

ALABAMA BAPTIST

FRANK WILLIS BARNETT, EDITOR

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We will send the Alabama Baptist to January, 1915, to new subscribers for \$2.00, cash or credit. We hope our friends will go to work and send in a list of names.

Our new Baptist school is progressing well. We hope for a great school. The future is bright indeed. Trusting that your paper will grow in its merits and become a greater blessing to this great state of ours, cordially yours—W. H. Cook, Thorsby.

Please change my paper from Brantley to Northport, Ala. I begin my work on the new field November 1, serving Northport and Holt churches. I leave my Brantley field with real sadness. There are some splendid people here, and they have treated me well. May the Lord continue to bless and guide them.—H. D. Wilson.

In the notice I sent you a few days ago in regard to the meeting of the Harris Association I made a mistake as to the time delegates will be met with conveyances at Fort Mitchell. I said in the notice that conveyances would meet delegates at Fort Mitchell on Tuesday afternoon and Wednesday morning. Please change it so as to read that delegates will be met Monday afternoon and Tuesday morning. Insert Monday and Tuesday where I have it Tuesday and Wednesday. This is important, as the association meets on Tuesday the 28th. Fraternally yours—J. L. Thompson.

I subscribed for the Alabama Baptist at the association for the balance of the year for 50 cents on a credit. After having read the few copies am ashamed I haven't helped to make it the good paper it is. There is one sermon in the issue of the 15th inst. that every home in every state—yes, every home of the world—ought to know and put into practice—the sermon by Rev. J. R. Griffith, of Centerville—that part that refers to the child. There lies the difficulty, with a sound physical parentage. Every paper should copy that sermon. Pardon this letter. Yours for success—W. D. Hankins.

I want to commend Bro. Hunter's article in last week's issue of the Alabama Baptist. Yes, error is spreading, corrupt doctrine is being preached, and some of our Baptists are believing it. Brethren, don't be afraid to preach the doctrines. I have been made to wonder what next when I hear some of our preachers and teachers preaching and teaching doctrines that set aside our distinctive doctrines as a church. If open communion is all right and if we can afford to receive alien immersionists, I see no reason why we cannot join in with the Freewill Baptists and some others and be one church. May God help us to see the truth and believe the truth and preach the truth, for the truth shall make us free. My churches are doing very well. We doubled our mission collections during the past associational year over last year. May the Lord bless our paper and its editor. Fraternally—J. L. Hand, Newton.



REV. J. W. PARTRIDGE, DOTHAN, ALA.
A Strong Young Man Who is Making His Influence Felt in South Alabama.

THE WAY ONE CHURCH WILL DO—THE PLAN ILLUSTRATED.

Prof. Percy P. Burns, of East Lake, takes charge of the "Debt-Paying Campaign" in his church. On the second Sunday in November, the last call for State Missions having passed, he will begin. He will meet in a parlor conference the pastor and other brethren. They will discuss the probable amounts to be given by the best-to-do members down to \$100. Then they will approach these members and secure their pledges. After these have been secured, they can fix upon the amount the church will probably give. Some will prefer to sign a promissory note; others will prefer a pledge like this:

I, _____, do hereby pledge to W. B. Crumpton, trustee, for the "Debt-Paying Campaign," inaugurated by the Baptists of Alabama, \$_____ in 100 days, to be paid in three equal installments, to the committee appointed by the pastor of my church.

My preference is that my contribution go to _____
\$ _____
P. O. _____
Date _____ 191_____

This having been done, Prof. Burns will divide the whole membership into tens, appointing a leader for every ten.
The pledge will read:

(X)	Amt.	PLEDGE CARD.	Amt.	(X)
_____	\$10.00	I promise to pay to W. B. Crumpton, trustee of THE DEBT-PAYING CAMPAIGN, in behalf of the Baptist boards and institutions EACH DAY FOR 100 DAYS the amount opposite my mark (X) on this card, the same to be paid in three equal installments.	\$ 1.50	_____
_____	7.50		_____	_____
_____	5.00		_____	_____
_____	4.00		_____	_____
_____	3.00		_____	_____
_____	2.50		_____	_____
_____	2.00		_____	_____
_____	1.50		_____	_____
_____	1.25		_____	_____
_____	1.00		_____	_____
_____	.75	Name _____	_____	_____
_____	.50	P. O. _____	_____	_____
_____		Date _____ 191_____	_____	_____

The leader will insist on some amount from every one. When the pledges are signed they will be returned to Prof. Burns. At the time of the first payment the leaders of tens will collect and return the pledge cards, properly credited, with the money, to Prof. Burns. This will be repeated twice more, when the 100 days will have expired.

Some will prefer to pay it all at once. Of course there can be no objection to that.

All applications for pledge cards or letters pertaining to the Debt-Paying Campaign should be addressed to
W. B. CRUMPTON, Trustee,
127 South Court Street, Montgomery, Ala.

NOTE—Two hundred pastors in Alabama working this plan can pay the whole debt.

The plan here outlined is only suggestive. Anything will do, so the pledges are secured. But the results of an effort to reach every member for some amount, diligently and enthusiastically worked, will surprise everybody. The after effects on pastors and people would inspire faith in themselves.

W. B. CRUMPTON.

We will send the Alabama Baptist to January, 1915, to new subscribers for \$2.00, cash or credit. We hope our friends will go to work and send in a list of names.

Pastor A. J. Johnson says: "The way to make this associational year upon which we are just entering the best year in the history of the church is to begin now and work all the year. Every member working all the time would bring glorious results."

I can't tell you how much I enjoy your paper, "our Baptist," each week. It is such an interesting paper and contains so many good things each time. I feel I have been greatly benefited by its weekly visit to our home. May God's choice blessings rest upon you and your work is the wish of your friend—Georgia Fate.

The Lord gave us a gracious meeting at the Jacksonville Baptist church. Rev. W. F. Yarborough, of Anniston, assisted the pastor, Rev. S. H. Bennett. Dr. Yarborough did the preaching. He preached the old gospel plainly, pungently and powerfully. The Lord blessed his preaching to the strengthening of believers and the conversion of sinners. Ten were baptized, and there were eight additions by letter.—Mrs. J. R. Arnold.

If you know or can find an opening for a music teacher please let me know. My heart goes back to Alabama, where I was so happy. I must keep my mind busy. So am anxious to teach. My training has been in voice and piano in the best schools of the north, including the Cincinnati Conservatory of Music. Or I would be glad to accept an opening for the winter as matron or overseer of girls and domestic affairs in a home or school, so I might care for Evelyn and send her to school. Yours very truly—Mrs. L. E. Smith, Greenville, Ohio.
(We hope a way will open for Sister Smith.)

Tuesday afternoon, October 21, Mrs. Lou Hobdy, senior member of our W. M. U., most graciously entertained the society in honor of her birthday anniversary in the home of her gifted daughter, Mrs. W. P. Patterson. The guests assembled in the parlor, where many happy and joyous congratulations were bestowed upon the hostess, after which a poem dedicated to Mrs. Hobdy was read by the writer. The pastor then in complimentary and feeling terms addressed the assembly. Each guest brought an offering, amounting in cents to their respective ages, which was turned over by the surprised and delighted hostess to the treasurer of the society. The guests were then ushered into the dining room, beautifully decked with flowers, where our eyes beheld a most charming sight—a table laden with nuts, fruit and dainties of every description. A most delicious coursed luncheon was served. The happy guests took their departure wishing that their beloved hostess would have a birthday real often.—Mrs. T. M. Thomas, Louisville, Ala.

IS IMMERSION THE ONLY FORM OF BAPTISM?

By C. W. HUDSON, Th. D.

Ephesians 4:4-6: One body, one Spirit, one Lord, one faith, one baptism, one God and Father of all.

This passage explains to us the creed and practice of the apostolic church as believed in and taught by the Apostle Paul. Since his day errors have crept in and have been so generally accepted as the truth that even among the devout followers of our Lord they find defenders. This acceptance of the false for the true is usually based on ignorance of what the scriptures teach or else on carelessness, or a dependence on the teachings of others who may themselves be misinformed. Perhaps the greatest variation from the truth is found in the teachings concerning baptism. In the days of the apostles we hear of only one baptism, administered in one manner. At the present time we find some immersing, some sprinkling and some pouring a few drops on the head of the person to be baptized, and each form called baptism. Our text says there is one baptism, and if this be true two of the forms practiced must be unscriptural, and therefore contrary to the command and will of God.

Some who accept or practice three baptisms, so-called, try to explain this passage by saying that it does not refer to water baptism at all, but to baptism of the Holy Spirit. That this is an erroneous idea is shown by reading the entire paragraph, beginning with the fourth verse. It would not be likely that the apostle would say, "One body, one Spirit, one Lord, one faith," and then again refer to the spirit by saying, "One baptism in the Spirit."

The element in which baptism was commanded to take place is easily determined by reading passages bearing on the subject. John the Baptist said God sent him to baptize in water (John 1:33, Revised Version); and every baptism performed by man emphasizes the fact that it was with water, aside from the fact that no man has ever had the power to baptize another in the Holy Spirit. Matthew 3:11 says: "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you in the Holy Spirit and fire." Mark 1:9 says: "Jesus came from Nazareth of Galilee and was baptized of John in the Jordan." The same act is recorded in both Luke and John.

In Acts 1:5 Luke quotes Jesus as follows: "John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence." In Acts 10:47 Peter refers to baptism performed by himself or by the brethren who came from Joppa with him, and uses these words: "Can any man forbid the water, that these should not be baptized who have received the Holy Spirit as well as we?" Acts 8:38 says both Philip and the eunuch went down into the water and that Philip baptized him there. All references to baptism performed by the apostles was baptism in water. Therefore baptism in water is evidently meant in the passage which we have taken as the basis of our remarks.

The fact that there is only one baptism administered by man, and that that one is water baptism, is borne out by the opinion of such men and learned commentators as John Wesley, who says in his notes on Ephesians 4:5, "One outward baptism," with the word one in italics for emphasis. The Reverend Prebendary E. Huxtable, M. A., the late sub-dean of Wells and vice-principal of Wells Theological College, says in commenting on this passage in his exposition in the Pulpit Commentary: "One baptism. One initiatory rite admitting into the visible church—baptism in the name of the Father, Son and Holy Ghost, symbolic of the washing of regeneration, the one way of entering the church invisible." Rev. Prof. T. Croskery, D. D., in the same work, says: "There is but one baptism, once administered, as the expression of our faith in Christ."

Some who acknowledge that there is but one baptism maintain that sprinkling, pouring or immersion are but three ways of doing the same thing, and hold that either one of the three ways is correct, or at least admissible. That this theory is untenable is shown by the fact that there is only one correct way to do anything. If we are told to do anything in a certain way no other way is admissible or can be the right way. If Christ commanded His disciples to

immerse it would not be obedience to the command to sprinkle or pour a little water over those commanded to be immersed.

If Christ commanded one form to be observed, where do the aspersionists get their authority to add two more? They either have to say that God gave them special authority or to claim, as does the Roman Catholic church, that the church is supreme and has the right to make any change in scripture teaching that is desirable. Instead of this authority being given we are particularly warned against making any change in God's word in Revelation 22:16-19, where we read: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book."

Our text tells us there is one baptism. The question is, which one of the three forms now in use was commanded by our Lord and practiced by His apostles and the early church? Some aspersionists claim that John's baptism was the same in purpose and form and a successor to proselyte baptism. This question does not really have any bearing on the question, as can be seen by the fact that if there were a proselyte baptism it was a baptism of Gentiles only, while John baptized Jews. But it is not certain that the Jews baptized their proselytes, as can be seen by referring to the following article from the Encyclopedia Britannica: "The subject of baptism of proselytes is one of the most hopelessly obscure in the whole round of Jewish antiquities, and can never be safely assumed as an argument; and the general results of investigation seem to prove that the baptism of proselytes was not one of the Jewish ceremonies until long after the coming of Christ, while there is much to suggest that this Jewish rite owes its origin to Christian baptism." This article in the Britannica was written by Prof. T. M. Lindsey D. D., and is the result of careful investigation on his part. As I said, proselyte baptism does not concern us or the question at issue very much. The important question is, Which form did John use? as the form he used was evidently that which our Lord commanded to be used, when He said, "Go ye into all the world and preach the gospel to every creature. He that believeth and baptized shall be saved." We will try to determine by careful study whether John immersed our Lord or poured or sprinkled water over Him. This will necessitate a careful study of the word used in the Greek to define the word called baptism. It is taken for granted that you know that the New Testament was originally in Greek. I do not wish to express my personal opinion, as it would carry but little weight; but with the help of the best lexicons we should have no trouble in finding its meaning.

Testimony of the Lexicons.

The Greek word which is translated baptism in our text is "baptisma," a word derived from bapto or baptizo. Let us see what Liddell and Scott two noted scholars of England, have to say on the subject in their lexicon, which is acknowledged to be the standard in classical and New Testament Greek. They define bapto, to dip in water; to dip in dye, to dye; to draw water by dipping a vessel in. The following words, all derived from bapto, are thus defined: Bapto—Dipped, dyed. Baptistes—One that dips, a baptizer; with the article before it—The Baptist. Baptisterion—A bathing place, swimming bath, baptistry. Baptismos—A dipping in water, baptizing. Baptisma—Baptism. Baptisis—A dipping, baptism. Baptizo—To dip in or under water; of ships—to sink them, to bathe, to baptize. Bapteen, a verbal adjective, means: One must dye. One might think that the authors of this lexicon were Baptists, but both are Episcopalians, Dr. Liddell being a canon in that church.

Dr. Joseph Henry Trayer, formerly professor in

Harvard University, gives the following translations in his lexicon of New Testament Greek: Bapto—To dip, dip in, immerse, to dip into dye, to color. Baptistes—A baptizer; one who administers the rite of baptism. Baptismos—A washing; purification effected by means of water. Baptisma—Immersion, submersion. Of John's baptism, that purification rite by which men on confessing their sins were bound to a spiritual reformation, obtained pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up. Christian baptism—This, according to the view of the apostles, is a rite of sacred immersion commanded by Christ. Baptizo—To dip repeatedly, to immerge, to submerge; to cleanse by dipping or submerging, to wash, to make clean with water, in the middle tense to wash one's self, to bathe; to overwhelm. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the content and nature of their religion, viz.: an immersion in water, performed as the sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom. The word is used absolutely (to administer the rite of ablution, to baptize). Passive in a reflexive sense, to allow one's self to be initiated by baptism, to receive baptism. With prepositions, as eis, to mark the element into which the immersion is made: Eis ton Jordanen—into the Jordan. Of the thing used in baptism: En hudati—in water.

Henry R. Hamilton, in his lexicon, defines Bapto: Immerge, immerse. And Baphe, immersion.

In the early part of the nineteenth century a movement was started for the revision of the Bible. Impelled by this movement the American Bible Union was organized in 1850 to undertake the revision. Among the names of the revisers are found the following: Rev. J. T. Gray, Ph. D., professor of languages in Stepney College England; Rev. Thomas J. Conant, D. D., professor of Hebrew at Rochester Theological Seminary; Rev. John Lillie, D. D., of New York; Rev. George R. Bliss, D. D., professor of languages in Lewisburg University, Pennsylvania; Rev. Philip Schaff, Ph. D., the famous professor of history at Andover and one of the most noted authors of historical works of his age. There were nine denominations represented among the revisers: Church of England, Old School Presbyterians, Disciples, Associate Reformed Presbyterians, Seventh Day Baptists, American Protestant Episcopal, Baptists, German Reformed Church and Methodists. One need only to refer to the American Bible Union New Testament, issued in 1865, to see that all these scholars, representing nine denominations, most of whom were affusionists, united in translating bapto and its cognates immerse. The New Testament part of what is known as the Baptist Bible is the American Bible Union New Testament revised. The Methodist organ, the Christian Advocate, had this to say about it in a recent issue: "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."

(To Be Continued.)

Our Protestant churches should give our children systematic religious training up to and through the adolescent period—the period when manhood and womanhood dawn and character is determined. This is the time when the most careful and intelligent guidance is needed. How many ages we have been dealing with men and women and allowing the children to simply grow up to reach maturity so that we could preach to them, "convert them" as we say and reform what we have neglected to form in the wonderful formative period of childhood.—Bertha Raines.

Before the Texas Baptist Convention of last year Dr. George W. Truett made an address that is certainly striking in the emphasis which it sets upon the value of State Missions as a denominational agency. He set forth that in 1912 there were 8,123 fewer baptisms than the year before.

WITH THE W. M. U. SISTERS IN THEIR ASSOCIATIONAL MEETINGS.

It seemed hardly possible that it was eight years ago since this scribe had found at

Scottsboro

And in the home of Mrs. Jacobs shelter from such a mountain storm as had never been her lot to experience before or since. It fairly rent the heavens and came down in sluices, bending great trees to the earth and tearing away a part of the hospitable roof that covered our devoted head. It put a period to our having a meeting that night, but we well remember the fact that the women at Scottsboro kept the prayer meeting alive then as they do now. Good! Into the same kindly hands we fell this time, but a beautiful new home was our admiration, and it was only upon hearing of the children marrying and leaving the nest and the fact that the little ones then were big ones now that marked any change. The same lavish southern way of living (can it be improved upon?) and the same wide-open-arm hospitality characterized the new home as did the old. Even faithful Maggie was still in the kitchen. (This piece of information is for any other Baptist tramp that may go that way.)

As lovely a day as was ever "handed down" marked the occasion of the ten-mile drive to Harmony church, where the meeting was held. Ten of us in a wagonette—there was no lack of conversation and comradeship, be sure. Over a fine pike a good part of the way, and just to make us know how good was the pike we had several miles that were not over the pike. Mrs. C. W. Brown, the superintendent of the Tennessee River Association, presided. A pretty welcome was extended by a young girl, of whom we heard that there was a likelihood of her going to the Training School. And this was not the only forward step taken by the Tennessee River Association. The women were so interested by the address of Mrs. Bouldin, our missionary from Japan, that they will support a girl in her school in that far-away land. How near it brings the work and the workers to us when we lay our shoulders to the same wheel they are trying to move for the Master's use! Mrs. Bouldin charmed the children, too, by giving them a talk about Japanese children. It was a pretty picture this fair young woman made, with the children gathered 'round her under the trees. We were glad to hear again that many more of our women are becoming tithers, and the subject of making regular reports was emphasized and the meeting of apportionments reported.

Mrs. C. W. Brown, after years of faithful service as superintendent, resigned, and Mrs. Viola Claybrook, of Scottsboro, was elected superintendent, with Mrs. J. H. Lipscomb secretary pro tem.

Of course, there was the "faring sumptuously" that Baptists always enjoy at these "all-day meetings," notwithstanding the fact that none of them are "clothed in purple and fine linen." Then the ride back, then golden sunshine and amid fields of golden rod, to bide a wee with kindly friends, and then take the night train for Birmingham, so as to go to another association on the day after. "The Lord's business requireth haste," but did the seer of old ever dream that the automobile would be the vehicle that would well nigh annihilate time and space and make it possible to thus "make haste?" But that was the way this scribe was whisked out to

Glencoe,

Where the W. M. U. of the Etowah Association met in their annual meeting. Mrs. H. M. Isom, superintendent, called the meeting to order, and such fine reports as came in and such thoughtful papers as were read, the authors of them, with few exceptions, being our young women. We take real solid comfort in this latter fact. Those who shall take our places will be more competent than ever we have been, and the growing work is going to demand it. Our sisters are forward in carrying out the scriptural injunction, "In honor preferring one another," when it comes to finding a new superintendent for the association. Mrs. Isom gave excellent reasons for being relieved from the duties of superintendent of the Etowah Association, and after some real eloquent pleading on the part of the sisters Mrs. Stowers, of Attalla, agreed to act in the capacity of superintendent, and we have known her for years, and she will be a worthy successor to Mrs. Isom. Mrs. Stowers will find good help in Brother I. A. White, who is now at Attalla, and his wife, not to mention

SOME EDITORIAL CONFIDENCES.

The editor of the Baptist Chronicle, in a two-column editorial published awhile back anent the Chronicle, divulges the situation of many denominational newspapers. There is always a clamor for a "dollar paper" under the delusion that it will double the circulation. We remember the great campaign made by the Chronicle some while ago. Hear the results:

"The plan to get the paper into every family of every church in the state at \$1 a year was abandoned by the former management, and this plan will not be renewed. Fewer than a dozen churches took advantage of the offer, while they had the opportunity. It was useless to prolong the agony."

Here is another paragraph to think about:

"Not only may it be said that the paper is a necessity to the best interests of the denomination in the state, but a right attitude towards the paper by the Baptists of the state is also a necessity. The obligation is mutual. The only possible chance for any religious paper to live and achieve is for those whom it represents to subscribe for it, pay for it and pray for it. Is it not passing strange that the universal complaint of religious papers is that the subscribers do not pay up promptly? This is the 'sore spot' with such papers as the Baptist Standard, the Baptist World, the Baptist and Reflector, the Christian Index, the Western Recorder and all the rest."

(Even a few fail to pay for the Alabama Baptist.)

Hear the conclusion of the whole matter by our brother editor:

"Every one (in his own mind) knows better how to edit a paper than the one who is making the effort.

"Why a religious paper anyway? Shall it be to give the religious news? Yes, but not all of it. Shall it be to give every brother and sister, too, a forum from which they may speak? Yes, but not for all at once, nor for all that any one may desire to say. Shall the paper be for the readers or for the writers? For both, but not for either exclusively. There should be the effort to cultivate the powers and tastes of both the reader and writer. A writer may have a weakness for being prolix; paw him down.

"A reader may relish nothing but something short and 'snappy'; give him frequent occasion for mental training. He needs to learn how to think connectedly and continuously. Shall the paper be devoted to doctrinal teaching? Yes, but not to the exclusion of everything else."

"Remember the admonition: 'Whatever we do, do all to the glory of God,' will be helpful to editor, writer and reader."

those who for many a year have kept the cause near their hearts.

God's people at Glencoe showed unusual pluck in arising and building so soon after their house of worship had been burned. Of course we "broke bread" and, as usual, under the spreading trees, and tested the good housekeeping, and hoped they would invite us again.

Ofttimes as the pilgrim is pressing forward, like Christian, we meet the "holy ones" on our way to the celestial city, and so we thought more than once as we sat by the side of the mother of the Dickinson preachers and heard her talk of many whom she had known—some "still lingering here below," some "passed into the skies." It seemed to one who heard her talk, with rapt attention, that she could almost see the halo round her head—so wise, so saintly, so full of gentle courtesies; and when a box of flowers followed the visit this poor heart overflowed.

Such a fine meeting as we did have at

Carbon Hill.

Mrs. D. W. Ramsey presided in the absence of the superintendent, Mrs. Sullivan, and welcomed representatives from four churches and heard reports from eight. We were delighted to have a song from the Sunbeams, who are Mrs. Ramsey's special charge. There was no little enthusiasm over the fact that the State Convention was to be held so near, and,

moreover, that the Southern Baptist Convention would be within easy reach this year. There was no talk that savored of equal rights that so charmed our ears as when a sister arose and said with emphasis: "We have made up our minds we will have none other than a progressive pastor and four churches, easy of access, will employ his whole time." That sounds like the good seed is taking root. That means woman's mission work shall be smiled upon, that prayer meetings will be held, Sunday schools will flourish, tithing taught and practiced, and the pastor sent to the convention every year. No name is mentioned, for the sister looked sweetness itself, while her eye was fixed with a steady purpose. The box dinner was a success here. By the way, does any one dispute the fact that that plan, for all the women being able to get to hear what is going on in the meeting, originated in Alabama? It is a great improvement upon the plan of having a real spread and the better part of the membership "preparing" the dinner, instead of hearing what was going on in the church. There is a legend to the effect that in the early days of "all-day meetings" seven different kinds of salads appeared on the loaded table, but not an officer of the missionary society of that church had appeared at the meeting! But we don't do things that way now. We have the "high thinking" and "high living," too, but the latter is prepared the day before, and every one comes to the missionary meeting.

MRS. T. A. HAMILTON.

(To Be Continued.)

(The notes on the latter part of the Tuskegee campaign were lost in the Alabama Baptist office during the editor's absence.)

PROPERTY VERSUS LIFE.

To the legal mind, apparently, the rights of property have always seemed of more importance than human life. For hundreds of years it was possible for a man brutally to maltreat his child with less legal risk than if he had poached a hare. Gradually human life became more valuable; but even today it fails to receive the protection that is accorded to property. It is no uncommon thing to find reported in British newspapers cases in which a drunken navy has kicked and otherwise abused his wife, to receive no greater punishment at the hands of the law than a paltry fine, while the unhappy wight who, driven by hunger, steals a loaf, is sent to prison. Nor do we need to go overseas to find such instances of the worship of property. An excellent illustration of the workings of the legal mind in problems of this kind is to be found in a study of ten notices of judgment issued by the United States department of agriculture and giving in detail the account of ten violations of the food and drugs act. These ten cases deal with charges brought against the firm of Hawley & Hoops, New York, who are in the candy business. Hawley & Hoops sell what is known as "penny goods;" that is, the kind of candy purchased by the little tot who has been given a penny to spend. Ten different specimens of Hawley & Hoops' penny goods were seized by the officials of the bureau of chemistry and analyzed. All of them were found to be adulterated with arsenic and most of them contained shellac. All of them were being sold as chocolate candies, yet the officers reported that some did not even have the predominating flavor of chocolate. In every case the firm pleaded guilty. In nine out of the ten cases no penalty was imposed, the court suspending judgment. In the tenth case a fine of \$50 was imposed. The case in which a fine was imposed was the one, and the only one, in which the company had not merely sold a poisonous product to little children, but had misstated the net weight of the package in which the arsenic-containing candies came! Selling to little children as chocolate candy a mixture containing arsenic and shellac is, apparently, in the eyes of the law, a triviale offense. But selling to a dealer a package marked five pounds that really contained only four pounds, fourteen and five-eighths ounces, that is a crime!—Selected.

We will send the Alabama Baptist to January 1, 1915, to new subscribers for \$2.00, cash or credit. We hope our friends will go to work and send in a list of names.

Young men with money to burn invest in cigarettes as a rule.

Alabama Baptist Woman's Missionary Union

MRS. CHAS. STAKELY, Montgomery.
President

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. D. M. Malone, Consul.
State Organizer—Mrs. T. A. Hamilton, 1127 South
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Corresponding Secretary-Treasurer—Miss Laura Lee
Patrice, 127 S. Court Street, Montgomery.
W. M. U. Watchword—Serve Jehovah With Glad-
ness.—Ps. 100:12.

HEADQUARTERS—Mission Room, 127
S. Court Street, MONTGOMERY, ALA.

Leader of Young People—Miss Clyde Metcalf, 127
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Y. W. A. Watchword—They that be wise shall
shine as the brightness of the firmament; and
they that turn many to righteousness as the
stars forever and ever.—Daniel 12:3.

SCRIPTURE MESSAGE.

"Study to show thyself approved unto God, a work-
man that needeth not to be ashamed, rightly dividing
the word of truth."—II Timothy 11:15.

PRAY.

For the presence and power of God at the W. M.
U. Convention, November 4, 5 and 6, at Tuscumbia.

For our young people's conference at the conven-
tion.

For the seven Alabama girls at the Training
School.

For our student at the Newton school.

For our missionary, Mrs. A. Y. Napier, Yang Chow,
China.

THOUGHT FOR THE WEEK.

"How can I guide these eager little feet,
When mine so oft have wandered from thy way?
I have no wisdom; Thine is all complete,
And Thou dost bid the needy come to Thee.
I come and bring these children to Thy feet.
Teach them and me."

On Tuesday afternoon of the convention we will
have a conference on young people's work.

There will be capable speakers, who will discuss
things of interest to our Sunbeam leaders, Y. W. A.'s,
Junior and Senior, and to Royal Ambassador coun-
selors. May we not meet members of our Y. W. A.'s
there with the leaders of the younger organizations?
Will YOU not plan to go?

PROGRAM.

Twentieth Anniversary of Woman's Missionary
Union of Alabama, to Be Held in First Church,
Tuscumbia, Ala., November 4, 5 and 6, 1913.

Tuesday, 9 a. m.

Conference of associational superintendents.

Tuesday, 10 a. m.

Hymn and prayer.

Greetings—Mrs. C. W. Leftwich, Tuscumbia.

Response—Mrs. A. J. Dickinson, Birmingham.

Recognition of missionaries and distinguished vis-
itors.

Address of president.

Reports of state organizer, corresponding secre-
tary-treasurer, auditor.

Praise service—Miss Sallie Priest, Shanghai,
China.

Report on State Missions—Mrs. J. M. Kallin, Mo-
bile.

Address—Rev. W. B. Crumpton, D. D., secretary.

Adjournment.

Tuesday Afternoon.

Hymn and prayer.

Records.

Report on the orphanage.

Praise service—Ann Hasseltine Y. W. A., Judson
College.

Report of leader of young people.

Conference on young people's work.

Report on Home Missions—Mrs. Palmer Dugette,
Birmingham.

Address—Rev. A. E. Brown, D. D., superintendent
of mountain schools.

Report of secretary of personal service.

Report of state librarian.

"In Royal Service"—Miss Kathleen Mallory, cor-
responding secretary of the Southern W. M. U.

Tuesday, 8 p. m.

Social hour at the residence of Mrs. G. M. Drisdale.

BLOCK TICKETS TO THE CONVENTION IN
TUSCUMBIA.

When there are as many as 10 leaving from
any one city or town at the same time for the
same place "block tickets" may be secured,
which amounts to the same as getting special
rates. In "blocks" of 10 tickets may be pur-
chased at the rate of 2 cents a mile. Those
delegates or visitors from places near Mont-
gomery or Birmingham may join the conven-
tion party at either place, getting the same
rate as the first 10 by going with the "10."

The party from Montgomery will leave (D.
V.) on the 9 o'clock train Monday morning,
November 3, arriving at Birmingham the same
afternoon at 4 o'clock.

The chairman of the credentials committee
requests that delegates who are assigned
homes in Tuscumbia do not get off at Sheffield,
but go on to the Tuscumbia station.

LAURA LEE PATRICE, Sec'y.

For Young People and Children

Wednesday, 9 a. m.

Conference of associational superintendents.

Wednesday, 10 a. m.

Hymn and prayer.

Records.

Training School.

Report of trustee.

Praise service—Miss Marie Buhlmaier, port
worker, Baltimore, Md.

Report on aged ministers—Mrs. Josiah Jernigan,
Troy.

Report on Foreign Missions—Mrs. Ida Johnson,
Tuskegee.

Address—Rev. C. D. Graves, D. D., field secretary
of Foreign Board.

Report on Howard College library fund—Mrs. E. J.
Weaver, Avondale.

Adjournment.

Wednesday Afternoon.

Hymn and prayer.

Records.

Recommendation of state executive board.

Praise service—Krishnu Pal Y. W. A., Central Col-
lege.

Report on Bible fund—Mrs. Frank Hausman, Tus-
caloosa.

Report on amendments to constitution—Mrs. W.
W. Eusey, Birmingham.

"In Royal Service"—Miss Mallory.

Report of committee on nominations—Mrs. Rich-
ard Hall, Evergreen.

Election of officers.

Report of memorial committee—Mrs. Lula D. Lit-
tle, Greenville.

Report of committee on resolutions—Mrs. N. A.
Barrett, Birmingham.

Report of committee on place of meeting, 1914—
Mrs. J. B. Rabb, Dothan.

Unfinished business.

Adjournment.

Wednesday, 7:30 p. m.

Processional: Children of Light.

Doxology—Congregation.

One hundredth Psalm—Choir.

Invocation—Rev. J. W. Martin, Sheffield.

"Crown Him"—Congregation.

Scripture reading and prayer—Rev. W. P. Reeves,
Tuscumbia.

Music—Choir.

Address—Rev. W. Y. Quisenberry, D. D.

Jubilate hymn—Congregation.

Benediction—Rev. James H. Chapman, Florence.

Recessional: "Lift up Your Voices, ye Children of
Light."

Thursday, 9 a. m.

Conference of associational superintendents.

Thursday Morning, 10 to 12.

Jubilate service.

One hundredth Psalm—Choir.

Praise service. Theme, "Meaning of the Jubilate."

Rev. 5:6-14; 7:9-15; Phillippians 4:4-6; Psalm 100.—
Mrs. G. W. Bouldin, Tokio, Japan.

"All Hail the Power of Jesus' Name"—Congrega-
tion.

Address, "History of Woman's Missionary Union,
Auxiliary to Southern Baptist Convention"—Mrs.
Stakely.

"Alabama's Contribution to the History of the
Woman's Missionary Union, S. B. C."—Mrs. T. A.
Hamilton.

"Sing, ye Women of the Southland"—Choir.

"Our Spiritual Need"—Miss Marie Buhlmaier.

"The Morning Light Is Breaking"—Congregation.
Announcements.

"How Firm a Foundation"—Congregation.

Closing prayer.

JUBILATE PROGRAM.

Afternoon Service—2:30 O'clock.

Processional: Organization hymns—"Sunbeams,"
"Royal Ambassador," "Young Woman's Auxiliary"
and the "Woman's Hymn."

Pageant.

Three ten-minute addresses:

"Permanent Foreign Mission Equipment"—Miss
Sallie Priest.

"Adequate Church Building at Home"—Miss Marie
Buhlmaier.

"The Jubilate Praise Offering"—Mrs. D. M. Ma-
lone.

Conferences by associations.

"The Son of God Goes Forth to War"—Congrega-
tion.

Address, "A Prophecy of Growth"—Miss Kathleen
Mallory.

Announcements.

Closing prayer.

Recessional: "Take the Light."

THE EXHIBIT AT THE CONVENTION.

Some time ago we asked that the societies send in
something for our exhibit at the Tuscumbia conven-
tion. We trust that many interesting curios, year
books, programs and other helpful material has al-
ready been sent to Miss Nina Leftwich, Tuscumbia,
Ala.

The Y. W. A.'s, Sunbeams and Royal Ambassadors
must have a part in this also. Let us have many
contributions from these young people of ours.

"If some one plan has helped you, pass it on!"

We only have a few days. So will the societies
please send the material for the exhibit promptly to
Tuscumbia?

There was a time when Alabama had only one rep-
resentative at the Training School in Louisville.
What a joy it is to know that we have seven splen-
did young women in training for a larger service.

May many of our Y. W. A.'s from the colleges and
from the churches "live in calling distance to God"
is our prayer.

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

A LONG STEADY PULL.

The close of the year 1913 is coming on apace. When the program for a Sunday has been rendered it is well to meditate for a time and consider it from the standpoint of what it was and what it MIGHT HAVE BEEN, with a view of curing some of the defects for the coming Sunday. Likewise it seems to me it will be worth while during the dying hours of 1913 to consider the year's work. The record is nearly made now. I remember once as a boy going with my father to the field after a tremendous rain. We walked about, taking note of the hillside ditches. Here was a break. There was nearly a break. Again we found a badly washed out place, where not only the bank was gone, but much damage done in the rows on the other side. He would say, "We must do our work better next time." And of course while there was regret for the damage already done, the main thought was how to PREVENT its recurrence.

Have you honestly and sincerely tried to reach the people in your community who ought to be reached? Have you honestly and sincerely tried to become an efficient teacher of God's word, whose truth brought to you the joy of salvation? Have you lost sight of the Bible in the maze of plans and methods and psychology? I haven't been as faithful as I ought to have been, and I am going to try to do better. Will you join me?

It takes a "long steady pull" to build up a Bible school. The flare and flash of a "contest" does not bring the result to be desired, but the "long steady pull." Up on your feet and out after the folks. Then efficiency in the school. Patience perseverance and prayer. What kind of a vision have you for 1914? H. L. S.

INSTITUTE AT EVERGREEN.

Beginning on Sunday it was the pleasure of Miss Forbes and the writer to conduct an institute for Sunday school methods at Evergreen, where Rev. Richard Hall is the popular and efficient pastor. The field workers enjoyed the meeting, and judging from the increased attendance I make bold to say that the people who came enjoyed it also to some extent at least.

The writer had the pleasure of speaking twice from Brother Hall's pulpit on Sunday and of briefly addressing the B. Y. P. U. in the afternoon.

Monday the work began at 5 o'clock in the afternoon, as was the case each succeeding afternoon through Wednesday. One lecture was delivered before lunch. From 6 to 7 the various ladies of the church served a splendid lunch. We not only enjoyed the lunch, but the delightful social hour, and made use of the time by conferring about the work. After lunch there were two lectures each evening.

On Tuesday a house-to-house canvass of the town was made, and I must say that it was well done—as well as I have ever seen it done. The result of this canvass was tabulated, and we found there were 540 folks

VIEWS FROM FIFTY-SIXTH STREET BAPTIST SUNDAY SCHOOL, PRIMARY DEPARTMENT—MRS. W. M. ANDERSON, SUPERINTENDENT.



GIRLS USING TABLES FOR HAND WORK IN PRIMARY DEPARTMENT.



BOYS USING TABLES FOR HAND WORK IN PRIMARY DEPARTMENT.

who had given their preference as the Baptist church. Each department was tabulated separately showing that there is opportunity for work all through the entire school.

We had the pleasure of visiting the orphanage, much to our delight. Brother Reynolds is not only the right man in the right place, but he has a most competent staff of helpers. We are and ought to be proud of our orphanage and the way it is conducted. Miss Forbes was entertained there, as Miss Maggie Frey, of Anniston, is one of the teachers.

It was my joyous privilege to be entertained in the home of Brother W. C. Crumpton, who, together with his accomplished wife, made my visit a delight indeed.

Everybody we met was cordial. Brother Hall is one of the most congenial men that I have ever assisted. Let us come again sometime.

H. L. S.

The Auburn Baptist church has one of the most flourishing Sunday schools in the state. Prof. R. D. Webb is truly a superintendent who knows his business. The installation service of the officers and teachers on October 5 was a delightful affair.

BY THE WAY.

Why do you call your school the "Bible" school? Because if the large number of Bibles there and in use on Sunday.

Or why do you call it a "school" at all? Because of the efficient teachers and the fact that some of God's word is really taught each Sunday.

If you were superintendent of a business enterprise and also superintendent of a Bible school, which office would you magnify the most?—Is your Sunday school program as comprehensive, comparatively speaking, as your business program?

There are many capable teachers in many schools who are waiting for the officers to put some business sagacity and system into the management before saying, "Count me in." They ought not to wait, but a good many people neither care to take the initiative or be a part of a slipshod affair.

H. L. S.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

We had the pleasure of spending a day in Eufaula last week. It was a great joy to shake hands with our boyhood friends and walk along the beautiful streets of our "home town." We had a good time at the Eufaula Association in spite of the bad weather. The moderator, Hon. G. L. Comer, always gives us not only an opportunity to speak for the paper, but backs up our talk by offering to refund the \$2 to any one who will take it and read it for a year and come to him and say they have failed to get their money's worth. Brother Willis was re-elected clerk.

Please change my address from Kellyton, Ala., to Linwood, Ala., Route No. 1. We are accepting churches of which I was pastor three years, but have been out for a short time. My wife and little boy arrived at China Grove Friday night. Some of the good ladies had gotten everything ready for her reception. They brought with them some good things already cooked and other good things to eat that were not cooked. I shall not say, as some do, that these are the best people in the world, but I have tried them and know that they are a noble people. As we face the responsibilities that are ours may He give us grace, courage and wisdom to do the work. Yours in service—A. E. Emfinger.

PIANO PRICES WILL GO UP.

Pianos, like everything else, vary widely in grade. A strictly high grade piano or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are today.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

The object of the Alabama Baptist Piano Club is to absolutely insure the highest quality and, by forming a Club of one hundred buyers, get the lowest possible factory price for each member. Our slogan is "Better instruments for less money." You are invited to join us. Write for catalogue and full particulars. Address the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

Worth Weight in Gold.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says: "I had been troubled with female complaints for over ten years. I could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it in \$1 bottles.

THE DOCTRINE OF DEEDS

By H. R. Bernard, D.D., Atlanta, Ga.

Organization.

After all though, we are humiliated when we consider how little we have achieved—comparatively speaking—and that what we have done has been done so imperfectly. The truth is, in the past we have carried two swords, one in each hand and have fought the enemy at every point of the compass, and when no enemy was in sight we have frequently turned upon one another. The time has come when we can afford to put down one sword and take up a trowel. A sword in one hand and a trowel in the other is good equipment.

Our greatest need today in order that we may do the fullest and best service for God and humanity, is organization. In saying this we are not denying the assertion, sometimes heard, that "our greatest need is more religion—more spirituality." Our contention is, that though you fire the hearts of the "Sacramental Hosts" with full measure of the holiest courage, yet, if they are unorganized, cannot keep step—cannot move in harmony, they will fall to take many a fort that menaces, and that obstructs the coming of the kingdom. Fill the tillers in the vineyard with a spirit of industry, yet if they do not work systematically they fall in the time of harvest to reap the largest success.

For several years past we have been listening to a lot of talk about the "Organized Work." To the writer it is only a noise that he has heard. He has not seen it except on paper in any light that makes it worth while.

Two newly arrived Irish emigrants to this country, sitting alone on the front porch of a farm house, heard for the first time the peculiar noise made by a Katydid, whereupon they ran out into the yard to see what animal threatened them. Seeing nothing, they returned, but only to repeat their experience two or three times. Finally, not seeing anything, one said to the other, "Pat, that ain't nothin' but a noise." The measure of organization which we have is not effective in the highest degree. It does not get results adequate to reasonable expectations.

In truth, we are no further advanced today in organization, organization for denominational world-wide work, than Benning's little boy was in education. One afternoon the boy coming home from school was asked by the visitor in his home if he could read. "No," was the reply; then the question: "Can you spell?" "No," was the answer. "Well, do you know your letters?" "Well, I pretty nigh know one," was the reply.

Baptists of Georgia, and elsewhere as to that, "pretty nigh know" something of organization in their religious work. They have heard a noise, and for the most part are wondering what sort of a varmint organization is anyway.

The scriptures are replete with teachings on the matter of organization.

Moses found the Hebrews a horde of slaves. He made laws under which he organized them into a national force which did marvelous exploits. They had but one God—one code and one plan. Moses was inspired and spoke and moved as God directed. The great organizer left his impress on the world.

Judah P. Benjamin, who was always in public life, who was never defeated for office, was acknowledged to be the best equipped man when in the United States senate that sat in that body. He ended his professional career as queen's counsel in England. He challenged the boundless admiration of the lawyers of two continents. His greatest service as secretary in the cabinet of Jefferson Davis was that of an organizer.

On the day of Pentecost they were all together and they were of one accord. Then Peter standing up with the eleven, etc. That was a day of great results.

"Where two or three are gathered together in my name and are agreed as touching anything there am I in their midst." Paul wrote: "When I come I will set all things in order." And again: "Let all things be done decently and in order."

Organization is of God. Our Father has organized a universe, and put life and activity into every being. The end in view is the harmony of the whole. Salvation itself involves, among other items, harmony

of man with man and harmony of all with the Divine. The root word in organization is the Greek "ergon." This means work. Organization is systematic work. Not a systematic theory or notion about work, but work. Organization has been defined as "an art of arranging the parts of a complex whole in a suitable manner for use or service," and also this definition is given: "A number of individuals systematically united for same end."

Organization means additional and new energy. This is a scriptural view. "One can chase a thousand and two can put ten thousand to flight." No one man standing alone is at his best. It is true that he can do something. He can chase his thousand, but there are millions to be chased, and God's way is to have two to chase ten thousands and so on. This is heaven's arithmetic in the matter. God's way is to call out the latent powers of men by organization. Oh, how the Baptist cause languishes today for lack of numbers systematically united, striving as one man to bring in the kingdom.

In the war between the states, when our troops marching, came to a bridge, the order, before setting foot on the structure, was: "Take the rout step." Why? Because concert of action in "keeping step" would crush the bridge.

Baptists, for the most part in the past, have marched with "arms at will," which means that you carry your gun, each man as he pleases; and then the only step taken has been the "rout step" every foot of the way. Our folly has been so great in these particulars that it is a miracle that we are on earth at all.

Now let us look at an illustration showing the folly of individuality pressed out of normal relations. It is recorded in Judges that "In those days there was no king of Israel, and every man did that which was right in his own eyes." The reign without a king was the reign of each-man-according-to-his-own notion, and a mighty mess there was because of this.

Records in Judges are horrible. For once God's curse seemed to be unlimitedly upon this people. I have no taste for going into details in the history of the Jews at the time named.

In proposing organization "sure enough" for Baptists several considerations are presented for attention. Baptists are committed to the doctrine of individuality; to church independence; to the Roger Williams' idea of soul liberty. It is impossible for us to organize with a papacy in any form as a legally controlling power by virtue of which individuality, independence and soul liberty would be destroyed.

It is proposed then that we proceed to plan and execute and secure concert of action by way of cooperation.

This method appears reasonable to the writer, but in order to success we must learn and put into practice some things quite new.

There are difficulties in the way. In the past the powers of darkness in fostering tyrannical government have been well organized; and for this reason Baptists have come to make organization and oppression synonymous. Organization can be employed in fostering tyranny and yet it may be perfected, and by it liberty may be promoted and large results secured that cannot be ours in any other way.

Effective organization requires "authority" and "obedience."

It has been said that "everything with Baptists must go by persuasion." It has also been said that "general bodies, such as a state convention or a district association, are only and merely advisory bodies." Like some other things that the "Fathers" have said, this is not exactly the whole truth.

"Everything must go by persuasion" when the convention addresses a church; but when the general body addresses its boards and other servants its deliverances are, in the nature of the case, mandatory. It is worth while for Baptists to observe this distinction.

Keep in mind that a convention, such as the Georgia Baptist Convention, is itself, in some of its features, a sovereign body.

To make the matter plain: A railroad manage-

ment makes a schedule—not, however, for the shipper of freight nor for passengers. The schedule is simply advertised for them. The engineers and conductors must observe the schedule made for their use.

In relation to schedules for giving money—as made for use by the convention, the churches and other contributors are the passengers. They can do as they please. They are not under law. The boards and the secretaries are the engineers and conductors; they are under law and must observe requirements or retire. All this becomes clear upon a little reflection and establishes a distinction where there is a real difference.

Effective organization requires the erection of standards. Now the word "standard" is a word at which Baptists shy. Standards may be set up arbitrarily by "Ecclesiastical Grand Bashaws." That's one thing, but for the people to erect their own standards by methods of their own devising, that they may be guided in their movements so as to secure concert of action, which is so often indispensable, is quite another thing. There is a way to have standards on the voluntary principle without interference with our liberty, and get results without delay and waste of energy and without confusion. Why not have standards?

Organization must have relation to liberty. Baptists need to know that to be at liberty, while a great boon, is an awful responsibility. Liberty is the word that stirred the French until they were plunged into a bloody revolution, which has no parallel in the chapter of horrors. Liberty and license are far from being synonymous. Liberty is a word that needs fences around it to keep people from going wild. It has been greatly abused. It is now abused. No small measure of selfishness taking various forms, sulks, skulks or fights behind "liberty" (!) as a defense.

Liberty and not "lawless freedom" is what we need.

We have many churches well organized, but not widely organized. Some churches have a good church conscience, but no denominational conscience. In their faith, organization and effort they are self-centered.

This is a perilous position to be in. It is too narrow in its views and labors to represent Christ in any great degree. Such churches stake everything on their "individuality"—too often a savage individuality, and do not seriously consider the moral necessity of adjusting themselves practically to any general plan which may be suggested by their convention for the best of reasons. The doctrine of individuality has been greatly overworked by the Baptists. We are so sound in the faith that at this point we cease to be scripturally orthodox.

Caleb and Joshua were individuals. They did not throw away their convictions, when the majority stood against them. They held to the views, but in doing so they marched, fought and suffered in line, making the best of things. Noble examples are they as individuals; sane enough, while such, to cooperate as far as possible with the grasshopper majority.

Paul was an individual, but rather than be out of line, he said, "I will eat no more meat while the world stands."

The 5,000 men who sat down in ranks under a schedule to be fed from the hands of the disciples under the directions of the Savior did not lose their individuality. They conformed to instructions for the success of the enterprise. A man does not lose his individuality by co-operating voluntarily with other men. He can move with as much freedom in an organization as out of it and still be an individual. Men who cannot do this need more religion and an improved judgment. They should abide at Jericho until their beards grow out.

Effective organization necessarily calls for the establishment of "headquarters." "From which are to come deliverances of well devised, comprehensive articles of faith?" "No! never." "What then?" "Well devised, comprehensive plans of operations to be thrust upon the churches?" "No!" But to be submitted to the churches by way of appeal and suggestion for acceptance.

Do not be alarmed by the term "headquarters."

Our W. B. M. U. have "headquarters," and every State W. B. M. U. has its ear to the ground, waiting to hear instructions as to the work, and to move when they get the word and to move on time and to move in one way. They "keep step." The women have effective organizations. Just as effective as papal authorities ever devised, and yet everybody moving on the voluntary principle. I would like to see some individual woman or man either rise up and suggest something that would cut across the comprehensive program outlined at "headquarters" for universal observance. And yet every woman can present her view at the right time and place with perfect freedom and secure, if it has merit, its adoption as part of the general program. But the program of work must be issued from headquarters. This is right. Why? Because it cuts out confusion; it prevents scrappy operations. Our women are not wandering in the "Wilderness of Chaos." They are at work in the realm of system in full possession of individuality and soul liberty. Their organization for effective work in harmony with the denomination's policy is not equaled in politics or religion in America.

A man with us can step into the middle of affairs even between conventions and sow the country down in leaflets setting out "Abraham's Plan" or "Peter's Plan," etc. And what he teaches and the action advised may cut across any and all of the deliverances of his convention as to a program of method in work. Such a brother comes very nearly suggesting that he is a theological quack. He talks and writes as flippantly about "God's Plan" as if he had been in heaven and obtained information first hand from the apostles while they enjoyed smoking Havana cigars as they reclined under shade trees. This brother is a good man—but he does not know that he is "a bull in a china shop."

Would you stop the circulation of leaflets and programs and advocacy of new methods, etc., even though they bring in confusion? We would not attempt—have no desire—to interfere with any man's liberty. But any interpretation of scripture or suggestion of method which opens and keeps open a way for confusion and disorder is, in the opinion of this writer, far from the truth. A good man is not good when he is creating needless confusion.

A convention ought to have backbone enough and sufficient "wisdom from above" to put an end to needless confusion without doing violence to any of our doctrines of liberty.

One of the cardinal doctrines of common sense is that "too many cooks spoil the broth."

All things considered we have done well, but we are going to do better.

We are going to make some distinctions which we have been overlooking in the past. We are going to arrive at better interpretations of God's word. We are going to hold on to our individuality, our church independence, our doctrine of soul liberty, and at the same time secure concert of action in our movements which will bring the largest success. We will become as conspicuous in the "doctrine of deeds" when organized as we have become as champions of the "doctrine of soul liberty." The world is going to be as much astonished over what we accomplish as laborers in the vineyard as it has been over what we have achieved on the field of battle.

In Conclusion.

I have presented a knotty problem. You ask, "How long will it take to efficiently organize Baptist forces in Georgia and in the south?" I do not know, and I know as much about it as anybody. It took the English people a hundred years to realize on Magna Charta after it was signed by King John at Runnymede. Large bodies move slowly. Reforms come by degrees, but this is a day of progress. The dawn is upon us now, and ere long the day of better things will be illuminated by the sun in his noontide splendor and the darkness of chaos will flee away and organized forces, without disorder, will speedily make the kingdoms of this world the kingdom of our Lord.

We will send the Alabama Baptist to January 1, 1915, to new subscribers for \$2.00, cash or credit. We hope our friends will go to work and send in a list of names.

We do not pretend to say that whiskey has received a knockout blow, but who will deny that it is groggy?

Seattle, Wash., Oct. 6, 1913.

Dear Brother Barnett:

My wife and I are thus far on our journey to China. We are very thankful for the privilege of going to China at this time, and look on it as a joy and not a sacrifice.

Let us express our sincere appreciation of your offer to send us the paper. It will be a great joy to us to have the Alabama Baptist come to our far off home each week. It will be like getting a letter from dear old Alabama friends. May the Lord richly bless you in your work with the paper.

Our address will be Baptist Mission, Canton, China. Yours in Him.

J. T. WILLIAMS.

(It has always been a privilege and a pleasure to send the paper free to our missionaries. We pray God's blessings upon Brother Williams and his dear wife as they go abroad at the call of the Master.)

DR. HILLIS' METHOD.

As to memorizing his sermons, Dr. Hillis could not do that. He has no memory for word-forms. His mind eats verbal furbishings like acid. When the idea is born again it is newly swaddled. He remembers his argument and says that if the argument does not suggest the phrasing in which his mind originally cast it, the words must have been ill chosen; and that if one paragraph of his development does not suggest the next, the next was wrongly placed.

Now as to writing his sermons: They are not written before they are preached, but after. The morning sermon is prepared before breakfast on Sunday morning. The evening sermon is prepared Sunday afternoon; the preparation in each instance going no farther than the making of an outline, and the walking of the man up and down, rapt and silent in his study, while his mind broods the issues of his theme. Both sermons are reported stenographically; one or the other is chosen for publication, and Dr. Hillis spends a hasty hour revising the transcribed notes on Monday morning.—Selected.

Inventive genius that turns to the invention of excuses will never accomplish anything of value.

STATEMENT AND APPEAL FROM FOREIGN MISSION BOARD IN SPECIAL SESSION.

On account of important matters related to the work of the Foreign Mission Board the members, both resident and non-resident, met in Richmond on October 8 and 9, 1913. At this special meeting the board decided to make the following statement to the pastors and brethren of the Southern Baptist Convention:

Southern Baptists have undertaken for the present year the greatest missionary campaign in the history of our brotherhood. We have reason to be encouraged in the progress of this signal enterprise. Owing, however, to the general financial condition, your board faces a situation so serious as to amount practically to a crisis.

1. Your board is finding it difficult to borrow the money needed to meet the drafts for the support of the missionaries coming to this office from month to month.

2. The rate of interest upon the sums which have been borrowed has been increased, owing to the same general financial conditions. The total sum paid for interest in past years has mounted into thousands, owing to the fact that payments by the churches are often delayed until the very close of the convention year.

3. You will recall that an indebtedness of \$76,000 was brought over from last year. If the apportionments accepted by the states are promptly paid this indebtedness will be wiped out and the work will be carried forward with added vigor. Unless, however, the full apportionment is raised you will face at the close of the year an indebtedness on your Foreign Mission work that will prove a handicap to your plans.

From the standpoint of need and opportunity the work was never so inviting as at the present moment. The demands for workers upon the field are greater than your board has felt that they could meet in view of the situation which is now laid candidly before you. Economy has been enforced at every point in the work, owing to these circumstances.

To remedy this situation the brethren will undoubtedly feel the necessity of taking their collections for Foreign Missions at the earliest possible moment, of making them as large as possible, and of sending them in at once. Every penny for Foreign Missions now in any treasury of a southern state should be sent to the Foreign Mission Board without fail immediately.

During the year 13 new missionaries have been sent out to fill the vacancies caused by death and resignation on the field. On this account, and on account of the normal increase of the work, the expense for the year will be something greater than last, and this was wisely provided for in the apportionment adopted for the states at the last Southern Baptist Convention. The matter is thus laid upon the consciences of the brethren. The work is yours. We are confident that the situation can be met if the pastors and laymen will put forth their best endeavors to meet the crisis which we now confront. We urgently request our pastors that these facts, as recited, be put plainly before our people, and that at all times and everywhere much prayer be made that our people may be given the grace of liberality in accordance with their ability, and that God will move us all to do our duty.

J. L. WHITE,
W. C. TYREE,
S. C. MITCHELL,
W. F. YARBOROUGH,
H. L. WINBURN.

In the recent national conference in Washington City on the subject of interstate liquor-shipment legislation Mr. Cochran, of Baltimore, was introduced to respond to a toast. It had gone abroad quietly through the day that he had agreed to give \$10,000 for the better financing of the Anti-Saloon League in its work of moral and legislative reform. A young man of about 30, a multi-millionaire, he stood modest and meek before the applause. When it had stopped he said: "Your applause is all out of place. I have done only what you would have done. My millions were accumulated by my father, and the product of the labors of the common people, and they were left to me as an inheritance. I have recently been seriously and prayerfully considering the matter of my stewardship, and I have resolved that at least a large part of my money shall be spent for the benefit of the people from whose labors it came."



\$2.00!
To January 1915
Cash or Credit

THE Alabama Baptist is trying to serve the Baptists of Alabama and we hope its friends will go to work and send in a list of names on the following **SPECIAL OFFER** to new subscribers—from now until January 1915, \$2.00 cash or credit—send in names at once.

PREACH BAPTIST DOCTRINES.

Harold J. Howland, for ten years a member of the editorial staff of the Outlook, and now associate editor of the Independent, has written an article for Suburban Life on "Why Not Church Unity—Now?" calling it a plea for united action by the religious forces of the community in matters of civic welfare.

He says church unity is in the air, and while he says many good things, we are writing this to call attention to the fact that Baptists will be more aggressive in preaching their distinctive doctrines when such a distinguished editor is guilty of penning the following paragraph:

"You would have to go a long way before you would find an Episcopalian who was convinced that you could not be a Christian unless you believed in the historic episcopate. I doubt if many Baptists believe that only those are Christians who believe in baptism by immersion."

It is strange how little Pedobaptists know about our Baptist doctrines. We acquit the author of the above amusing statement of any intention to misrepresent us; but we do hope Baptists will be more anxious to let the world know their position on fundamental doctrines.

INDECENT EXPOSURE.

It has been said: Our country, which has led all the nations of Europe during the last 25 years in nearly all the most important reforms, is in peril. The immodest, and in many instances the indecent dressing, the gauze hosiery, the X-ray dresses, and the tango and turkey trot, which have converted secret vice into public vice and solitary vice into social vice, are in danger of converting our fair land into a seething Sodom. Unless the tidal wave of moral laxity and social degeneracy which is sweeping over our country is arrested by those who are in position to command public thought and public sentiment, what the end will be no one can tell.

We think that fathers and mothers ought to set themselves against the prevailing degrading fashions, which are today destroying the morals of both men and women. We denounce in most emphatic terms the adoption in this country by decent and high-minded women of the styles of dress of the indecent and low-minded prostitute class of Paris.

We do not believe that modesty is dead in the breast of our good women, and we call upon them to refuse to follow the fashions which are set by women of the underworld.

DR. HENSON ON RELIGIOUS JOURNALISM.

If you are a Baptist and live in Alabama you ought to take the Alabama Baptist, for it keeps you in touch with what we are trying to do in the state, at home and abroad. Dr. P. S. Henson well says:

"What it behooves the lovers of the Lord to do is to put religious journalism in the very van of our rushing race and so to lead on to richest fields of thought and noblest spheres of activity. At great expense we build church establishments, and secure the best preachers that money can command. And we contribute millions of dollars to guard and to foster educational institutions. We take annual collections and make eloquent pleas in the interest of Home and Foreign Missions, but who thinks it worth the while, unless it be a struggling publisher, to utter a word or contribute a dollar for the successful maintenance of the religious paper, the denominational religious paper, which as an educational, denominational and evangelistic agency is no less potent than any of these."

The importance of religious reading is surprisingly underestimated in many Christian homes. There can never be a robust religious life in business, in society and in the churches without the religious atmosphere in the home. For the intelligent grasp of the religious thought and life of today a carefully edited religious paper is absolutely essential.

WOMEN AND CHILDREN.

The infidel, speaking slightlyingly has said that Christianity is only fit for women and children. Thank God it has gained the victory of woman's love, and since the day when Jesus took the little ones up in his arms many a blessed child has given its little heart into His keeping.

The female heart has linked its destiny with Christianity in the everlasting bonds of mutual affection and mutual interest. The hold which Christ has upon the loving heart of woman is as strong and



EDITORIAL

"AGITATE."

Some people live to "agitate." Much has been accomplished through agitation. But before the religious "agitator" begins his work if he is sincere he ought to have a definite policy that will right a wrong and make a proper appeal to a constituency which will be willing to do things rather than merely criticize those who are trying to do things. The unscrupulous religious agitator who agitates merely to get a hearing for himself in order to get personal power or position should not be tolerated by thinking people. We have little sympathy with the political agitator who attacks existing conditions merely to get votes for himself, and we have less with the religious agitator who attacks our organized work for the purpose merely of getting for himself a great name. We need agitation, but we pray that we may be saved from the wiles of the professional agitators. Alabama Baptists have not been pestered with them in that degree which has brought strife and division in many other states.

lasting as the hold which she has on the heart of man.

So if the infidel sneer be true, and it is damnably false, that Christianity is only fit for women and children, how could God make a religion more fit for man than by making it fit for women and children? Some one has beautifully said:

"If Christianity should ever be compelled to flee from the mansions of the great and the noble, from the academies of philosophy and the halls of legislation, from the thrones of power and the throngs of busy men, we should find her last retreat around the hearthstones of Christian homes, her last sanctuary in the hearts of the women and children of our firesides, her last altar on earth would be the female heart, her last audience the children gathered around a mother's knee, her last sacrifice the secret prayer escaping from a mother's lips."

THE GOSPEL OF "N-E-T."

"Efficiency" is a magic word in these days, for its advocates believe that its trained experts can work wonders.

It preaches the gospel of N-E-T. One of its exponents says:

"This little word of three letters—N-E-T, has in recent years become the most important word in the vocabulary of business. Net means not how much money you took in, but how much you have left. If you take in \$3,000,000 and pay out the same amount you have no net at all. It is better to take in \$1 and have 10 cents left than to take in \$10 and have only 5 cents left."

"It is the NET that decides whether or not we are winning or losing in the game of business. Gross receipts may pile up as high as a mountain, and yet at the end of the year there may be no residue of profit. It is not volume of business that makes net. Neither is it system or energy nor resources. It is all these, PLUS EFFICIENCY.

"Consequently there is no other subject, just at

WE WANT 500 MESSENGERS

At the Alabama Baptist State Convention. Date: November 18, 19 and 20, 1913. Place: Enterprise.

WE WANT YOU.

the present crisis in our industrial evolution, that is attracting such keen interest as efficiency. Hundreds of thousands of dollars are being spent by railroads and other corporations to cut down the wastes and losses that arise from slipshod management. Cities and even states have employed experts to teach them the methods of efficiency, and even the federal government has a president's commission on economy and efficiency under the supervision of Dr. Frederick A. Cleveland."

Efficiency is the order of the day. Everywhere in all walks of life, from "big business" to the schools, in the office, the home, the housewife and the children—efficiency is being preached by every one, except, of course, the stump that never moves.

Is it any wonder then that some of our denominational leaders are talking "Efficiency" and taking stock of our religious enterprises to see what are the N-E-T results? Those who appreciate and understand efficiency are trying to explain it to others. They are applying what they know and learning more.

SOME HOWARD COLLEGE PLANS.

By James M. Shelburne.

We want to tell the readers of the Baptist about our Howard College plans. We have decided that our people not only have a right to know, but that they must know. You have chosen us to plan your educational work; of course you will want to know what the plans are. If, after you have read the plans, you would like to ask a question or make a suggestion, do not hesitate to do so. Write us just as you like.

In our present plans are several items.

(1) To be out of debt by June 1, 1914. Provision for this item is made in the debt-paying campaign. Howard College earnestly entreats all her friends, old students and alumni, to give hearty support to this campaign.

(2) A gymnasium. This important item in our plans has already made considerable progress. The plans have been drawn, the site located and one-third of the money subscribed. The alumni of the college are behind this movement. The building, which will cost \$15,000, will, they think, be an appropriate memorial of the love of the alumnus for his alma mater.

Mr. W. A. Berry, Birmingham, is president of the Alumni Association, and Mr. J. T. Collins, Birmingham is chairman of the executive committee. Write either of these gentlemen for fuller information.

(3) Homes on campus for professors. Homes on the college campus for professors would accomplish two important things. By this arrangement a college community-life would be established, and the professors put into a position to be most useful to the college.

We are planning to build not less than ten of these homes. Sites are being chosen for these homes, which will be named for those friends of the college who give the money to erect them. It would be impossible to find a cause where money can be spent to a better advantage.

(4) A science building. For several years this building has been needed and talked of. Dr. Montague was at one time almost at the point of beginning it. And what a really great opportunity for some one who has both money and a liberal mind to render a signal service. The building must cost not less than \$25,000, and we believe that somewhere there is an Alabamian who will build it for us.

One remark should be made about these plans. They contemplate the expenditure of a considerable sum of money, but it is our belief that our people will not refuse to provide the money when once our educational enterprises are projected upon a scale commensurate with the service which we expect them to render. The Baptists of Alabama are a great people, and will not and ought not to conduct their educational institutions upon a basis which does not appeal to the very greatest and noblest that is in them.

A CORRECTION.

The committee on program for the approaching session of the State Convention has appointed the hour for meeting at 2:15 p. m., November 18, instead of at 10 a. m., as I announced last week. The convention sermon at 7:45 p. m., instead of 11 a. m.

Those who go through Montgomery will have to leave there by 6 a. m., November 18, in order to be at the opening. M. M. WOOD, Secretary.

A GREAT EVANGELISTIC CAMPAIGN.

Sunday, November 2, the greatest concerted evangelistic campaign ever attempted in Greater Birmingham will be launched in 13 Baptist churches.

The campaign will be under the direction of Dr. Weston Bruner, general evangelist of the Home Mission Board of the Southern Baptist Convention, and his staff of evangelists and singers. The churches in the campaign and the evangelists are as follows:

- First—Evangelist Ray Palmer and Mr. and Mrs. D. R. Wade.
- Southside—Evangelist Weston Bruner and Mrs. J. E. Reynolds.
- Fifty-sixth Street (Woodlawn)—Evangelist T. O. Reese and Mr. J. P. Scholfield.
- Ensley—Evangelist F. D. King and Mrs. E. R. Turner.
- West Woodlawn—Evangelist J. A. Scott and Mr. M. J. Babbitt.
- Ruhama (East Lake)—Evangelist E. V. Lamb and Mr. E. L. Wolslagel.
- East Birmingham—Evangelist S. W. Kendrick.
- Pratt City—Evangelist W. C. Golden.
- Park Avenue—Evangelist L. C. Wolfe.
- Packer Memorial—Evangelist J. E. McManaway.
- Twenty-first Avenue—Evangelist J. B. DeGarmo.
- Twenty-seventh Street—Pastor J. O. Colley.
- Hunter Street—Pastor L. M. Bradley.

In addition to the evening services in the above churches there will be a union day service at the First Baptist church, personal workers' conference at 9:30 a. m. and an inspirational service at 10 a. m., the different evangelists preaching in their turn.

At noon meetings will be held in shops and factories, and great mass meetings will be held on Sunday afternoons.

Street meetings will be conducted on Saturday nights.

In addition to the above the colored churches will hold two or three meetings under the direction of Evangelist J. W. Bailey, the colored evangelist.

The campaign will continue for two full weeks.

BAPTIST STATE CONVENTION. ARE YOU COMING? ANSWER. "DO IT NOW."

We are sending out inquiries asking if you are coming to the State Convention. Let each one who receives a card reply AT ONCE, in order that the entertainment committee may assign you to a good home. If you are coming, or intend to come, fill out the card and return it. If you are not coming please mail the card, saying, "You may NOT expect me at the convention." We are very anxious to give YOU as little trouble as possible when you arrive at Enterprise, and whether you receive a card or not, if you are coming please write to Hon. O. C. Doster, Jr., chairman of the entertainment committee, Enterprise, Ala., and tell him that you will be here.

If there are others from your church coming also say so on the card. We are expecting a great convention, and we want you to come.

Yours to serve,
O. P. BENTLEY.

(Be sure and attend to this. It is important.—Ed.)
Copy of the Postal.

Dear Brother Doster:

You may.....expect me at the convention. I hope to arrive in your city on Monday, Tuesday, Wednesday.

(If you are not coming please write the word "not" in the blank. Designate the day by marking out the other days.)

FACULTY CONCERT AT JUDSON CONSERVATORY.

On Monday, evening, October 20, occurred the fall concert of the Conservatory, given by seven members of the faculty—Mr. Powers, Mr. Goode, Miss Shields, Miss Edwards, Miss Douglas, Miss Murray and Miss Mittie Louise Edwards.

Mr. Powers, director of the Conservatory, gave four numbers on the organ, the varied character of which showed his versatility, power of expression and complete command of this orchestral instrument. The "Cortege Nuptial" especially was of striking brilliancy, while the "Meditation" brought out his very effective registration, and the "Toccat," a favorite with all good organists, was given with fine

THE BIRMINGHAM PASTORS RESOLUTE.

Whereas, the several interests of the Alabama Baptist State Convention, viz: The Louise Short Baptist Orphanage, Evergreen; the State Board of Missions, Montgomery; the Newton Baptist Institute, Newton; Judson College, Marion, and Howard College, Birmingham, are cumbered with indebtedness aggregating \$100,000; and,

Whereas, the several boards of trustees of these institutions have agreed upon a plan by which this indebtedness is to be provided for; and

Whereas, Dr. W. B. Crumpton has been requested and has agreed to lead in a debt-paying campaign;

Now therefore be it resolved by the Baptist Ministers' Conference of Birmingham and Jefferson county in regular session:

First—That we do most heartily endorse the debt-paying campaign and Dr. W. B. Crumpton as its leader.

Second—That we agree to undertake to raise in Birmingham and Jefferson county the sum of \$25,000.

LET THE BRETHERN OBSERVE.

The program of the State Convention closes on Thursday night. Why cannot everybody go with the full purpose of staying to the close? All can leave on Friday morning.

W. B. CRUMPTON.

spirit. It seemed altogether that Mr. Powers even surpassed himself, and the great applause proved the delight of the audience.

Miss Shields, soprano, in one long number and three short ones, displayed to great advantage the range and power of a beautiful voice. The "Chanson" contained much florid work, and the flute-like quality of her voice was well shown in "A Spirit Flower," and its volume in "An Open Secret" which was greeted with tumultuous applause. Her evening gown of green over pink, decorated with pearls, made one think of a sea nymph.

Miss Edwards, contralto, made her first appearance before a Marion audience with Thomas' "My Heart Is Weary," which her dramatic temperament made very effective; fine training and a passionate quality were shown in the "Cry of Rachel," while her

short ballads, especially "In the Time of Roses," brought out the tenderer and lighter tones of a rare voice. Miss Edwards was gracefully gowned in lavender and lace, with black velvet girdle and jewels.

Miss Mittie Louise Edwards, piano and organ graduate of the Judson, showed wonderful abilities in accompanying these singers.

Miss Douglas, violinist, also appeared for the first time in Marion, and captured her hearers. No instrument has such compelling power as the violin, and Miss Douglas has complete control over it. In her first very difficult number, "Scene de Ballet," she combined beauty of tone with exquisite expression, and was fully equal to the demands of the piece. Her intonation is fine; she carries her audience to the regions of pure music, and her versatility, grace and skill were further shown in the pathetic "Canzonetta" of Tchaikowsky and the delightful favorite of violinists, Dvorak's "Humoresque." Her costume was of white lace.

Miss Murray accompanied her with great ability and beauty and musical feeling.

Mr. Goode, pianist, is too well known to need praise. He fulfilled all his past reputation and delighted his audience with a masterly rendition of "Minstrels," a French work very difficult of interpretation. In the "Canzonetta" of Liszt he brought out the March rhythm so that you could almost see a procession of the old monks pass by, and the beautiful "Cantique d'Amour" was played with exceptional brilliancy, making a fitting close to a most striking and artistic program. L. M.

I WONDER

If fathers and mothers realize the danger of the practice, so rapidly growing, of allowing their children to retire after the Sunday school hour? I wonder if the pastors are aware of the extent to which it has grown? If the investigation were made many would be surprised to find the small children are not the only ones that leave, not to return to the church service. Multitudes from 12 to 20 years of age would be found in the processions leaving the church at the close of the school.

Something should be done, and at once. Parents must second any effort that is undertaken to remedy the trouble. They should heartily co-operate and encourage the pastors and teachers.

Some schools are projecting the time of closing into the hour for beginning the church services, making the two services practically one. Some schools, in the final report on the blackboard, show the number in each class who remained to preaching the previous Sunday.

Maybe if the preachers would come down off their stilts, unbend, bring on an occasional smile and use language and illustrations the children could easily comprehend, it would go far towards keeping the children to the church service. No need to be afraid the adult part of the congregation would complain at his simplicity. The wisest and most learned would be among the first to congratulate him. Who that ever heard Dr. Broadus, J. B. Gambrell or George Truett ever thought of complaining at the simplicity of their style? It is silly to talk about children growing tired. In the day school who thinks of complaining that the children grow tired in two and a half hours? The Sunday school exercises are far more varied and entertaining than in the day school.

Brethren, think on these things.
I Wonder Again

Why pastors do not study the helps and prepare sermons on the Sunday school lessons? How easy it would be. I fear that not one preacher in a dozen knows what the Sunday school lesson is. When I was a former preacher how I did rack my brain for something to preach. When I fell on the plan I am suggesting my trouble was all gone. I had another sort of trouble then—I couldn't get it all in one sermon.

One brother said he didn't preach on the Sunday school lesson lest his people wearied of hearing what they had been studying. My experience was just the opposite—their study had created an appetite for more. Besides, only a few of the congregation had studied the lesson at all. Shame on any preacher in these days, when the helps are so cheap and easy of access, that goes before his people with stale, moth-eaten sermons!

The Convention Teacher is a commentary, invaluable to the untrained preacher.

W. B. CRUMPTON.

AN ANNOUNCEMENT

from

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**THE GREATEST CUT PRICE
DRUG STORES IN THE
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 sell "SUN IRONS" WRITE US FOR
 DESCRIPTIVE CIRCULAR AND OUR SPECIAL
 FIRST DROVE TRIAL OFFER. Agents Wanted
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 127 High St., South Bend, Ind.

A WISE PLAN.

Summer has passed and the early fall days have brought with them changes in every sphere of activity. Young people everywhere are taking up their studies and developing their varied talents. Many of them will make a special study of music, for music has come to be regarded as an almost indispensable accomplishment. One of the first questions you hear with reference to a student's accomplishments nowadays is, does he or she play the piano?

Of course you want your boy or girl to play the piano well. Then one of the first considerations is, have you a first class instrument in your home? The degree of success which your children will attain in music will depend largely upon the quality of their instrument, for it will become their inspiration and daily companion. Get a sweet-toned piano; one that is guaranteed against defects in workmanship or material, and your children will appreciate the beauty of music, and practicing will be a pleasure. Or, if there are no young people in your home, get a high grade self-player piano for your own pleasure.

Such pianos and self-players are ordinarily sold at high prices, for there are heavy expenses connected with selling them through dealers and commission agents, and you have to pay these expenses as well as the factory cost. But if you will place your order through the Alabama Baptist Piano Club you can get the benefit of the lowest factory price, which applies only on orders for one hundred instruments or more. Each of the one hundred members thereby helps the others in helping himself, and yet each is responsible only for his own purchase. Club members call it a wise plan. For catalogue and full information address the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

MORPHINE WHISKEY
 and TOBACCO
 HABITS cured without pain or restraint. No fee until cured. Home or Sanitarium Treatment. Satisfactory. CEDAR-CROFT SANITARIUM, Box 1001, Lebanon, Tenn.

THE LOST CHILD.

It was a cold and bitter night,
 The north wind hard was blowing;
 As the child went wandering up the
 path
 It was heavily snowing.

No friends, no home, she said to her-
 self:
 What shall I do in this snow?
 But the child sadly said,
 To heaven I want to go.

There I shall find my dearest mother
 And have no trouble or pain,
 For if she was here, my friends,
 My life would not be the same.

And just before the morning light
 Had brightened up the land
 The child lay dead in the snow,
 Taken by an Almighty Hand.
 —Ruth Cunningham.

Last Sunday I witnessed a very pleasant spectacle. I sat as spectator in a business meeting of a Baptist church. I saw the church rise and vote its pastor a \$600 increase of salary. There was no hesitation, no objections, no signs of a panic. It was done with promptness and decision. A committee had been appointed to make report to the church on the matter. The committee reported that it should and could be done, and the church ordered it done. The church is the First Baptist of Troy. The pastor was away but the thing was done, for I saw it.—James M. Shelburne.

Married, at the residence of the writer, October 14, Miss Cora Beaty to Mr. C. B. Reynolds, of Camp Hill. The couple will make their home at Camp Hill, where Mr. Reynolds owns a valuable plantation. Miss Beaty was a parentless child in our orphanage, and upon the death of her little sister we took her into our own home, where she grew up with our own children and as one of them. Four years ago she finished her training as a nurse and has had a useful term as such. The good wishes of all who know her will follow her in her new relation.—John W. Stewart.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"Pounding?" Yes, a continuous "pounding." My pen pulls hard to mention names. But enough to say our lot has been cast among some of the noblest of God's people. The skies are brightening up along all lines. The cheering reports and optimism of our noble secretary, Dr. W. B. Crumpton, are strengthening. Now, let us hang our ambition upon the throne of God and lift the burden of debt from off our noble institutions, of which we are justly proud. The Alabama Baptist is the lever that moves every department of the kingdom and its work. Let us seek to put it into every home.—J. J. Justice, Berlin, Ala.

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

Builds Up
 Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever, or even worse, the next day. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Sold for sixty years.

Go to your doctor first. Secure his approval. Then follow his advice. Take no medicine the doctor will not approve.
 J. C. Ayer Co., Lowell, Mass.

Had Rheumatism for Nine Years



Mr. E. S. Brown of the Piedmont Jewelry Company, Atlanta, Ga., suffered a very long time but fortunately heard of Whitfield's Rheumatic Remedy. He says: "I have had rheumatism for nine years, and made seven trips to Hot Springs and got no relief. I am now taking Whitfield's Rheumatic Remedy and being cured."
 8 South 10 Bradley Ave., Atlanta, Ga., writes—"One bottle of Whitfield's Rheumatic Remedy took my son off of crutches and cured him of rheumatism."

Whitfield's Rheumatic Remedy
 A "MONEY-BACK" REMEDY

has one thing for its purpose and this one thing it does unflinchingly. It relieves and remedies rheumatic conditions of every nature by purifying and making new rich blood. If you have already spent lots of money for doctors and medicines trying to cure your rheumatism, remember that you run no risk whatsoever in trying Whitfield's Rheumatic Remedy. It is guaranteed.
 One bottle will convince you that you can be cured. In fact, if after taking one bottle, you feel that it has not benefited you, simply ask for your money back and it is yours. You need not try more than one bottle.

Price \$1.00 at drug stores, or mailed Direct on receipt of the price.

THE WHITFIELD MEDICINE CO., Atlanta, Ga.

ECZEMA CAN BE CURED
I Will Prove It to You Free

You who are suffering the tortures of Eczema, Itch, Salt Rheum or other skin diseases, you whose days are miserable, whose nights are made sleepless by the terrible itching, burning pains, let me send you a trial of a soothing, healing treatment which has cured hundreds, which I believe will cure you. I will send it free, postage paid, without any obligation on your part. Just fill the coupon below and mail it to me, or write me, giving your name, age and address. I will send the treatment free of cost to you.

----- CUT AND MAIL TO DAY -----
J. C. HUTZELL, 259 West Main St., Fort Wayne, Ind.
 Please send without cost or obligation to me your Free Proof Treatment.

Name.....Age.....
 Post Office.....
 State.....Street and No.....

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

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

Birmingham Trust & Savings Co.
 CAPITAL \$500,000.00 SURPLUS (EARNED) \$550,000.00

The experience of having your private papers destroyed would probably make you determine to keep them in future in one of this bank's safety deposit boxes.

Why not make that determination now?
 The cost is small.

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

A. W. SMITH, President. BENSON CAIN, Asst. Cashier.
 TOM O. SMITH, Vice-President. C. D. COTTEN, Asst. Cashier.
 W. H. MANLY, Cashier. E. W. FINCH, Asst. Cashier.

4 PER CENT PAID ON SAVINGS DEPOSITS.

Courting Blindness? Yes!

If you are neglecting twitching, watery, sore, bloodshot eyes, Leonard's Golden Eye Lotion cures nearly every eye disease. Cooling, healing, strengthening! It makes eyes strong—Leonard's does. Satisfaction or money back. At druggists 25c., or sent postpaid on receipt of 30c. by S. B. Leonard & Co., Tampa, Fla.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA



LET ME CURE YOU FREE OF RHEUMATISM

I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't! You don't need to. I've got the remedy that will cure you and its yours for the asking. Write me today, S. H. Delano, Dept. 141, Delano Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

6% OUR CERTIFICATES furnish a safe, profitable and convenient investment. Backed by first mortgages and free from taxes and worry. 10% and absolute safety appeals to you, write for literature. SECURITY SAVINGS and LOAN CO., BIRMINGHAM, ALA.

Churches which are considering the installation of a pipe organ would do well to write the advertising manager of this paper, Jacobs & Company, Clinton, S. C., who can give valuable information.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by W. J. Richardson and wife Eugenia Richardson, on the 28th of July, 1913, and recorded in volume 735, record of deeds, at page 252 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 17th day of November, 1913, within the hours of legal sale, the following described property, situated in Jefferson county, Alabama, to-wit:

Lot one (1), fronting 42 feet on Vine street and running back of uniform width 100 feet to an alley, according to a map and survey of a part of the southeast quarter of the southwest quarter of section 20, township 17, range 3 west made for Johana Lowenthal by P. S. Milner, County Surveyor, on the 21st day of January, 1896, and recorded in volume 3, at page 119, of maps of Jefferson county, Alabama, on the 19th day of March, 1896, in the office of the Judge of Probate of Jefferson county, Alabama.

JOHN W. PRUDE, Mortgagee.

oct15-4t

TO BUSY PASTORS.

I have had the opportunity of hearing many pastors express an opinion as to the why and wherefore of the annual indebtedness of the Foreign Mission Board. I realize that the stand which they take is a justifiable one. They blamed the boards for making an emotional appeal. They have blamed those who are in charge because of their failure to educate. These pastors claim that near the close of every fiscal year our secretaries have come to them with an appeal for money. They also state that this emotional appeal has played out; that business men will no longer give large sums to something they know comparatively nothing about.

All of us really desire the best remedy. We believe we have found it. But it requires time and work. Are you willing to take the dose? The way the secretaries have of reaching the people is through the pastors.

It is the effort of the educational department of this board to place our entire system of giving, of work and of prayer on a sound basis. We believe that the emotional appeal should still be continued, to a certain extent, but we believe also that facts should be presented in a gripping way. It is our effort to appeal, not only to the emotional side of a man's life, but also to his thought life.

In advancing the program which we have mapped out we must have the assistance of the pastors. While recognizing some of the claims which have been made, previously referred to, I also recognize the fact that you have many calls for your time. But I ask this question: "Is it fair to blame the secretaries of the boards for a failure to advance education when the pastors refuse to co-operate with the educational department of our board?"

You have been talking for years. Many of you have come to the conclusion which has already been stated—that we must educate our people. The best means which we have at present for educating our people along the line of missions is the mission study class. You may speak of this article as mere cant, but could you realize the efforts which are being made along this line you would not think of it as such. We are doing everything in our power to enlist the people of our Southern Baptist Convention territory in a thorough study of missionary problems. To do this in an efficient way we must have the assistance of the pastor.

FRANK MOODY PURSER.

Uncle Sam had almost 29,500,000 children under 15 years of age on April 15, 1910, and they made up almost one-third of his entire family. Practically all of these were born on his own soil, only about 760,000, or less than 3 per cent of the total number, being foreign born.

"Alas, how easily things go wrong! A sigh too deep, or a kiss too long; And then comes a wist and weeping rain,

And life is never the same again."
"It is easy to be caught in the slips"
—George MacDonald.

MALARIA DRIVEN OUT

Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

JOHNSON'S TONIC

The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50, Chocolate Coated Tablets 25c.



Pellagra Cured To Stay Cured!



Pellagra Sufferers, Rejoice! Here is a remedy that cures Pellagra in a few weeks or months, in your own home. Hundreds of patients testify to its marvelous healing powers. It never fails if our simple directions are followed.

Write for Free Book

that tells all about Pellagra, giving testimony of those cured by Baugh's Pellagra Remedy—tells what it costs—how to order—what our home people and prominent physicians think about this remedy—tells about our

Money Back Guarantee

which is backed by the Central Bank & Trust Co., of Jasper. Don't delay! Send for Book Today! You can be healed! Remember, you take no risk.

American Compounding Co.

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To Every Reader of the Alabama Baptist

WE would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully, to run a Store of Service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our warehouse and stock rooms.

We put prices on our merchandise that have no comparison for lowness, quality considered, in Alabama.

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

WE HAVE EVERYTHING TO WEAR.

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give your money back, and take back the goods.

WILL YOU WRITE US AND TRY US?

LOVEMAN, JOSEPH & LOEB

BIRMINGHAM, ALA.

Eyrie Egg Shipping Boxes

In 15, 30, 50 and 100 egg sizes. These have the handle lock and are the safest. We also have the Anderson Egg Boxes. Write for prices.

POULTRY RAISERS will be in position now to secure every requisite necessary for success in poultry raising from my store in Birmingham.

Grit and Shell Boxes, Food Holders, Drinking Fountains, Incubator and Brooder Thermometers, Bone Mills, Cypher's Incubators and Brooders, Beef Scraps, Crushed Oyster Shell, Grit, Charcoal, Cut Alfalfa, Washed Feed, Scratch and Little Chick Feed, Conkey's Poultry Remedies and all other Poultry Supplies. Write for Price List.

JOHN L. PARKER, Woodward Building Birmingham, Ala.

Make More Money with Hogs

This involves the feed question, as feed is the principal cost of producing pork. It is not only what to feed, but how to feed, to enable the feeder to get the most out of the hog in the quickest time at the least cost. The general farmer without knowing it wastes one-fourth of the feed given his hogs, which is a total loss. This is where the balanced ration comes to the relief of the wise feeder. It is not what the pig eats, but what he digests and assimilates that makes the profit. Expert feeding means success. It teaches you how to cheapen the feed, how to produce one-third more growth and gain over the common way of feeding from the same feed, given and how to get 18 lbs. of pork from a bushel of corn.

The AMERICAN SWINEHERD is progressive and aggressive. It teaches the wisdom gathered by experience from the greatest experts in their line, being practical successful feeders. It is a specialist in producing pork from piggery to the pork market. It shows how to get big litters; it makes a big difference whether your sows have ten pigs or only three to five.

Everyone interested in hog should take advantage of this

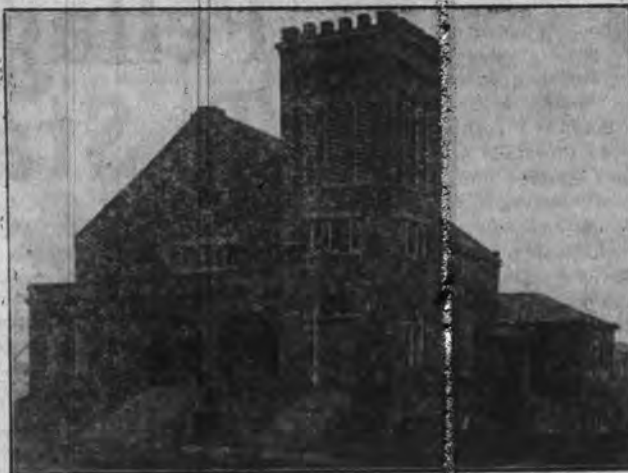
Special Offer—For \$1.00 we will send you the AMERICAN SWINEHERD for four years (half price), and give you besides as premiums copy of the "Hand Book on the Sow," illustrated, worth a dollar to every hog man, and also a copy of the "Pig Feeder's Manual," both practical, instructive books on feeds and feeding swine for profit. The American Swineherd, "Is the Cheapest Expert Help You Can Hire."

No matter how many papers you take you need the money-making information that it gives you. Life is too short not to take advantage of the experience of the fellow who has reached success. AMERICAN SWINEHERD PUBLISHING CO., 726 Como Bldg., Chicago, Ill.

\$150.00 SALARY—For 60 days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time work if you prefer.

J. S. ZIEGLER COMPANY, 501 Como Block, CHICAGO.

Please change my paper from Bessemer to my new address, 2906 Juniper avenue, Birmingham. My friends throughout the state will please note the change. I will say to those who may need my help or services that I am open for a new pastorate after four years' service with the Jonesboro people or for revival work, except for the weeks for which I am engaged—from the fourth to the first Sunday and from the second Sunday in November to the fourth Sunday in November. Yours for service—R. W. Carlisle.



HEADLAND AVENUE BAPTIST CHURCH, DOTHAN, ALA.
Rev. J. W. Partridge, Pastor.

This beautiful church edifice stands on a valuable three-acre lot on the north side of our flourishing city, as a monument to the faithful few who have persistently and vigorously carried on the work and to their many friends who have so generously and graciously helped them.

For some time some of the members of the First Baptist church had conducted a mission Sunday school, which had prospered most graciously, beyond the expectation of even the most sanguine workers, so much so that in 1909 it was decided wise and expedient to organize the mission into a church, which was done early in the year of 1909.

The organization of this church did not grow out of any discord or confusion with the First church, but was a necessary enlargement of its splendid work.

In its infancy, with a small membership, but with a heroic faith, a magnificent building was planned and its construction begun, and through many aggravating trials and vexing difficulties they have persistently pushed forward until they have succeeded in erecting one of the most

convenient and commodious church buildings in all Southeast Alabama.

The building is a two-story brick, consisting of a spacious Sunday school auditorium and ten class rooms down stairs, and the main auditorium and six rooms on the second floor. The main auditorium, furnished with beautiful park quarter sawed oak pews, seats 400. The ladies' parlor is separated from the auditorium by means of folding doors, which, by sliding back, increases the seating capacity to about 600.

The primary department of the Bible school is located on the second floor and is entered from the outside without passing through any other rooms. The other rooms are two dressing rooms, a cozy little study for the pastor and a nursery which is located just to the left of the main entrance. These rooms are furnished with toilets and lavatories. Every room in the building is beautifully lighted with electric lights.

From the high steel ceiling, which is artistically painted, in the main auditorium, is suspended a delightfully charming chandelier swinging 56 lights.

The church is especially indebted to Mr. and Mrs. Keyton for the light and water fixtures in the building.

Until recently this church has been greatly embarrassed by a heavy debt, nearly \$10,000. This has all been arranged, and the church owes only a small sum to the Home Mission Board, of Atlanta, Ga. The members feel greatly encouraged over the prospect for the church. The present pastor, Rev. J. W. Partridge came to this church two years ago, and although the heavy debt has been a great hindrance, he has succeeded in adding 94 new members to the church, and the Bible school has doubled in average attendance. There were 100 present last Sunday night at the B. Y. P. U. The prayer meeting is well attended, the average attendance being between 40 and 50.

It is said that Mr. Partridge preaches to more people than any minister in the city. Hon. F. M. Gaines is the efficient, genial and inspiring superintendent of the Bible school, and his untiring effort has greatly aided the progress of the school.

The Bible school has enrolled over 300 this year. The church membership is now about 250. Mr. Partridge began his third year as pastor of this church last Sunday. On that day he baptized one and received one for baptism.—Dothan Morning News.

YOU

Yes you. Can make more money; can better your condition by taking a Wheeler Business Course, including guarantee of position. Write today for free catalogue.

WHEELER BUSINESS COLLEGE
Birmingham, Ala.

COLES PORTABLE CORN MILL

The best all around mill for farm use.

Makes the highest quality table meal. Simple, handy to operate, light running, large grinding capacity. Fitted with Celebrated Eo-lus Stones which hold their dress longer and wear down more evenly than any other stones. 8 1/2" adjusting balancing iron. Staunch frame. Many exclusive and important features. Write H. D. Cole Mfg. Co., Newnan, Ga.



YOU KNOW A WOMAN

perhaps who would be considered beautiful but for an unsightly, blotchy skin. Pimples, rough, scaly patches, Eczema, Tetter and pleasing countenances do not go together, but it is the easiest thing in the world to rid one's self of these facial disfigurements if the proper means is used—One box of Tetterine applied faithfully to the affected parts. This is the simple, cheap and sure way—the way of thousands. Tetterine 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

PICK UP THIS \$100.00.

If you want a high grade, thoroughly guaranteed piano or self-player piano, one that will merit and command admiration in any company, join the Alabama Baptist Piano Club. You will save upwards of \$100.00 as compared with prices obtainable elsewhere. Another Club of 100 members is now being formed. You get the benefit of the combined purchasing power of the Club and yet you are responsible only for your own purchase. The instruments are sent on approval and perfect satisfaction is guaranteed.

You are invited to join us. Write for the Club catalogue giving full particulars. Address the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

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

MEN'S WATCHES.

A double case, 14k gold filled, 7-jewel, compact model Elgin for \$15.

Same in solid gold, 14k, \$30.
Open face nickel, 7-jewel, \$5.50.

We sell brand new, all high grade 17, 19, 21 and 23-jewel standard R. R. movements in nickel, silver and gold filled cases at close prices.

LADIES' WATCHES.

Double case, substantial, solid 14k gold, Elgin, \$18.

Open face, solid 14k gold, Swiss works, monogram back, \$15.

Gold filled, 20-year double case, Elgin, as low as \$12.50.

C. L. RUTH & SON
JEWELERS—OPTICIANS
ESTABLISHED 1878
18 DEXTER MONTGOMERY, ALA.
Catalog Free.

It's Just as Easy

To Buy the New Scale Kingsbury Piano

as the cheap pianos of doubtful make—Our easy terms more than balance the difference in price. The Kingsbury is made and guaranteed by the Cable Company, the world's largest manufacturers of pianos and inner-player pianos. It is sweet toned, beautiful and durable—an ideal home piano. It will last a lifetime. 5 styles, in 3 different woods—sold in Alabama only through us. Write for our Special Kingsbury Proposition.

Cable-Shelby-Burton Piano Co.,

1816-18 Second Ave., Birmingham, Ala.

The South's Greatest Piano House.



Effect of One Bottle.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks, I couldn't get up all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

"Oh, why has every old maid a cat?"
Said Algy one day to his wife.
Quoth she, "I can answer you that;
It gives her a purr puss in life!"
—Judge.

The State of Alabama, Jefferson County—Probate Court, October 25, 1913.

Estate of Jessie F. Jones, Deceased. This day came the Birmingham Trust & Savings Company, a corporation, by C. D. Cotten, secretary, and filed its application in writing and under oath, therewith producing and filing in this court an instrument or writing purporting to be the last will and testament of Jessie F. Jones, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite for the due probate and record of said instrument as such will.

And it appearing from said petition that the following next of kin of said decedent is a non-resident of the State of Alabama, viz: Malven F. Jones, care R. & F. agent, P. R. R. Cristobol, Canal Zone, a son of said decedent.

And whereas, the 3rd day of December, 1913, has been set as a day for hearing testimony in proof of said instrument as such will.

It is therefore ordered that notice of the filing of said application and of the day set for hearing the same be given the said Malven F. Jones and all other persons in interest, by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in said county, to appear in this court on said 3rd day of December, 1913, to contest said application if they think proper.

J. P. STILES,
Judge of Probate.

THAT BOY OF YOURS.

Is he easily discouraged? Does he give us at trifles? He needs GRIT and HOLD ON. Get for him "THE ADVENTURES OF TWO ALABAMA BOYS."

Dr. H. J. Crumpton went to California across the plains when there was no thought of a railroad. The country was infested with Indians. He tells a thrilling story of adventure.

His youngest brother, W. B. Crumpton, made his way back from California through the Federal lines to the Confederacy. The book contains his famous lecture, "The Original Tramp, or How a Boy Got Through the Lines to the Confederacy."

Price, \$1.00 postpaid. Address the author at

127 South Court Street,
Montgomery, la.

**STOP THAT
COUGH!**

Stop it before it gets a "hold." Don't let that cough "hang on." Use

**GE-RAR-DY
LUNG BALSAM**

It's a speedy remedy for all colds, bronchitis, etc. Price only 25c. If your druggist does not keep it, write direct to us.

THE PHIL. P. CRESAP CO., LTD.,
Dumaine St., New Orleans, La.

CHILTON COUNTY ASSOCIATION.

The thirteenth annual session of this association met with Mulberry church, 10 miles southwest of Thorsby and 10 miles west of Clanton. Rev. P. G. Maness, moderator; W. H. Pshaw, clerk. The session was well attended, well cared for by the community and full of spiritual enthusiasm. Our moderator, who does things on the minute, caused the brethren to discuss all questions without waste of time and delay. The members of the association rejoiced to have all visitors join with them in the great work. Money raised for the different purposes fostered by the association was as follows: Foreign Missions, \$58.25; Orphans' Home, \$30; Baptist High School located at Thorsby, \$335.

The association set a higher mark for the churches for the future. We hope for great things to come with all our opportunities and possibilities within the bounds of the association. The session just closed was far greater than any previous session in all of its history. Rev. Brasher, who is working for the Orphans' Home, has visited many association during the associational year, and he said that it was the best that he had been in anywhere. It was a great pleasure to share this feast with the Chilton county brethren.

The next session will be held with Union Grove church, about four miles northeast of Thorsby. Rev. F. M. Barnes, one of our own boys, who recently finished the seminary course, will preach the introductory sermon. We look for a greater session than ever before, and trust that the Lord will use every plan and effort fostered by the association to bring His kingdom to all the wide world.

Fraternally,
W. H. COOK.

RESOLUTIONS.

Whereas, in the providence of God our beloved sister and friend, Willie Howard Madden, has been called to her final resting place; be it

Resolved by the members of the Oxana Baptist church and Sunday school, That we shall miss her from our services, that the school has lost a true friend and loyal supporter, and that we thank God for the hope we entertain that she has gone to a more glorious reward.

Resolved further, That we extend to the bereaved family our heartfelt sympathy and commend them to the love and mercy of our Heavenly Father, who careth for them.

Resolved, That a copy of these resolutions be placed on the minutes of the church, a copy sent to the family and a copy sent to the Alabama Baptist for publication.

L. A. NALL, Pastor;
J. H. BOWLES, Sup't;
MRS. WELDON, Teacher;
Committee.

TRAINS TO CONVENTION.

Trains leave Montgomery for the State Convention at 6 a. m. and 4 p. m. November 17 and 18 over Atlantic Coast Line, and change cars at Waterford for Enterprise. If as many as 25 notify me by November 10 that they are going through Montgomery by either one of these trains I will arrange for a coach to Enterprise.

M. M. WOOD,
Secretary of the State Convention.

Alabama's Growth

The human brain is the greatest known motive power. It has made ships sail before the winds; steamers to plow the sea; the earth to yield its coal, iron, gold and silver; steam engines to travel safely at a high rate of speed; automobiles to annihilate street and road distances; men to fly in the air; machines to talk and pictures to walk.

Thinking has produced these results. Men intent on development and advancement have devoted nights of sleeplessness, days of labor, years of toil to the work. Consequently a steady growth has gone on in the world since the days when we lived in thatched huts and practiced cannibalism.

Alabama has had, and now has, her thinking men—men big of brain and of unselfish patriotism. They have devoted their best efforts to keep the state in the forefront of progress. They realize that all wealth comes out of the earth. Every known article of food and clothing is dependent upon the earth for production. Money—be it gold, silver or paper—comes out of the earth, as do diamonds, rubies and other precious stones of commercial value.

It is, therefore, important that men think and think seriously of the soil.

The L. & N. realizes that Alabama is an empire within herself; that her soil is productive of almost every known article of food and clothing. That is why we are thinking hard of the soil of Alabama, and that is why we are trying to get others within and without the borders of the state to think of the soil of Alabama.

Practically one-fourth of L. & N. mileage is within the state of Alabama. The growth of the L. & N. and the growth of the state are interdependent. We are spending time and money and energy, plus thought, in an effort to build up the state so that we can build up the L. & N.

We ask the people to think, and urge them to think along co-operative, constructive lines. We ask them to remember that the welfare of the L. & N. and its ability to continue its constructive work are dependent upon them.

We have faith in the people, and believe that, once they have a full understanding of the situation, the march of progress will be rapid and irresistible.

**LOUISVILLE AND NASHVILLE
RAILROAD COMPANY**

3

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.

FEATHER BEDS AND PILLOWS.

If you would like to own a brand-new 36-pound feather bed and a pair of 6-pound pillows, mail me \$10. I will ship them to you and pay the freight to your depot. Best A. C. A. feather ticking. Guaranteed all live, new feathers. If not as advertised, your money back. Write for circulars and order blanks. Address D. M. Martin & Co., Desk 28, Box 148, Griffin, Ga.



Earnest and continuous effort is made to develop mind and character in the boys and young men of

The University Home School, (Founded 1887)

Steam Heated Dormitory; Ample Playgrounds.

If you believe in "Books First—Athletics Second," write now for catalogue, J. M. STARKE, Montgomery, Ala.

**Let Me Send You
A Treatment of My
Catarrh Cure Free**



C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage It is in, and Prove ENTIRELY AT MY OWN EXPENSE, THAT IT Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE.

This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5109 Main St., Marshall, Mich.

2 FEATHER MATTRESSES IN 1 TICKING \$10
BUILT FOR WINTER AND SUMMER USE.

One side a succession of soft, springy leather sections, long and warm for cold weather comfort. The other side for summer use, firm, smooth and cooling. Mattress weighs 25 lbs.

A Feather Mattress Built Not Stuffed.
Guaranteed for a lifetime; satisfaction or money refunded. All feathers in this mattress are new, clean, odorless, sanitary and hygienic. Built in strong tight sunde A. C. A. Ticking.

Write for catalogue. Agents wanted. Make big money. Reference: Broadway National Bank.

Address: **PURITY BEDDING CO.**
Box 244, Dept. 1 Nashville, Tenn.

**An Only Daughter
Relieved of Consumption.**

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SOUTHWEST LIBERTY ASSOCIATION.

They met with Falling Creek church, near Quitman, Miss., recently, and for the first time in many years I met with them. They had a fine session and were royally entertained, but I am writing to tell you a few things about their history and their marvelous growth in benevolence and otherwise.

This is one of the associations that never had occasion to split on the question of missions. Their leaders managed to hold it together with the plea that liberty should be granted to all the churches to do as they liked on the question of missions; thus the name Liberty. The first time I ever attended their meetings was about the year 1874. They had no reports on missions or any other questions, as I remember now, except on queries and letters and documents. The queries brought before the body the special troubles that came up in the local churches, such as: "Foot washing—whether or not it was a church ordinance?" "Was the atonement special or general?" "Was the sheep spoken of in the 10th chapter of John sheep before the foundation of the world, or were they goats before they were regenerated?" "Would anybody be saved but the elect?" "Who were the non-elect?" "Who was Melchisedec?" These were great days. I remember entertaining 40 delegates at one of the associations that met at our church and fed their teams. We had associational beds these times—piles of cotton spread all over a room with sheets on it, and then we turned them in. Often they talked most of the night, and thought it awful funny that they kept everybody awake. My! what times we had. There were two things we boasted about: We were sound in the faith and we had a great social gathering, and we were all happy, but not a cent for missions nor anything else except for minutes and clerk's fee. Those days with the old Liberty are a thing of the past in a large degree. True they have an occasional query now. It was on account of one of these that I was persuaded to be present on this occasion. But my! you wouldn't have believed it was the same association. Nearly every church sent up something for nearly everything. One church sent as much as \$75 for Foreign Missions, and all of them something. In my day with them they did not send a cent. Then, too, they are paying their ministers better. I remember when I first knew them they never dreamed of a salary for the pastor—just what we were a-mind to give. We paid our dear old pastor in country produce about \$100, and no other man received anything like so much as that. But things are not that way now. Their ministers are not fully supported, but the future is full of promise for better things.

I enjoyed meeting my old friends, a few of whom still remain, but the greater part of the old guard is gone. Daugherty, Scott, Davis, Warrick, Marlon Tucker, Campbell, Powe, Da-

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vid Mason, Thomas Bonner, John Kennedy, R. Sean, Jim Harrell, the Shoemakers, Falls—but I can't mention others—they served their day, and did it well. We are trying to do greater things, and we ought to.

S. O. Y. RAY.

In his "Life of Jesus" M. Ernest Renan wrote eloquently of the "order of thought that surrounded the development of Jesus." Doubtless it had great influence over him, since he was a Jew to the core from the cradle to the cross.

Churches which are considering the installation of a pipe organ would do well to write the advertising manager of this paper, Jacobs & Company, Clinton, S. C., who can give valuable information.

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I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

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BOLL WEEVIL CHECKED.

Take Advantage of This Unusual Opportunity.

The occurrence of killing frosts through a large part of Alabama on the morning of October 21 and 22 was a very fortunate event for the cotton producers of the state within the infested area and especially to those located along the line of the 1913 advance. The destruction of the food supply of the adult weevils and the killing of immense numbers of immature weevils practically a month before the average date for the first killing frost is certain to have a very important effect in decreasing the number of weevils to go into winter quarters and will greatly reduce weevil injury to next year's crop whenever these early killing frosts have occurred. Furthermore, it checks the advance of the weevil about three weeks earlier than it occurred in 1912, and thus reduced the newly infested area for 1913 by a very important part of what had been anticipated.

At the present time there is a very unusual opportunity for cotton planters in the infested area to supplement this unusually early destruction of the weevil's food supply by thoroughly cleaning up the cotton fields and removing or reducing the most favorable opportunities for successful weevil hibernation. While in an average season, with cotton green at this time, it would be better for the farmers with small plows and light teams to depend upon the burning of stalks as a means of controlling the weevil, under these very unusual circumstances, with the cotton already killed and the prospects of several weeks of warmer weather to follow before it is cold enough for the weevils to enter permanent winter quarters, all can more safely depend upon plowing in the stalks and putting on immediately some kind of cover crop. With the immature weevil stages destroyed by the cold, it becomes less important to have the stalks buried as deeply as would be necessary to control the weevil by plowing under stalks if they were filled with green squares infested by living weevil stages.

Every possible effort should be made to take advantage of this unusual opportunity and so reduce the number of weevils going through the winter successfully as to insure the making of the 1914 cotton crop with a very minimum of weevil injury.

This suggestion is applicable to the entire weevil territory in which the cotton has now been killed.

W. E. HINDS,
Entomologist Alabama Experiment Station, Auburn.

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E. W. AVERYT

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