

ALABAMA BAPTIST

FRANK WILLIS BARNETT, EDITOR

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For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

Our hearts go out in sorrow for Miss Laura Lee Patrick, the consecrated secretary of the W. M. U., who was called home by the death of her father, who was an honored Baptist preacher in Missouri.

Brother W. B. Crumpton is to preach at old Friendship church on the fifth Sunday at 11 o'clock. Everybody is invited to come, bring dinner and sing, pray, preach and contribute. About six miles east of Mountain Creek.—J. L. Long, Mountain Creek.

Our meeting at Bethel church, Knoxville, Ala., closed Sunday with 11 baptisms and one by letter. Our people fell much in love with Shugart and gave him a purse of \$108.45. Of course the church was greatly revived.—L. N. Brock.

Rev. A. D. Glass, who has moved to 801 Forty-fourth street, Birmingham, Ala., closed a meeting last Sunday at Chelsea, with 10 additions. He assisted the pastor, Rev. A. R. Aldredge. He goes to Vina this week, and to Blackwell, Ga., the following week, and then to Castberry.

I think I shall begin my communication by saying, "Wanted—A man." The church at Daleville and the church at County Line are trying to locate a good man at Daleville as pastor of these two good country churches. They can each take two Sundays in the month. This is an opportunity for the right man. Any one interested may write to me, and I can take it up with the churches. Fraternally—Dallas P. Lee, Elba, Ala.

I wish more would take the Alabama Baptist. If I have any canvassing talents they have never come to the surface so far. I never could sell anything. Things are moving on about as usual down here I suppose. We are to begin a meeting two weeks hence, with Dr. A. Paul Bagby, of Louisville, doing the preaching, which means good preaching in the old town once more. Come to see us. Cordially—H. R. Oman.

(He sent in three new ones. He is evidently learning how to canvass.)

Before our father, J. R. McLendon, died he made this request: That he be buried in a vault and left so that those who had gone to school to him could have a slab placed upon his grave with this simple inscription: "Here Lies My Teacher." His request has been complied with, and Hon. M. W. Rushton, of Luverne, Ala., who is one of his pupils, has been designated to receive the funds for this purpose. Whether you contribute anything or not is with you. This was his request, and I have made it known to you. Respectfully—J. C. McLendon.



PRESIDENT C. E. CROSSLAND.

We welcome back home our young and talented Howard College graduate, who having won by the verdict of four college presidents and one supreme court judge the Cecil Rhodes scholarship in Oxford University, England, after three years' study and travel abroad has accepted the presidency of the Third District Agricultural School at Abbeville.

OUR DENOMINATIONAL COLLEGES AND BAPTIST INDIFFERENTISM.

OUR denominational schools and colleges in Alabama are not suffering so much from a lack of money as they are from Baptist indifferentism. For the next few weeks let's forget that they are in debt. If the Baptist pastors of Alabama will give each a few days to canvassing their communities and the Alumni will exert themselves for their *Alma-Mater*, our colleges and secondary schools can and will have hundreds of students to matriculate during September. No Baptist need be ashamed of Howard College, or the Judson, or the Central, or of the Baptist Collegiate Institute, or the Healing Springs Academy, or of the Home Board's Mountain Schools. But every loyal Alabama Baptist ought to look upon them with pride and do his utmost in the next month to turn towards them the footsteps of our Baptist boys and girls, our young men and young women. Baptist parents ought to have some denominational pride and see to it that their sons and daughters are educated in Baptist schools.

It has been well said: Some men, ignorant of the birth and early history of certain foremost colleges, say: "We do not believe in denominational education. We support state colleges or schools entirely free from denominational connection." Nearly all of these "free" colleges represent the foresight, wisdom and gifts of consecrated Christian men, without whose efforts such schools would not exist today."

Denominational interest in education, then, being a part, and a sacred part, of American development, let's have a whirlwind campaign in Alabama among Baptists for Baptist scholars for our Baptist schools.

I spent last week with Rev. R. E. Owens and his good people in a meeting at Spring Hill, in Clay county. Owens is a great spirit to work with in a meeting. He is doing things down in Clay. I had the privilege of organizing a B. Y. P. U. and am expecting to hear from them. Yours—V. C. Kincaid.

We had a good meeting at Cherokee, Ala. Eight for baptism and four by letter. The church was greatly benefited. The Colbert Association meets with us at Cherokee the 3rd day of September, and you are cordially invited to be here. We need you and hope you may arrange to be here. Fraternally—Z. W. McNeal.

For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

Enclosed find money order for 50 cents to pay for the Alabama Baptist to January 1, 1914. I belong to the M. E. Church, South, but love to read your paper when I get a chance. Yours respectfully—P. A. Guyer.

The best meeting in the history of Vincent Baptist church has just closed. There were 41 accessions to the church—31 by baptism and 10 by letter. The preaching was done by our beloved pastor, Brother Ira D. Harris, than whom there is not a better in the state.—C. Florey.

We have just closed a good meeting at Society Hill. Eleven were received into the church by baptism. Rev. E. S. Atkinson, of Hurtsboro, did the preaching. Our people were charmed with him and his plain, forceful manner of preaching the gospel. He is one of our best preachers.—J. P. Hunter.

Brother Kincaid has done a noble work for Tuxedo Baptist church and for the community, and we regret very much to see him leave, but if it is God's will I shall be submissive. I would say to any church that wants a good pastor that they would do well to call Brother Kincaid. Yours in Christ—J. F. Acuff.

When this reaches you I will be in a meeting with Rev. O. W. Greer at Mountain Creek. From there I go back to my own people at Ashland, ready to begin the greatest year's work of my life. Our church continues to go up, and we expect to finish it by January 1 if not before. We are going to have one of the very best buildings in the state. Sincerely—Jas. Allen Smith.

The Baptists have just closed a great revival meeting at the First Baptist church at Jones, Ala. Brother R. M. Nelson, of Brookwood, Ala., did the preaching. He is a very earnest preacher. May God bless him in his work. The people at Jones have seen a new vision. They have just had an addition to the building and are moving on nicely with Sunday school and church work. I find the Alabama Baptist in nearly every home in Jones. Yours fraternally—E. Grady Johnston.

Brother D. A. Banter was ordained to the full work of the Baptist ministry at the First Baptist church, of 3 o'clock Sunday, August 17, by the following presbytery: Rev. M. K. Thornton, Rev. W. M. Blackwelder, Rev. J. D. Ray, Rev. W. R. Carlisle and Rev. L. P. Craig. Brother Thornton was elected chairman and L. P. Craig secretary. Brother Blackwelder examined Brother Banter, Brother L. P. Craig offered the ordination prayer and Brother J. D. Ray delivered the charge in a very instructive manner.

THOUGHTS ON IMMORTALITY

By L. L. GWALTNEY

VII.

The Righteous and the Wicked

In Christian thinking there has been a constant shifting of emphasis on things which pertain to the end of the present age and the future life. The apostles and early church fathers gave much attention to the second advent of Christ. In consequence of a misconstruction of their words, harmful errors soon crept into certain of the churches. The Apostle Paul found it necessary to write a second letter to the Thessalonians, which was designed in part to correct their misconceptions in regard to the immediate coming of Christ (II Thes. 2:1-3). But as the years passed on and Christ did not appear, emphasis shifted by the time of the latter patristic age to the condition of the dead in the intermediate state. The scholastic era engaged itself with a futile discussion of this subject until the Reformation "swept away the accumulations of enslaving dogma and vain definitions," and shifted the emphasis again to the final state of heaven and earth. In our town time emphasis has shifted once again, and men are concerning themselves with the idea of annihilation of the soul after death, with restoration to the favor of God and with universal salvation.

In the following argument we shall endeavor to show, first, a thing which is already granted, namely: there must needs be a separation between the righteous and the wicked, the just and the unjust; and then, from reason and the scriptures, to show the final state of both the righteous and the wicked.

The scripture is explicit in its declarations concerning the final separation of the saint and sinner. This is shown in the parables of the Tares and the Drag Net (Mat. 13:36-43; 13:47-50), and in such texts as Job 21:30; Psalms 5:3-6; Eccles. 3:17; Dan. 7:9; Mat. 3:12; Mat. 16:27; Mat. 23:34-43, and many others. But the fact of this general separation is not only taught in the scripture; it appears as well to reason. In chapter 5 of his Analogy, Bishop Butler argues the present life as a state of probation, intended for moral discipline and improvement, and if there are those who pass through this life unimproved, it is contrary to reason to imagine they will share the felicity and occupy the place prepared for the saints of God. Moreover, the basis of the final distinction is laid in this life. In case of the righteous, their future welfare is guaranteed by reason of their present union with Christ. Dr. Kuyper puts it strongly, but none too strong, when he says: "To conceive of the blessedness of a soul not in absolute union with Christ is unholy madness. No one but Christ is blessed, and no man can be blessed but he who is vitally one with Christ—Christ in him and he in Christ. Equally is it unholy madness to conceive of man or angel lost in hell, unless he has identified himself with Satan, having become morally one with him. The conception of a soul in hell not morally one with Satan is a most appalling cruelty, from which every noble heart recoils with horror" (Works of the Holy Spirit, chapter 10). And he might have added, the conception of a soul in heaven not morally one with Christ is equally appalling. The writer remembers hearing the lamented Dr. W. E. Hatcher in one of his sermons describe the effect heaven would have upon an unrighteous and sinful soul, were it there. Indeed, heaven itself would become hell to all who are not in moral union with Christ. The earthly union of the saint with his Lord has never been emphasized strongly enough. Hence one of our greatest men has said, if he could pass through his long ministry again, and it were possible to emphasize one scriptural truth above another, it would be this mystical union of the saint with his Lord (Strong).

When we recur to the scriptures we find that language has simply exhausted itself in similes and metaphors, trying to express this idea. In one place it is described as a union of the vine with its branches, in another as the stalk of an olive tree with its limbs (John 15:1-5; Rom. 11:16-24), and yet another as the head to the body, and as the husband and wife by marital vows are constituted one legal person (Eph. 4:15-16; Eph. 5:31-32; Ps. 45:9). Lastly, this union is likened unto the stones in a building in their relation to the foundation corner stone. (For an elaborate treatment of this subject, see Theology, R. L. Dabney, p. 612 f. Also Johan-

nine Theology, by Stephens, chapter 19, Origin and Nature of the Spiritual Life.) Now as the sap in the vine flows into all of the branches, so it is the benefits of this union which makes up redemption—justification, spiritual strength and life, sanctification, good works, and even the resurrection of the body (Romans 6:5). Moreover, this union was made possible in the atonement; is the basis of the forgiveness of sins and the pledge of the saint's future happiness. "An ethical order that is truly ethical"—such as the order of the universe sustained by God—"must condemn sin and rivet together, as Plato said, 'sin and doom'; how, then, can God forgive a humanity that is sinful? The principle of a oneness between Christ and humanity suggests, in answer to this question, a counter question, namely: 'How can God condemn that which has Christ in it?' If Christ be one with us, so that God cannot look at us apart from Him, how shall condemnation be God's verdict on us?" (Simpson, The Fact of Christ, page 1876.)

It seems, then, that both scriptures and reason made the future happiness of those thus united to Christ certain. But are not scripture and reason as clear in their affirmation that there are many who are not thus united with Christ? But if not with Christ, with whom is there a kinship of feeling, of sentiment, of aspiration? Are not many men in moral union with Satan already; and in death do they not go, as did Judas Iscariot, to their proper places (Acts 1:25)? At all events, Paul, in the seventh chapter of Romans, insists that there were two natures in his own personality, warring constantly one with the other, each seeking the dominion of the whole man. And all men would know that this is true of themselves, even if Paul had not mentioned it.

"We see the right, we approve it, too;
We know the wrong, yet the wrong pursue."

Now if in life the evil in man has predominated (and we men by "evil" the culmination of all sin, the rejection of God and the overtures of His grace and mercy), then in death every holy restraint is taken away, and there is reason to believe that the evil soul goes on forever and ever, just as it here started. "Let him that is filthy be filthy still." Or, if in life the good in man has predominated (and we mean by "good" the acceptance of God and His grace and good works contingent upon it), then in death there is reason to believe the soul goes on forever and ever a redeemed spirit—"He that is righteous, let him be righteous still."

If the question be asked, Why do not all men accept of God's plan and be saved? with an endeavor to throw the blame back upon God for creating such a plan, the answer to the question is found in another: Why do not all men do anything else that is right and proper? Why do not all men speak the truth, live virtuous lives, pay their just debts? If men were so conditioned as to make it impossible to do the wrong, such an order would both rob man of his free agency and heaven of its crown; for, if it were not possible to do the wrong, there could be no reward for doing the right.

The point of our insistence, then, is that both scripture and reason show the just and unjust to go to their respective places. And when we speak of immortality of the righteous and wicked, no reference is to the duration of time, since both are eternal, but to the degree of happiness or misery. But eternal bliss for the righteous is, so far as we know, denied by none save an inconsiderable number of atheistic materialists. It is the eternal condition of the sinful and impenitent that has given rise to the controversy, and here, in as few words as possible, we answer the theories, first, of the Annihilationist, the Restorationist and the Universalist.

The Annihilationists believe that only the redeemed enjoy a resurrection, and that the souls of

all evil men cease to exist at the moment of death, or will cease to exist at some time in the future. A few of the objections to the doctrine that the soul is annihilated immediately after death can be seen from the following considerations: (1) It is directly opposed to our whole argument of the immortality of the soul. (2) It has no place in the earliest Christian writings. So far as is known, the theory first became current in the third century with one Arnobius, an African apologist and professor of rhetoric at Sica. (3) It is directly opposed to the conservation of energy. If it is shown that no atom of physical nature is ultimately destroyed how much less is there reason to imagine the soul of man will be annihilated! (4) All passages of scripture which speak of the future punishment, even though we grant it not eternal, are, nevertheless, against immediate annihilation; nor do the passages which speak of "everlasting destruction" and the like imply the doctrine, for if death reduced the sinner to nothing it would be instant destruction, and not everlasting. (5) Many texts show the penalty implied is one of an everlasting nature. But how can the penalty continue to exist when the subject of it has been annihilated? (6) The universal, instinctive and insatiable desire for future life is flatly against the doctrine. How strong is the love of life! Just so strong is the hatred of extinction. (7) Fear and dread of the future because of human sin and perversion brought this doctrine to birth, and has been the means of keeping it alive among a few people. But it is a vile theory which asks free agents to embrace a hope of an infinite loss, such as annihilation, solely as a refuge from their own sin and folly. (8) "The notion of a soul immortal enough to live through death, and not immortal enough to live on forever, is too childish to be entertained by any except the little school of literalists who delight in it. The world outside will be content to believe that that which proves its powers to live through death claims its immortality" (Salmond).

We next turn to the theory of Restoration, which, briefly stated, teaches that future punishment may continue for a longer or shorter period but after the penal debt has been paid man's repentance will be accepted and all men will be saved. It is argued that "God is love," and hence would not permit any creature to suffer eternally. The theory appeals to the paternal benevolence of the father and asks if any father could possibly subject his child to an eternal torture. The word "eternal," it is said, as used in the scriptures, is age-lasting, is coeval with the duration of this world and has no reference to an eternal future. In reply it should be noticed: (1) That God is something besides love. Other texts say "God is light" and a "consuming fire," and there is as much reason to think that He is only fire as only love, if you are going to use one text disconnected from all others. It is seen in a moment to what contradictions such an interpretation of the scriptures would bring us. Love and mercy, justice and law and immutability are "co-ordinate and consistent attributes," acting in harmony. (2) Then the case is viewed from the standpoint of an earthly parent, the analogy does not hold, for God has already given to men "good gifts" in this world, which answers to the text, "If ye, being evil, know how to give good gifts, etc." But the pity has already appeared in the works of Christ and His suffering, so the very analogy is an argument against them when applied to the future. Moreover, they lose sight of such texts as "Thou thoughtest that was altogether such an one as thyself, but I will rebuke thee." But even if the analogy were relevant which is not the case, it might be asked: Would a wise and just parent sacrifice the order of his home and his good children, by reason of one hardened and incorrigibly wicked son? (3) The word "eternal," it is said, only applies to the present age or dispensation; but in Matthew 24:46 we find the same word applied to the saint's bliss and the sinner's penalty. How explain this fact? But it is the same word used to express the eternity of God—God's existence—and why make it mean something else when applied to the soul? When the word does have a temporal meaning, as when "everlasting"

hills" are spoken of, it describes a state as long as the nature of the subject will admit. The hills will, of course, pass away with the earth but since the soul is immortal, the penalty is coeval with it. (4) Many texts show the state of man after death changeless (Eccles. 9:10; John 9:4; Eccles. 11:3), which fact precludes all possibility of repentance, hence of the removal of the penalty. (5) Many passages show an unending torment, in which the word "eternal" is not used: "The worm dieth not," "The fire is not quenched," and so, to deny the argument of an eternal penalty upon sin can only be done by a dreadful perversion of scripture. But this the Restorationist and Universalist seem willing to do when it will best serve their purpose. The scriptures which suit them they accept, and reject the other with equal grace.

We note now just a few points in regard to the Universalists proper:

Many Universalists are Restorationists, and, so far as space will admit, have been considered in the above argument. But there is a type or Universalism which teaches that the external and internal sufferings of the present life satisfy all the demands of divine justice against sin. Hence at death they suppose all men to be sanctified by God's universal mercy, through Christ, and at once received into heaven. In defense of this position it suits their purpose to quote Romans 5:18 and 1 Cor. 15:22, where, in both instances, it speaks of the benefits of Christ reaching all men. That this is the most fallacious of all doctrines will be seen from the following observations: (1) It strikes a blow at the vicarious atonement, for, according to this doctrine, all the guilt of men is paid for either on earth or intemporal suffering beyond the grave; but if paid for by man, it is not remitted by Christ. Hence there was no need for a substitute. (2) The word "all" in their great texts does not mean "all" universally but all of a class—of that class which accepts the conditions of the Gospel. As in Adam, the federal head, sin passed upon all men, so all are saved who believe. All men are not treated alike under a moral order in this world, but if the Universalist is correct, the next world will be in complete contradiction to this, and hence their temporal parallels, which they are so fond of drawing, can be urged against them. (3) The doctrine, instead of proving the justice of God, would rather prove Him unjust, since, according to it, Nero and Paul would go at once to the same place of bliss, yet in this life, to all outward seeming, Nero feasted and Paul's life was one of continued hardships. According to it, what distinction could there be between Righteous Noah and the antediluvians, Lot and the Sodomites, Moses and the Egyptians who perished in the Red Sea? (4) In view of the above considerations there can be no possible motive for propagating Universalism, for if it is true, all men will be saved any way, and no one will have lost his soul for not believing it. If it is false, teaching it will not make it true, and every one who accepts it will incur irreparable harm. (For an elaborate discussion of Universalism, see Dabney's Theology, page 852.)

FROM COLLEGE TO SEMINARY.

No one should be able to appreciate an education more than a college graduate. Frequently he has struggled long and hard, facing and conquering many difficulties before completing his course of study. Notwithstanding the hardships encountered, you will rarely, if ever, find one who regrets the cost of his education whatever it may have been in money, study or sacrifice. You, my brother minister, have doubtless cherished as an ideal the completion of a college and seminary course, an equipment involving a literary and a theological content. Now that one definite and significant stage of your progress has been reached—your college graduation—the question as to your next step may be a problem. If so I would like to aid you in its solution. You probably have no doubt as to the necessity of taking a theological course if you would be prepared for the greater service you are capable of rendering in the Kingdom of God. The call for the most thorough training of the minister was never so insistent. His duties were never so numerous and exacting as they are in the complex conditions and exhausting de-

RESOLUTIONS ON RESIGNATION OF W. B. CRUMPTON.

The following resolutions were unanimously adopted by a standing vote at the recent session of the Butler County Association:

Whereas, it has been reported, both in our secular and religious papers, that Secretary W. B. Crumpton has purposed to resign his office; and,

Whereas, we recognize the great value of his 25 years of service in this office; and,

Whereas, he is still physically able, and by reason of a profound knowledge of Baptist affairs in this state is still the logical and right man for the place; therefore be it resolved:

1. That the Butler County Association acknowledges with deep appreciation the long years of his service.
2. That we go on record as being unalterably opposed to any needless change in the office at Montgomery.
3. That Brother Crumpton be asked by this body to reconsider his purpose.

mands of our 20th century life. The responsibilities would be forbidding and crushing were it not for the consciousness of a divine call to the task of a glorious opportunity for usefulness and of the best personal equipment for efficiency.

In general, it is not the wisest and best to leave college for the pastorate, hoping in a few years to attend the Seminary. The advantages of such a course are often gilt-edged and deceptive, while the educational perils are frequently concealed and imminent. The young ministerial graduate is usually in debt, or, if financially unembarrassed, he does not wish to borrow money in order to attend the Seminary, and is unwilling to launch out in faith upon a theological course. Many a preacher has flattered himself that by delaying his Seminary course he could save up enough money to defray all expenses in the institution, but has found out to his disappointment that at the end of two or three years in the pastorate his finances were in a very depleted condition. Often new obligations, matrimonial or otherwise, are assumed during the post-college and pre-seminary period, and these multiply the difficulties of pursuing a theological course.

If notably successful in the pastorate, which of course you expect to be, it will not be easy to abandon a beloved and prosperous work and return to the more quiet and less eventful career of the student. And here lies a temptation for one to be satisfied to do less than his best in life because he plunged into the pastorate before attending the Seminary.

The experience gained in the pastorate, of course, is an aid in theological study. But even here there is often a misapprehension. The minister who is a college graduate has generally had considerable experience in Sunday-school, evangelistic and pastoral work—quite enough to enlist his heart and head in intelligent fervor and activity, and this is sufficient to enable him to derive the full benefit of a Seminary course. The best thing to do is to put the Seminary harness on as soon as the college harness is taken off. One vacation is enough for recreation and adjustment. Don't give too much time for the joints to get cool if you want to make a good record in the ministerial race.

Then, too, an intervening pastoral experience may lift one somewhat out of a student's atmosphere, where he felt so much at home in college, and which would be his native air should he come on immediately to the seminary.

I do not think even one per cent. of our preachers would ever regret taking this advice: Finish your college course. Let nothing curtail it. Come from the college to the Seminary. Let nothing prevent it.

If you have doubts and difficulties and need information and encouragement, educational or financial, write at once to President E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky.

B. H. DeMENT.

A NOTABLE MEETING OF THE NORTH CHINA MISSION.

By T. F. McCrea, Chefoo, China.

The North China Mission of the Southern Baptist Convention has just closed one of the most notable meetings of its history. It met in Chefoo from July 6 to 13.

This meeting was notable for the spirit of prayer that prevailed. For months some of us had been praying for this meeting, and a deep spiritual tone pervaded the sessions from beginning to end. All of us felt that God was with us and leading us to new heights of spiritual experience.

As a result, this meeting was notable for the fraternal spirit that prevailed. We all felt that we loved each other as never before. Many high notes of spirituality were touched, but Brother Glass' exposition of I Cor. 13:4-8 in one of our devotional services searched every heart to its depths and we were put to shame as we measured our lives by this plummet line of the Holy Spirit's.

It was notable, also, for the spirit of unanimity. Sharp differences of opinion were manifested in debate but in the end all important matters were disposed of by unanimous votes.

As to the work itself two important key-notes were struck, evangelism and self-support.

The highest point that the meeting reached was on Friday morning when the mission unanimously voted to ask God and Southern Baptists to send this mission thirty evangelistic missionaries within the next three years to open new work and to train our hosts of young converts in the Word of God. We adopted this motion by going to our knees and remaining there for nearly an hour as heart after heart lifted up prayer to God for these workers and thanked Him in anticipation of their coming.

We need these workers to go into the vast sections of territory where the gospel is not being preached. One missionary said yesterday that there are unoccupied sections near us that are as large as the territory now being worked by our entire mission.

We need these workers, too, for the training of the great numbers of converts that are entering our churches. Our churches report 2,358 baptisms during this past year and a total membership of 5,753. Pastor Li, of Pingtu, who has baptized more people, probably, than any other man in China, said to one of our missionaries recently that we must stop receiving new members until we can train in the Bible and for Christian service those we already have. Another Chinese pastor said: "Our churches are full of babes in Christ and we must train them or our work will suffer." Unless we teach the Bible to these masses of converts the Christian church will be overwhelmed with heathenism as the early church was.

The feeling was also very manifest that we must emphasize self-support and put more responsibility upon the native Christians. It was decided to elect a committee composed of ten missionaries and ten leading Chinese to canvass the whole educational question and to advise the mission and the native association as to our higher educational problems and the problem of self-support in education.

Our mission faces the future united, hopeful, prayerful. It is China's day of visitation and of our opportunity and testing.

T. F. McCREA, Chefoo.

Pilate must be numbered with those who illustrate the truth of the saying that brutal men are blundering men. At the trial of Jesus he went from blunder to blunder, and finally defeated his own purpose. It seems that, if he wished to release Jesus, it was to spite the priests, for he taunted and provoked them by calling Him the king of the Jews. But this was a foolish thing to do, because it set the people against what he proposed, and it gave them the political argument against himself that, if he liberated this King he was disloyal to the emperor. Pilate blundered again when he let the people choose for themselves which of the prisoners in his hands at that time should be set at liberty, for thus he threw away his own power to decide, and gave the priests the opportunity to influence the crowd with the cry, "Not this Jesus, but the other."

THE BUTLER COUNTY ASSOCIATION.

Alabama Baptists have many unsolved problems, but if they were tackled in the spirit in which the Butler County Association has done many of them would be on the way to solution. The progressive ideas which characterize this band of Baptist churches is largely due because a layman, J. G. Reynolds, awoke to the fact that he was not going to be content to merely preside over the deliberations of the body for the short while it was in session, but that he was going to magnify his office by being moderator 365 days in the year, and yet he could not have made such a success without the hearty co-operation of an executive committee, who also believed that they were chosen to further the Baptist interests in every way and were willing to make sacrifice in order to meet frequently and make plans; and furthermore the moderator and the executive committee would have failed if the pastors had not stood behind them, and moderator, executive committee and pastors would have gone down in defeat if the members of the churches had not given them their support.

Butler County Association is the best illustration we can offer in the co-operative work in the state. Recently we attended a session of this body, and it was a marvel to see the business like, yet spiritual way in which the three days' session was run. The association was organized and at work in seven minutes. (This included the speeches of acceptance made by the moderator and the clerk, J. G. Reynolds and W. P. Bishop.) The visiting representatives of the denominational interest were shown every courtesy, and yet the moderator wisely stressed the fact that he wanted the local men to have the greatest part in the deliberations. Brother S. C. Reynolds made a fine impression in behalf of the orphanage. Brother Crumpton was at his best, and Dr. Hendrix won new friends for Howard College, while ye editor just kept hustling. There wasn't a bit of foolishness indulged in; there were no acrimonious debates, yet each one spoke his mind and every subject had a full and patient hearing. It was a revelation in the way an association should be conducted. We hope more of them will take themselves seriously and seize the opportunity which they offer for effective service to all of our Baptist interests. Having seen the fellowship of the brethren we caught the secret which has made it possible for five fields to be established within the bounds of the association. We never saw or heard of the slightest jealousy among the pastors, but, on the contrary every one was saying something good about his co-laborers. It is in the Butler Association that a miracle has been brought about, for L. L. Gwaltney, the pastor at Greenville, not only loves his brother pastors in the country and visits their fields and helps them in their protracted meetings, but they love him and never tire of singing his praises. Truly he is a versatile man, and seems to be equally at home in city or town, but he could not be the power for good that he is in the country if it was not for the fact that his church in Greenville is unselfish and not only permits him to give a part of his time to outside work, but encourages him in it. There may be more brilliant men in the ministry than J. C. Dunlap, but we doubt if there is a more consecrated and energetic pastor in Alabama. He is a bundle of energy for every denominational interest and has a devout heartburn for souls. We have always wanted to see a rich Baptist preacher in Alabama. Well, we got to be in the home of A. C. Shell. He is rich in houses and land, but richer still in the love of his wife and children and neighbors. He is rich without knowing it, and therefore is not puffed up with pride. Brother city pastor, crowded on a 50-foot lot, listen to this: What think you of a beautiful cottage, painted white, with green-trimmings, set down in a grove of oaks, with a flower garden with all the old-time posies, a vegetable garden with every variety fresh for the table, several hundred acres in corn, cotton, peanuts, potatoes, peas and other farm truck, and so level that a man can be seen from any part of it? What think you of a lot filled with mules and horses, of a hog pen covering an acre, with meat enough for every purpose and to sell, of cows and fresh milk and butter, of chickens by the hundreds, turkeys by the score fattened on "goobers" (one gobbler a little over a year old and weighing 48 pounds), a flock of white guineas? We

A PROGRESSIVE YOUNG LAYMAN.

We hope the following letter will not only be read, but followed by others:

"Dear Brother Barnett:

"I am enclosing you herewith check for \$6, together with a list of 12 names and addresses to whom I desire the Alabama Baptist sent from now until January, 1914. I trust that when these subscriptions expire that, unless you receive instructions to continue sending the paper, you will promptly take the names off your mailing list, as these friends do not know from whom the subscription comes, and I am sure that you will appreciate their embarrassment in case the paper should continue beyond the date for which it is paid and bill sent to them.

"With every good wish, I am sincerely yours,

We will stop them on January 1. We regret that we cannot divulge the name of the young but active deacon, whose membership is in a church that needs to be awakened to the crying demands of the organized work. This consecrated worker in a conversation with us at the encampment said that he was going to try and put the Alabama Baptist in the homes of the members of his church; but we did not count on his doing it at his own expense. It, however, evidences the fact that he believes in the mission of the paper and is a friend of its editor.

will cut off right here, for we know A. J. Dickinson's mouth will water and he will be wanting to swap jobs with Brother Shell. Every one had something good to say of Brother Fletcher and his work. Many regretted that Brother B. M. Barnett was away in a meeting. The younger brethren like Cook and Vandiver are growing in the esteem of their people. Another good sign was the Brushy Creek church was newly painted, nicely carpeted and well lit.

We had a good time; the speeches and sermons were helpful and uplifting, the hospitality was unbounded, and the fellowship was refreshing. Taking it all in all we believe, however, that the greatest pleasure and lesson that we got out of the association was several talks we had with a plain, hard-working, uneducated Baptist deacon who drove us back and forth to the church house from Brother Shell's. Starting as an orphan boy, by hard work and self-sacrifice he has reared a family of seven, and it was a joy unspeakable to hear his plans and pride in them and to know how they loved him. Here is a man a long way from the railroad who sets apart \$1,000 each for the education of his boys and girls. God's blessings upon Deacon Hugelley and his family. Our companionship with him gave us a greater desire to serve our denominational schools and a greater hope for their future, for we believe the day is coming when more of our laymen are going to make up their minds to educate their sons and daughters, even though they may not be able to leave them much when they die. It was revealed to us as never before that we Baptists have a veritable gold mine in our associations if under God we are willing to use them for His glory in developing and training our Baptist host in the way of larger thinking, doing and giving. As we sit here at our desk we have a greater desire than ever before in our life to labor to make the Alabama Baptist more helpful in every way for it was revealed to us as never before that all over Alabama there are thousands who each week await its coming with the hope that in its pages they will find interesting, instructive and inspirational reading, and that they are praying for us. The association is looking after the beautifying of the churches and the care of the grounds.

Emerson has somewhere said that any piece of good fortune befalling one of its citizens is a reason why all the bells of a city should be set ringing and the people shout for joy.

The supreme court of Kansas has ousted Sheriff Martin, of Cherokee, Kan., for omission to take the initiative in prosecuting violators of the liquor law.

HYMN USED AT THE STOCKHOLM CONGRESS.

By W. E. Winks.

O thou whose Son has bid us call
On these as Father of us all;
From whom all fatherhoods are named,
In whom all brotherhoods are claimed.

Led by thy ever gracious hand
With joy we meet in this fair land;
Where summer suns blend day and night,
And Christian truth shines clear and bright.

Free as the truth that makes us free,
Our souls stand fast in liberty;
No laws to keep, no bonds to bind,
But love to God and all mankind.

One Lord, one faith, one sacred rite,
One Holy Spirit all unite.
Round one Eternal Sun we move,
The fount of life, whose name is Love.

As messengers whom thou dost send,
Thy gospel message we commend
To all men's conscience, in thy sight,
Who of themselves judge what is right.

We preach the word we have received,
We speak the things we have believed,
Their joy make known who Christ confess.
And follow peace, love, righteousness.

Thy benediction on us rest,
As we go forth at thy behest.
Grant us the strength that flows from joy
In thee, and in thy blest employ.

Our refuge and our strength art thou;
We feel thine arms beneath us now!
Though earth do change, and mountains shake
Thy bonds of love no power can break!

NOTES FROM BROTHER CRUMPTON ON SAYINGS OF HIS CORRESPONDENTS.

"Pisgah

"Last Sunday morning I told the Sunday school how well they had done in sending their fourth Sunday collections to the orphanage, but told them that you had written us not to forget the other mission, whereupon they agreed to follow your schedule. It will not give the children as much pleasure as first, nor will they give as much as for the orphanage, because that appeals to children. It was suggested that Mr. Wann, our superintendent, appoint some one each month to explain what that particular mission stands for. So you see we'll have a mission class of our entire Sunday school. Thus we will see a wee bit of help to you in your great work."—MATT BEESON.

I commend the course of the Pisgah Sunday school. If some one will take the trouble to post himself and give the needed information about the object called for each month the school will give and give intelligently. Many of our schools give nothing at all to missions. Let every school in the state remember State Mission Day, September 14.

"We have but one tither in our church. She has sold 140 dozen eggs, 43 chickens and \$7 worth of vegetables. She has sold this since last association."

Of course it was a woman! How easy for a woman to tithe and how hard for a man! Our women are certainly leading us along church lines.

Prospects for our school were never better, and already the students and teachers are longing to see the opening day. I am greeted by scores of old students and friends everywhere I go. They are enthusiastic for our school and are working for it.

That is a sample of the news we are getting from all the schools. The parties who believed we would lose out this year because of the publicity given the debt-paying campaign will certainly be disappointed.

A young lady who bought 20 of our catechisms for her class about a month ago says they have studied and she will have a test like a spelling match, and will give a prize to the one who stands up longest. Why not? Anything to stimulate study of God's word. We have a catechism by Dr. Jeffries, from our Sunday School Board, for 10 cents postpaid—A Primary Catechism on the Bible."

BAPTIST CHURCHES IN ALABAMA, AND WHERE THEY ARE.

In villages	251
In towns	176
In cities	80
In the country	1,546
W. B. CRUMPTON.	

THAT \$250 TABLE AGAIN.

I was gratified to see how eagerly the table lately appearing in the Alabama Baptist was studied.

Did you observe:

Sixty-five churches, one-thirtieth of the 2,000, with 22,936 members, about one-eighth of the 193, 147 in the state, gave \$45,859, or about 57 cents out of every dollar given for missions? Then somebody says Baptist churches do not need to organize. Not to organize means to continue to do nothing.

Here are some interesting comparisons with a list printed in 1904, eight years before. Some churches have moved up some have gone back on their record, while others barely held their own, and some have advanced. W. B. CRUMPTON.

Churches.	For Missions.	
	1904.	1912.
Cuba	\$ 324	\$ 404
Livingston	447	322
Avondale	421	432
Ensley	465	762
Woodlawn	662	819
Birmingham—First church	516	1,568
Birmingham—Southside	2,307	2,779
Ruhama, East Lake	1,487	832
Greenville	328	769
Siloam, Marion	684	1,073
Parker Memorial, Anniston	1,392	3,058
Oxford	283	395
Lineville	140	387
Union Springs	383	879
Dothan—First	430	851
Evergreen	446	1,028
Talladega—First	526	524
Wilsonville	360	355
Opelika	509	1,054
Tuskegee	277	892
LaFayette	303	501
Brewton	164	733
Gadsden—First	379	539
Eufaula—First	512	402
Midway	224	286
Oswichee	181	354
Florence—First	167	379
Mobile—First	3,282	1,901
Clayton Street, Montgomery	327	483
Montgomery—First	1,114	1,882
New Decatur—Central	316	989
Huntsville—First	332	804
Bethsaida, Furman	142	254
Roanoke—First	395	863
Troy	508	1,823
Orrville	938	552
Selma—First	1,013	904
Montevallo	165	345
Tuscaloosa—First	795	1,540
Auburn	407	728

THE DEBT-PAYING CAMPAIGN.

Sayings of the Brethren and Brother Crumpton's Notes Thereon.

"That debt disturbs my peace. I feel that it ought never to have existed. The sooner it is paid the better. Start the debt-paying campaign and press it vigorously. I believe the preachers will preach better and all will worship with greater joy when the reproach of indebtedness shall have been removed."—L. T. Reeves.

That sounds good from the modest bishop of Cullman. No, "the debts should not have been made." They would not have been made if all had done their duty. A few more Baptist boys and girls in each school for the last ten years and a little stronger pull for missions for the same period would have prevented the debt. But it is too late to grieve now. There is nothing before us but to pay the debts, and pastors who feel like Reeves does are the main force behind the movement.

"I guess you wrote to all the pastors for names. I have no rich members in my churches. There are a few who could give something if they would. I will pay mine by November 1 1913."—J. H. Creighton.

He ought to have sent the names of all whom he regarded as liberal hearted, whether of his fold or not. We are looking for the rich to do liberal

things, but thousands will come from those who are not rich, but willing. This pastor proposes not to wait. I hope there will be many of his mind.

"I hold myself and horse and buggy ready to take a canvasser to see my people. I think it will be easy to raise \$75 in Bethel church. We must get free from the burden of debt."—L. N. Brock.

A preacher with his horse and buggy for a week in this campaign. That is a good contribution itself. We will need him. He is pastor of the only country church in Alabama having preaching every Sunday. Brother W. J. E. Cox got them on to that, and he will be glad to know they adopted his suggestion. There are a hundred country churches in the state that could do the same.

"I would be very ungrateful for the benefit the Baptist institutions of the state have been to me if I did not have some part in the debt-paying campaign. I stand ready to aid you all I can."—J. F. Brock.

"Ingratitude" is one of the worst words in the language. Wonder if any of the preachers who received benefits from our schools are going to be guilty of that sin. Brock looks at it right. If he didn't get a Judson girl for a wife lots of our preachers did; so they owe a double debt, to say nothing of those they owe the Lord. Another set of preachers, for their children's sake, who received benefits from the school, with their children, will come to the rescue of the dear old schools. "What our schools did for my children is the greatest blessing which ever came my way," said a preacher who never paid a cent of tuition.

And what of the benefits received from the Mission Board! Thousands are now enjoying rich spiritual blessings in churches organized and in houses erected during the pastorate of the board's missionaries.

"You may count on me to do what I can to help in debt-paying campaign."—J. Henry Bush.

So they are volunteering all over the state.

"We have begun on our debt-paying campaign, and will do what we can. Be sure, though, no interest of the kingdom shall be neglected for this debt-paying campaign. We propose to do the right thing for every cause."—S. E. Boroughs.

Why wait till October 1? they are asking. Here is a church that won't wait. All right! I feel better after a letter like his.

"I am a tither, and it makes me happy to give what I know is the Lord's. We all remember you and speak of you often."

Two dollars came with these cheerful words for the debt-paying campaign. Everywhere you find tithers they are ready and glad to give. If "God loves a cheerful giver," and tithing makes cheerful givers, isn't it good to be a tither?

"I am glad to say Newton is ready and waiting, and hails the news with joy. Newton people are poor people, but with all our poverty we feel rich, and I can safely pledge Newton for \$1 per capita; not for the Baptist church only, but for every man, woman and child in town, both white and black. I shall not forget any of the other interests of our work which this campaign is on. So count on us at Newton for anything that we can do."—Samuel E. Boroughs.

In another place he writes that Newton has already started the movement. The last note is important: "We won't forget the other interests." Pastors should watch that point most carefully.

"It was my purpose as we went along to do my share to keep out of debt; but some of us have misinterpreted what our share was, or just failed to do our part. So we find as a result that we are all, as a denomination, 'in debt.' The only thing I see to do is just to pay it. So when your representative comes I am going to give something and encourage him in his work."—J. A. Beal.

Another Howard boy who talks right. But he didn't send me the list of names and the probable amount each might give. I know it seems unnecessary to do that; but it is essential to organization, and organization is going to win.

"In reply to your requests I send you \$2 to aid in your debt-paying campaign. May the Lord bless you in your work."—Mollie McLean, Bayou LaBatre, Ala.

That comes on the debt-paying campaign. Who that ever had the good fortune to be sheltered at the McLeans' can ever forget Miss Mollie and her sisters and Millard? Blessings on them!

"We expect to do all we can to enlist our people in the debt-paying campaign."—T. M. Thomas.

That is the way a returned missionary writes. He has an important field—a little kingdom all his own—and I am looking for much there.

"I will send you \$2 to go on the campaign fund. I am anxious for our debt to be paid."—W. C. Wood.

That is from an old hero far away in the northwest section of the state. He had but little schooling, but he is proud of what we are doing along educational and mission lines. May his tribe never grow less.

"Dothan.

"I think the debt-paying campaign the demand of the hour. With all of our institutions and agencies free from debt we can plan large things for the future. I see no reason why the campaign should not succeed gloriously. Why not set it going by taking pledges at our associations this fall? These associations could raise the amount at their meetings and not interfere with the regular giving of the churches."—E. H. Jennings.

Just back from the mount where the Lord was with the disciples. He can come down from his lofty flights in the land of promise and talk about the common things of the kingdom. That association suggestion is worth while; but not for collections. Let's send out the word there and get the hearts of the people on it, but the work must be done in the home church, where we will not be pressed for time. Brother Jennings had \$5 after his travels for months to help along with the campaign.

"Tuskegee.

"I do not see how the movement can fail to meet with universal endorsement. I will be used of you in any way that you suggest."—J. Renfro Curry.

A list of names accompanied these lines from this Howard boy. "Universal endorsement" is what we need. With that and willingness "to be used" in the campaign we cannot fail.

We need a body of sharpshooters to pick out their men one by one. We want loving spirits to go round and deal with individual cases in the singular by pointed personal warnings and encouragements.—Rev. C. H. Spurgeon, D. D.

The charge of the Master is not reform the nations, but "teach the nations," calling out of the world to the community of the saints those that accept the teaching and believe. The demand is not improve morally, but repent!

A very intelligent farmer said, not long ago, that the rural free delivery and the rural telephone had done more to produce discontent, restlessness and loneliness in the country than anything else.

The passing of the family Bible is significant of an interesting change in the keeping of vital statistics. Records of births, deaths and marriages have ceased to be a family and become a state function.

The fact that parents are turning their children over to the church for religious instruction imposes a great responsibility upon it.

Statistics show that 207 male and 144 female operatives in every 100,000 and 144 male and 106 female teachers in every 100,000 die annually from tuberculosis.

Recently at a meeting of the Indian Presbytery, Rev. Silas Bacon, a full-blood Choctaw preacher, said: "It is often asked what has become of the money spent on Indian missions. If you will come with me to yon cemetery I will show you the graves of hundreds of the sainted dead. Is the money wasted that filled these graves with Christians instead of heathens?"

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

President—Mrs. Chas. Stakely, Montgomery.

DISTRICT VICE-PRESIDENTS.

Central—Mrs. T. W. Hannon, Montgomery.
 Northern—Mrs. Henry R. Dill, Birmingham.
 Eastern—Mrs. O. M. Reynolds, Anniston.
 Southern—Mrs. J. M. Kallin, Mobile.
 Western—Mrs. Fleetwood Rice, Tuscaloosa.
 State Organizer—Mrs. T. A. Hamilton,
 1127 S. Hickory Street, Birmingham.
 W. M. U. Watchword: Teaching them to observe
 all things whatsoever I commanded you.—Matt.
 23:20.
 Corresponding Secretary-Treasurer—Miss Laura
 Lee Patrick, 127 S. Court Street, Montgomery.

Headquarters—Mission Room, 127
 S. Court St. Montgomery, Alabama

Leader of Young People—Miss Clyde Metcalf, 127
 S. Court Street, Montgomery.
 Personal Service Sec.—Mrs. D. M. Malone, Consul.
 Rec. Sec.—Mrs. Wm. H. Samford, Montgomery.
 Auditor—Mrs. M. C. Scott, Montgomery.
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 Librarian—Mrs. W. H. Simpson, New Decatur.
 Training School Trustee—Mrs. A. J. Dickinson,
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 Send contributions for this page to Mission Room.

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 Mrs. Nimrod Denson, LaFayette.
 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.

SCRIPTURE MESSAGE.

I have set the Lord always before me: Because
 he is at my right hand, I shall not be moved.—Psa.
 16:8.

THOUGHT FOR THE WEEK.

We'll catch the broken threads again,
 And finish what we here began;
 Heaven will the mysteries explain,
 And then we'll understand.

We'll know why clouds instead of sun
 Were over many a cherished plan;
 Why song has ceased when scarce begun;
 'Tis there, sometime, we'll understand.

God knows the way, He holds the key,
 He guides us with unerring hand;
 Sometime, with tearless eyes, we'll see;
 Yes, there, up there, we'll understand.

LET US REMEMBER IN OUR PRAYERS

Our missionary, Mrs. Floy White Adams, Teng
 Chow, China. (The Y. W. A.'s will especially re-
 member Mrs. Adams as she is our own representa-
 tive in China.)

Our associations where they have no organized
 work for the young people.

Our young women who are planning to enter the
 W. M. U. Training School in October.

Our leaders and officers in the societies for the
 young people in our state.

Our secretary-treasurer, Miss Laura Lee Patrick,
 and her family during their recent sorrow.

Let us pray that God will give us more leaders
 for the Sunbeam bands and Royal Ambassador chap-
 ters.

SYMPATHY IN SORROW.

Thousands of hearts throughout the state and
 southland go out in deep and tender sympathy to
 our faithful and devoted secretary-treasurer of Ala-
 bama Baptist Woman's Missionary Union in the
 death of her revered and honored father, Rev.
 Wiley J. Patrick which occurred August 18, 1913,
 at Bowling Green, Mo.

Enjoying his strong presence and close compan-
 ionship during the sessions of the Southern Baptist
 Convention and a recent visit home, when he seemed
 to be in excellent health, Miss Patrick was entirely
 unprepared for the sad tidings which called her
 there on Monday, yet strong, brave Christian as she
 is, she took the long journey that she might be present
 at the obsequies and give comfort to her wid-
 owed mother and other loved ones.

Dr. Patrick was a man generally known, respected
 and beloved, of strong mentality, deep piety and
 broad influence. He had faithfully and acceptably
 served a number of Baptist churches in the south,
 and when he died, at the age of 74 years, was still
 in the active ministry.

May our allwise and all-merciful God sustain the
 bereaved widow and children of this, His servant.
 May they realize the presence of the Holy Spirit
 and receive comfort from the promises of our Lord
 and Christ.

Miss Patrick is conscientiously and successfully
 performing a great and important work in the state,
 ably assisted by Miss Clyde Metcalf, the state
 leader of young people. The thought, the sympathy
 and the prayers of the Alabama W. M. U., its execu-
 tive board and the Baptists of Alabama are for her
 and hers in these dense dark day of sorrow.

MRS. T. W. HANNON.

Our Young People

THE YOUNG WOMAN'S AUXILIARY.

Its Ideal.

The new Auxiliary Manual outlines the Auxiliary
 Ideal thus:

Our auxiliary stands—
 For prayer and the study of God's word.
 For study of God's work in His world and the ad-
 vance of His kingdom.

For giving thought, time and means to hasten the
 day when all men shall know Him.

For temperance in thought, word and deed and for
 the great cause of temperance in public and social
 life.

For Christian observance of the Sabbath.
 For consideration, gentleness and Christian respon-
 sibility for the "other woman" with whom we
 come in contact in our homes, our communities and
 to the end of the earth.

For Christian womanhood which will maintain for
 itself and inculcate in others the highest standard of
 private and public integrity.

This outline shows the Y. W. A. stressing: Sys-
 tematic and proportionate giving, systematic Bible
 study, mission study, prayer, personal service.

Junior Ideals.

In embryo the same ideals are placed before the
 Junior Y. W. A., Sunbeams and Royal Ambassadors,
 the ideals taking form as their growing capacity
 allows.

WHAT OTHER Y. W. A.'S ARE DOING.

At the regular August meeting of the Y. W. A. of
 Enterprise the following discussion about the work
 in Africa was entered into:

"If I had \$50,000 to give to Africa, where would I
 place it to do the most good?"

Answer No. 1—"I would give it for educational
 work, both of the missionaries and natives."

Answer No. 2—"I would give it to the Million Dol-
 lar Loan Fund, that it might grow and benefit
 others for a long time."

Answer No. 3—"I would give it for the better
 equipment of the natives for work after being Chris-
 tianized."

From the Tuscaloosa Junior Y. W. A.

We had a very interesting meeting at my home
 on yesterday afternoon. We tried to carry out the
 program given in Our Mission Fields. I added a lit-
 tle poem from the Sunbeam program. A little girl
 of 8, who likes to meet with us, came yesterday and
 read, without any preparation, the letter from Vir-
 ginia Green. She read it so well that the visitors
 thought her wonderful. She did not stumble on but
 one word, Ogbomoso.

Two of the girls sang "He Knows." In our chain
 of prayer four of our members joined in and two of
 our visitors.

The Lineville Y. W. A.

Yesterday was the first meeting of the Y. W. A.
 since the encampment. Our meeting is in progress,
 and we had such a splendid prayer meeting, with
 an attendance of between 40 and 50. We enlisted
 four new members.

We are going to study something about the W.
 M. U. Training School in connection with the "Mis-
 sion Schools" in September. We are planning to
 have a letter from one of the former students of the
 Training School to read at the meeting.

We were glad to have so many Y. W. A.'s at the
 encampment. It was a pleasure to have many of
 these attend the Y. W. A. conference on Wednesday.
 This was a very informal meeting, where we dis-
 cussed "ways and means" of carrying on our Y. W.
 A. work. Another year we hope to have some regu-
 lar Y. W. A. programs carried out at the encamp-
 ment.

How it rejoices our hearts to learn of so many of
 our college girls and others giving their lives in
 service for Him.

ROYAL AMBASSADORS.

Enclosed is a clipping that makes my heart ache
 as I think how it applies to our Royal Ambassador
 chapter boys in the state of Alabama. Why is it we
 can't find some noble women who will make it their
 special duty to "mother" the boys? Put this on our
 page and let's have some new Royal Ambassador
 chapters:

Lost—A Boy.

Not kidnapped by bandits and hidden in a cave to
 weep and starve and rouse a nation to frenzied
 searching! Were that the case, 100,000 men would
 rise to the rescue if need be. Unfortunately the
 losing of the lad is without any dramatic excitement,
 though very sad and very real. The fact is, his
 father lost him! Being too busy to sit with him at
 the fireside and answer trivial questions during the
 years when fathers are the great and only heroes of
 boys, he let go his hold upon him. Yes, his mother
 lost him! Being much engrossed in her teas, din-
 ners and club programs, she let the maid hear the
 boy say his prayers, and thus her grip slipped and
 the boy was lost to the home.

Aye, his church lost him! Being so much occu-
 pied with sermons for the wise and elderly, who
 pay the bills, and having good care for dignity, the
 minister and elder were unmindful of the human
 feelings of the boy in the pew, and made no pro-
 vision in sermon or song or manly sport for his
 boyishness, and so the church and many sad-hearted
 parents are now looking earnestly for the lost boy.
 —Selected.

My dear friends, this comes from the heart of
 one of our Royal Ambassador leaders in our state.
 If you could know of the work she is doing with
 those manly boys you would agree with us that this
 work is not an impossible one.

With what pleasure and real joy do I remember
 those Sunday afternoons spent with the boys of my
 R. A. They would come into the chapter room ready
 "to be about their Father's business." They would
 bring me stories of "missionary heroes," plan ways
 of getting "the other boy" into the chapter and
 many other interesting things. Can you imagine the
 joy of the leader when she saw nine of these boys
 buried in baptism? A Royal Ambassador was the
 means of a revival among the other boys of his
 chapter.

The cry today is for more leaders. Strong young
 men and young women are wanted for the foreign
 work. Have you, young man or young woman,
 thought that perhaps God is calling you to be a
 leader among the younger people right in your own
 midst? We can have no Sunbeam band or Royal
 Ambassador chapter in many of the churches be-
 cause a leader cannot be found. Surely there is
 ONE person in each church who could become a
 leader. Will you not be this one? Please write
 your state young people's leader and tell her that
 you will, and she will so gladly furnish you with the
 necessary literature for the work.

A PAGE OF SHORT PARAGRAPHS

"God hath His mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well."

When your neighbor treats you coolly, smile upon him happily; and if he is not a fool, he ought to laugh another day.

Of England of the 18th century, the historian writes, "Judges swore on the bench; the chaplain cursed the sailors to make them attentive to his sermons; the king swore incessantly and at the top of his voice."

Secretary W. B. Crumpton says to the Alabama Baptist: "I am encouraged by the words I get on the debt-paying campaign. Very much depends upon your paper." Dr. Crumpton could not turn many wheels or turn any wheels very fast without the Alabama Baptist.—The Baptist World.

"With the corset slaying women by the hundreds and the Rum Demon mowing down men like a pestilence," remarked the Erratic Thinker, "It is strange that there are still plenty of the former always ahead of you at the general-delivery window at the post-office, and an over-abundance of the latter who need ten dollars till the first of the month."

The very laziest man recently encountered conducts a shoe store in a little town. A woman entered his shop one day and said she wanted to buy a pair of shoes. The lazy man, who was sitting on a box at one end of his establishment, looked at her, yawned wearily, and then said: "I can't wait on you today. Come sometime when I'm standin' up."

Daniel Webster is accredited with saying: viz: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

A story is related of the Duchess of Marlborough that she called on a lawyer without leaving her name. "I could not make out who she was," said the clerk afterwards, "but she swore so dreadfully she must be a lady of quality."

We have surely advanced a long way from such conditions. That which once was considered a mark of gentility is now one of vulgarity.

A priest asked a young man, who had come to confess how he earned his living. "I'm an acrobat, your reverence." The priest was nonplussed. "I'll show you what I mean in a brace of shakes," said the penitent, and in a moment was turning himself inside out in the most approved acrobatic fashion. An old woman who had followed him to confession looked on horrified. "When it comes my turn, father," she gasped, "for the love of heaven don't put a penance on me like that; it 'ud be the death of me!"—Spectator.

A most extraordinary situation exists in Japan today. Men of prominence tell me that the educated classes are "thirsty for new religion." Professors in large universities are comparing religions before their classes. Many are studying privately. The leading publicist of Japan tells me that the Japanese will welcome the new Christian university. Christianity has arrested the attention of the nation. It is our great opportunity, but we must give them a Christianity of love, not of conquest.—Secretary J. H. Franklin.

The Industrial Workers of the World in their campaign of agitation to enlist the common laboring classes in a great militant army are meeting with determined resistance at many points. There is fierce hostility between them and the old labor unions, and this in many cases is making trouble. The I. W. W. leaders denounce the unions because, they say, while the unions have helped the comparatively few who are members of them, they have done nothing for the great body of workers in general but have even made matters worse than ever by helping to increase the cost of living.

"In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obstruction. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."—D. J. H. Jowett.

Speech differentiates the man and brute—
I hold this as a truth, beyond dispute;
And yet how very frequently, alas!
Speech merely serves to prove a man an ass!
—Judge.

There was a young lady named Ginter,
Who married a man in the winter;
The man's name was Wood,
And now, as they should,
The Woods have a cute little splinter.

"O, it sears the face and it tires the brain,
It strains the arm till one's friend is pain,
In the fight for man and God,
But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."

The Optimist.
The world is full of roses,
For all of us they've blown;
We only need to pluck them
And claim them as our own.

The Pessimist.
The world is full of roses,
But, oh, 'tis just my luck
To see some other always
Pick those I want to pluck.
—Chicago Record-Herald.

"Pluckily endeavor
Doing what you can;
Earnest trying never
Failed to make a man;
Others may outpace you—
Do not be distressed;
Nothing can disgrace you
If you do your best."

We are unjust to ourselves and to those around us and, through widening circles of influence, to the whole world, if we do not master any trait that keeps us from our best.

The Japanese have an expression in their language, when delivering a letter to which they desire no answer, as follows: "Sashi panashite mo ii des," which means in substance: "I send you a message, but expect no reply." Men's prayers to heaven are often of that nature. Not until we pray for what we want, be it ever so great and invaluable, can we expect the truest answer to prayer.—Selected.

Purchased for the modest sum of 2 cents and resold for 60 cents a copy of Benjamin Franklin's "Dissertation on Liberty and Necessity," printed in 1775, was sold recently at Sotheby's auction rooms, London, for \$5,000. A romantic history is associated with this book. It is believed that only about a hundred copies of the original "Dissertation on Liberty and Necessity" were printed. The edition was suppressed by the British government, and the volume sold at Sotheby's and one other are the only remaining copies known.

Mr. Lowie, managing director of Whiteley's stores in London, commenting on the statement of Secretary of the Interior Lane that women could be trusted with money better than men, said that between the ages of 25 and 30 women are often superb in business, and although they may not be so enterprising as men at the head of a firm, as heads of departments they are often unrivaled. He said that in 14 years' experience he had never known a single case of dishonesty among women employes.

My small niece, aged four, came running into the room where her mother and I were sitting. "My doll's sick," she said, "and I don't know what's the matter. I gave her water and she can't swallow that; the doctor gave her a pill and she can't swallow that."

"Then," said I, "I don't see but what you had better try Christian Science for her."
"We have tried it," said she, "and she can't swallow that."—Wisconsin Medical Recorder.

A passion for men and the consuming desire to lead them to God magnifies the small gifts of willing men and enlarges the power of their life. Dwight L. Moody was busy with the shoe trade when God called him. So was the cobbler, William Carey. David and Elisha and scores of morally earnest men have heard God's call while tending the flocks or plowing the fields. Then will man need not be anxious for his qualification for some special tasks nor fear lest his lowly routine business prevent his hearing the call of service and his God. We cannot escape service if our hearts realize men's needs and God's saving goodness.

A little health, a little wealth,
A little house and freedom,
With some few friends for certain ends
But little cause to need 'em.

Nor need we power or splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.
—Mrs. Hale.

The training school idea has again come into recognition in the gift by Mrs. John S. Kennedy, of New York, of \$100,000 to the establishment fund of the Bible Teachers' Training School of New York.

A good book is as valuable as a good friend, but he who has too many books, like him who has too many friends, is sure to be led away by some of them.—Henry Drummond.

Dr. F. N. Peloubet, of Boston, the editor of the well-known notes on the International Sunday School Lessons, received the honorary degree of doctor of divinity at the last commencement of Williams College, from which college he graduated in 1853.

Dr. W. B. Crumpton, who has been secretary of the Alabama Board of Missions for many years, and is greatly loved in that state, not only for his work's sake, but as a high-class Christian gentleman, has served notice that he will tender his resignation November next. Strong pressure is being brought upon him to continue his work.—Christian Index.

"The average man of the people in America is much more interested in the affairs of the public school than the average man in Germany," declares Dr. George Kerschensteiner, a well-known German educator. "In the daily press reports and discussions on educational topics occupy a space which to my observation is fully ten times that which German newspapers devote to the same subject."

It is generally agreed that an evangelistic "atmosphere" in a church is vital. The pastor may and should have a large part in creating this. In his spirit and words he must make it evident that the winning of human lives into loyal allegiance to Jesus Christ is his most cherished purpose. But he is not alone responsible. His church members must sympathetically assist.

Roman Catholic women are the first to bring woman suffrage into their church and to hold in a church edifice a suffrage rally. Leaders in this departure are New York women, who have formed a St. Catherine Society, which they hope to make national. In a Harlem Catholic church there has just been held a woman suffrage meeting, a priest presiding, and distribution being made of literature signed by Archbishop Keane and other Catholic prelates of influence, endorsing ballots for women as a means of ending social and many other evils.

The world's Sabbath school report has been issued by the two statistical secretaries, Mr. Hugh Cork, of America, and Mr. George Shipway, of England. The number of Sabbath schools is 297,866, showing a gain of 11,864 over 1910. The enrollment is 28,701,489, a gain of 690,295 over 1910. The report is not complete; some parts have no schools to report, and some have schools which were not reported. The greatest percentage of enrollment comes from the Samoan Islands, and the lowest from the Philippines.

Dr. B. F. Riley has material for a valuable Baptist book. He has reliable data to put to rest not a few mooted questions concerning epoch-making events in history. Baptists have been makers of history far more than writers of history. They have received at the hands of ecclesiastical historians meager justice. For the most part they have received down-right injustice, for the writers of history have been commonly enemies to Baptists. In the course of wire reading Dr. Riley has come on much information which only needs to be put together in right form to clear up many transactions where Baptists have been conspicuous leaders of thought and action. The one drawback is that Dr. Riley has not time to write the book, for, like other preachers, he must make a living. If some man of money would bear the financial burden of the work he would confer a blessing on the world.—Baptist Standard.

Judge Fawcett, of Brooklyn, N. Y., says: "Approximately 2,700 cases have been brought before me in my five and one-half years of service on the bench. During all this time I have never had to try a man who was at the time of the alleged offense or ever had been an active member of the church." He states that the boys he puts on probation are ordered to attend Sunday school and church. "I have asked each young defendant if he was a member of or an attendant at a Sunday school, and I have never been answered 'yes.' I believe in Sunday schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young persons opportunities to live better lives in freedom, I have in every case insisted that the first thing they must do is to join a Sunday school."

THE EFFICIENCY OF HOWARD COLLEGE AND THE JUDSON.

The rumors being circulated about the unpreparedness of Howard College and the Judson to properly care for students ought to cause the friends of these institutions to bestir themselves. We know from personal knowledge that both of these Baptist colleges are better prepared to handle students than ever before in their history. The physical conditions surrounding them have been greatly improved, and the faculties were never made up of a higher or more competent set of men and women. If any one questions these statements tell them to go to East Lake and to Marion or turn to the latest catalogues and see in black and white a list of the professors. Some of the teachers may have to suffer temporarily until the "Debt-paying Campaign" is happily concluded, but no patron will have to under go any hardship. The mere fact that the faculty may have to make sacrifices will only draw them closer together and make them a greater teaching force.

We believe, however, that the loyal Baptists of Alabama will not permit the men and women who have served them so well to even undergo for a short while any financial embarrassment, but that the cause of denominational education will find a stronger place in their affections, and that they will not only give of their means, but that they will give of their time in doing personal work to get our young men and our young women to patronize our Baptist schools in Alabama.

BREWERS AND DISTILLERS IN CHINA.

Dr. Edgerton H. Hart, a returned medical missionary from Central China, says that upon his mission field, in the very heart of that great empire, agents of the breweries and distillers were giving away samples of their goods to cultivate a habit which will create an open market for the liquor trade, so that it might follow in the wake of the opium traffic, which China itself is banishing from amongst its people.

Dr. Hart stated further that when a temperance society was organized among the native children the United States consul for that district had written him saying that he had been informed that the missionaries were creating a boycott against a great American industry.

And yet we are informed that the government is considering the appointment of Charles J. Vopicka, a Chicago brewer, as minister to the Balkan States. This nation ought not to be represented abroad by a brewer, and we hope that our readers will send a telegram to the president and the secretary of state protesting against the appointment of Mr. Vopicka.

WE STRIVE FOR EFFICIENCY.

Our aim is to make the Alabama Baptist give to its readers the vision of what is to be done, the zest for doing it and the means for bringing it to pass.

The value of a paper is measured by the men who use it as a means of bringing you ideas, helpful facts, opinions and counsel from their rich experience, and therefore we are striving to build up around it a set of strong men who will use it as one of the best means of making our Baptist work in Alabama more efficient.

If it presents a learned paper by a distinguished scholar, it is to help some one to get a perspective he has never had before.

If an inspirational article appears, it is because everybody needs renewal of his faith, his hope and his courage.

If good counsel, experience and method are found among the contents, it may save the worker time and energy by giving him what some one has already tried and found good.

This paper is in no sense a commercial enterprise; it is a clearing house of constructive and aggressive Christianity, and is published in the interests of the Baptists of Alabama.

And therefore it gives large space to the news of the state, and also strives to give a summary of the movements fostered by Southern Baptists. Help us make it more efficient. The task is too big for us.

Our English Bible is a glorious treasury; but its names, many of them at least, hardly fit the modern ear, and we do well to express our piety in other way than by fixing them on our children.



EDITORIAL

"BE AN EDITOR FOR CHRIST."

Sunday afternoon a telegram came telling of the death of our beloved brother-in-law, Rev. E. M. Bounds, D. D., who for years was prominent in the Methodist ministry, and gained fame by the spiritual character of his editorial work when on the staff of the St. Louis and the Nashville Christian Advocate. During the last 15 years he had lived quietly at his home in Washington, Ga., writing a number of books on religious subjects. His book on "Preachers and Prayer" was taken up and pushed in England by Dr. A. C. Dixon at Spurgeon's Tabernacle. We spent several days with him in May and knew that he was nearing his heavenly home. Without any exception he was the holiest man who ever touched our lives. He was essentially a man of prayer. In our hands we hold a treasured post card from him. On it he says: "Be an editor for Christ. Do all things for Christ and the editorial future will be glorious."

And now that the hand that penned these words will write no more, and the voice which was so often lifted in prayer to God is hushed, and the heart that beat with love for mankind is stilled, it is our earnest prayer that we may fulfill his wish and "be an editor for Christ."

An Associated Press dispatch dated Washington, Ga., August 24, says:

"Dr. Edward M. Bounds, for years prominent in the Methodist ministry and as a writer on religious subjects, died here this afternoon aged 78. Dr. Bounds spent many years in the Missouri conference and at one time was editor of the St. Louis Advocate, later serving as associate editor of the Nashville Christian Advocate under Bishop E. E. Hoss. During the past 15 years he had lived quietly at his home here, writing a number of books on religious subjects. He is survived by his wife and seven children."

He was our brother-in-law.

Today difficult and complex problems are crowding upon us. Men with the ballot at the polls, men and women who help to make public sentiment which finally gets itself written into law, which judges of the law, once it is written, and which demands or refuses its enforcement—all who have to do in any way with civic problems must have power to think, to collect evidence, to sift and analyze it patiently, to interpret it, to arrive at tentative conclusions on which they act if they must, but which they hold in suspense and ready to be revised whenever there may be more evidence, or they have been able to analyze more closely and think more completely. In our democracy men and women must be so educated as to have self-guidance and not be reduced to the necessity of following leaders and being guided by authority. Authority from above is not sufficient when they face new problems till now unsolved. This kind of education must be universal and not the heritage or possession of the fortunate few.

Russia is celebrating the third century of the Romanoff family. Much of its prestige is due to Peter the Great, who made Russia over on something like the western pattern.

No doubt "truth crushed to earth will rise again;" but error does not die so easily as the poet imagined. In fact, error has a feline tenacity of life.

THE NEW TEACHERS AT JUDSON COLLEGE.

The head of the modern language department will be Miss Evelyn C. Reed, who was educated at the Sophie-Newcomb at New Orleans and in Europe. She has taught seven years in New Orleans, three of which were at her alma mater, with distinguished success. This last year she has taught at Athens college in this state, and she brings from the principal of that college the following testimonial to her work: "Miss Reed has been doing genuine college work here; the position would be open to her another year, if she cared to accept it."

Another friend says of her: "Miss Reed is descended from a line of scholars and teachers, and inherits versatility of talents and the energy and earnestness that ensures success. Her personal appearance is attractive and her personality is forceful and genial."

Miss Millsaps has accepted the position of head of the expression and physical culture department. She is from Houston, Texas, and after extended literary and normal courses, she graduated in the S. S. Curry school of expression of Boston. She is this summer assisting Dr. Curry in a summer school at Chicago. Her training also in physical culture has been fine and thoroughly abreast of the times.

Miss Millsaps has had eight years experience in teaching, and her patrons are anxious to retain her services for another year. As a public reader she has made a fine reputation for artistic and dramatic rendition of good literature; and also for staging plays and programs for her pupils. She is very attractive personally, and has a charming stage presence.

Hence, from all standpoints, as a reader, teacher, manager, and athletic guide for young ladies Miss Millsaps will be an acquisition to the Judson faculty.

One of the few books that John Bunyan had with him when he was thrown into prison at Bedford for the crime of dissenting from the Church of England, about 1660, was a copy of Fox's "Book of Martyrs." When Bunyan became great, through writing "Pilgrim's Progress" etc., of course Bedford made a hero of him. Now the city has turned his fame into American cash by selling Bunyan's identical volume of the "Book of Martyrs" for \$10,000. It is not every city that can put a good man in jail and later sell one of his books for cash.

Dr. Len G. Broughton's ministry nearly came to a sudden and tragic ending when, the other day, the Cromer express train was wrecked at Colchester. Dr. Broughton and his secretary were returning by the express from Dr. Morgan's Mundesley Bible Conference and were traveling in a reserved first-class carriage. The doctor was hurled violently under the seat at the first impact. It was characteristic of him that he should forget his own injuries in his concern for others. The guard of the train died in the doctor's arms. "I felt the strain," he afterward confessed, "but God enabled me to get out and help others. I was able to practice my art of healing acquired in former years, and thus, forgetting myself, escaped a good deal of the pain I would have had."—Examiner.

Churches are taking up social service plans in more general ways than ever. Forms of work which are just now being pushed are better appreciation on the part of young people of the sacredness of the marriage tie; the bringing of young people together under natural conditions that they may contract matrimony; the enactment of uniform laws on divorce and remarriage; the requirement of health certificates along with marriage licenses before weddings will be solemnized; larger influence of the churches toward personal purity on the part of men as a means to end the white slave evil, and the naming of permanent Christian arbitrators to act on labor difficulties.—The Chautauquan.

When Plutarch returned home, after spending years in foreign countries, he said that he had found cities without walls, without literature, without coin or kings; people who knew not the forum, the theatre, the gymnasium, but there never was, nor shall there ever be, a city without a temple, church or chapel.

Department of Sunday School Work---State Board of Missions

Headquarters 514 Farley Building, Birmingham

CONVENTION MANUAL COMPLETED.

The suggested blackboard illustrations for the Teacher Training class in the Convention Normal Manual are complete with this number of the Baptist. This work was begun on January 29 of this year, and with just a few exceptions the drawings have appeared each week since. If there is any occasion or a demand we might have the matter put in pamphlet form. There is only one reason why it should not be—the Manual is being revised, and when the new edition appears it will no doubt be considerably changed. At any rate I will endeavor to ascertain about how long the new edition will be delayed. If for any considerable length of time we may bring out the pamphlet. H. L. S.

ORGANIZED CLASS WORK TO BE FEATURED.

Beginning with the next issue of the Baptist we desire to print occasionally photographs of live organized classes in Alabama—men or women or mixed—just so long as something worth while is being done that may be helpful to somebody else. For the first issue we have secured photographs of the Pratt City Baptist Baraca class. This will appear next week. This class is doing a good work. It will be worth while for other classes to know about it. I am not familiar with all the organized classes in the state in our churches. I will esteem it a favor if the brethren will post me, that we may have a large number to use during the coming fall and winter. H. L. S.

CHURCH BUILDING PLANS.

It is our purpose to print on this page about once a month a plan for a workshop in God's kingdom. We want to begin with a building to cost about \$1,000, possibly a little less. We want not only to give the plan, but an approximate lumber bill. Why build a rectangular house, with no facilities for work, when for the same money an adequate building may be erected. Now, in this matter I would very much like to have the co-operation of the brethren. I have had some experience in planning church buildings, but I want the benefit of the experience of all the other brethren, that those who are interested may get the best. If you have helped to build a church house, or if you have a plan in mind that you know may be built for the sum that you estimate, send me the sketch, so that it may be worked out. I do not promise that all the sketches sent in will be used, but those that offer the best ideas will be thankfully received. H. L. S.

"THE LEAST OF THESE."

Only a negro driver, but a conscious sense of blessing fresh from the giver of all good was tugging at my heart for grateful expression. Then, too, I was wondering if the question of earthly relationships and opportunities would ever be passed upon in the great beyond. If so, would the six-mile ride with this poor benighted

FIELD FORCE:
HARRY L. STRICKLAND, Secretary, Birmingham
MISS LILLIAN S. FORBES, Birmingham BUNYAN DAVIE, Clayton
A. L. STEPHENS, Collinsville

TEACHER TRAINING CLASS.

To the Teacher: Study carefully the chapters you propose to teach and underscore the things that you desire to emphasize specially. Endeavor to get home study. Drill! Drill!! Drill!!! Use blackboard review one book at the time for best results.

To the Class: Study carefully the lesson assigned. Co-operate with the teacher in every way possible. Do a good job. Be on time every time, unless providentially hindered.

Lesson 28—Division 3, section 4, Books of the Bible continued.

Blackboard Review.

DIVISION 3, SECTION 4, CONT'D.

PAULINE EPISTLES & REVELATION—CONCLUDED

TIMOTHY NATIVE OF LYSTRA.
PAUL'S CONVERT & FRIEND.
PROBABLY WRITTEN IN MACEDONIA
FIRST 6 CHAPT. (COM OF TIMOTHY & PAUL.
A.D. 67 SOUND DOCTRINE PUBLIC DUTIES & BEHAVIOUR
AND DEACONS. QUALIFICATIONS OF PASTORS
FALSE TEACHERS & TIMOTHY DUTIES.
CHURCH GOVERNMENT

SECOND LAST EXTANT WRITING OF PAUL.
VARIOUS EXHORTATIONS.

TITUS APASTORAL LETTER FROM PAUL; TREATS OF DISCIPLINE DOCTRINE DUTY

PHILEMON COLOSSIAN LAYMAN.
HIS SERVANT ONESIMUS HAVING ROBBED HIM FLED TO ROME.
HEARD PAUL. WAS CONVERTED.
THIS LETTER SENT BY CONVERTED AND REPENTANT SLAVE. PHILEMON FORGAVE HIM.

HEBREWS TO ENCOURAGE CONVERTED JEWS TO BE STEADFAST IN THE CHRISTIAN FAITH.
OLD & NEW COVENANTS SET IN PROPER LIGHT.

THE REVELATION WRITTEN BY JOHN IN EXILE ON PATMOS ABOUT A.D. 95.
PERFECTION OF APOCALYPTIC LITERATURE
STUDY IT FROM THREE VIEWS { PRETERIST HISTORICAL FUTURIST

African be mentioned? Would it be lost in the great avalanche of details to be adjusted on that day? Would the item be charged my mistake to some other than myself? I felt moved to talk to him. So, with a prayer for the Spirit's guidance, I put my driver under the microscope and discovered him as follows: He had a wife and four children—one boy and three girls. He was not a member of any church. His wife was a member of the Baptist church. He didn't reckon he was a Christian. He had felt good sometimes when the preacher was preaching, but "it didn't las long." He said he could read a little, but when asked to repeat a verse or give some text he had heard preached from he failed to make good. "I can't read much," he said. "I sorter understands it when I'm readin' it, but I can't shut up de book and say it."

Then I gave my simplest and best possible version of the world's great sacrifice. I confess I never dreamed just how the story would sound from my own lips when constrained to tell

it to one whose store of knowledge was so near the vanishing point.

Then I told him how I went once to a large city where thousands of people were gathering to attend a great fair. I had written three weeks beforehand and secured a room in a nice, happy family. When I got there the crowd was so great that many were forced to stay in the street all night; but having made arrangements beforehand I passed through all that murmuring, discontented crowd and went to a room which had been prepared for me, and there enjoyed my rest. I told him that he and I would some day be in a bigger crowd than this world had ever seen—the great judgment day—and if we did not make our arrangements beforehand we would be shut out with dogs and sorcerers and murderers and thieves.

I think no poor effort of mine ever seemed to reach a surer mark. For several moments he was silent, seemingly lost in thought. Then he raised his head and said: "Well, sir! I sho does thank you for tellin' me dat." Then another reflective pause. "I see

dat-jes' as plain." Still another pause. "Nobody ain't never told me like dat before."

The ride was nearly over and I must needs work quick and fast if I would plant in his mind and heart a message from our common Redeemer; and this is the message I chose and these the words I heard him saying as I parted from him to board the incoming train: "Come unto me all ye that labor and are heavy laden and I will give you rest."

SOME TRIP NOTES.

The past week has been a very busy one for the entire field force. Miss Forbes has been in a campaign in Walker county, which was concluded Sunday night at Jasper. She will no doubt tell us about it in the next issue. Brother Stephens is holding an institute and conducting a "traveling campaign" in Monroe and Escambia counties. Brother Davie is in a campaign with Brother H. H. Hagood in Conecuh county. In the case of Miss Forbes and Brother Davie the campaign is an associational campaign in each case arranged by the local executive committee. The meetings are held for a day in each church and all matters pertaining to the ongoing of the kingdom are discussed. Brother Stephens is teaching a week's school at Poplar Springs, to be followed by a week's work in going from church to church.

It has been my privilege this week to accompany Brother J. D. Ray, the efficient secretary of the executive committee of the Birmingham Association, to Oak Grove church for a day's session. We had a very pleasant visit. There were many people present. Brother Ray presented in a most forceful and convincing way the matter of systematic giving. The local leaders were impressed, and I am sure his addresses will bear fruit. The writer urged a more comprehensive plan for teaching the word. The good women brought dinner, and altogether it was a profitable and pleasant day.

Brother Ray is planning other work in the Birmingham Association. Engagements are to be filled this week in several places where we hope to present the matter of systematic work and giving as well as the modern idea in the teaching service.

Last night (Sunday) I visited the Gate City Baptist church, filling an appointment made for me by Brother Ray. A good crowd was present. They have a commodious and comfortable church building out there. With only four classes in the Bible school they are no doubt doing their best, but if the plans suggested are adopted there will be at least nine classes and a curtailed church building. That is necessary in order to get the best results. I am certain that the leaders at Gate City want the best for God. H. L. S.

I have accepted a call to Russellville and will take charge of the work September 1. I enter upon the work with hope. Sincerely—A. A. Hutto.

JESUS, OUR SAVIOR.

Jesus, thou bright and morning Star,
Enfold us in Thy light we pray,
Shine on us, Lord; go thou not far
Until the close of endless day.
Savior, our Way, our Truth, our Life.

Our hearts cry out to Thee;
Up from these pits of sin and strife
Resound the word, "O, Lord, save me."

Savior, Redeemer, friend and King,
All glory to Him we adore;
Victorious anthems we will sing
In praise to Thee forevermore;
Our hearts, our souls afire with love,
Reflect the glories of our home above.

—Emory Berkstresser.

Howard College.

BROTHER HUGH ROGERS.

This beloved brother after 46 years of Christian service has been called to his reward. He was 66 years of age. He leaves to mourn his departure a faithful companion, six sons and daughters and a large circle of friends. Forty-six years ago he joined this church. Through these years he has been loyal to his Master. In 1892 he was licensed to preach. A beautiful, humble, consecrated life was his. He was devoted to his family and his church. He left us strong in faith, bright with hope, tender in love, rejoicing in victory. His was a royal welcome within the gates.

E. C. BOSTICK.

Tallahassee, Ala.

Better and safer than calomel—
Swamp Chill and Fever Cure. Instant relief At drugstores.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Bettie Crim and husband, A. L. Crim, on the 21st day of January, 1913, and recorded in volume 701, records of deeds, at page 181, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door in Birmingham, Ala., on the 8th day of September, 1913, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

Commence at the intersection of the north boundary line of Tenth avenue with the west boundary line of Sixth street, according to the present plan and survey of the North Birmingham Land Company; thence northwardly along the west boundary line of Sixth street 75 feet for beginning point; thence westwardly and parallel with the north boundary line of Tenth avenue 90 feet; thence northwardly and parallel with the west boundary line of Sixth street 50 feet; thence eastwardly and parallel with the north boundary line of Tenth avenue 90 feet to the west boundary line of Sixth street; thence southwardly along the west boundary line of Sixth street 50 feet to the point of beginning.

JOHN W. PRUDE,
Mortgagee.

A World-wide Blessing

Since 1820 when Dr. W. W. Gray, of Raleigh, N. C., first introduced Gray's Ointment to the public, the use of this truly excellent salve has continued to spread until it is now relieving suffering humanity in nearly every civilized country on the globe. It is now considered by prominent physicians everywhere to be the quickest, surest and safest cure for boils, bruises, burns, carbuncles, cuts, poison oak, old sores, ulcers and skin diseases of every nature, and most efficient in preventing blood poison. Dr. Jas. R. Phelps, Dorchester, Mass., says: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice." A free sample of the ointment can be had by anyone addressing Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn. 25c a box at drugstores or direct by mail from the manufacturer.

IN MEMORIAM.

Bera H. May.

After a short and painful illness the earthly life of Bera, oldest daughter of Samuel H. and Hattie May, of Notasulga, Ala., ended on July 22, 1913. Full of hope and promise, she had gone in June to Tuscaloosa to attend the summer school at University, but ere the session closed the Master called His loving disciple to His presence. The ministrations of dear ones were denied her in her last illness—she died away from home, in the bloom of early maidenhood.

The hearts of those who loved her are bruised and bleeding 'neath the stroke. Earth is so dreary without her that they cannot realize how bright and beautiful to her spirit is heaven how happy she is in the presence of the King. She loved the services of His house. The voice that sang His praises on earth now mingles with the songs of the redeemed.

It was my privilege to teach her for a school year and never had I a more faithful pupil. The intimate companionship of the home circle endeared her still more. Modest, gentle, loving, her character seemed to unfold like a flower. It can be truly said "none knew her but to love her."

She was a member of Salem Baptist church, near Notasulga, and in the cemetery near her body rests to await the resurrection morn. May God comfort the hearts of the stricken household and relatives.

L. H. M'DERMOTT.

When Daniel Webster was once asked as to what was the greatest thought every grasped by his mind he promptly replied "My relationship to God."

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

"ALL SUMMER IN THE MOUNTAINS"

FAIRMOUNT COLLEGE
A Select Mountain School for Girls
Monteagle, Tenn.

The only school in America having Summer Session and Winter Vacation—Located 2,000 feet above the sea level, six miles from the University of the South and at the gates of the celebrated Monteagle Assembly. Offers young ladies from hot climates an escape from the excessive heat of the long summer, where they may pursue their regular studies under ideal conditions for health and pleasure, and return to their homes during the winter. Cool, invigorating mountain air, pure freestone water and freedom from malaria are the important health building features.

Open air work and open air exercise are possible throughout the school year. Pupils enjoy frequent walking trips, picnics and interesting jaunts to Wonder Cave and other spots of natural interest. Ten days' camp at Foster's Falls, beginning August 23.

Offers work in all departments of the standard institution: preparatory and finishing courses, with special advantages in Music, Art and Expression. The brilliant lectures, superb music and delightful, educating entertainments of the Assembly are open to pupils.

Strong moral and spiritual influences with beautiful chapel services by Rev. Wm. Porcher Du Bose, S.T.D., scholar and author, formerly Dean and Professor at Sewanee, now a resident at Fairmount. Wholesome and abundant table furnished from the College's own farm, orchard and Jersey Dairy.

Regular session opens April 9 and closes December 17. Autumn term begins September 29. Enter any time. For descriptive catalog, address

THE DIRECTOR, Fairmount College, Monteagle, Tennessee




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Tybee Island, Georgia

The Leading Hotel at the South Atlantic's Leading Seashore Resort. New, fireproof and modern throughout. 150 large airy bedrooms, each fitted with hot and cold water, and a number with private baths. A spacious, attractive dining room, overlooking the ocean, ladies' and gentlemen's rooms, private dining rooms, parlors, cafe, barber shop, etc. — **AMERICAN PLAN.** Excellent cosmopolitan cuisine. An abundance of sea food in great variety. Rates \$15 per week and up. Nurses and children, half rates. A New Bathing Pavilion, dancing pavilion and refreshment stands on the beach. Band concerts and other entertainments at the hotel in the evenings. Delightful surf bathing, motor and sail boating, and splendid fishing at all times. For free folder and fuller information, address **HOTEL TYBEE, Tybee Island, Ga.**



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CAPITAL AND SURPLUS, \$1,050,000.00.

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W. H. MANLY, Cashier. E. W. FINCH, Asst. Cashier.

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FORBES PIANOS Sold from factory to friends by arrangement of payments that any family can meet. Your old organ or piano taken as part payment on the new. We deliver free anywhere and will exchange within one year if not entirely satisfactory. Send for Catalog A1.

E. E. FORBES PIANO CO., 1909 3rd Ave. Birmingham, Ala.

50c—TO JANUARY, 1914—50c

Great questions will be agitated by the Baptists of Alabama before and at and after the convention. In order that our people may get in touch with the situation we will send to new cash subscribers the Alabama Baptist until January 1st, 1914, for FIFTY CENTS.

This will give our friends a chance to put on many new names. Send in your list at once so that the new subscribers can get more than their money's worth.



GOOD BUSINESS CHANCE.

Any young man or woman who wants to be assured of reasonable business success and pleasant employment should write at once for the free catalog of the Georgia-Alabama Business College, Macon, Georgia.

Eugene Anderson, President.

Ex Parte Jessie Erwin, Guardian for Bessie Erwin, to Remove the Disabilities of Non-age of Bessie Erwin—In the Chancery Court of Jefferson County, Alabama.

Take notice: That Jessie Erwin, as mother and guardian for Bessie Erwin, a minor, has this day filed a petition in above said Chancery Court seeking to have the disabilities of non-age of said Bessie Erwin removed, and said petition will be heard before Chancellor Alfred H. Benners, at chambers, in Chancery Court room, in the court house of Jefferson county, Alabama, in Birmingham, Alabama, on the 11th day of September, 1913.

This, the 13th day of August, 1913.
HENRY MORSCHHEIMER,
aug20 Registrar.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Lewis Hatcher and his wife, Emma Hatcher, on the 23rd day of January, 1911, and recorded on the 27th day of January, 1911, in volume 609, record of deeds, page 137, in the office of the Judge of Probate of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, for cash, to the highest bidder, in front of the court house door in Jefferson county, Alabama, in Birmingham, on Monday, the 22nd day of September, 1913, the following described property, to-wit:

Lots 1, 2 and 3, in block 4, and lots 20, 21 and 22, in block 4, of Woodlawn Heights, in section 22, township 17, range 2 west, together with all the improvements thereon, situated in the county of Jefferson, state of Alabama.
JOHN H. KELLEY,
aug20-4t Mortgagee.

For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

TO THE STOCKHOLDERS OF THE THREE RIVERS COAL & IRON COMPANY, A DISSOLVED CORPORATION.

You are hereby notified that a meeting of the stockholders of the said company has been called, and is hereby called, to be held at the offices of Tillman, Bradley & Morrow, 1400-1422 Empire Building, Birmingham, Alabama, on Tuesday, the 7th day of October, at 2 o'clock p. m., for the purpose of authorizing the execution and delivery of a confirmatory deed, conveying the real property of the company to the purchaser thereof at the sale of said property by the Clerk and Register of the City Court of Birmingham, under a decree rendered on the 28th day of June, 1913, in the case of A. B. Vandegrift et als. vs. G. W. Ellis et als., and for the purpose of transacting any other business that may be lawfully transacted by the stockholders at said meeting.

Done at Birmingham this 28th day of July, 1913.
G. W. ELLIS,
President.
S. A. ELLIS, Secretary. aug5-4t

For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure Druggists.

FROM SULLIGENT.

We have closed the meetings in the churches at Hamilton, Sulligent and Guin. On July 20 the work was begun at Hamilton. Brother J. B. DeGarmo, Home Board evangelist, came to us on the 22d and did the preaching in all of the churches. He is able in mind and body and presents God's work faithfully. Any church is fortunate that secures this brother. He preaches the word. All of our people have been blessed by Brother DeGarmo's ministry. The Home Mission Board could not have chosen a better man than Brother DeGarmo. He declares the whole counsel of God in a wise way.

There were several additions in all of the churches—a total of 35.

Brother M. J. Babbitt, Home Board singer, led the singing at Hamilton and staid with us here at Sulligent until the meeting was well under way. He is known to the music world by his compositions in music. I shall ever appreciate the fellowship of Brethren Babbitt and DeGarmo.

Mrs. DeGarmo visited her husband while we were at Guin. Our people there felt in love with her, too. The evangelist has, in my judgment, a "helpmate in the Lord's work. Our prayers follow them.

Our brethren responded to the financial side of the work. We have a splendid people in this field.

"Bless the Lord, O my soul; and all that is within me bless His holy name."

Many blessings upon the editor and his family. W. A. DARDEN.

SOME GOOD MEETINGS.

I have just closed three of the finest meetings I have been in in a long time. Drunkards and gamblers were seen on their knees and heard earnestly calling on God. They also testified to a desire to lead a Christ life. Rev. L. H. Crenshaw, of Clayton, and Rev. R. R. Rockett, just from Mississippi, helped us in the meetings, the latter doing most of the preaching. They know hold to get hold of folks. Any church or churches needing a pastor or help in meetings will do well to secure these men. They can get in touch with Rockett by writing J. M. Russell, Birmingham, Ala. God's blessings on you and the dear Baptist.
R. S. WOOD.

Inverness, Ala.

We have just closed one of the greatest revival meetings at Spring Hill church we have ever held. Rev. V. C. Kincaid did the preaching. Brother Kincaid knows just how to conduct a meeting. He is a very strong preacher. He presents the gospel plain and simple and on a business basis. I feel that he has developed our church in financing the kingdom every much. Any one wishing help in a revival meeting will not make any mistake in securing him. Some church is going to act wise in calling him as pastor. Wish he was in the Carey. We had 16 additions to the church.—R. E. Owens, Associational Evangelist, Ashland.

Our work here is picking up a little now. Sunday night we held a memorial service in respect for our deceased brother, Hugh Rogers. Two were added to the church at the close—one by conversion. Yours fraternally—E. C. Bostick Tallapoosa.

OBITUARY.

On the 18th of July the death angel visited the home of Rev. J. E. Lowry and claimed as its victim their little daughter Irene. The sorrow has cast a great shadow over the home but our loss is heaven's gain. Dear little Irene, we miss thee here, but thou art sweetly sleeping in the arms of Jesus. She was one of the youngest members of our Sunbeam band, and her presence will be greatly missed. While we miss thee in our band thou art sweetly singing around the great white throne of God. Weep not, dear loved ones, for we know that God, who doeth all things well, has taken her home to fill a vacant seat in heaven. She was the pride of the home, and may God's richest blessings rest with her sorrowing relatives. We extend to them our deepest sympathy, and ask that a copy of these resolutions be furnished the bereaved family and sent to the Southern Democrat for publication.

ONIE ALLDREDGE,
VIANNA COBB,
ARNICE HYATT,
Sunbeam Band Committee.

Many a masterpiece has been made out of a left-over," the fragment of "a has been"—which refers to men as well as to meals.

For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

I have been in meetings for about four weeks. We had good meetings at New Prospect, White Pond, Mt. Zion and Liberty. The Lord graciously blessed His people on each field. He permitted them to sit together in heavenly places and rejoice in the Lord. There were three accessions by letter to White Pond, six by experience and baptism at Mt. Zion and six by experience and baptism at Liberty. May God be honored and His name glorified. I enjoy your paper so much that I want others to read it. Yours for service—J. A. Cannon, Deatsville.

In the teaching of the word of God heart preparation is more important than head preparation. Both are important.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

A 10-Cent Package of



Will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

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There is Money in Raising Cattle or in Dairy farming. To make the most money in either industry you must raise corn. To get the best milk and fat producing elements from corn you must make Silage. That brings us to the question of Silos. "HARRY'S" is the best. Ships knocked down. Anyone can erect a "HARRY'S". We guarantee them. Write for our new free Silo catalogue. Harry Bros. Co. of La., 5508 Carrollton Ave., New Orleans, La.

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FOR YOUNG LADIES, Staunton, Virginia. Term begins Sept. 11th, 1913. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students from 14 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WHIMAR, Principal.

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Chronic Diseases Cured Without Drugs
If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh or other diseases that medicine has failed to cure, write for our Free book which tells all about this new and better way.
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As surely as medicines prove useless, our natural methods and Sanitarium appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients and others who endorse our treatment.
THE BIGGS SANITARIUM, Asheville, North Carolina.

SEEING IS BELIEVING.

There is an old adage in business that you "can't sell a pig in a poke," which is only another way of saying that people do not like to buy "sight-unseen." That is why the Alabama Baptist Piano Club has arranged to give you the opportunity to see your piano or self-player piano and try it thoroughly in your own home, without expense or obligation, before you decide to join the Club. If you like it, you join; if you don't like it you don't join. In the meantime it costs you nothing to find out whether the Club will really save you one hundred dollars or more which it claims to, and whether the instruments really possess the superior quality which is claimed for them.

Joining the Club is as simple as "falling off a log." There are no fees to pay and no obligations to assume except the obligation to pay for the instrument you select, provided you decide to keep it. The terms must suit your convenience. You are absolutely independent of all other members and yet you get the benefit of the big saving in price which results from joining with them in a big wholesale transaction involving one hundred instruments eight car loads. There is everything to gain and nothing to lose. Write for your copy of the Club's catalogue. Address the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to A. L. Jemison by American Lands Corporation, a corporation, on the 17th day of February, 1913, and transferred to E. K. Austin on the 24th day of February, 1913, said mortgage being recorded in volume 719, record of deeds, at page 121 Probate records of Jefferson county, Alabama, default having been made in the same, the undersigned will proceed to sell at public auction, to the highest bidder, for cash, in front of the court house door, in Birmingham, Ala., on the 29th day of September, 1913, within the hours of legal sale, the following described property situated in Jefferson county Alabama, to-wit:

Lots 9 and 10, in block 6, according to the map of the East Birmingham Land Company, as recorded in the office of the Judge of Probate of Jefferson county, Alabama, in map book 1 at page 7, said lots together constituting a rectangle fronting 100 feet on the northeast side of Bagby street and extending back northeastwardly of uniform width 144 feet to an alley and being bounded on the northwest by the southeast line of Ninth avenue, situated in the city of Birmingham, Jefferson county, Alabama.

E. K. AUSTIN,
Transferee of Mortgage.

aug 20

Recently the First Baptist church, of Greenville, S. C., licensed Mr. Edwin McNeil Poteat, Jr., to preach the gospel. He is the second son of Dr. E. M. Poteat, president of Furman University, to enter the ministry. Both Gordon and Edwin Poteat who are grandsons of the late Dr. A. J. Gordon, will be in the Southern Baptist Theological Seminary this fall.

For 50 cents we will send the Alabama Baptist to new cash subscribers until January, 1914. Please get in names at once, so that they will get big value for their money.

Try This for Painful and Aching Feet

Get a twenty-five cent box of Tyree's Antiseptic Powder from any drug store or direct from the manufacturer, sprinkle some into the shoes or stockings, or dilute strongly with water. Apply morning and night. This will reduce any swelling, allay and stop the odor of perspiration. Pleasing and gratifying. Try it and if not pleased, return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal free sample of his powder and will directions free to any who write mentioning this paper.

THE ALABAMA BAPTIST ENCAMPMENT FROM A MISSIONARY VIEWPOINT.

First let me say how much I enjoyed bathing in the swimming pool and playing tennis on the fine court.

The missionary addresses by Dr. Cree and Dr. Ray were educational. Both men used lantern slides, illustrating the work of our boards. Both men gave facts and touched the minds as well as the hearts of the people in the audience.

Those who took the work in the mission study class on "Brazilian Sketches" seemed to be interested. The attendance at the class was good. Our people are beginning to wake up. Let each one who took the work at Pelham Heights see to it that a mission study class is organized in their home church this fall. Alabama pastors, you know those who were at Pelham Heights from your church. Enlist them.

Our fall announcements will soon be out. Write to us for information about new books.

FRANK MOODY PURSER,
Richmond, Va.

Mr. Spurgeon R. Hutto and Miss Elizabeth Simmons were happily united in marriage at the home of the bride at Athens on Thursday evening, August 21. Mr. Hutto is a son of Rev. A. A. Hutto, pastor of the Russellville Baptist church, graduate of Baler University and a prominent young man in the business circle of Gadsden. Mrs. Hutto is the popular and well accomplished daughter of Mr. Fred Simons. She received highest honors in the graduation class at Athens College last year and was very popular in school and church circles. They left on the evening train for Gadsden, their future home. Rev. J. O. Williams spoke the solemn words that joined the two happy hearts. Many friends wish them the best of this life and life eternal.

The third anniversary edition of the Tuscaloosa News contains a series of photographic representations of some of the prominent men of the town together with illustrations of churches, homes and factories. In every way it is a most creditable production. Sam F. Clabaugh is editor and manager of the News and Fred Stickney and Leon C. Bradley are the associate editors—a trio of hustling young men, who have our best wishes and congratulations.

On Thursday August 14, Rev. Robert Benjamin Headden, D. D., passed away at his home in Rome. On a recent visit to the battlefields of Gettysburg, where he fought in the 60's, he was stricken with paralysis, which was the immediate cause of his death. He was one of the most beloved men in Georgia.

Senator Joseph F. Johnston, of Alabama, died August 8 at Washington, D. C., after a few days' illness with pneumonia. He was a native of North Carolina, born in 1843, served in the Confederate army four years, enlisting in an Alabama regiment. He was for two terms governor of Alabama, and was in his second term as United States senator.

Better and safer than calomel—
Swamp Chill and Fever Cure. Instant relief. At druggists.

Indications

There is now every indication that the coming year will be one of reasonable plenty and prosperity.

It follows on the heels of a year full of doubt and misgiving. Even the most optimistic, if he be thoughtful, cannot but admit that conditions have required careful management and much economy.

An occasional year of "hard times," of poor season, short crops, depressed business, and the like, is a good thing.

It makes a man thoughtful of his resources, careful of his opportunities, and thankful for his possessions.

Now that plenty and prosperity is upon us—for the seasons have been advantageous and the crops give promise of bounty—let us remember last year; the hard work, the short crop and the tight money.

Let us make the most of what we now have and of what the year will bring forth.

To do this the farmer and the business man should be sure that he realizes the maximum price for his products, sure that he pays no more than is just and reasonable for what he consumes.

Transportation enters largely into the fabric of business. The L. & N. supplies the best to be had in freight and passenger facilities. Not only does the L. & N. supply transportation, but it will cheerfully, gladly, cooperate with the shipper, be he merchant, manufacturer, or farmer, to get the shortest route and the lowest rate. It will and does do all in its power to promote prosperity throughout its territory.

If you want information concerning transporting any given article from any given point in Alabama to any given point on the civilized globe, that information will be supplied by competent experts.

If you contemplate taking a trip from any point in Alabama to any point on the civilized globe, full information concerning rates, accommodations, time, etc., will be supplied.

Let the L. & N. contribute to your comfort, convenience and prosperity.

LOUISVILLE AND NASHVILLE RAILROAD CO.

CAPITAL \$500,000.00

SURPLUS (EARNED) \$550,000.00

Birmingham Trust & Savings Co.**THE SUCCESSFUL MAN AND THE FAILURE.**

The difference between the successful man and the failure in financial matters is usually the fact that one is systematically thrifty of his energy, his time and his money, while the other is not.

A Savings Account opened today with this bank may influence your whole life.

CAPITAL AND SURPLUS, \$1,050,000.00.

A. W. SMITH, President.
TOM O. SMITH, Vice-President.
W. H. MANLY, Cashier.

BENSON CAIN, Asst. Cashier.
C. D. COTTEN, Asst. Cashier.
E. W. FINCH, Asst. Cashier.

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Strained Eyes
Recover Their
Strength

When Leonard's Golden Eye Lotion is used. Bloodshot, inflammation or soreness is overcome in one day by its cooling, healing and strengthening virtues. It makes eyes strong—Leonard's does. Satisfaction or money back. At druggists for 25c. or sent postpaid on receipt of 30c. by S. B. Leonard & Co., Tampa, Fla.

Dr. J. W. Phillips, the former beloved pastor, is supplying for three Sundays the pulpit of the First church, Binghamton, N. Y. We are sorry to learn that Mrs. Phillips has suffered a paralytic stroke and is almost helpless. Our hearts go out to our friends in their trouble.—Examiner.

(The many friends of Dr. and Mrs. Phillips in Alabama will join us in the prayer that God will draw very nigh unto them both.)

In sending articles, accounts of meetings or anything intended to appear in the Alabama Baptist, please mail so that they will reach this office by Monday noon not later. The last form of the paper goes to press on Tuesday.

Rev. C. J. Bentley, who recently underwent a successful operation, is up and about. We called to see him while he was confined to his room at the Davis Infirmary, and before he left he voluntarily gave us 50 cents to send the paper to a friend. It seems that sick or well he wants to help circulate the Alabama Baptist.

Major William Wallace Screws, editor of the Montgomery Advertiser, and long prominent in Alabama affairs, died August 7 aged 74 years. He had been connected with the Advertiser since 1865, and was for many years its editor.

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Pays for everything we teach, and includes guarantee of position paying at least \$60 per month. Other courses, \$45. Write us now, mentioning this paper.

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Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally. Price 25c.



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Fire-proof, germ-proof, vermin-proof, water-proof, wear-proof.

Does not crack or chip; easy to walk or stand on; can be applied by any one handy with a trowel over any old or new floors of wood, concrete, hollow tile or brick; absolutely sanitary, and very easy to keep clean. Attractive in appearance; low in price.

Write us for sample, literature and estimate.

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FIFTY CENTS

Great questions will be agitated by the Baptists of Alabama before and at and after the convention. In order that our people may get in touch with the situation we will send to new cash subscribers the Alabama Baptist until January 1, 1914, for FIFTY CENTS.

Pastors and workers are by this special offer given an opportunity to so approach the people as to secure a ready response by presenting this 50-cent proposition, and thousands of new names should be added to our list, which will mean not only greater interest in the State Mission campaign now on, but a quickening of the interest in every phase of our denominational life. For every effort in behalf of the Alabama Baptist will react favorably on the local work and the cause at large. Let this be a whirlwind campaign.

GET TO WORK AT ONCE AND SEND IN A LIST.

J. Frank Norris, pastor of the First Baptist church, Fort Worth, Tex., will preach on Sunday nights a series of sermons on "What Baptists Believe." We hope many of our Baptist pastors in Alabama will do likewise.

Drs. John F. Purser, C. W. Daniel and another gentleman started on a 200-mile walk from Atlanta to the mountains of North Carolina this week. The brethren propose to make 20 miles or more a day. They will no doubt have some rich experiences, and incidentally some sore feet.—Index.

Dr. W. J. E. Cox, the loved pastor of Emmanuel church, has returned from a visit to relatives and friends in Mobile, Ala. His enjoyment of his vacation is apparent from his appearance. He began a meeting with Pastor J. T. King at Haynesville on the 17th.—Baptist Chronicle.

(We wish we could have seen him. We certainly miss him.)

Dr. W. W. Landrum occupied the pulpit of the Ponce de Leon church, Atlanta, last Sunday, to the delight of a large and appreciative audience. The Ponce de Leon church was formed while Dr. Landrum was pastor of the First church, and his old parishioners heard him with special pleasure.—Christian Index.

The Temple church, Los Angeles, Cal., of which Dr. J. W. Brouger is pastor, celebrated its tenth anniversary July 27. Its growth has been almost phenomenal and its membership is about 2,000, with a Sunday school enrollment of nearly 2,200.

On the third Sunday in July we began a meeting of four days. I was ably assisted by Brother J. N. Kimbrough, of Camden, Ala., who endeared himself very much to the people. We had three additions by baptism and the church was greatly revived and strengthened.—A. P. Majors, pastor of New Hope church, Natchez.

Evangelist J. Wilbur Chapman is supplying the pulpit of Madison Avenue church, New York City, during the summer.

Rev. and Mrs. I. A. White, of Atlanta, have announced the engagement of their daughter, Marion, to Mr. William Clarence Hestle.

It is reported that Dr. T. W. O'Kelly's great church in Raleigh laid its claims before him and he has telegraphed the Mercer trustees that he cannot accept.

Dr. W. L. Pickard, of the First church, Savannah, recently preached at the First church, Atlanta, both morning and evening, to the great delight of the large audiences who were privileged to hear him.

We have just closed a good meeting at Hepzibah, Talladega county, with 20 additions. Large crowds attended every meeting. Brother J. W. Ray did the preaching. There is but one "Bill" Ray. He draws large crowds and gives them the true gospel. He is a true friend of the pastors. At the close of our meeting he appealed to the church in behalf of the pastor, and his salary was about doubled. God bless Brother Ray.—F. G. Mullen.

We came to Abbeville about three months ago. The work goes very well. God has graciously blessed our efforts. Six weeks of this time has been spent in evangelistic work in the Judson Association: Two weeks at Abbeville—seven by baptism and eight by letter; five days at Balkum—18 by baptism and two by letter; seven days at Headland—14 by baptism and six by letter; four days at Sardis—two by baptism and four by letter; five days at Pleasant Grove—nine by baptism and five by letter. Plenty of work here for willing hands. Will do what we can for the Baptist. Yours—E. T. Smith.

Our meeting last week at Kinsey was good. Brother J. W. Partridge, of Dothan, did the preaching. He is a good man, a fine preacher and an excellent co-worker. The meeting was good. Members were revived and eight were added to the church by baptism. Our meeting at Cedar Springs (my home church) was good. Brother H. G. Williams did most of the preaching. He is a fine young man and did some good work here and won the hearts of our people. Seventeen were received for baptism and six by letter. Brother J. S. Quattlieb preached three sermons. He is a rising young preacher. Fraternally—W. P. Steward, Ashford.

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ENJOYED THE ENCAMPMENT.

Encampment words from one who went and wonders why we should not all want to worship while we can. We have attended all four of the encampments, and believe they are growing in interest enthusiasm and numbers every year.

I wish to thank Brother Strickland for securing the ideal mountain top for our annual encampment and for numerous meetings. It reminds us of many sacred spots in Galilee and Judea. Much credit is due to our beloved state secretary, Dr. W. B. Crumpton, Bishop A. G. Moseley, Rev. J. H. Chapman and Brothers H. L. Strickland and W. W. Campbell and last, but not least, Mrs. A. G. Moseley. Brother Frank W. Barnett is one of the old guard, who gives the columns of his paper and his presence. Wish we could mention scores of others who are enthusiastic and whose faces we always see at the encampment. Brother Chapman and his force in the dining room certainly did satisfy our appetites, and no kick is coming on the prices. The water is fine, and the beds are good, while the air at night is delightful. We were highly entertained with the best lectures from Drs. W. J. McGlothlin, of Louisville Seminary and W. L. Poteat, of Wake Forest, N. C.; Prof. R. E. Gaines, of Richmond College, Richmond, Va.; A. C. Cree, of the Home Mission Board, Atlanta, Ga.; A. B. Flake of Baldwin, Miss., and Frank M. Purser, of the educational department of the Foreign Mission Board. Misses M. C. Leatherwood, of Nashville; Lillian Forbes, of Birmingham, and Kathleen Mallory, of Baltimore, were on the grounds teaching.

Brother Reynolds, with several of the little orphans were tenting on the grounds.

Let's get some from every association in the state, and every association should buy a lot.

Sincerely,
W. E. PETTUS,

PROGRAM

Of the Fifth Sunday Meeting of the Alabama Baptist Association, to Convene With Union Church, Honoraville, August 30-31.

Introductory sermon—Elder G. R. Vickery.

"Can We as Baptists Reasonably Expect a Blessing Without Making Some Sacrifice?"—T. L. S. Grace, J. A. Day, G. R. Vickery.

"Does a Christian's Influence for Good Aid in Bringing Souls to Christ?"—J. G. Wells, H. V. Addison, S. W. Andress.

"Is the Organized Work of the Sabbath Schools a Success?"—L. D. Barfield, L. A. Batten, W. T. Day.

Exegesis, Luke 7:19—J. E. Bishop, J. M. Frymire, C. H. Morgan, F. J. Pollard.

S. W. ANDRESS,
For the Committee.

The Brick church, New York City, with a membership of 1,023, reports a Sunday school of 169, and this a school that closes from June to October

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Youth's Kind Words (semi-monthly)	6	(Twelve Grades—in Nine Pamphlets.)	
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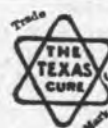
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FROM JACKSONVILLE.

The Baptist rallies of the churches in Calhoun county, which began July 13 and will end August 27, are being made very interesting and helpful. A Woman's Missionary Union is being organized at every church, and the duplex envelope system is also being used by every church.

The Red and Blue contest, which was put on July 27, is creating much interest, and the Sunday school is growing in attendance and enthusiasm. On Sunday, August 10, the Blues were 30 points ahead.

The Judson chapter of the Royal Ambassadors is doing good work in Jacksonville. "David Livingstone's Life" was studied Sunday afternoon, and the ambassador-in-chief, Lawrence Hollingsworth, presided over the meeting. CORRESPONDENT.

Sex hygiene is a matter of both hygiene and ethics, and the fight for purer sex relations must be grounded in the ethical motive—none lower will do.

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Came a voice so long ago.
The same echo still is ringing,
And the same "I do not know."

Am I my brother's keeper?
He is out in the field of sin.
I should be about my keeping
And try his soul for Christ to win.

Am I my brother's keeper?
I should the message of salvation bear;
Tell of God's goodness and mercy
And how He will hear and answer prayer.

Am I my brother's keeper?
I should try to turn the tempest tossed
To the cross of Christ Jesus,
Who is pleading for the lost.

Am I my brother's keeper?
Christ left us His work to do.
Let us never grow weary,
Be our days many or few.

Am I my brother's keeper?
To one of the least of these
As oft as ye do it,
Ye do it unto Me.
Mrs. Mary Lee Rollins.

FROM BROTHER WALKER.

We are in the midst of a continual revival; have had 11 accessions this month; baptized six last evening; have others to baptize next Sunday evening. Yesterday at both morning and evening hours we were forced to turn people away for lack of room, and we have a very large church—will seat several hundred.

I am putting every ounce of my life's blood into this work, and God is moving mightily among the people. Since coming here we have paid off a note for \$657.25, put in new windows blown out by a storm last winter at a cost of nearly \$300, carpeted our floor for something over \$400, installed electric fans at a cost of more than \$100 and now we are planning to put in a new heating apparatus. Our people are standing by us in every move we make.

I find that I can be out of the city for two or three weeks during September, beginning any time after the first Sunday, and in the event any one needs me in a revival at that time would be glad to hear from them. I have had several invitations since coming here, but turned them all down, because I wanted to stay close to my work until thoroughly acquainted with my field. The Lord bless you all in your debt-raising campaign. Yours and His
A. A. WALKER.

Water Valley, Miss.

Anything that makes for sexual looseness, that breaks down the fiber of sexual morality, makes for prostitution;

Better an hour spent in adorning the soul of a child than the skirt of a dress.—Lucy Rider.

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