: "Young man, sit down. When God pleases to convert the heathen he will do it without your aid or mine."

There was a man in our town who opened a store, then

"Sat in the shade  
To wait for trade,"

but before it came the sheriff had sold him out.

There was a minister in our town who always preached on Sunday,

"Then sat in his study  
Ready to see anybody,"

but before many came he was called elsewhere.

**EAGLE-THISTLE SODA**

Pure. Fresh.  
Economical. Guaranteed.

Always in the sanitary package.  
16 full ounces to the pound and costs  
no more.

Best for biscuits  
—and all  
cooking.

*Use  
1/4  
less*

**THE MATHIESON ALKALI WORKS, Saltville, Va.**

I enclose the tops cut from 6 Eagle-Thistle packages, also Money Order (or stamps) for 50c. Please send me, all charges prepaid, one set (6) Rogers' Guaranteed Genuine Silver Plated Teaspoons. These spoons bear no advertising and their retail value is \$1 per doz.

Miss (or) Mrs. ....  
P. O. ....  
County ..... State .....

RESOLUTIONS.

At a meeting of the Woman's Missionary Society of Parker Memorial church, Anniston, Ala., August 12, 1912, the following resolutions of respect in love and remembrance of our esteemed friend and co-worker, Mrs. Frank Woodruff, were adopted:

Since our Heavenly Father in His infinite wisdom has called our loved friend, Mrs. Emmie Sands Woodruff, in the full beauty of her womanhood, to dwell with Him in the heavenly mansion in that "home not made with hands;"

Be it resolved, That we, the members of the Woman's Missionary Society of Parker Memorial church, do deeply feel the vacancy left in our society by this divine dispensation; and while we accept it with all humbleness of spirit, we do keenly miss her bright face and her lovely Christian presence from our midst.

Be it also resolved, That we fully appreciate her worthy example and the many beautiful phases of her Christian character, moving serenely along the path of her everyday career, with her happy countenance and sunny smile, dropping cheering words here and there, performing numberless acts of unselfish thoughtfulness and showing a willingness to be of help, whatever the need; she did much to make her influence felt by all with whom she came in contact, and to show hour by hour, moment by moment, that she had been with Jesus.

Be it further resolved, That we do sincerely sympathize with the devoted husband, the infant son and bereaved sisters and brothers, and do commit them to the tender care of our Heavenly Father, desiring them to remember that there is never a trial in the lives of His children, never a heartache, that He does not compassionate. He will pour the oil of peace upon the troubled waters of their saddened hearts, and will be with them to comfort and sustain them "all the days, even unto the end of the world."

Be it further resolved, These resolutions be spread upon our minutes and a copy be sent to the bereaved ones and to the Alabama Baptist.

Respectfully submitted,  
MRS. H. C. DAVIS,  
MRS. J. M. M'KLERoy,  
MRS. D. P. HAYNES,  
Committee on Resolutions.

A THOUGHT.

Ofttimes upon a pleasant summer day  
How lovely seem the snow-white  
clouds at play!  
Their beauty rivals e'en the sun—but  
stay,  
He ever is, while they soon pass for  
aye.

'Tis thus in life our human hearts do  
love  
The earthen idols which our fancy  
move.  
They quickly pass, as goes the fleet  
dove,  
While One still guards and guides us  
from above.

—Liston J. Orum.  
Pleasant Hill, Ala.

IF TIRED, RESTLESS, NERVOUS

Take Horsford's Acid Phosphate  
To quiet and strengthen the nerves  
and induce refreshing sleep it is especially recommended.

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Baptist Periodicals for 1911  
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**Beginners' Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Beginners' Pictures.** (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.  
**Beginners' Stories.** 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.  
**Primary Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Primary Pictures.** (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

**Primary Stories.** 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.  
**Junior Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Junior Bible Work.** 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 33 cents each for one year.  
**Intermediate Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
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UNIFORM LESSONS

**Superintendent.** (Monthly.) 85 cents per year.  
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**Primary Quarterly.** 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.  
**Our Story Quarterly.** 7 cents a year. In clubs of five or more to one address, 1 1/2 cents each for one quarter; 4 cents each for one year.  
**Picture Lessons.** In quantities of 10 or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.  
**Bible Lesson Pictures.** \$3.00 per set for one year; 75 cents per set for one quarter.  
**Our Little Ones.** 25 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 10 cents each for one year.  
**Junior Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.  
**Junior Lessons.** 8 cents a year. In clubs of five or more to one address, 4 cents each for one year.  
**Youth's World.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

**Girl's World.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.  
**Advanced Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.  
**Bible Lessons.** 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.  
**Senior Quarterly.** 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.  
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**World-Wide.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.  
**Young People.** 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.  
**Advanced Home Department Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.  
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American Baptist Publication Society  
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A WORD TO PARENTS.

I have just read a very precious piece in your paper, the title of which is "Responsibility We should Feel for Our Boys." This letter was written by Mr. I. W. Martin. Now, I feel sure if every mother in this state would read this letter they would feel a remorse of conscience to some extent; those mothers who have boys would at least, for there is no one who should have more interest in a boy than his mother, and there is no one who can have the influence over a boy that his mother can, either for good or bad. You may let a mother speak aught against the preacher, and that preacher can never reach her boy.

Now, my dear mothers, for God in heaven's sake if you don't exactly like what the preacher said about something, don't say anything about it, for if you do you might step between your boy and God. Every mother who reads this letter have referred to and put it into practice we would have better boys in our country than we have got. We would have better attendance at Sunday school than we have, and our pastor could reach them with the gospel, which is the bread of life, easier than they do now. I am not in active pastoral work all the time at present, but it is joy of my life to do pastoral work, and as I travel over the country see children who have parents that do not take the interest in their children they ought to, for if they did they would carry them to church and Sunday school on Sunday morning instead of letting them play marbles and baseball all day Sunday.

If we as parents would take our boys and girls and go with them to Sunday school on Sunday morning instead of going over to a neighbor's house to spend the day and then us old folks sit around and talk about farm work and politics and a lot of other things and let the boys play ball and the girls take buggy rides all over the settlement and when the preacher comes he cannot have any influence over them, and we will cry out, "Hard-hearted boys."

Fathers and mothers, let's turn a new leaf and take more interest in our children than we have in the past, for they will be just what we make out of them. What do you say? All to the front for good boys and girls.

Yours for a change,  
W. CAMBRO.

I have just closed another meeting of eight days' duration. The Lord met with us and graciously blessed us. Thirty-six were added to the church, 20 of them by baptism. Rev. N. A. Moore is pastor. He is a graduate of the University of Mississippi, and is doing a fine work in the churches. His wife is a fine singer. He and his wife are both fine personal workers. I have been thinking about stepping them from Mississippi and giving them to some Alabama church. Barrett, you are all the time fussing (?) at us Alabama preachers about not getting the Baptists of Alabama to take the Alabama Baptist. I have been here two weeks and have seen only the Baptist Record. Surely our folks are no worse than some others. Pray for us that the Lord may greatly use us.—A. T. Camp, Oxford, Miss.

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc. have failed. We want to show everyone at our own expense that this new method will end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

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to have your silverware, clock or jewelry repairs attended to. Those who are going away can have their work done during their absence, and the articles will be delivered as good as new upon their return.

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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.

### DR. SHELBURNE GIVEN PRAISE BY FACULTY.

The faculty of Howard College has issued the following card on the election of Dr. Shelburne to the presidency of Howard:

"The faculty of Howard College desires to express publicly their hearty approval of the board's selection of Dr. J. M. Shelburne as president to succeed Dr. A. P. Montague. We wish to commend Dr. Shelburne to our constituency and to assure him that he shall have our enthusiastic co-operation in all of his plans and efforts to enlarge the usefulness of the college. As we see it, the board of trustees could not have found a man better suited for the place, and this for several reasons.

"1. Dr. Shelburne is a college man of high culture, broad sympathies and lofty character. He knows what a college ought to be and he has the poise and ability necessary for such work.

"2. His extended acquaintance with the endeavors of the trustees and truest co-operation of the faculty; for years the college pastor, and for years a member of the board of trustees, and perhaps the best informed member, he is no stranger to us, nor we to him.

"3. His administrative abilities also mark him for the place. Dr. Shelburne is a statesman of high order, and we shall sadly miss our guess if he does not ere long organize our resources around the college.

"4. His broad sympathies and love for young men will make him a fast and true friend of all the students, and they will find it out in due time. From our experience in other years, we can assure him an interest and care that will be genuinely fraternal and we may say parental. We feel that for dignity, scholarship and character, Dr. Shelburne will speedily take rank with the noblest educators of our state and of the south. We thank the board of trustees for giving us a president so worthy of our best endeavors and truest co-operation, a comrade too brave to falter and too unselfish to be found elsewhere than in the thickest of the fray; and with the new day that seems to be dawning for the college we pledge them our best services wherever service may be needed.

"A. J. Moon, J. C. Dawson, A. H. Olive, G. W. Macon, P. P. Burns, C. M. Sarratt, J. A. Hendricks, B. L. Noojin, M. A. Hoffman, R. B. Kelly, Jr., faculty."—Birmingham Ledger, August 10.

### BIBLE INSTITUTE.

Dear Brother Barnett: Our Bible Institute was not what we had hoped for in attendance, but the good brethren on the program were here, and we feasted on good things from them for four days and nights. It has been worth so much to us in our work, and I believe that it is the beginning of a thing that will result in still greater things for the kingdom of God each year.

We had a good meeting at Frankville. Brother J. M. Jenkins, of Montgomery, did the preaching. He is an able man, and much interest was manifested on the part of the church membership. There were five accessions—three by baptism.

Brother Vaughn, of Vinegar Bend,

was with me in my meeting at Koen-ton last week. I baptized three of Brother Joe Blount's children there. Brother Vaughn did some good preaching, and the church seems to be considerably revived. Their building was blown away two or three years ago, and they have worshipped in the school house since, but they went to work on a new building Monday and expect to have it ready, with a new organ in it, next preaching day.

I have had the pleasure recently of officiating at the marriages of two couples of our finest young people and most active Christian workers, viz: Mr. John Pugh and Miss Ida Elmore, of Frankville, and Mr. Hiram Loper and Miss Bishop, of Loper. I pray God's richest blessings upon them and that they may continue to grow more active in His service.

Prof. C. C. Smith, of Benton, Ala., is to have charge of the Healing Springs school this next year. He has not yet come on the field, but we are expecting him soon, and school is to open the 16th of September. We hope for a large attendance this year, and the prospects are bright. Prof. Smith comes highly recommended, and any boy or girl who wishes to attend a good Christian school at small cost will be gladly welcomed at Healing Springs.

Yours in the work,  
W. A. DARDEN.  
Healing Springs, Ala.

### A MEETING AT MAROS CHURCH, MONROE COUNTY.

Owing to a very heavy rainfall Thursday evening, August 8, the first service of the meeting was called off, and at 11 o'clock Friday morning, with a small, but appreciative audience, Rev. S. A. Cowan, pastor of the Southside Baptist church, Montgomery, preached his first sermon. We were rained out again Friday evening, and it seemed like a very poor beginning. But as Christians must always do under such circumstances, we kept praying and working. God gave us two services Saturday, and Sunday we had a very good day. After Sunday the weather cleared up, and the rest of the meeting had not a single hindrance.

Brother Cowan is an excellent man in a meeting. He preaches strong gospel sermons, preaching simply, powerfully and clearly salvation by grace and not by works. He is not only a good preacher, but he is a spiritual minded man, and I believe his sermons had the power that they did because of that fact. I personally regret exceedingly that he is going to leave our state. May God bless his efforts where he goes.

As to the results of the meeting: We receive 25 in all—17 for baptism and eight by letter.

Maros is the headquarters for a large lumber company, out 22 miles north of Atmore, in Monroe county.

Very respectfully,  
IRA L. JORDAN,  
Pastor.

I am much pleased to read of the success of our first encampment on our own grounds. It will be fine property for us before many years. Your paragraphic reports of our last Southern Baptist Convention and State Convention were splendid. From them we glean a pretty good idea of those in attendance and what was said. Sincerely—R. E. Pettus.

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"The QUALITY Wagon"

Backed by Thirty Years' Experience and an Iron-Clad Guarantee of Superiority.

Lasts longer, carries more, runs easier, costs less in up-keep than any other wagon made. We don't try to see "how cheap" we can make wagons, but "how good."

Ask to see the DWENSBORO WAGON, compare it, analyze it and then you'll buy it. If your dealer can't supply you, write us for particulars.

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OWENSBORO, KY.



### 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.  
aug7-4t

### 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. 165-8 chair combination—golden oak case.
- 8 No. 143 Congress pedestal hydraulic chairs—golden oak.
- 1 No. 423 open center washstand.
- 1 Inoleum.
- 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.

BUTLER ASSOCIATION.

Dear Brother Barnett: We have just closed the best session of the Butler County Association ever held. Every church was represented both by letter and body of messengers. Our reports show an increase in benevolence of 135 per cent. There is now the greatest church building movement on that this country has ever known. Almost every church is rebuilding, repairing, just finished or just beginning, and we have two new houseless churches in the county, but hope to have buildings for them very soon. Until 10 days ago we had one beat in the county without a Baptist church, and our moderator, J. G. Reynolds, with Rev. L. L. Gwaltner and Rev. J. W. Joiner, constituted one in that beat. The association is now able to report a Baptist rally every fifth Sunday in the year, a pastors' union meeting regularly once a month and pastoral fields about to crystallize throughout the county. For this prosperity in the kingdom we all revere our moderator, named above. He is a consecrated layman whom we commend to the Baptist brotherhood of the whole state. The beautiful gold-headed, engraved, silk covered umbrella presented to him by the ministers of the association sheltered him from the sunshine and the showers during the session.

One interesting feature of our meeting was that while J. M. Cook was returning thanks at dinner on the last day L. L. Gwaltney was marrying a couple on the opposite side of the table. Yours very truly,

Greenville, Ala.

We have had a great and glorious revival at Pleasant View church. Brother R. L. Wyatt, one of the finest young men of our country, did the preaching, and it was surely well done. He came among us as a stranger, but soon won the love and admiration of the people. He is a gifted, bright young man, and above all, an earnest Christian, whose heart is burdened for the salvation of lost souls. His great and good sermons were enjoyed by all. There were 35 additions to the church, eight by letter and 27 for baptism. May God bless Brother Wyatt in all his work. We have a good Sunday school and prayer meeting. Brother T. C. Wyatt, our beloved and faithful pastor, is a good working man, and we hope some day to make our church one of the greatest churches in the country. Brother Wyatt is a noble pastor and is loved by all.—Eva Car-gile, Adger.

Pastor R. L. Durant and his people at Wylam are making preparations for a revival meeting, which will begin the second Sunday, with Evangelist A. A. Walker to assist them.

BETTER THAN SPANKING

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

# HEALTH BRINGS HAPPINESS- BULL'S HERBS AND IRON BRINGS HEALTH



**THE CAUSE** To properly treat any disease, it is first necessary to ascertain the cause, to get at the root of the trouble. The cause ninety-nine times in a hundred is poisoned blood, for every part of the body receives its nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

**THE EFFECT** Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

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**ENNIS' RAMBLINGS.**

I visited Mt. Hebron community not thinking about a meeting and found Brother R. F. Stuckey in the midst of a revival, and it was a joy to be there and see this noble servant of God with his faithful flock. You could plainly see that he loved them and they loved him. I met many of the brethren and sisters of 20 years ago still battling for the Master and many who were considered hard sinners then who had lately accepted Christ and joined the army of our God. Some noble young men and girls gave themselves to the Lord in this meeting and one wife and mother who had waited three years in hope that her husband would come in with her. May preacher and people live long to glorify God in that community.

I arrived home Sunday morning and went over to be with Brother W. A. Robertson at Lockett. He did most of the preaching, and did it well. The church was revived, backsliders reclaimed, sinners convicted and mourners converted. It also was a time of seed sowing, and we will begin another few days' meeting the second Sabbath in September and try by the help of God to reap the harvest.

We began the meeting Friday night at Liberty, East. We had good gospel sermons by Brother R. M. Cooper, but the results were not what we were praying and hoping for, owing to circumstances that surrounded us. The meeting closed last night (Wednesday).

The three noble brethren and their sermons will long be remembered by the writer, and may they live, long to sound their messages of gospel truths to lost men and women, and the same to ye editor, who is giving us such a good paper every week.

Whereas, it has pleased God to take from us our lovely daughter, Pigeon, on August 20, 1912, we feel that our earthly hopes are blighted.

God gave her to us on November 8, 1900. She was the joy of our home up to August 14, 1910, and then she gave her life to God and joined the Baptist church at Eoline, and from then until her death she was the sunshine of our home and a bright light in the Sunday school and a willing worker in the church. We miss her oh, so much in our home and in the Sunday school and church, but we feel that our loss is her eternal gain.

Her remains were tenderly laid to rest in the old Haysop church yard by the side of the members of the family who had preceded her to the glory land. The funeral services were conducted by W. G. Hubbard in the presence of a large concourse of weeping friends.

We do not understand why she was called away, but we are hereby reminded that we are not here to stay.

Rest on with God, dear Pigeon;  
No more your feet shall roam;  
When a few more years are passed  
We will join you in that home,  
A FRIEND.

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Piedmont church had a great meeting last week. Rev. W. H. Olive, from Clanton, Ala., assisted Brother M. W. Sims. Brother Olive's sermons were an inspiration to all, and numbers of strong men came to the altar. Eight additions were added to the church. We only regretted that Brother Olive could not stay with us another week. —A Member.

**SOME GOOD MEETINGS.**

Dear Brother Barnett: On account of my throat for several years I have not assisted in any revival services except at the churches I was serving. But this summer I have assisted three pastors in meetings that I greatly enjoyed and was very much blessed in the work. The first meeting was with Pastor T. T. Dobby at Seawright. The services began on Saturday before the fourth Sunday in July. I was with them for some eight days. We had a good, quiet meeting and several additions to the church. The church seemed very much revived. It was indeed pleasant to work with Brother Dobbs and his faithful people. On Wednesday of the meeting we drove some 13 miles through the country to Deacon Hart's, to be present at the marriage of Brother Dobbs' son, Jacob, to Miss Magge Hart. I had the pleasure of officiating. I left before the meeting closed, and Brother Pinson, of East Lake, continued it through Sunday. While in Seawright I was well cared for in the homes of the good people, but especially by Dr. Parker and his good wife. I am glad that I had the pleasure of making this trip to assist in this glorious work.

My next trip was to assist Pastor Swindall in his meeting at Fayetteville, which began on Monday night after the first Sunday in August. I could be present only through the following Friday, but the pastor continued through Sunday. I left the church rejoicing in a splendid revival. Nine had joined up to the time of my leaving. Brother Swindall has a strong hold on his people and seems to be doing a helpful work in that great and needy field.

Beginning on Monday after the second Sunday in the month I was with Pastor Lett at Choccolocco for five days. The meeting began the day before, with the pastor doing the preaching. There was a good spirit among the people; in fact, the revival had already begun. I greatly enjoyed preaching to these splendid people. Thirteen had been received up to my leaving, and quite a number were very much interested. After I left the pastor was in charge of the meeting and doing the preaching. I do not know how much longer it continued. Brother Lett graduated at Howard in May and is to be numbered among our most active and consecrated young preachers. He is in the midst of a great and important field of labor. I was entertained in the home of Sister Rhodes. She and her noble daughter and son did all they could to keep the preacher in good trim for the work.

After three weeks meeting I feel the need of a little rest. So on next Tuesday I hope to go to Pelham to take in the encampment. A little later on I hope to have a meeting in my church here, assisted by Brother Anderson, of the Woodlawn church.

With best wishes, I am

Yours fraternally,

J. E. BARNES.

Pratt City, Ala.

I expect to close out my work in Coffee county the latter part of next week—about August 30. I shall probably return to Ma August 31. Dora will be my address after September 1. Yours faithfully, Spurgeon Wingo.

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