

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 association (Union) meets with Kennedy church on Tuesday, September 9, and will continue through three days. Would be glad to have you with us. Fraternally—M. B. Curry, Moderator.

All parties wishing to attend the Bibb County Association getting off the train at Briarfield will notify J. B. Farrington at Briarfield, and those getting off at Piper will notify B. R. Owen at Piper, Ala., and conveyances will be furnished.

Our beloved pastor, W. R. Rigel, has resigned his pastorate here and will leave right away for Chicago where he expects to enter the university. He has made us a good pastor, and the whole church and community gives him up reluctantly. We pray God's richest blessings upon him, and that God will send us a good man to fill his place. This is a good field. Sincerely—Edna C. Davis, Holt, Ala.

Our meeting began at Bethesda, near Equality, Ala., on August 8, and continued until the 18th. Our pastor, Brother John H. Darden, was assisted by Brother Walter P. Reeves, who preached the gospel in its purity. The church was greatly revived and sinners were brought to repentance. There were 29 additions to the church—18 by experience and baptism, two by restoration and nine by letter. Our Sunday school is up and doing, and my prayer is that we may have the best a country church can afford. Yours in faith—Mrs. Eula A. Blankenship, Equality.

I have been in Mississippi since August 1. I have held two meetings, and am now in the midst of the third. Our first meeting was at Toccapola, in Pontotoc county, where there were 16 additions to the church. Our next meeting was at New Prospect, in Fayette county, where 48 were added to the church, 37 of them by baptism. It was a meeting of great power. The spirit of God came down and possessed the people and used them. We are now six miles south of Oxford in the midst of a good meeting. Pray for us. Respectfully—A. V. Camp.

Rev. and Mrs. A. K. Wright have returned from their annual vacation, spent with relatives in Kentucky and Washington, D. C. As has been the custom on these annual visits to his old home at Cox's Creek, Ky., Brother Wright preached at the church there to his old friends and playmates. While in Washington, with his wife's parents, this gifted minister occupied the pulpit at the Metropolitan church, which boasts a membership of about 3,000, for two Sundays. Before being called to the Ensley church Brother Wright was pastor of the Calvary Baptist church, Washington, D. C.



THE VALUE OF TESTIMONIALS

THE ASSOCIATIONS

FOR nearly twelve years the moderators and clerks of our associations, together with the pastors, have treated ye editor with the utmost cordiality, and he is duly grateful. In looking over the list for this season he finds that he can only reach about one-fourth of them, and having no traveling representative, he begs that some friend at each association where he fails to show up will represent the paper and push the special cash offer of 50 cents to January 1st and send in list of names as soon as possible. If the friends of the paper will make the effort, hundreds of copies of the Alabama Baptist will find their way into new homes before the close of the associations.

Yours for a better paper.

Frank Willis Barnett

We have just closed a great meeting at Friendship, in Montgomery county. Brother W. H. Black, of Brundidge, did the preaching. For six days he gave us the story of Jesus and His wonderful message to lost men, which resulted in four putting on Christ in baptism and the church raised to a higher plane of Christian service. At this church we will start at once to rebuild a new house of worship; one that will be a credit to our community and an honor to our God. Fraternally—J. W. Joyner.

We leave Arizona September 1 and will reach Anniston about Thursday night or Friday. We will make Anniston headquarters till we get located. I shall preach at Holt the second Sunday in September. I shall be glad to get in touch with fields as soon as possible. Success to the debt-paying campaign and all the state work. Yours for the kingdom—J. W. Long.

(Glad he is coming back, and hope some church will get in touch with him.)

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.

A mother who has a daughter to educate and would like the position of matron in a Christian college may find it to her interest to write Dr. B. F. Giles, Tuscaloosa, Ala.

Rev. J. H. Barber pastor of Monish Memorial church, Tuscaloosa, who goes to Clinton, Miss., will be greatly missed in Alabama, where he has made a reputation as a scholarly and consecrated preacher.

Our little church is progressing nicely. We are now enjoying a series of meetings, with Brother Jenkins (state chaplain) and Brother Wooler assisting the pastor, W. F. Martin. Success to the paper. Sincerely—Mrs. G. O. Waits, Sanford.

I enjoy the news brought each week by the Alabama Baptist from the state whose fairest section was my home for seven years. Our noble new church building is nearer completion with the going down of every sun. We recently had 62 professions of faith on a single Sunday from the junior and intermediate departments of our Sunday school alone.—J. L. Rosser, Bristol, Va.

Our meeting began at Rock Springs Saturday night before the first Sunday in August. The interest of the meeting was good from beginning to end. We had 10 accessions—eight by baptism and two by letter. Rev. W. M. Garrett, pastor of the Second Baptist church, of Gadsden, did the preaching. The Lord graciously blessed Brother Garrett's work, and the church was glad to have their former pastor with them again.—J. L. Ingram.

We began our meeting as Sycamore Saturday night before the second Sunday in August. This was a good spirited meeting. We had 11 accessions to the church. We baptized nine of these. The church is very much revived and seems more determined to press onward with the Lord's work. Brother Garrett did some of his best preaching here. The people showed their appreciation and love for him by giving him a very large congregation at each service.—J. L. Ingram.

We have just closed one of the greatest meetings ever held in the Baptist church of Heflin. Evangelist W. J. Ray, of Harpersville, Ala., did the preaching. Our church is in better condition than ever before. Before the meeting closed the church voted to go to half time, and a corresponding increase was made in the pastor's salary. At the close of the meeting the church and the entire congregation voted unanimously to ask Brother Ray to come back next year. Ray is great. He woke up this town as no other man has ever done. Truly—G. B. Boman, Pastor.

THOUGHTS ON IMMORTALITY

By L. L. GWALTNEY

VIII.

Concluding Remarks

Why such theories as are mentioned in our last paper impress the minds of men is usually because of a desire to evade the logical consequences of their sins. Men think wrong, then they do wrong, and the more is the worst—they seek a scriptural justification of their wrong thinking and doing. This is, perhaps, the first reason why such theories can flourish at all. This is why the modern fallacy of Russellism finds so many warm adherents. Anything, pray, that will permit me a free and easy course in life, and will guarantee me against the consequences of my present fault and folly! Thus, the sentiment of our semi-frivolous age is in accord with those of the old, who besought the prophet: "Prophecy not unto us right things; speak unto us smooth things; prophecy deceits" (Isaiah 30:10). And one has charged with some ground of truth that "a cowardly yielding to this demand has produced an emasculated gospel and an enfeebled ministry in the present day" (W. C. Proctor. For a good article on the teaching of Jesus concerning future retribution see Fundamentals, volume 9, chapter 7).

At all events, we are persuaded that the desire of the few makes a profound impression upon the pulpit, for men want to hear what is palpable rather than what is profitable, and, after all, ministers are mortals, and he who speaks the whole truth about everything is on the road to Golgotha. Yet some are true to conviction in the face of crucifixion. Robertson, of Brighton, used to say, "My inclinations are all one way, but my convictions are all another," and he was true to his convictions. It is not always easy to preach on sin, and just the kind of sin that you know one-half of your people are guilty of, yet what men want to hear and what they need to hear are often different things. The last thing the people of Nineveh wanted to hear was Jonah's fierce denunciation of their sin and city. No man came forth to congratulate him with "sweet sermon!" But the call to repentance warded off the destruction of the city, which was just then imminent.

But shall we preach "eternal fire and brimstone?" Not necessarily. And so, when one advertises a great convocation of students (Mr. Russell) who denounced eternal fire and brimstone as a relic of the middle ages, he reminds one of the famous edict to banish snakes from Ireland, and it was afterwards learned there were no snakes there. We suppose most men believe no more in a literal fire and brimstone than they do in a literal "worm that dieth not." But this is true: The Almighty has always had difficulty in revealing the whole truth to men, and this is because of the fact that man is completely circumscribed by the littleness and narrowness of his ideas and language. You can't get the earth into a dew drop; no more is the whole of any truth of God to be set in human language. This fact explains the anthropomorphism of the scriptures—the ascribing to God physical features such as those of man. When man could not by searching approach the level of Deity, Deity, in marvelous condescension, came to the level of man. May not the basic meaning of the incarnate word be found in this fact? In the incarnation "God was in Christ reconciling the world to Himself;" in the incarnation God was in Christ becoming tangible, so that men could see and handle Him; and in the incarnation God was in Christ spelling Himself out in a language that man could understand. And so, in describing the final state of the wicked, as well as the final state of the righteous, many figures and much imagery are doubtless used. However, the images must be interpreted according to the plain rules of right rhetoric, and when this is done one cannot evade the conclusion of an eternal retribution for the sinner any more than the eternal bliss for the saint.

We have said that one reason why many adhere to the theories which deny immortality to man is in a desire to evade the consequences of present sin; but there are many more, perhaps, who have an honest difficulty in reconciling what has been lightly called an "immortal aristocracy," with known facts. What is to become of all the heathen—the infinite countless numbers who have lived, who are living,

who are going to live? What of all those who deny the power of Christ to save, and even His Deity? Moreover, the theory of evolution now requires us to suppose longer times and vaster numbers than our forefathers ever dreamed the cosmic process to contain. Numbers ad infinitum, multitudes that stagger the human imagination, lived and died before Abraham, before Moses, before Christ's atoning works. Where are these? This question has had opposite effects upon two different types of mind. Some have said, if they are all saved, immortality must be cheap and of little consequence. Others who have wrestled with the problem would sooner give up their own hope of an after existence than to believe all of these multitudes lost. And is any account taken of them in the Christian doctrine of immortality? The reply is that the account is taken, it is explicitly stated, and but for its reckoning of the heathen, which will presently appear, we should be utterly staggered by the difficulty.

But first, the scriptures teach, and we hold tenaciously to, the idea of God's justice. No mortal who has lived or will live will ever get more at the hands of a just God than justice demands. It is this fact that brings a measure of comfort in the contemplation of those sinful and tragic deaths which men are often called upon to witness. They could always wish for the better, but the circumstances of an ungodly and selfish life often point to the worst; but the worst, whatever its degree may be, is only just. Aside from this, suppose the reader did not have the revelation which came through the inspired prophets and the incarnate word through the Christian church and history—what would he have left? The whole realm of nature, which speaks in multiform tones to every one who has eyes to see and ears to hear; he would still be possessed of his own reason in regard to these matters. Conscience, too—that intuitive sense of right and wrong—would be left. But this imaginary case is the real case of the heathen and it was just because of these facts which were left to them that the Apostle Paul says, "They are without excuse" (Rom. 1:20). Add to the idea of God's justice the principle of degrees in rewards and punishment, and the Christian doctrine becomes flexible enough to relieve all difficulties in case of the heathen, and inflexible enough to weigh both the race and the individual to whom revelation has come in an "even balance." This doctrine of degrees in awards which are to be meted out to both the righteous and unrighteous has been called the lost theology; and, as we see it, it must be reclaimed, for the facts as they appear in experience and observation are in strict accord with scripture. Men are not adjudged in this world by their fellows as being guilty, and nothing more, and one no more than the other; or, as free from guilt, and nothing above it. The question arises, To what extent does his guilt go, and to what degree is he above it? If this were in the power of human possibility to ascertain accurately, no one would deny that each should be praised or censured accordingly. But is man's sense of justice higher than justice itself? We shall not believe man has attained all of God's truth any more than that he can breathe all of His air. Yet this idea of truth and justice we have. Is it higher than the Absolute? True, beyond all acts of sin and deeds of merit, there is a bent of mind, a drift of disposition, which separates men into two general classes—the lovers of God and the opposite. But does one disposition drift no further in the wrong than the other? Or are all men equal in their veneration of and their devotion to the Deity? If there is a distinction, "shall He who formed the eye not see?" But to see and not award men according to their deserts would be injustice.

The plain inference of the New Testament is that heathen people are lost without the gospel, "for as many as have sinned without law shall also perish without law; and as many as have sinned in the law

shall be judged by the law" (Rom. 2:12). It is clear, then, that every form of transgression and disobedience will receive a proper penal chastisement, but the servants shall be beaten proportionately to the measure of unfaithfulness and according to what the man hath, and not according to what he hath not. Did not Christ say it would be more tolerable in the day of judgment for one city than another (Mat. 11:20-24)? And did He not say of certain men, these "shall receive a greater damnation?" In short, the Christian doctrine of immortality provides for every possible gradation and degree, both of suffering and felicity, and in doing so, it answers all of the difficulties which for one cause and another have been urged against it. Why preach a doctrine of purgatory or paena damni, or second probation, or universal restoration, when all such conjectures are answered by facts in our Lord's own teaching? And this, too, without violence to the indubitable fact of free agency, or the all-sufficiency of grace in the present life?

We say, then, reason and ethnic faiths point with a steady hand toward the immortality of the soul. Revelation and the resurrection of our Lord make it practically certain, while the scriptural doctrine of degrees settles all difficulties in connection with such splendid faith.

If the reader of these pages has had his belief strengthened in this blessed hope because of a rational basis fortified by revelation, and his hope finds expression in present conduct, the aim of the writer has been attained.

A PATHETIC INCIDENT.

The following touching letter was written by Miss Sallie Priest, one of the missionaries who journeyed with Dr. and Mrs. A. S. Taylor on their voyage home. It speaks volumes for the faith and consecration of these devoted missionaries who are so much beloved in Alabama:

"The voyage across the Pacific was a sad one, but a time filled with new visions of the dear Heavenly Father and of a new consciousness of His power to uphold through any trial He permits to come upon us. The way in which Dr. and Mrs. Taylor were enabled to bear the death of their darling little baby was worth more than many sermons to all who witnessed it, but especially to those passengers who did not know the source of peace and comfort. I have never witnessed anything more beautiful than the resignation of that father and mother to the Lord's will for their child. The baby was such a darling, and had won the hearts of the passengers, who were shocked and truly grieved when she left us. We all felt sure that she did a work in some hearts on that ship which will tell for God's glory. She was such a pretty little thing, and her smile was so sweet that it found its way right into the heart. The funeral was conducted on the main deck by the chief officer, who read the service most tenderly and feelingly. He himself is an earnest Christian, and we all felt so grateful to have such a man to conduct the services. It was very hard for Dr. Taylor's father and mother, who had the word of the sorrow after they reached Vancouver, where they came to meet them, expecting four grandchildren. They were lovely to me, taking me in as one of the family, and bringing me with them in their private car as far as St. Louis, from which place I had only one night to Louisville."

No more fitting tribute to the importance of international training could have been paid by our Chinese sister republic than her decision to use the portion of the Boxer indemnity remitted by our government for sending to this country annually some hundred competitively selected students. These splendid young Celestials are not only eliciting from the communities in which they matriculate a tardy recognition of the fact that the "foreign devil" is a man with as much all-round ability, intellectual capacity, lofty idealism and power of accomplishment as the so-called "superior white," but are proving themselves the men of the hour at this important period of China's imperative need for leadership of the highest order.

THE BAPTIST NEWSPAPER SITUATION.

There is need—and great need—for the Baptist newspaper. All the interests of the denomination are helped by its success and retarded by its failure. This is so apparent that no thinking man can deny its truth.

But a difference of opinion arises when we consider the relation between the newspaper and the organized work of the Baptists. And this is true not only in Alabama, but in nearly all the southern states. Free and open discussion can never hurt any agency whose aim it is to serve all the Baptists of the state. I take it that this is the reason the editor asked me to open a discussion in the columns of the Alabama Baptist concerning the relation of that paper to the Baptists of Alabama. In a spirit of perfect frankness and good will is this article thus written.

The most apparent fact in regard to our Baptist paper in Alabama at present is the fact that the Alabama Baptist is affirmed to be the organ of the Alabama Baptist Convention when it has no immediate connection with the said convention or its agencies. Its ownership is private. Its control is individualistic. It is amenable to no Baptist body in existence. Its utterances are taken to be an expression of the sentiment of the Baptists of the state, yet the Baptists of the state have no control over its articles nor can they discipline (except by a withdrawal of patronage) for any unbaptistic opinion it might express. I hold that such a condition is abnormal, and should be remedied.

But the "doctors" disagree every time you talk of the remedy to be applied. Some seem to think a convention owned paper is the solution to the situation. This has failed in Alabama and in some other states. But because a thing has failed once or several times is no reason it might not succeed if it be right in itself. Many a young man has failed several times in his attempts at matrimony, but continued along the same lines until success crowned his efforts. It may be that a convention owned paper would now work in Alabama—and it may be that it would fail. It will, at least, do no harm to hear all sides before we decide what is best.

Again, there are those who feel that a stock company, which would be more representative, should take over the paper. There are many difficulties in the way of this, but I should like to hear the arguments for and against before deciding on its merits.

We might continue the ownership as at present, but have a committee elected by the convention to have whatever oversight might be agreed on between the convention and the owner of the paper. But it is doubtful as to whether this would prove practicable.

Of course, all these suggestions would depend on the editor who owns the paper and the Baptists of the state reaching a working agreement. Or, failing that, as to the wisdom of another paper being established under the control of the convention.

But this does not depend on any such contingency: If the present private ownership be the best solution, why not let it stand on its own merits? Let it be recognized officially—it is already so privately—that the Alabama Baptist is an independent institution. Let its utterances be proclaimed to the world as the opinions of one Baptist man, and let them have weight accordingly. Not being recognized as the "organ of the Alabama Baptist State Convention," it will not be supposed to be speaking for the Baptists of the state—except as one man is able to interpret their thoughts. Under such an arrangement the complications which now sometimes arise will be rendered impossible.

But there is another side to this matter. We should be just as willing to face it. If the Alabama Baptist be—as every one admits—an independent institution in control and ownership, what right have Baptist institutions and agencies to expect the immense amount of free advertising they now receive from it? Of course, all matters of news which the Baptists of the state have a right to expect from a Baptist paper have a right to be published free of charge; but advertising matter of courses or campaigns, for which we would have to pay the newspapers, ought not to ask free advertising from a privately owned Baptist paper.

It seems to be that it would be nothing but right for the Baptists of Alabama to pay a price agreed

EXTRACTS OF LETTERS FROM HOWARD COLLEGE ALUMNI.

An alumnus writes from a distant state:

"Living as I do, so far away from Howard College, about the only manifestation of interest in its welfare I can show is in a financial way. I am too entirely loyal to Howard to keep my loyalty submerged. Is there some urgent need that a small sum of money from me could care for and thus make the boys more comfortable or, still better, be of real profit to them?"

Then this loyal fellow goes on to propose to do a service which will cost him about \$500. Who can doubt that this young man is a far happier man than he could have been without such generosity?

In the same mail comes a word from a busy man who had taken time to do some prospecting for new students. He closes his letter with these words: "Command me at any time you may think that I can be of service."

These selections are samples of the spirit that is in the sons of Howard.

JAMES M. SHELBURNE,
President.

upon for the use of a certain amount of space weekly for the Baptist interests in the state. They could elect their own manager for this department, and this space would belong to the Baptists of the state. Other matters of general interest would appear in the news columns, at the discretion of the editor. But he would have nothing to do with this part of the paper, save to see that the amount of space was provided weekly—just as he is under obligations to all advertisers. I think I have heard from some source that even when the convention owned the Alabama Baptist a certain amount yearly was paid by the State Board for the use of its columns. If such an arrangement was necessary then, how much more so now under private ownership.

Finally, if no agreement could be reached with the editor and owner (although I anticipate no difficulty if both sides will be seeking the good of all), there would still be left to the State Board the opportunity to publish a small missionary magazine which would tell the people what is being done.

And this latter is what Baptists want and have a right to demand. When they know the names of their workers and where they are working; when they know how their money is being spent; when they can learn how many members are being received into the churches their money is helping to support; when they can discover how many Sunday schools are being started to work; when they are told of new churches organized by their missionaries, and of buildings erected through the aid of their money, the Baptists will take a greater interest in giving their money.

Now, this very thing is being done for Foreign Missions by the Foreign Mission Journal, for the Home Board by the Home Field, and by some state boards which publish their own monthly journals even where there are strong Baptist newspapers in the state. It can be done in Alabama, either by procuring special space in the Alabama Baptist or by a separate small journal, or by both. But let's quit being religious "hoboes" and weighting down a private institution by our free riding, simply because the conductor is so good natured.

W. P. WILKS.

In 1845 a Baptist pastor in New York City baptized a Swedish sailor named Gustavus W. Schroeder, the first Swede known to have been baptized into a Baptist church. In 1847 F. O. Nelson was baptized by Dr. J. G. Oncken in Hamburg, Germany. The next year, 1848, Nelson reported 28 Baptists in Sweden. Now there are 54,000, and 6,000 of these are in the city of Stockholm.

Mr. Robert E. Speer has said that he would be almost willing to stake the entire defense of Christianity on what it has done for the child as compared with the attitude of non-Christian religions toward children.

THE DENOMINATIONAL PULSE.

Where is it? There must be some point where one studying the denominational situation may learn with certainty the status of the patient. The denominational paper in each state ought to reveal the condition of the denomination in that state.

If men in the pulpits and in the pews, and those who represent the varied interests, write candidly their views it ought in a little while to be easy for persons of intelligence to arrive at a conclusion as to conditions.

There is one distressing condition not realized by the masses of the Baptists of Alabama, simply because they do not read their paper. It is no uncommon thing for a layman to say: "Why can we not get a good, strong preacher? Our field has been used to having strong men to minister to us; but we just can't get them now."

Every community is wanting a "strong man." One brother, a young lawyer, said: "We must have a strong man, and we will have him if we have to pay \$800 for him." Another said: "Why is it we can't get a strong man? Is it because the preachers won't go back into the sticks?" The non-reading multitude does not realize that there is a dearth of "strong preachers." Nor do they realize that "strong preachers" cannot live and give themselves wholly to the ministry, studying to show themselves approved unto God, workmen that needeth not to be ashamed, and live on no more salary than can be earned by almost any teacher holding a second grade certificate. Said a preacher: "I want books and magazines to read. I must have them if I grow as a preacher; but my church gives me a bare living, and half the time they are behind with that. To make buckle and tongue meet is my constant study."

Our people do not know the conditions. I wonder how many of our nearly 200,000 Baptists will read this? How many of those who read it will say: "I am going to look into the matter of my pastor's salary; I am going to find out what is paid and how it is paid; I am going into his home and see how he is living; I will take a peep at his library and see if he has new books?"

The cry is for "strong men," but the churches are unwilling to furnish the "strong men" a decent living. Hundreds of churches in Alabama are paying exactly the same salary they paid 10 or 20 years ago. The members have improved their homes, their lands have quadrupled in value, the congregation by reason of education has grown in intelligence, and a living for the preacher has increased 50 per cent; but the same salary is paid in the same niggardly way as of old.

Is it any wonder that the churches are so frequently pastorless, that the preachers change fields so often and sometimes abandon the ministry altogether?

Those who have kept their finger on the denominational pulse have discovered this symptom of denominational ailment for some time. Oh, that our people all knew!

W. B. CRUMPTON.

A MISSIONARY COW.

Mrs. D. W. Watson, of Furman, Ala., tells us how greatly she enjoyed a visit of Missionary A. Y. Napier to her home. He asked her to write the story of her "missionary cow" for publication. Briefly told, it is as follows: "In the autumn of 1905 \$50 came to me from an estate. I had promised to give to God's cause one-half of this money. I gave \$5 to help build a new church at my old home. The remaining \$20 I proposed to give to missions. My husband suggested that I invest it and give the proceeds. He bought a cow and calf for \$20, the calf to be sold for missions. We have sold a calf for missions every year since then at an average price of \$10. In 1912 my husband decided that the cow had best be sold and a younger one bought. She had greatly improved in milking qualities, so he sold her to a dairyman for \$32.50, and invested \$20 in a younger cow. Seven calves have been sold at the average of \$10 each and the \$12.50 which was made on the sale of the first cow makes \$82.50 for missions in seven years. Another \$10 will be given soon. What do you think of that for a missionary investment? I wish every sister in the country would try this plan. It is a great pleasure to me. Our cows are no common bunch of cattle, for there is a faithful missionary cow among them."

"CAN HE DRAW? WILL HE PAY?"

One of the first things a pulpit committee wants to know about a "candidate" is "can he draw."

The idea seems to be epidemic among the churches of this country that something in addition to religion, and indeed very different from religion, is necessary to induce people to attend church and therefore a pastor must turn mountebank if need be, to get the people out to services. A daily paper says:

Leading divines of St. Louis, Denver and Brooklyn have declared that the church requires publicity—advertising—if it is to achieve the greatest good for the greatest number.

"Competition is as keen in the churches as in other walks of life," says one of these, "and the church that does the most business is the one that does the most and the best advertising."

But this method is extremely mild and tame beside that of the New York pastor who has introduced vaudeville into his Sunday night services.

This pastor, whose Baptist church (we do not know his name) is in the midst of a Sunday night theater district, isn't going to let the shows take his congregations from him without a fight, and he has introduced into his Sunday night services a whistling girl, and "the largest and most complete set of musical glasses ever played before the public."

He is getting the crowds all right. But what the crowd gets is the question.

The pity is that the preachers who are worrying over vacant pews do not realize that religion itself, properly preached, is the most attractive thing that can be put into a pulpit.

A daily paper in New York city gives its idea of what may be expected in "up-to-date" church work ere a few more years pass. The announcement carried by this journal is as follows: "Rev. Pelatiah W. Jinks, who was called to the highest pulpit in New York in 1912, succeeded within less than three years in building up an unrivaled system of dancing academies and roller skating rinks for young people. Under him the attendance at the Sunday afternoon sparring exhibitions in the vestry rooms of the church increased from an average of fifty-four to an average of six hundred and fifty. In spite of the nominal fee charged for the use of the congregation's bowling alleys, the income from that source alone was sufficient to defray the cost of missionary work in all Africa. We are told that this was only the beginning of Rev. Jink's 'glorious services.' Ten years later he could point with pride to the fact that the football team of his church won the championship of the Ecclesiastical league of New York."

As an argument on the negative side, the case of the Ruggles Street church of Boston comes sharply to the front. This was one of the leaders in the institutional church movement ten years ago. Today it has greatly lessened its activities in this direction. Why? A former pastor summed up the reason as follows: "We could not combine a free-lunch counter, an employment bureau and a church. The man who didn't keep his job didn't keep his religion. The man who failed to get a job failed to get any religion. And the impression was given that a person entering Ruggles Street Church of a Sunday morning came that he might carry home a free dinner. The self-respecting man turned away; and as for the other kind, they would patronize the free-lunch counter of a saloon just as quickly as they would patronize the free-lunch counter of a church. A lawyer deals only with the law a doctor only with medicine, and a church should deal only with religion. If that religion is human enough, it will reach the people; and the functions of the free employment agency the free dispensary, and the free night school can be left where they belong—with the settlement-worker."

The Archbishop of Canterbury said recently that he worked 17 hours a day and had no time left to form an opinion as to the solution of the problem of the unemployed. To which Keir Hardie replied that "a religion which demands 17 hours a day for organization and leaves nothing for a single thought about starving and despairing men, women and children, has no message for this age."

Be contented and you will be happy.

LIFTERS OR LEANERS.

Elia Wheeler Wilcox divides humanity into two classes: "The people who lift and the people who lean." The leaners are hard folks to get along with. They want everything as a matter of fact without paying or doing much. They are the spongers, the fussers and the whiners. They work on the starvation plan. To get a dollar from them is like pulling teeth. They are experts in opposing everything which is not suggested by them or which does not appeal to their fancy.

But the lifters! God bless them. They make a minister's heart glad. They are like the horse Henry Ward Beecher once rode behind. Turning to the owner he said: "That's a fine looking animal. Is he as good as he looks?" "Mr. Beecher," replied the owner, "that horse will work in any place you put him, and do all that any horse can do." No wonder Beecher said, "I wish to goodness he was a member of my church."

The lifters! God bless them, they stay to the end.—Selected.

We closed our protracted meeting August 15. Brother Griffin did some wonderful preaching. He gave us the gospel with much power and demonstration. He has sown some seed that is going to germinate and come forth at an early season. We have had new visions, such as we have never before dreamed of. We can see the harvest field as never before. Oh, for a perpetual revival service. It brings sorrow to our hearts when we look back at the past and behold our negligence. It makes us wonder why Jehovah has smiled upon us so mercifully while we lingered along in our careless, indifferent way. Pray for us, that God may forgive the past and lead us into a new future of usefulness and service. Brother Kilpatrick was overjoyed with the results of the meeting. We had nine additions to the church. Yours for service—T. A. Keith, Central Church, Argo, Ala.

We find it rather ungracious in the Roman Catholic newspapers which are printing complaints that the words we sing as a national hymn and call "America" are sectional and sectarian. In such paper after saying that it is "a sectional song, by a Yankee Protestant minister who wrote it for a Protestant Sunday school picnic," goes on to say: "If any of our readers happen to be present on an occasion when this offense (the singing of America) shall be repeated we advise them to hiss, and hiss vigorously." This is the sort of utterance that keeps alive the popular suspicion of the good faith of the Roman Catholic authorities in their profession of Americanism. The editor of this silly and mischief-breeding advice should read Mary Antin's story, "The Lie," in the August Atlantic and see how the singing of Dr. Smith's verses affected the son of a Russian Jew.—Congregationalist.

Andrew Carnegie recently in an address in Paris said: "I was born in Scotland, and Scotland has never had a better friend than France. I love France especially because it is the ancient friend of my country; I love her also because she has always shown great affection for the country of my adoption, the United States; I love her finally because she is France." He then explained the origin of the hero fund—how he had been present at the explosion of a mine in Pittsburg, had seen a man, swallowed up by the flames, after working to save the victims of the disaster, and had resolved then to assure to the families of such heroes permanent support as well as immediate relief.

When autos first came into use we imported nearly all the machines we used. Now the shoe is on the other foot and we are sending autos to all parts of the world. Our auto exports for the last fiscal year ran up to \$40,000,000, or 40 times what they were 10 years ago.

Dr. B. H. Carroll, president of the Southwestern Baptist Theological Seminary at Fort Worth, Tex., is greatly improved from his trip to the coast this summer. He is planning to take up his lecture work October 1.

Rev. C. V. Edwards, of Greenwood, Miss., accepted the call of College Avenue church, Fort Worth, Tex.

ENCOURAGE HIM.

When Joshua was about to undertake the great task of leading the Israelites into the Promised Land Moses said to the people: "Encourage him." (Deut. 1:38.) Few people know the worries, heartaches and disappointments of a minister's life; and some who do know don't care.

It's surprising how some church members discourage their pastor. They take no interest, lend no helping hand and speak no kind word. It's also wonderful what a little encouragement will do. Many a minister that quits his work would hang on till success came if his people would only encourage him. You should encourage him by your presence at every service. Too many have time for business and pleasure and too little time for God. You should encourage your minister by being good listeners when at service. Listening is as great an art as speaking. To see a man dozing and sleeping in church is to see a man who cares little for the minister, the message or the One he represents. If you must sleep don't attract others by nodding to everything the minister says. Folks know you don't mean it. Above all commend your minister for every effort he puts forth for the success of the church. Tell him how you enjoy his preaching, what a good text he had and what fine point he made, and if he preaches Jesus tell him that such is what the world needs.—Selected.

It is well known that Pope Pius X has for years struggled with homesickness. Before he was elected Pope he was a simple country priest, who loved to roam about the hills and by the seaside. The rule against his leaving the Vatican territory has weighed heavily on him. When the American Cardinal O'Connell visited the Pope a short time ago he found that, by the purchase of several small tracts of ground, the Vatican territory could be extended so as to give an outlet to the sea. He collected a fund for the purpose and the plan is now to be carried out. This will give the Pope a chance to gratify his fondest wish and walk again on the seashore.

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated, not only by theory, but by experience, for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart.—William J. Bryan.

The increases in missionary giving in Canada under the impulse of the Laymen's Missionary Movement during the past three years are reported as follows: Anglican church, from \$252,910 to \$354,128; Baptist church, from \$207,697 to \$279,158; Methodist church, from \$509,409 to \$749,677; Presbyterian church, from \$466,418 to \$738,279; Lutheran church, from \$9,633 to \$15,462; Congregational church, from \$29,548 to \$41,500. The total increase, including several not named above, was from \$1,492,660 to \$2,199,020, or nearly 50 per cent.

A country school teacher was cashing her monthly check at the bank. The teller apologized for the filthy condition of the bills, saying: "I hope you're not afraid of microbes." "Not a bit of it," the school teacher replied. "I'm sure no microbe could live on my salary."

Evangelist Paul Price has closed a good meeting at Caldwell, Ga., and at the present time is assisting Rev. J. M. Henderson at Helena, Ga. From there Brother Price goes to Texas, but will return to his home at Newton, Ga., on September 20. He has vacant time for one meeting beginning on the fourth Sunday in September.

The Christian religion makes men whole-hearted. It is no half-hearted business to serve our Lord and Master. He was not half-hearted. He was consumed with the zeal of a great cause.

Humboldt was one of the world's great workers. In summer he arose at 4 in the morning for 30 years. He used to say work was as much of a necessity as eating or sleeping.

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

Headquarters 514 Farley Building, Birmingham

FIELD FORCE:

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

JUNIOR PROMOTION EXERCISES.

The following is an excellent example of how the memory work of the junior department may be used in the Promotion Day exercises. It constitutes, with a few modifications the exercises of the junior department of the Ruhama Baptist Sunday school, Birmingham; Prof. Moore, superintendent:

1. Song by the department, "Tis Sunshine."
2. Bible characters. Drill work.
3. The books of the Bible—Concert work by first grade juniors.
4. The Ten Commandments—Concert work by second grade juniors.
5. The love chapter—Concert work by third grade juniors.
6. Bible drill on "Sin and Salvation" by fourth grade juniors. (Graduating class.)

(1) Question: How may a person become a Christian?

Answer: By confessing his sin to God and trusting Jesus for salvation, thus surrendering the life completely to Jesus as Lord and Master.

1 John 1:9: If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Acts 16:31: Believe on the Lord Jesus, and thou shalt be saved.

Matt. 16:24-25: Jesus saith unto His disciples, If any man will come after me, let him deny himself, and take up the cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

(2) Question: If some one should say, "I pray every night and come to Sunday school regularly, learn my lesson and try to do right. Will not this save me?" what Bible answer would you give?

Answer: No; because we learn in Romans 3:28 a man is justified by faith without the deeds of the law.

(3) Question: If another should say, "I will turn over a new leaf and make up for my past wrong doing"—will that save him?

Answer: No, for Romans 3:24-25 says: Being justified by his grace through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime.

Song (by the fourth grade):
"Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus."

(4) Question: What does the Bible tell us was done by those who were saved?

Answer: In Acts 2:41 we read: Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

(5) Question: What does Jesus say about keeping his commandments?

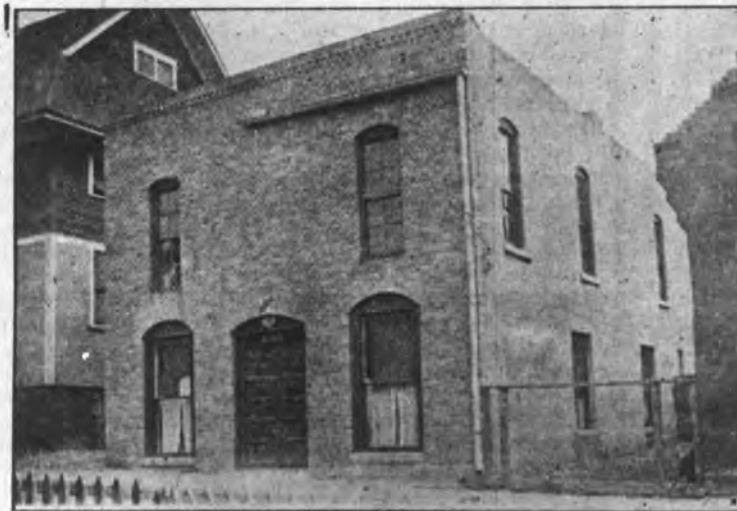
Answer: John 14:21 says: He that hath my commandments and keepeth them, he it is that loveth me.

(7) Song, "Trust and Obery," by junior department.

(8) Delivery of diplomas to graduating class. L. S. F.



BARACA CLASS OF PRATT CITY BAPTIST CHURCH.



BARACA HALL, PRATT CITY BAPTIST CHURCH.

We take pleasure in presenting this week a sketch of the Baraca class of the Pratt City Baptist church, with illustrations. For some years the Pratt City Baptist church has had a Baraca class, and it has been the desire of the members to be of some practical help to the boys and young men during the week. So during the present year the church completed and improved a two-story brick building which it owned on an adjoining lot.

The second story of this building is now occupied each Sunday morning by the primary department of the church, and on Tuesday and Thursday afternoons of each week it is used for work which the ladies of the Baptist churches of the city are doing among the boys and girls of the Italian families of our town. This work is under the direction of Miss Stillwell.

The lower floor of this building is used by the Baraca class each Sunday morning for class work. Each evening from 7 to 10 o'clock what is known as the Baraca Club is in charge of the hall. It is fitted up with shower baths, reading room; library and suitable games, and is open each evening from 7 to 10, except Sundays, for the use of boys over 15 and for men. The reading matter is free to all who merely use it in the hall, but if books are carried home a small charge is made.

For the baths a small fee is charged to cover the actual expense. The hall has been more than self-sustaining since it was opened. Of course those who are in charge from time to time do this as a labor of love.

Women and girls have access to the privileges of the hall on Tuesday, Thursday and Saturday afternoons from 3 to 6, by complying with the requirements.

The hall is also open on Sunday afternoons from 3 to 6 to all who care to read and spend a few hours together.

Special music is furnished free each Monday and Friday evenings. The club is under the control of five members of some Baptist church in good standing, the majority of whom are members of the Pratt City church.

The club makes a monthly statement to the Baraca class and to the church. During the month of July the average attendance each evening in the hall was something like 25. The class and the church combined have spent fully a thousand dollars in getting the hall in a condition to be used. This does not include the furnishings. The picture gives a very good likeness

of the building and a part of the class.

Miss Effie Downs, the efficient organizer, is seated in the center of the group. To her right is Mr. John Poole, teacher of the class. Mr. J. R. Duncan is president of the class. On the extreme right in the lower line appears the likeness of Mr. J. F. Jackson, who served for years as president, and has been the life of the work that the class has been and is still doing. He is also president of the Baraca class and president of the board of managers to whom the church has committed the management of the club. The other officers of the club at present are: T. W. Langford, secretary; William O. Downs, treasurer.

A large share of the success of this work, as well as the other good work being done by the Pratt City church, is due to the indefatigable efforts of the consecrated and altogether lovely J. E. Barnes, pastor, and Mrs. Barnes.

H. L. S.

OUR TEACHER TRAINING RECORD FOR AUGUST.

Alabama has a very creditable record for August in the matter of Teacher Training diplomas granted. There were 72 enrolled with the Teacher Training office of the Baptist Sunday School Board in Nashville during the month. Twenty-eight diplomas were granted to those who finished the Convention Normal Manual (the only book we recognize in granting the first diploma). Two Red Seals were granted to those finishing the first four books of the course and three Blue Seals to those completing the entire course.

There have been granted to date in Alabama 1,560 diplomas, 193 Red Seals and 121 Blue Seals. It is hoped that there will be a general rallying of Teacher Training leaders during September. Some classes have doubtless been "resting" during the summer months; others have been waiting until September to begin. What do you say to making a grand concerted effort to reach the 2,000 mark in diplomas by January 1?

THE A-1 SUNDAY SCHOOLS.

It is very interesting to note that many of our schools are now seeking to reach the Standard of Excellence as suggested by the Field Workers' Association of the Baptist Sunday School Board. We have information that a considerable number have attained all but two or three points. Many others are beginning with the fall work to plan for an A-1 school. There is no higher standard set by any organization than the one suggested by our board. This is evidenced by the fact that only 58 schools in the entire Southern Baptist Convention have reached A-1. Four of these are in Alabama.

We hope to be able to present in succeeding issues photographs of officers and teachers in the four schools mentioned.

Sunday, September 14, is State Mission Day in the Baptist Sunday schools of Alabama.

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.
 College Cor.—Miss Harriet Bomar, Orrville.
 Press Cor.—Mrs. N. A. Barrett, Birmingham.
 Librarian—Mrs. W. H. Simpson, New Decatur.
 Training School Trustee—Mrs. A. J. Dickinson,
 Birmingham.
 Send contributions for this page to Mission Room.

ADVISORY BOARD.

Mrs. W. B. Crumpton, Montgomery.
 Mrs. R. F. Basmore, Montgomery.
 Mrs. J. A. Thompson, Montgomery.
 Mrs. J. S. Carroll, Troy.
 Mrs. A. G. Moseley, Wetumpka.
 Mrs. A. J. Dickinson, Birmingham.
 Mrs. Law Lamar, Selma.
 Mrs. R. A. Paschal, Union Springs.
 Mrs. McQueen Smith, Prattville.
 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.

God is to us a refuge and strength; a help in
 troubles, most surely found.—Ps. 46:1.

THOUGHT FOR THE WEEK.

Our Partnership With God.

'Tis sweet to feel that we may be
 In partnership, dear Lord, with Thee;
 'Tis sweet to feel that all we do
 To make our lives sincere and true
 Is known to Thee, and that we share
 As partners all Thy love and care.
 Thou knowest, Lord, our times of pain.
 When rest and peace seem hard to gain,
 And help is needed lest at last
 Despair take hold and bind us fast,
 Oh, help us to remember then
 Our partnership with Thee; and, when
 Perplexities arise, may we
 Send fearlessly our call to Thee,
 Who sharest with us night and day
 Whate'er befalls us on life's way.
 And, journeying toward the Better Land,
 We only need to grasp Thy hand
 And trust our partnership with Thee
 To win us heaven's eternity.
 —Mary D. Brine in Christian Endeavor World.

LET US REMEMBER IN OUR PRAYERS.

Our work in the Eastern District. The vice-presi-
 dent, Mrs. O. M. Reynolds, resides at Tyler Hill, An-
 niston, Ala.

Our missionary, Mrs. T. W. Ayres, Hwang-hien,
 China.

Our work in the Crenshaw Association, which has
 no superintendent.

The W. M. U. associational meetings for Septem-
 ber.

DURING SEPTEMBER.

We study missions schools.

We give to Foreign Missions and send in to the
 mission room the expense fund gifts. Every mem-
 ber of every society is asked to give 10 cents toward
 the expense of carrying on our work. Then, too, each
 district association is asked to give at least \$5 for
 the support of the W. M. U. work. Is there a woman
 in our work who has forgotten to do her part?
 Please remember that September is the month for
 this gift.

A QUARTERLY MEETING.

The Woman's Missionary Union of the Pine Barren
 Association held its third quarterly all day meeting
 with Allenton church Wednesday, August 13. The
 meeting was opened with the singing of the dox-
 ology, followed with prayer by Mrs. Cunningham.
 Mrs. T. M. Perryman conducted the devotional ser-
 vice. The 96th Psalm was read, after which Miss
 Patrick led in prayer. Words of welcome were
 spoken by Miss Mary Sue McBryde and were re-
 sponded to by Miss Parker, of Beatrice. Other socie-
 ties represented: Beatrice, Furman and Pine Apple.
 Many visitors from other denominations were pres-
 ent. The superintendent, Mrs. Cunningham, dis-
 cussed interesting points of Miss Heck's address.
 Mrs. Spencer, of Beatrice, gave an inspiring talk on
 "Efficiency Among the Sunbeams." "Woman's Work
 in Alabama" was clearly and interestingly discussed
 by Miss Patrick, after which the morning service
 was closed with prayer by Mrs. Spencer.

The afternoon service was opened with song. The

devotional service was conducted by Miss Sarah
 Henry, of Oak Hill, using as her theme the 67th
 Psalm. "A Song of Victory" was sung by Mrs. E.
 H. Jones and Miss Mary McWilliams. Methods of
 reaching the apportionment were discussed by all.
 Then followed Miss Patrick's talk on the Training
 School. Miss Taylor McBryde sang "The Heavenly
 Song." On account of the absence of the associa-
 tional secretary Miss Mary Sue McBryde was asked
 to act as secretary for the day.

After the close of the meeting Miss Patrick gave a
 talk to the children, and plans were made to reor-
 ganize the Sunbeam band.

MEETING AT NAUVOO.

The women of the North River Association held
 their quarterly all-day meeting at Nauvoo July 25.
 Mrs. D. W. Ramsey, of Carbon Hill, acted as super-
 intendent in the absence of Mrs. A. G. Sullivan.

Devotional exercises—Mrs. Ramsey.

Welcome address—Mrs. Dodd.

Response—Mrs. W. H. Moore.

Reports of societies from Jasper, Townley, Carbon
 Hill and Nauvoo.

Reading and adoption of minutes of last meeting.

Paper, "Seven Phases of Needed Efficiency in the
 Country Churches"—Mrs. Arsinoe Steadman, of
 Townley.

"Suburban Needs for Efficiency" was impressively
 treated by Mrs. W. H. Moore.

"Needed Efficiency in Sunbeam Work" was dis-
 cussed by Mrs. W. D. Monasco.

"Judson Jubilee" was discussed by several mem-
 bers present.

Song, "Come Thou Fount of Every Blessing."

Adjournment for dinner.

Afternoon Session.

Devotional service—Mrs. S. E. Dodd.

"Our Associational Work in the Jubilate Year"—
 Mrs. E. T. Hendon.

Chain of prayer for its success.

The next topic was, "One-Twelfth of Our Appor-
 tionment and the Standard of Excellence to Be
 Reached Each Month."

After a discussion of the general work a rising
 vote of thanks was given the ladies of Nauvoo for
 their hearty co-operation and entertainment for the
 day.

MRS. D. W. RAMSEY.

MRS. W. D. MANASCO, Secretary Pro Tem.

LETTER FROM MISS KELLY.

Quin San, China.

Dear Mrs. Waller:

I am here in Quin San, China, having term exam-
 inations in the two schools. Have so much enjoyed
 it. Have had the boys and girls in the chapel to-
 gether every morning for prayers and singing—
 nearly 70, and they almost fill our chapel. What a
 change has come over the children! I think the
 whole physiognomy of the boys has been changed by
 cutting the queue, and the republic, though so young,
 has already begotten a spirit of self-reliance that is
 almost phenomenal. There is also a spirit of pleas-
 ant emulation that is very encouraging. A large
 class of boys stood a most creditable examination
 in the Old Testament, and another in the four gos-
 pels. I do trust that a large class of both boys and
 girls will soon apply for entrance into the church,
 for I am sure they are already in the kingdom. It
 is just grand to be in China now in these wonderful
 times. Who would have thought 10 years ago that a
 request would have come from conservative old Pe-
 kin for all the Christians to unite in prayer for
 China! I could not believe my ears when I heard

it. I am all alone again at the north gate, and no
 prospect of having any one. We haven't any one to
 look after all our country work. With a motor
 launch I could half way do it. As it is now it takes
 me two whole days to come and go from one station,
 and we have five I am supposed to visit. House
 boats are too slow for these stirring time urgent
 needs.

We had a number of women to unite with the
 church here last night, and yesterday afternoon 20
 stood up to testify their belief in Jesus. God has
 great things in store for us I am sure. May He
 richly bless you and keep you with us until I see
 you one more time.

Most lovingly yours,

WILLIE B. KELLY.

BUTLER ASSOCIATION.

The Butler County W. M. U. Association convened
 with Mt. Pleasant Baptist church July 29 and 30,
 1913. The superintendent, Miss Cora Goodwin, pre-
 sided. Opening song, "When the Roll Is Called." Scripture
 reading from Luke by Miss Cora Ryley was im-
 pressive. Prayer by Miss Eskew. Miss An-
 nie Joyner in a most cordial way gave the words of
 welcome, which were responded to by Mrs. Lula Lit-
 tle. The secretary's report was read and approved.
 The superintendent's report showed faithfulness and
 love for her task, and surely she has been a power.
 She, with the help of her district superintendents,
 has increased the number of societies from four to
 19.

Mrs. Frank Skipper, a very enthusiastic worker
 and superintendent of District 4, made a very fine
 report.

A paper on "Tithing" by Miss Eskew was espe-
 cially fine.

The problem of "Indifference to Woman's Work,"
 a paper by Mrs. J. J. Garrett, was very much appre-
 ciated.

After a song, "Higher Ground," the meeting was
 dismissed with prayer by Mrs. Robert Nelson.

After enjoying a bountiful lunch under the shade
 of the beautiful trees the meeting was again opened
 by singing "What a Friend We Have in Jesus." The
 scripture was read by Miss Goodwin. Prayer by
 Mrs. A. J. Garner. Roll call of societies and ap-
 pointment of committees.

Second Day.

The meeting was called to order by Miss Goodwin.
 A talk on Y. W. A. work by Miss Clement was in-
 deed a treat. We were fortunate to have her on
 our program.

"What the Southern Union's Achievements Shall
 Prophecy for Our Associational Union"—Miss Beat-
 rice Chancellor.

In the absence of a state worker the "Standard of
 Excellence" was presented by our superintendent.

"Result of Personal Service in the W. M. U.," a
 paper by Mrs. Lula Little, was greatly enjoyed.

"Needed Work of Royal Ambassadors"—Miss
 Goodwin. She made a strong appeal for the boys.

"Work Among the Sunbeams" was the subject of
 Miss Eskew. She had a very sweet service with the
 children.

Apportionments were read by the associational
 superintendent, and each society accepted.

The meeting closed with grateful hearts to the
 good women of Mt. Pleasant church for the many
 kindnesses and generous hospitality.

MRS. ROBERT W. NELSON, Sec'y.

Ralph Waldo Emerson in writing to Thomas Car-
 lyle in 1838 said with evident satisfaction that he
 could earn \$800 a year by his lecturing.

"EVEN THOUGH IT BE A CROSS THAT RAISETH ME."

Love is the most potent factor in the law of living. If we love we can accomplish all things, we can bear all things, we can sacrifice all things. The law of love is the controlling element in the scheme of thinking, doing, bearing, sacrificing.

God so loved the world that He gave His Son. Parents, you can realize the immensity of the gift, but you can't reach the point of willingness to give your child to the scorn and sneers and buffetings, to the contempt and cruelty of a mob of unbelievers, even though you know the spirit will rise superior to the trials, and soar to honor with the Father and the Holy Ghost. You would shrink from the pain to the flesh of the child, because that child is flesh of your flesh, and with you it is the physical that counts most.

There is something too sacred to be put into words in the spirit of love that prompted the giving of an only Son to the jeers and gibes and cruelties, to the injustice and disloyalty, the pitiful pain of Gethsemane, to the crown of thorns, to the hanging until death on the cross—that an unbelieving, scoffing world might be saved.

O, the blessed immortality of the fatherhood that could so sacrifice, could so overcome the human, the physical and rise to heights sublime that each soul could come in tune with the infinity of love and take hold by faith on a heaven of salvation.

Friend, have you ever borne a cross? Have you ever felt a burden so heavy, so cruel, so inevitable—have you ever fully realized the helpless ness of self in the cross-bearing?

You have a cross. I have a cross. At first we see it in the process of construction, even as the Christ saw His cross. Later we take it up and feel the weight; then lay it down. Later we take it up and bear it along the way. When very tired we lay it beside the way and rest for a season, feeling the presence of the cross that must be taken up and carried on. Friends, may scatter green branches along the way that the treading may be cooler and softer for the tired feet, but the cross is heavier and heavier until we reach the end of the way—until we reach Golgotha. Then merciless, un pitying circumstances make the cross immovably strong, and unkind ones take the tired, helpless body and hold it to the cross while the nails are driven.

Have you felt the pitiful pain of Gethsemane? Have you knelt in loneliness and darkness, while others tired slept from sheer exhaustion, while your troubled spirit seemed keenly alive and awake, and you prayed that the cup might pass, only to feel that it would not pass, but would be held to your lips firmly, relentlessly, until you had drank the last dregs; and when came the morning, and the cross and the peering multitude, and the strange, mysterious consciousness that the pain was leading to high spiritual places—to a closeness to things divine, a consciousness no one can put into words, yet a soul vision given to all in the hour of crucifixion, "when we can see Him face to face." If you have borne the cross, if you have prayed in Gethsemane, if you have felt the nails of inevitableness and the thorn crown of utter despair, if you have passed through the soul trial of crucifixion, you can enter fully into an appreciation, a comprehension of the beauty of the transfiguration, the glory and power of the ascension. Oh, the powerful consummation of Calvary, the trials leading to it, the triumphs leading from it—

"Even though it be a cross that raiseth me."

TESSA WILLINGHAM RODDEY.

Wiggins, Miss.

THE STOCKHOLM BAPTIST WORLD CONGRESS.

At the second European Baptist Congress, which recently met at Stockholm, probably the third Baptist city of Europe, with more than 5,000 members and nine churches, there were 1,900 delegates present representing fifteen different nationalities, each of whom had a speaker at the "roll call of the nations."

The gathering of the Baptists in the great Swedish city, with its more than 300,000 population, brought back to us memories of our student days at Berlin, for we spent one of our vacations in traveling in Norway, Sweden and Denmark. Having recently shared in the hospitality extended by the

DR. W. B. CRUMPTON

Urged by the Montevallo Baptist Church to Continue His Services as Secretary of the State Board of Missions.

Inasmuch as the Montevallo Baptist church, in her endeavor to prove loyal to all the interests of the denomination, has been in constant touch with the State Board of Missions and during our beloved secretary's untiring service so closely acquainted with him whom to know is to believe in and to love, we, the members, in regular conference, claiming the right to be heard concerning his resignation, do resolve:

1. To express our appreciation of this noble and true leader, who is held in the highest esteem and greatest confidence of the people of Alabama, and whose ability and faithfulness and consecration are recognized as qualifying him to stand in the front rank of the great leaders of the Southern Baptist Convention.

2. To join with the hosts of Baptists, who are thoughtful and have weighed the matter carefully, and who, instead of wanting change for the sake of change, desire those who have proven themselves worthy by their lives and works, in urging Dr. Crumpton, not for his sake, but for the sake of Christ, to lead us on.

3. To be more faithful in following his wise suggestions, proving our fellowship through greater co-operation with him in the Lord.

E. G. GIVHAN,
C. L. MERONEY,
Committee.

ANOTHER ONE THOUSAND

For the debt-paying campaign without my asking for it. That is the way it is going until the crowning day—January 1, 1914.

W. B. CRUMPTON.

Swedish colony at Silver Hill to the Mobile Association, we can appreciate the following paragraph penned by Dr. Luther A. Crandall:

"Stockholm wore her most winning smile to greet the delegates. Saturday, July 19, was a perfect day. The skies were almost cloudless, the air soft and balmy, and the waters of Lake Malaren and those of the Baltic Sea seemed to be engaged in eager competition as to which could sparkle the more brightly. But the welcome of nature lagged behind that extended by the Baptists of Stockholm. In genial whole-hearted and unstinted hospitality, the good people of the Swedish capital are pastmasters. Dr. John Clifford was the presiding officer, and Drs. Newton Marshall, J. H. Rushbrooke and Rev. K. A. Moden acted as secretaries. The absence of Rev. J. H. Shakespeare was greatly deplored."

In the splendid program three languages were used—English, German and Swedish. Every discourse was either read or translated in all three languages so that each delegate was able to follow the speaker either by means of the ear or eye.

On the congress Sunday, fifteen different churches, mostly Baptist, were occupied by various preachers from European countries. In the afternoon a mass meeting of at least 5,000 persons was held in one of the principal parks.

Dr. D. G. Whittingill in the Baptist World says: "Several revelations were made which ought to be of great value to the future historian as well as to the missionary society. On the whole, very gratifying progress has been made in Europe since the first congress met in Berlin five years ago. As a rule the greatest gain has been made in Protestant countries, such as Germany, Sweden and Norway. Italy showed the greatest gain among the Catholic countries. Russia, of course, made the best record where the Greek church is dominant. The progress of Baptist work in Hungary and in the Balkan states till the outbreak of the war was most satisfactory."

European Baptists showed their colors in no uncertain way by means of stirring resolutions on the following topics, all of which were passed by unanimous vote: "Universal Peace," "Liberty of Con-

science," "The White Slave Traffic," "The Huss Centennial Celebration in 1915," "Temperance," "Judson Memorial Celebration" and "The Spiritual Life Among the Churches."

During the meetings Prince Bernadotte, the brother of the king, was present, and on one occasion sat on the platform. He spoke words of warm welcome and of praise in reference to his "brethren in Christ, the Baptists." The congress sermon was preached in Immanuel-Kyrken by Rev. Charles Brown, of London. More than 3,000 people were gathered in the great auditorium and heard a sermon of great spiritual power. His text was, "Lo, I am with you always."

We wish we had space for the great presidential address of Dr. Clifford. It was a discussion of "New Testament Christianity in Europe" and ought to be put in tract form for world-wide distribution as he alluded to the scattering of European peoples throughout the whole world, driven forth by inherent restlessness combined with trying economic conditions.

Dr. Crandall in the Standard says: "With a hopefulness which was not shared by all of his hearers, he reviewed the Balkan situation and saw not only the overthrow of the Ottoman power but the weakening of the Moslem faith. Poland was cited as furnishing an illustration of secession from the Roman church, and in Russia he discerned a great movement toward evangelical Christianity evidenced in Russian literature, as well as in the significant Baptist movement."

A most valuable paper was presented by Dr. Newton H. Marshall, of London, on "The Significance of Baptist Distribution in Europe."

Principal Gould of Regent's Park college, London, sketched a somewhat disheartening picture of the Protestant churches in Great Britain.

Dr. H. C. Mable gave a suggestive paper upon "The Baptist Message to Continental Peoples," which expressed the results of his observations during the many months that he has been upon the continent.

The address of welcome on behalf of Swedish Baptists by Rev. J. Bystrom was keenly appreciated by the American visitors because of its most kind references to our country.

Both St. Petersburg and Rome want the next congress.

We give the following as the best summary and prophesy of the congress. It is from the pen of the gifted Crandall and is taken from the Standard:

"One of the strange convictions, which grew steadily during the days of the congress is that the Slav must be counted with in any forecast that we may make concerning the world's evangelization. He is virile, eager, tenacious, brainy, impassioned. The evangelical movement among the Slavs is not second in importance to anything that is taking place in the entire world of religion. If Baptists fail to have a hand in the making over of the religious life of Russia Hungary, Bohemia and Poland, they will commit as great a blunder as it would be to give up our work in China. This may seem like exaggeration; but the words are written with full deliberation. Just here it may be said that history was made at Stockholm as concerns Baptist work in Russia. As is generally known, the Baptist movement there has suffered from lack of united action on the part of various Baptist organizations of that country. Representatives from England and from our American Baptist Foreign Mission Society met with the delegates from Russia, and a course of action was agreed upon which promises greatly to strengthen our work in the land of the czar.

"If anything permanent is to be accomplished among the Slavic peoples they must have trained leaders. The question of schools for Russian, Bohemian and Hungarian young men who would enter the ministry is a most momentous one. The Russian government has not yet consented to the opening of the school proposed by the Baptist World Alliance. Many friends, in and out of Russia, are sanguine that the desired permission will be granted in the near future. In the meantime Hamburg is caring for eighteen students from the Slavic countries and Prokhanoff has opened a school in St. Petersburg with the consent of the government. Hamburg should have help in caring for these non-German students and Baptists of England and America should furnish it."

THE "BAPTIST BIBLE?"

Many secular papers have carried sensational articles about the so-called "Baptist Bible" recently issued by the American Baptist Publication Society, and many Peco-Baptist denominational weeklies have been greatly exercised because of its circulation, but we note with much pleasure that one of the very greatest of our Methodist papers, the Christian Advocate of New York, was big enough, broad enough and scholarly enough to say of it:

"It is a careful and conscientious revision. The changes introduced are such as to commend them to all sincere lovers of the Word of God in its purity."

We are sorry to see in some quarters an undue jealousy of what is thought to be a denominational bias in this enterprise, suffered to affect the sentiment and language of the Christian community in their judgment of this enterprise. . . . It is our settled conviction that there was never undertaken in any age a version in any language that has so many marks of care and accuracy, whether in the text selected or in the renderings themselves, or that, on the whole, betrays so few traces of traditional or ecclesiastical errors as this."

The particular merits of this new translation or revision can best be seen by careful examination, and by comparison with other translations or revisions. It is a faithful rendering of the original Hebrew and Greek into idiomatic English. The poetic portions of the prophets, as well as of the Psalms, are given in poetic form, and, as in the American Standard Revised version, the text is printed in paragraphs, and not in detached verses. The utmost pains have been taken to give a most accurate and clear translation of the exact words of the sacred writers.

In this Improved Edition, when the words "baptize" or "baptism" are used, the words "immerse" or "immersion" follow immediately in brackets as explanatory notes and could not be omitted by faithful translators of the original Greek. The translation or revision has been done by Baptist scholars, all men competent to give the world a complete and faithful rendering of the entire Bible, and it is issued by a Baptist publishing house capable of doing the finest typographical work; but this in no way affects the original text.

"NO LOAFERS" NEED APPLY.

At the opening of our colleges we wish to call attention to the position of Provost Edgar F. Smith, of Pennsylvania, who in assailing the gilded butterflies who flit through college insists that a university is not a place to idle genteelly for four years. He actually asserted that "no loafers should be permitted to come to any college." Even more tactless were his remarks that "too many come to college just for the social life and athletics, or because their fathers are members of the alumni, or because their mothers realize the advantage socially of a college degree; a radical reform in our colleges is needed." Evidently this provost is a progressive. What will become of our higher institutions of learning if it should become popular to think of them as something else than places to put a polish on young gentlemen or to afford athletes an opportunity for distinction? The athletic craze Provost Smith also attacks, and then, like that old foxy ex-President Elliot, he pretends to believe that hard, intellectual work is not only the duty of the college man, but one of the keen, durable satisfactions of life. It is surely highly reprehensible of him to declare:

"Hundreds of young men are ruined annually by four years of dallying at college. These loafers come to college, work several hours a day, write home and tell their parents of how they are working, and then in some manner manage to slip through and graduate. But the dallying habits formed in their college years cling to them and they dally through life and accomplish little."

President Wilson says:

"A man who takes a course of four years of social life at some university has thrown away four years of that natural power to work, which descended to him from his great progenitor, Adam"

We had a pleasant call from Rev. J. G. Chastain, one of our Mexican missionaries, who has been doing such good work in some of our Alabama associations for Foreign Missions.



EDITORIAL

WHY A BUDGET?

Every big business conducted along lines of efficiency starts the year with a well-defined budget.

Baptists have too long been content to carry on the Lord's business in the slipshod way in which Uncle Sam is content to do, for a critic of our American institutions has pointed out that the United States stands alone among civilized nations in not having a budget. All other powers have a system by which expenditures are co-ordinated to revenues. In other nations the executive presents to the law-making body a budget indicating exactly how much money will be needed for the expenses of the government during the year and suggesting, if need be, how the money shall be raised. In congress no one knows in advance how much money will be required to meet the expenses of the government, nor what the revenue for the year is likely to be. No attempt is made to correlate income and expenditure. Hence all the extravagance, graft and waste, which have become a national scandal.

The Baptists of Alabama have never been guilty of extravagance or waste or graft, but through failure of having a carefully prepared budget we have gotten into debt. Let's pay out of debt and bring and bring our expenses into closer touch with our income.

Elsewhere we publish an interesting table prepared by the co-operating committee setting forth what Alabama Baptists are asked to do as their part in the larger work of Southern Baptists. We hope the apportionment committees at our associations will accept the amounts set down for them to raise.

Many churches will adopt "An" apportionment, few will adopt "The" apportionment. The first is a local application of a generally accepted plan; the second is the carefully worked out percentage of a well-balanced missionary ratio. One expresses the pressure of near-by interests; the other expresses the relativity of a world program. "An" apportionment emphasizes local independence; "The" apportionment emphasizes denominational fellowship. Both must have a place in the final scheme.

Let "The" apportionment be the cord of fellowship that will hitch our Baptist rope of sand onto the organized work of our denomination.

A UNITING FORCE.

After nearly a dozen years' service as editor of the paper it is our earnest prayer that under God we may do our full duty and use it to bring our scattered Baptist people together in a real spiritual contact, so that they will know each other better, respect each other more, trust each other more fully, and being united in the bonds of a larger fellowship will plan to go forward in the task of making our Baptist forces the dominant religious factor in Alabama.

Rev. J. R. Barnett, pastor of the Second Baptist church, Hot Springs, Ark., recently made a visit to Forney, Ala., where he was reared, preached four days, and eight joined the church by baptism. We would be glad to have Brother Barnett settle permanently in the state.

Dr. B. H. Carroll, of Texas, has written a book on Revelation, which will soon be from the press.

"PANICKY."

It is true that the Baptists of Alabama are in debt, but there is no need of our going into voluntary bankruptcy, and there is no danger of our being forced to make an assignment.

Let us turn from the dismal swamps and lift up our eyes to the hills. Let hope inspire and courage strengthen and the debts will be paid.

"Our doubts are traitors
And make us lose the good we oft might win
By fearing to attempt."

Once as a brave man was borne in the agonies of death from a bloody deck he gasped five words which have made his name imperishable.

You know already, perhaps, that he was Captain Lawrence, and what he said was, "Don't give up the ship."

How many battles have been lost as the enemy was ready to surrender? How many swimmers have thrown up their hands and sunk when another stroke or two would have brought them where they could have put their feet on the bottom?

A short pull, and a hard pull, and a pull altogether will pull our institutions out of debt.

HOWARD COLLEGE OPENS.

On September 10 Howard College will begin its seventy-second session. The prospects for a good attendance and a good year's work were never better.

The improvements made during the summer and the installment of new equipment in the laboratories are a source of great pleasure to the faculty, the students and the friends of the college.

It is a source of great sorrow to the college management that many young men cannot enter this year because of limited finances. I quote below some extracts from our correspondence, which should move men and women who have money to consider the question of establishing a strong loan fund for the benefit of young men who desire to study at Howard College. Fifty or seventy-five dollars loaned to a young man without interest would almost certainly be repaid and would assist him both in the way of encouragement and in the meeting of his expenses. One man says: "I will be frank enough to say that I haven't the money," etc. Another says: "I had planned to go back, but I hardly see how I am to make my way unless I can get help." And still another: "If I come to college this next session I will have to get help." A young man who fees called to the ministry writes: "I am a poor boy, but I want to learn. Can you use such a boy?" The following is a clipping from the correspondence of another splendid fellow: "I have been trying to get in condition to enter college, but have not yet succeeded in getting the financial conditions where I think I can make it. Anything you can do for me will certainly be appreciated." Letters like this are coming in daily.

JAMES M. SHELburne,
President.

The Nestor of Texas Baptists, Dr. R. C. Buckner, founder of the Baptist Standard, has been renewing his youth in the British metropolis. He has worshipped at a number of London churches, but confesses that the service he most enjoyed was in the Welsh Baptist church in the city. Of course, the language was unintelligible to the doctor, but the Welsh hwy! was contagious. At the close of the service he addressed the congregation in English, and then held an informal reception in the Set Fawr (that is, in the square pew beneath the pulpit, reserved for the deacons). Among those who "lined up" for a handshake with this veteran American was the chancellor of the exchequer, Mr. Lloyd-George. I do not think Dr. Buckner knew who the genial and unassuming Welshman was until the right honorable gentleman had passed down the aisle. In spite of the calumnies of his enemies, who seized upon the Marconi episode as an opportunity to drive the chancellor out of public life, Mr. Lloyd-George remains the one master figure in British politics. His star is still in the ascendant.—Examiner.

Prof. A. T. Robertson, of the Southern Baptist Theological Seminary, has been conducting a series of Bible studies on "The Epistle of James" at the New York Chaquaqua.

Join The Alabama Baptist Piano Club

SEE ANNOUNCEMENT
ON PAGE 16

VACATION.

I left Gadsden July 25 and spent the night with Rev. B. W. Matthews at Lineville. I went with him to his appointment and preached for him Saturday and Sunday night. I went to Mt. Pleasant church on July 27 and assisted Rev. S. J. Ingram in a week's meeting, which was indeed a spiritual revival. There were 23 baptisms, BAPTIST—THREE

making 28 additions. This is one of my old pastorates. I served it seven years in succession. I would be glad to say much about this church and people, but space will not permit. Brother Ingram is a power in the ministry and a fine pastor. Rev. W. H. Preston lives here and did much for the success of the meeting.

August 2 I began a meeting with Rev. J. L. Ingram at Rock Springs, another old pastorate of mine. This meeting was a great spiritual revival. We baptized seven, making 10 additions. Leaving here I spent the night with my sister, Mrs. J. L. Ingram, on Hatchett creek.

August 9 we started for Sycamore, about 17 miles across the Talladega Mountain, where J. L. Ingram is also pastor. The church here was in bad shape to begin a meeting, but the Lord abundantly blessed us, and the results of the meeting were much better than were expected. Nine were baptized, making 10 additions.

The churches were left very much revived and strengthened. J. L., as we call him, is a good preacher, and doing a fine work. I preached 30 sermons; baptisms, 39; additions, 48; 21 days' work; traveled about 225 miles; compensation, \$66.85. Back at home and now ready to help pull out of debt. We are doing nicely at the Second church. W. M. GARRETT.

AN APPRECIATION.

Mrs. Maud Wood Burch fell asleep in Jesus at 3 a. m. August 18 at Ray's Mill, Ga. Mrs. Burch was the daughter of Brother and Sister J. E. Wood, who for years have been among the staunchest members of the Pratt City Baptist church. She was born June 29, 1888 at Kosciusko, Miss. At the early age of 12 she was converted and united with the Baptist church of Pratt City, and was baptized by Rev. J. F. Watson. She developed into a Splendid Christian character, and was one of the most earnest workers this church ever had. For years she was a teacher in the Sunday school and a member of the church choir. During the time she was a member of the church during my pastorate here I found her to be a most consecrated, earnest, sincere and faithful worker.

On the 18th of last September she was united in marriage to Dr. R. M. Burch, of Ray's Mill, Ga. She united with the little Baptist church there and at once became an active member. At the time of her death she was the teacher of a class of young ladies

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.

and president of the Ladies' Aid Society. Hers was a brief, but beautiful and useful life. Measuring the length of one's life by deeds and not by years, she lived much longer than many who have lived to a good old age. She leaves a father, mother, two sisters, a brother, a husband and a host of friends to sorrow for her, but they sorrow not as those who have no hope. J. E. BARNES.

Pratt City, Ala.

Moderator's Day at Pelham.

By arrangement of that progressive layman, Brother W. W. Campbell, moderator of the Tuskegee Association, a day was set apart at the Pelham encampment for the gathering of the moderators and clerks of the association in Alabama. Wednesday, August 6, was the date. Brother Campbell presided at the meeting and delivered the opening address, "Some Problems of the Association." He was followed by Rev. C. D. Graves, a visitor from Tennessee and a ready man at figures on the blackboard, who spoke on "The Educational Campaign in the Association." In the afternoon Brother D. C. Cooper, the able moderator of the Calhoun County Association, discussed "The Preparation for Holding the Association." Brother J. C. Maxwell, moderator of the Central Association, spoke in defense of the pastors, using as his theme, "Pastoral Support in the Association." Rev. L. L. Gwaltney, the only Alabama pastor on the program, and who has done such efficient service in developing

his association (Butler County), in the absence of his moderator, talked to us on "Grouping Churches in the Association."

The meeting was considered of sufficient importance to justify a permanent organization, with W. W. Campbell, of Tuskegee, as moderator and J. M. Kallin, of Mobile, as clerk. The place and time of next meeting will be arranged by the moderator.

Several moderators besides those on the program took part in the discussions. Among them we note: C. W. O'Hara, Shelby Association; M. C. Reynolds, Conecuh; G. L. Comer, Eufaula; J. L. Thompson, Salem-Troy; Lewis Johnson, Selma; J. E. Herring, Bigbee. The clerks took part also, and among them were J. H. Creighton, Clarke County; S. J. Strock, Coosa River; and J. G. Dobbins, Selma. Brethren W. B. Crumpton, mission secretary, and F. W. Barnett, editor, considered the meeting worthy of their attendance, and put in some helpful suggestions while occupying their seats. Some smiles went around when the clerk of the Mobile Association, in reply to a question, answered that the next session of that body would be held on Wednesday before the full moon in July, 1914.

The clerk regrets the failure of some brethren to hand in their names to be enrolled as moderators and clerks. No fee is charged for admission, and the initiation ceremony is not dangerous. Give us your name and tell us if you were at Pelham.

J. M. KALLIN.

Mobile, Ala.

GOOD MEETINGS.

I have just closed three weeks' meetings. The first week in August I held a meeting at Corinth church, in Lamar county, where the next session of the new Lamar County Association is to be held. We had a great meeting. The church was greatly revived and encouraged, and there were 12 additions to the church. My father-in-law, Rev. S. M. Waldrop, constituted this church 16 years ago while serving as missionary in the Yellow Creek Association, and I served them as their first pastor for six years. Since that time they have had a hard time to continue their existence as a church, but I left them with a good prayer meeting organized, and they have a good Sunday school, and much encouraged.

My next meeting was six miles east of Haleyville, with Ephesus church. I constituted this church two years ago. We had a good meeting here in the new house, just completed. We had six additions here.

My next meeting was with Haleyville No. 2. It lasted one week and one day. The church was greatly revived, and there were 25 additions to the church. I also constituted this church last year. We now have a good house of worship a good Sunday school and prayer meeting and a live membership—one of the best churches in my knowledge in this section of the state.

So you see, Brother Barnett, I am not "building on another man's foundation." In the three meetings I received into the churches 43 members.

Brother, pray for this servant and the cause of Christ in the hills of North Alabama.

T. W. SHELTON.

IN MEMORIAM.

On July 19 Mrs. Johnnie Whatley entered into rest after months of patient suffering. She accepted Christ as her Savior early in life and lived a consistent Christian until death. Her constant assertion was, "I am ready when the Lord calls."

When the child dies we say that God needed another jewel in heaven; when the aged one goes we say, the sheaf was ripe for the harvest; but when one is taken, as she was, in her prime, we can only say God knoweth best.

She leaves a husband, an aged mother and two sisters to mourn her death.

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find grateful relief in Tyree's Antiseptic Powder. It cleans, disinfects and corrects all unnatural, unhealthful conditions of the skin and takes all odor out of perspiration. Pleasant, safe and positive. Invaluable as a douche, enema or spray in cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail), and if not thoroughly pleased with its action, return the empty box and receive your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal free sample and full directions to any who write, mentioning this paper.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



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BETTER THAN SPANKING.

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

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.

aug6
Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

FROM PHIL CAMPBELL

I will give you a short sketch of my revival work this summer. I began at Hackleburg the third Sunday in July and continued eight days. We had 10 additions—eight by baptism and two by statement. I was assisted there by Rev. W. T. Load, of Seneca, S. C. I went from there to Red Bay to help Brother Shank, and had a good meeting. From there to Liberty Hill and helped Brother Fowler a few days. Thence to Phil Campbell, where we conducted a meeting eight days, with 15 additions—nine by baptism, five by letter and one by restoration. I was assisted by Rev. S. R. Love, of Vinemont, Ala. Last, but not least, to Shady Grove, where the meeting continued nine days, with 24 additions—15 by baptism and nine by letter and restoration. This was the most spiritual meeting I have been in for some time. At the close of this meeting the young people asked for a weekly prayer meeting. We already had a good Sunday school. I call attention to the fact that baptized nearly every student that was not already a member of the church. We baptized one old man who was converted when about 20 years of age.

I go next Saturday to Bear Creek for a revival meeting of some days. Then I will hold my meeting at New Hope. Pray for me that I may let the Lord use me to His glory and the salvation of souls.

Yours for the bringing in of the kingdom,
J. A. LOVE.

FROM STANTON.

We had fine revivals at three of my churches. Several joined at each church by experience. Dr. P. G. Mance, of Lawley, did most of the preaching at two of the churches. He is impressive and profound. I have had no one to help me in my meetings in all my experience that has more signal success as a helper or copastor. It's like touching a live gos-

LAZY LIVER Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice. J. C. Ayer Co., Lowell, Mass.

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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.

pel battery to come in touch with him in revival meetings.

Rev. E. H. Littlejohn was in the other meeting and did most of the preaching. He has been ordained this year in one of my churches. He is having fine success. I helped him in his meeting. He has led his people

after a manner that few young men can. We had a glorious meeting, and he baptized a goodly number. God be praised. He is expecting to attend the seminary next session.

I will try to swell your paper list. It's dry here now and the farmers are blue.

W. H. CONNELL.

"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

Bridal Veil Falls

Join The Alabama Baptist Piano Club

SEE ANNOUNCEMENT-
ON PAGE 16

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. Benner, 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 MORSCHMEIER,
aug20 Register.

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 northwesterly 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.
aug20

Freedom and Authority in Religion

By EDGAR Y. MULLINS, D. D.
President and Professor in Theology in
Southern Baptist Theological Seminary

THOSE who have become acquainted with Doctor Mullins' books, "Axioms of Religion" and "Why is Christianity True?" will welcome any new work from his pen. They will especially welcome one with the title given above, since there are no questions more insistent at the present time than those pertaining to freedom and authority in our religious allegiance.

Doctor Mullins has well fulfilled his task, and a most valuable and timely work has been produced.

Price, \$1.50 net, postpaid

American Baptist Publication Society
1701-1703 Chestnut Street
PHILADELPHIA

GOODWATER AND MT. OLIVE CHURCHES.

May I have a little space to speak a few words of appreciation of our field here at Goodwater and Mt. Olive churches, in the Central Association?

Mrs. Bush and I came here about the 1st of June from a year's study at the seminary in Louisville. Our people were expecting us, and meeting us at the depot took us to one of their homes and made us at home among them till we had time to get things to rights at the parsonage. Our goods, already shipped, had been carried to the pastor's home. The pantry had been well supplied with many of the necessities of life by ready hands, and a hearty welcome was given by the congregations of both churches. The parsonage had been put in good repair, and has a nice coat of paint on it now, making it a desirable home. Many courtesies have been extended the pastor and wife by the membership and by other friends, too.

Recently the pastor did the preaching in a series of evangelistic meetings at both Goodwater and Mt. Olive churches. At Goodwater the meeting continued about 12 days, and there were 10 additions for baptism and one by letter, while at Mt. Olive the meetings lasted a week and there were two additions for baptism. The congregations were good and the cooperation encouraging in these meetings. Much good seems to have been accomplished in addition to the actual increase in membership.

At Goodwater a mission study class has been organized in the Woman's Missionary Union and Teacher Training work will be resumed by the teachers in both Sunday schools right away.

Home to send in some new subscribers soon. Sincerely,
J. HENRY BUSH.
Goodwater, Ala.

BROTHER S. O. Y. RAY IN CAHABA ASSOCIATION.

Brother S. O. Y. Ray, engaged in the "Enlistment and Co-operative Movement" of the Home Mission Board, has been among the churches of the Cahaba Association during the past two or three weeks. It has been a rare treat to have Brother Ray with us. The work he is engaged in is a work very much needed, and a vast amount of good is bound to result. The object is to arouse and enlist the churches along lines now sadly neglected. Brother Ray's plan is to preach at the morning service and in the afternoon to discuss conditions and needs of our Baptist cause. The sermons, delivered in Brother Ray's own strong way, are highly appropriate. The lectures enriched by his abundant humor, reveal conditions that are simply astonishing, and invariably arouse those desiring to see the churches prosper to a higher sense of obligation and duty. It is very important that every pastor attend at least one of Brother Ray's services. For I gravely suspect that many pastors need stimulating quite as much as the people. The work will doubtless be much more effective if both pastor and people are present, and both alike have their enthusiasm

quickened to the point of making some forward move in the Master's cause. Brother Ray is doing this work as few others could do it. The Home Board is indeed fortunate in securing his services. Every church visited by Brother Ray will be helped. Every member failing to attend these meetings will miss something that no "forward looking Baptist" can well afford to miss.

Fraternally,
J. H. AKINS.
Morgan Spring, Ala.

"Theorizing must always give place to experience." Theory is one thing, and fact is another thing.

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

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,
Mortgagee.

An ordained minister of the Baptist church, holding a life grade certificate, with twenty years' experience—as teacher, would accept a school and pastorate combined. Address
MINISTER,
Care Alabama Baptist.

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.

Said David Livingstone, most intrepid of Christian banner bearers, "Anywhere, provided it be forward!"

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.

COLLIER DRUG CO.,
Birmingham, Ala.

"Harry's"
PATENT PORTABLE METAL
SILOS

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 Inc., 2549 Carrollton Ave., New Orleans, La.

Mary Baldwin Seminary

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 24 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss M. C. WHIMAR, Principal

The Country Water Problem Solved

There is no reason why the man living in the country cannot have a water supply equally as good as the man living in the city.

THE KEWANEE SYSTEM OF WATER SUPPLY

With the Kewanee Pneumatic Tank buried in the ground or placed in the cellar, you can enjoy all the benefits of a regular city water supply without paying a penny for water tax.

The Kewanee System is originally an air pressure system. The water is pumped from a well or cistern into an air tight tank.

The air having no escape, becomes compressed. Under ordinary conditions when the tank is half full, a pressure of 30 pounds will be exerted on the water. This will raise the water approximately 60 feet. By pumping more water into the tank, a greater pressure may be obtained.

You see, sufficient pressure may readily be created to deliver water to the plumbing fixtures in the house, to outside hydrants, garden, to the barn—to wherever it is needed.

The old style, expensive, unsightly and unsafe elevated tank and tower is done away with. The Kewanee system displaces it as well as the old fashioned leaky attic tank, and gives you water under strong pressure and at uniform temperature.

We would like to send you our catalog No. 102, fully explaining the Kewanee system, giving you many valuable details. Write for it today.

KEWANEE WATER SUPPLY COMPANY

Kewanee, Illinois



The Kewanee System gives splendid fire protection and often makes a substantial reduction in insurance rates.

20,000 satisfied users, everywhere, have Kewanee service and would not do without it. If you have any kind of pumping to do, write us. Kewanee pumping machinery covers every class of pumping service.

Kewanee Power outfits can be easily disconnected and used to run other machinery.

We guarantee results. Kewanee systems are not expensive. They cost as low as \$48.00. Our Engineering Department will furnish plans and estimates free of charge.

Watch for the trade-mark "Kewanee" on all tanks and pumping machinery. This means that it is built entirely in the Kewanee shops and is absolutely guaranteed by us.

IN MEMORY OF MRS. J. W. FAIRLESS.

Sister Conilla Fairless was born August 28, 1857, in Gibson county, Tennessee; professed faith in Christ at about the age of 14 years; joined the Baptist church at Salem, Gibson county, Tennessee. On December 17, 1874, she was married to our beloved J. W. Fairless. To this union were born four children, all of whom survive. They are: Judge Irby G. Fairless, of Tularos, N. M.; Mrs. J. F. Brown, of Phil Campbell, Ala.; Mrs. W. L. Bryant, of Bradford, Tenn., and Mrs. O. W. Phillips, of Bear Creek, Ala.

Sister Fairless was loved by all who knew her for her sweet Christian spirit and deep piety. She was ever faithful to her Master; never too busy to comfort those who were in trouble. She spared neither time nor means in the advancement of the Master's kingdom. She was ever a faithful wife and mother, striving diligently to make her husband happy and prepare her children for lives of usefulness.

She fell asleep in the arms of Jesus March 7, 1913, at Birmingham, Ala., and her remains were laid to rest at Phil Campbell, Ala.

May the Holy Spirit comfort the bereaved ones is the prayer of one who loved her.

J. A. LOVE.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. International Bible Press, 601 Winston Bldg., Philadelphia.

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 send you express money order for \$2 for renewal to the Alabama Baptist for another year. You are giving us a fine paper now. I am a strong believer in denominational papers, and no church member can measure up to the standard that they ought to who does not take and read the church's organ. I am now worshipping with the saints of the First church of Gadsden, and under the wise and earnest leadership of Dickinson, Wilbanks and Gpin, pastor, superintendent and secretary, the school and church are prospering as never before. The secretary has revised the school roll, and we have over 400 members. Seventy have joined the church inside of 12 months. Every department is under an earnest and well-qualified teacher. Our Ladies' Aid is a fine body of noble women, and to them our pastor gave thanks for a round-trip ticket to the Southern Baptist Convention. We will hold our revival in October. Dr. Bateman is to do the preaching. The latch string is on the outside to you at all times, and welcome. I beg to remain yours sincerely—B. H. Stroud.

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. Pleasant 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.

ALABAMA BAPTIST LAYMEN'S CONVENTION.

Deacon H. C. Duke and the writer had the privilege of attending the Baptist Laymen's Convention of Alabama this week, and speaking several times in the convention and at some of the splendid Baptist churches in Birmingham.

As seen through the eyes of the Texans, the convention was not largely attended, but made up of a select group of choice men from different sections of the state.

They seemed to greatly appreciate the visit of the Texas men, and, as expressed by some leading Alabama laymen, "it was a new vision to see busy Texas business men lay aside their business, travel all the way to Alabama and pay their own expenses just to talk religion."

That kind of a new vision planted in the hearts of strong, vigorous, pushing laymen in the different states will bring on a new day for Christianity, and some of the Alabama laymen are just the type of men to go out and scatter widespread the matchless slogan, "putting first things first," taken from the remarkable Scripture lesson, "Seek ye first the Kingdom of God and His Righteousness," etc.

More and more strong laymen everywhere are catching the vision that the cattle on a thousand hills belong to God, and that the largest dividends known among men come from investments of time and money made in promoting the Kingdom of Jesus Christ, and that the largest profits ever produced come from investments made for the relief of helpless and suffering humanity.—M. H. Wolfe in Baptist Standard.

IN MEMORIAM.

A sad mound in Gravel Hill cemetery marks the resting place of the faithful president of our Woman's Missionary Society, Mrs. Mary A. Whitehead, who was not only a dear, sweet sister, but a loving mother to us all in the work of the Lord. She never wearied in well doing. No life was too great or too insignificant for her to help it in the Lord. For many years she has led us in church, in missions, and in Bible study, at one time instigating the building of a chapel, where the Bible could be taught to those unable to walk the distance to church. Her work shall ever live after her as is promised by the enthusiasm set afloat by her in our hearts and lives, and by her husband, Mr. A. C. Whitehead, her two sons and her five daughters, members of our society, all of whom are consecrated Christians. She is the mother-in-law of Rev. J. M. Cook, so well known over Alabama, who has always felt in his heart toward her as a real son to a real mother. Our hearts are too full to express our deep feeling. We only trust the loving Father who doeth all things well, to allow us to see her sweet face and shake her tender hand and hear her loving voice in heaven by and by.

Lovingly,

W. M. U. GRAVEL HILL CHURCH.
Greenville, Ala.

Of 6,064 Congregational churches in the United States, says the Congregationalist, 1,792 received not a single new member during the past year.

Simply Human

We get a tinge of rheumatism, a headache, a crick in the neck, a bad cold, and all of those human ills, occasionally, just like other folks.

We are not boasting of it, but simply make mention of it here, because we are sometimes regarded only as a monster of steel rails, wood cross ties, roaring engines and swiftly moving coaches.

We have hopes and ambitions, dreams and disappointments, plans and determination, just like you and your neighbor a mile or two down the road.

Among our plans is one to see the territory traversed by the L. & N. developed practically into what it is naturally—the most productive anywhere in the world.

To do this we must have the help of the people, and to get the help of the people we must help the people.

We have organized a corps of the best experts known to agriculture and science. They are men of wide information, practical experience and demonstrated ability. They are retained by the L. & N. to help the people who have ambition and determination. Their services are free—It is an investment we are making; an investment in future increase in productivity—We know you can raise more on the same acreage you are now working. If you raise more, we haul more—we both prosper. It's a fair proposition, and we ask you to join in.

After you have raised more on the same acreage, you will want your crops gathered and marketed. We can be of assistance to you in both lines of work. Our experts know a lot about economy in harvesting, and our road supplies the finest equipment and fastest service for transporting your crops from the field to the markets of the world.

The L. & N. is going to keep on working constructively. It does not believe the people are bad, nor does it believe the country is going to have any serious setback. Let us all work together for the common good.

LOUISVILLE AND NASHVILLE RAILROAD CO.

Germany is making what is practically a super-tax on her people to raise \$250,000,000 to increase her army to near a million of men, and France is straining to the limit of her ability with her smaller population to meet the invasion which may come any day and without notice.

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

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.

FOLEY KIDNEY PILLS
FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

Join the Alabama Baptist Piano Club

SEE ANNOUNCEMENT ON PAGE 16

THE APPORTIONMENT TABLE

Submitted by the Committee on Co-operation is for the Year Beginning With July 1, 1913.

As nearly as we could we have suggested amounts which we believe the pastors of the churches will endeavor to raise if the apportionment committees of the associations will divide the sums out to each church for each object.

To apportion a lump sum out to each church for all objects is more convenient for the committee, but not nearly so stimulating for the churches. We would therefore urge the associations, soon to assemble, to insist upon each church knowing, at a glance in the minutes, just the amount asked of it for each object.

Respectfully submitted,

L. L. GWALTNEY,
A. G. MOSELEY,
J. L. THOMPSON,
R. J. BATEMAN,
Committee.

ASSOCIATIONS	Number of Churches	Membership	Amount for State Missions	Amount for Home Missions	Amount for Foreign Missions	Orphanage	Education	Ministerial Education	Sunday School and Colportage	Aged and Infirm Ministers	Total
Alabama	14	824	\$ 100	\$ 75	\$ 100	\$ 75	\$ 50	\$ 25	\$ 25	\$ 30	\$ 480
Antioch	15	890	300	250	100	100	100	75	35	40	1 100
Arbacoochee	6	522									
Bethel	30	2 649	600	600	700	300	200	150	75	100	2 725
Bethlehem	29	2 430	400	400	450	175	250	150	75	100	2 000
Bbb County	31	3 088	500	450	500	250	250	150	75	100	2 275
Big Bear Creek	28	2 183	100	100	100	75	50	50	10	15	500
Bigbee	21	1 289	650	550	650	250	200	150	125	150	2 725
Birmingham	62	11 349	5 000	4 000	5 000	1 300	1 500	900	500	500	18 700
Blount County	32	2 516	250	250	300	150	150	75	60	75	1 310
Butler County	28	2 635	600	550	600	250	250	150	200	200	3 000
Cahaba	30	2 480	700	700	1 200	500	500	250	150	200	4 200
Calhoun	45	5 617	1 200	1 250	1 200	600	600	450	250	300	6 750
Carey	32	3 162	500	450	600	200	300	150	50	75	3 325
Cedar Bluff	18	1 081	200	250	300	150	200	100	25	30	1 255
Centennial	13	903	500	450	550	250	300	175	50	75	2 350
Central	44	4 789	700	650	750	425	300	200	150	200	3 385
Cherokee	24	1 842	200	250	300	150	150	100	25	30	1 205
Chilton	21	2 695	250	250	300	150	150	75	25	30	1 230
Clarke	47	4 804	700	700	850	375	350	200	150	200	3 525
Clay	18	1 887	200	200	250	150	100	50	25	30	1 005
Clear Creek	35	2 426	300	200	300	100	150	75	50	75	1 150
Cleburne	36	2 199	300	200	200	100	150	75	25	30	1 055
Coffee	32	2 199	300	200	200	100	150	75	25	30	1 055
Colbert	16	1 775	200	200	300	150	150	75	25	30	1 330
Columbia	41	5 244	700	850	1 000	400	350	250	150	200	3 900
Conecuh	22	2 153	550	550	700	500	300	150	125	150	3 025
Cosca River	45	4 574	750	700	800	400	300	200	175	250	3 575
Crenshaw	21	1 563	250	200	350	150	100	50	25	30	1 155
Cullman	46	3 883	300	300	400	175	200	100	50	75	1 600
Dale County	29	3 493	450	400	500	300	500	150	100	150	2 550
Dekalb	46	3 502	300	300	400	200	250	150	75	125	1 800
Elm	13	838	100	100	150	75	50	25	10	15	525
Escambia	22	2 017	400	450	500	300	300	150	75	100	2 250
Etowah	32	3 090	700	700	850	250	350	200	150	200	3 450
Eufaula	21	2 042	650	650	700	300	400	200	150	200	3 250
Geneva	23	2 505	400	400	500	250	225	125	75	100	2 075
Gilliam Springs	26	2 266	400	400	250	75	150	75	25	30	905
Harmony Grove	20	1 489	150	150	200	50	75	50	25	30	730
Harris	16	1 728	450	450	600	300	250	150	100	150	2 450
Judson	26	2 872	300	300	450	200	150	100	55	75	1 630
Lamar County	8	485	150	100	150	75	50	50	10	15	600
Lauderdale	14	1 157	300	250	350	150	125	100	50	75	1 400
Liberty, East	40	4 516	350	300	1 050	800	500	300	200	300	5 000
Liberty, North	30	2 980	700	750	750	250	300	175	150	200	3 275
Macedonia	13	658	75	75	100	75	50	25	10	15	425
Marshall	34	3 529	550	400	500	200	200	150	75	100	2 125
Mineral Springs	12	814	100	50	100	50	50	25	10	15	385
Mobile	32	3 500	1 600	1 650	2 000	800	500	300	200	300	7 250
Montgomery	25	3 997	1 700	1 650	2 000	700	250	150	200	250	6 900
Mt. Carmel	15	770	50	50	75	30	25	25	10	15	280
Mud Creek	24	1 106	100	100	250	100	150	75	10	15	800
Muscle Shoals	43	4 227	900	900	1 600	300	350	200	150	200	4 600
New River	18	1 514	250	200	300	150	100	75	25	30	1 130
North River	34	3 308	500	400	500	300	300	175	75	100	2 400
North St. Clair	24	2 400	200	200	350	150	100	75	25	30	1 130
Plum Barren	23	1 499	550	500	600	325	250	150	75	100	2 350
Pleasant Grove	11	795	50	50	100	50	35	25	10	15	335
Randolph	31	2 595	650	600	700	350	350	200	100	150	3 100
St. Clair	12	814	100	50	100	50	50	25	10	15	385
Salem-Troy	30	3 092	850	800	1 200	500	300	225	150	200	3 225
Sardis	15	1 112	100	100	1 200	600	450	300	200	300	5 250
Selma	16	1 369	1 100	1 100	1 500	100	75	50	10	15	600
Shady Grove	21	1 405	150	150	200	75	50	25	10	15	675
Shelby County	32	2 185	450	450	550	250	175	125	75	100	2 175
Slowe	19	1 236	150	150	200	75	100	75	10	15	775
Southeastern	10	438	50	50	75	50	25	25	10	15	300
Sulphur Springs	22	1 226	200	200	250	100	50	50	25	35	910
Tennessee River	36	2 719	400	400	600	200	150	100	50	75	1 975
Tuscaloosa	36	4 190	1 000	900	900	300	250	200	150	200	3 800
Tuskegee	29	2 453	1 200	1 200	1 300	700	800	500	150	200	6 050
Union	29	3 311	500	500	600	250	200	150	125	150	2 480
Unity	35	3 482	450	450	600	300	300	175	50	75	2 400
Washington	21	1 345	250	250	300	150	200	75	40	50	1 315
Weogufka	19	1 123	75	75	100	25	25	25	10	15	350
Zion	40	4 206	700	700	800	500	300	250	150	200	3 600
Total	2022	186 747	\$78 550	\$37 125	\$46 450	\$19 519	\$18 520	\$10 825	\$6 270	\$8 285	\$206 410

The German Catholic Verein in session at Buffalo denounced "America" as being unsuited for our national song. A resolution was adopted favoring the celebration of the centennial of the "Star Spangled Banner." The prevailing sentiment of the society was in favor of the adoption of Key's song as the national anthem.

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

I will give an account of what the Lord has done for us up here. We had a glorious meeting at Liberty last week. The church was greatly revived. Our harvest was 13 additions, nine for baptism, and about 20 others who professed religion will go to other churches. We made up \$10 for missions, and I found you two more subscribers. Blessings on you and your work. Let all nations say, bless His hoy name.—C. R. King, Searles.

H. Z. DUKE.

Am just in, from Alabama. The First State Laymen's Convention met at Pelham Heights, twenty miles south of Birmingham, where they have their annual Baptist encampment. It is located on a high mountain, several hundred feet above the valley. They closed their encampment Sunday, August 10, and several remained over for the Laymen's meeting on Monday and Tuesday following and others came. They have many strong laymen that are taking hold of the work in a way to make it go. Dr. J. T. Henderson, Deacon M. H. Wolfe and I spoke at several of the churches in Birmingham Sunday. We met with the Pastors' Conference Monday morning. Took dinner with twenty-five laymen and preachers and went out to Pelham Heights in the afternoon.

The convention began that evening and closed Tuesday evening. Had marvelous reports that laymen had gone out and visited every church in the association and got them all interested in the mission work. That should be and could be done in every association.—Baptist Standard.

Voltaire said that the Holy Roman empire was so called because it was not holy, it was not Roman, and it was not an empire.

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Some weeks ago my people granted me a leave of absence to get a little needed rest. I only took two weeks, and spent the time at the McLean Hotel, on Little River, about three miles from Bayou La Batre, Ala. It is the best place I have ever seen to rest and to spend a good, quiet time. I greatly enjoyed my stay there, and feel that the short stay did me much good. I am now at home and ready to take up the work and prepare for the fall and winter campaign. Pastor W. H. Sledge, of Helena, Ark., will join us in a meeting in November. I failed to say that during my absence Brethren H. F. Latimer and H. L. Strickland conducted the morning and evening services respectively on the second Sunday and Prof. Olive both services the third Sunday. Yours fraternally—J. E. Barnes, Pratt City.

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SOME GOOD MEETINGS.

Will you allow me to give a report, though belated, of some meetings I have had the privilege of holding in my native state?

I received a letter from Brother R. S. Wood, a brother to Rev. M. M. Wood, to come to him near Inverness, Ala., and help him in a series of meetings, beginning with the one at Mt. Zion, a church in the Centennial Association. I did not receive the letter until Monday after he started the meeting on Saturday. But as I was in Birmingham at the time I got to him by Tuesday night. This was after the third Sunday in July. I was given the work of the preaching for nearly all the remainder of two weeks, being relieved by Brother Crenshaw, a good preacher, who was with us part of the time of this series. The meeting at Mt. Zion closed on Sunday following, or the fourth Sunday, and the pastor starting one with the Liberty church, a few miles from there. In this meeting it was my privilege to see the work of some good people, together with their pastor.

Many in these meetings learned to pray their first public prayer, and made a new resolve—never to ask to be excused again: May the Lord help these, that they may grow in grace each day of their lives.

From the Liberty meeting we went to Macedonia, beginning there on Saturday, before the first Sunday in August. This made these meetings run for three weeks. At Macedonia the Lord revealed Himself to many in the forgiveness of sins, and many were made to feel the revival spirit from the presence of the Lord. Brother Crenshaw did nearly all the preaching at Macedonia.

There were accessions to all these churches both by letter and baptism. They are a loyal set of folks both to their Lord and pastor. Some of the very salt of the earth are here. At the close of each meeting Pastor R. S. Wood offered his resignation, he having been with these churches for three years, and they have surely learned to love him in that time. He is a loyal preacher, both to his Lord and work. He contemplates having work in Russell county for the coming year.

May the Lord direct these churches to the right man and their former godly pastor to a great field of usefulness.

I shall be glad to have a similar opportunity this or some other year to hold other meetings in Alabama.

RUSSELL R. ROCKETT.

Schlatter, Miss.

(Brother Rockett is an Alabamian, and we hope some church or churches will try and locate him in his native state.)

The Bible makes a sharp distinction between labor and rest. The command to labor six days is as positive as is the command to rest the seventh. No one is free to spend his days in idleness. But in Christian lands, as is not done in a heathen country, the days of labor are separated by days set apart for rest and for worship.

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FROM C. K. DOZIER.

I have returned from Alabama and am on my way to North Carolina. I went for a 45-day campaign in Calhoun county, Alabama, but was able to work only two weeks. After two weeks' work I was taken with fever and had to go to the hospital in Anniston, Ala. I was there for 12 days, and am now able to be up and on my way home.

I had delightful fellowship with Brethren W. F. Yarborough, of Parker Memorial Baptist church, Anniston, and A. J. Johnson, of Oxford, and S. H. Bennett, of Jacksonville. These brethren were so kind to me. Dr. W. F. Yarborough is one of the sweetest spirits I have ever known, and is a strong preacher. His church led all the churches of Alabama last year in contributions to missions.



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It is a wonder to me that Georgia Baptists let A. J. Johnson leave the state. He is a strong preacher and beautiful character. I wish Georgia would claim him again. But I cannot refrain from expressing my appreciation of the kindness of Mrs. Bennett during the first week of my stay in Alabama and of the kindness of Mrs. Johnson and Mrs. Yarborough the last two weeks, while I was in the hospital. They, with several of the ladies in their churches, were lovely to me. A. J. Johnson is doing a fine work at Oxford.

We are planning to sail from San Francisco the 10th of September for Japan. We have certainly been kindly received by the brethren and sisters at home.—Christian Index.

(It was a great privilege for Alabama Baptists to have Brother Dozier with them.)

FLOMATON NOTES.

The summer is far spent, and my meetings are not yet ended. I have held eight; did most of the preaching in five of them.

Pine Barren—Judson Brooks, pastor, and a good preacher and brother is he; beloved by his church. Eleven accessions.

Laurel Hill—A nice village, church and pastor. Culpepper (hot stuff) is the leader of this host, and a good one. Nine accessions.

Mexia, with John W. Choron for its shepherd. I don't know as to his preaching ability, but a finer character and a better pastor is not in the state. I predict for this young man a useful career. I also helped him at Sardine (little fishes, but lots of them, and sweetly flavored). Mexia had 11 additions and Sardine 29—might have been more had the bait been palatable to the eels and the gars.

Mount Pleasant, on the Alabama river, and venerable for its age, and wise in securing a home-made pastor, Theo. Harris, a Saul of statue, but a Paul of faith, preaching within a few rods of where he was born and where he wrought for several years with Satan. But twice born, he is now doing as good work as any young man in the state for Christ. Twenty-five were added to the church.

Both McCrary, of Century, and Harris, of Eliska or Mount Pleasant intend to go to school this fall. And this they should do.

This week I hold a meeting at Little Escambia, and next at Muscogee with W. R. McCrary.

Loxley needs a meeting and a church constituted. A prettier country is not in Baldwin county, nor yet in Alabama. It is a strategic point, and now is the psychological moment. If no one else will go there, then I must give them a meeting and constitute their church. But I am hard worked with my own field, and God is blessing me beyond my deserts.

We need more preachers—Baptist preachers—such as was the first one, John the Baptist—a man who was not clothed in soft raiment, nor lived in kings' palaces, nor mouthed his words, but preached repentance and baptism, and warned the robed scribes and Pharisees to flee the wrath to come. Bunyan's "Pilgrim's Progress" is a fine book, but I doubt its suitability for a text book in a revival. When the Bible gives out then I am out, too. But till then all my sermons shall come from that source.

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