

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Any brother making a gift to the work of the commission has the privilege, if he so desires, to designate where his gift shall go and it will be appropriated just as he wishes. We are of the opinion, however, that it is not wise, as a rule, to designate funds. The commission is in touch with the schools and will from time to time acquaint themselves with the needs of all the schools and appropriate the undesignated funds as their best judgment may dictate.

The missionary was telling White Arm about the debt of the societies and explaining how because of this the mission was a little hampered for certain funds. He wanted to know how many Jesus people there are. When told that there were millions, he seemed amazed. It took him some time to comprehend how many that might be, for figures above 100 are puzzling to an Indian. Then he put this query to the missionary:

"If the Jesus people are in number like the leaves on the trees, and they truly love Jesus, why is it that they get behind with their Jesus money? It ought to be easy to get lots of money for Jesus when there are so many people who love Him."

Last Sunday found us without an appointment where we could speak in the interest of our schools though we made an earnest effort by mail and long distance phone to make an appointment. We are so much in the habit of speaking twice on Sunday and often during the week that we were unhappy at the thought of not preaching at all, so we asked Brother J. L. Ray of Calvary church, Birmingham, to let us preach for him at his morning service and he kindly consented. It is not easy to get out of the habit of preaching especially when one loves to preach.

Many of our friends thought when we became secretary of the educational commission that we had given up the ministry. We have only given up the pastorate. We are doing more preaching now than when we were in the pastorate and our preaching is not exclusively along educational lines. We have more than once been announced in advance to preach on Christian education but had selected another topic, following the sermon with a talk on the work of the commission.

OUR SCHOOLS.

Elsewhere in these columns will be found articles by representatives of our different schools setting forth what these schools have contributed to the advancement of our denomination, as well as the state in general, in the past and what may be expected of them in the days to come. There are no schools in the state that are doing better work than the schools owned by the Alabama Baptist state convention. When compared with state or secular schools we have the great advantage in the fact that all of our teachers are Christian men and women and that there is necessarily a religious atmosphere about them. Read what is said about our schools in this issue of the Alabama Baptist and then compare them with any other schools in the state or elsewhere. Let fathers and mothers who are thinking of sending their boys and girls to colleges or preparatory schools next fall make an investigation of our Baptist schools. If we cannot give you what you want for your son or daughter then we do not ask for your patronage. It is of supreme importance that you should know something of the character of the men and women who are to teach your boy or girl. If you put them under godless teachers you can expect nothing more than they will also be godless. If they are taught by men or women who are sceptical you may expect them to be influenced by their teachers away from religion.

We are persuaded that the educational commission will make a gratifying showing at the meeting of the state convention next month at Greenville notwithstanding the fact that the secretary has been in the field so short a time. Some very good services were rendered by other brethren before the secretary was elected. A good foundation is laid for greater things in the future. More and more as the brethren understand the purpose of the commission is it commending itself to their judgment.

Dr. L. A. Crandall, as the result of persistent appeal, in which the denominational papers aided loyally, was able to send to London the \$6,000 which the Northern Baptist Convention voted to raise, in order to enable Baptist pastors in Europe to attend the Baptist World Alliance meeting in Philadelphia. The Southern Convention raised \$4,000, so that altogether this country contributed \$10,000 for this purpose.

We are hoping that most of our pastors will comply with the request of the commission and preach a sermon next Sunday or at least before the meeting of the state convention on some phase of Christian education. The request is not that a collection be taken up for Christian education as we are sure that would not be wise or proper in many cases, but the minds of our people can at least be directed by the pastors to this very important work. If this is generally done we venture to predict that it will have the effect of inducing many of our people to send their children to our denominational schools next fall. Our schools need two things, money and students. Each will help to get the other. If our people are liberal in their gifts to our commission that will help us to make our schools more attractive and thus draw a larger number of students. If we can largely increase the attendance at our schools, that will increase the income and at the same time attract the attention of men who are able to give largely to them. Let us all pull together for money and students until our schools have far outstripped all others in the state. We are well able to bring about this desirable result.

We wrote to our good friend the Hon. R. V. Taylor of Mobile, vice-president and general manager of the Mobile and Ohio railroad, to write us a short article for this number of the Alabama Baptist. When we asked him for the communication we told him that we knew he was a very busy man but that experience had taught us that it was the busy man who could be relied on to do things. In sending us the communication, which will be found elsewhere in the paper, he wrote us a personal letter in which the following sentences are found: "It is the man who never gives up, and who does the best he can under every circumstance, who is really playing the manly part. It is this belief that often buoys me up and makes me lead out with one more bold stroke just as I am about to sink, and it has been the experience in my case that usually this last effort brings me to the land."

Here is a sentiment worthy of the careful consideration of all our young men. It no doubt accounts for the great success that Mr. Taylor has had in his line of activity. He began as a clerk in the office of the auditor of the Mobile and Ohio railroad and has gone up gradually until now he is vice-president and general manager of the road.

How many young men and women there are who persuade themselves that it is impossible for them to get an education and thus prepare themselves for greater usefulness when perhaps one more effort would open the way for them. There are very few young men and women in this day who cannot secure an education if they have in them the spirit expressed by Mr. Taylor in the letter referred to.

We are very much dependent on the pastors for co-operation and if they do not give it to us we will be greatly hampered in what we are undertaking. Some brethren reply very promptly to personal letters we write them asking for information and others do not reply at all. We would greatly appreciate it if the brethren would reply promptly to letters asking for information, whether they can give us the information or not. We have enclosed stamps for reply in some instances and still have received no replies.

A splendid Sunday school convention was held Sunday, June 4, at Pea River Baptist church, below Brundidge. The convention was presided over by Rev. J. Black, the president. After the song service the reports were heard from the Sunday schools of the district, all of which were shown to be in excellent shape. Hon. J. S. Carol made an excellent address on the Sunday school work, and he was followed by Rev. L. H. Bowles, who preached a strong sermon on "They shall call name Jesus, for he shall be the Savior of his people."

We know of no better way of getting our people interested in our denominational work in general and the work of their own church in particular than by inducing them to take the Alabama Baptist. Brother Barnett has not asked us to say this and he knows nothing of our purpose to make this statement. We are fully persuaded that the lack of interest in our denominational work on the part of so many of our people is due to their lack of information. The Alabama Baptist is the only paper that will give the information needed about our state work. We find as we go about over the state that the best informed and most active Baptists are those who read the Alabama Baptist. We are sending out some extra copies of this number of the paper to many pastors and others, and hope they will see that they are put into the hands of their people who do not take the paper.

THE EDUCATIONAL COMMISSION

The purpose of the educational commission, which was appointed last summer by the state convention at Albertville, is clearly set forth in the minutes of the convention. A similar organization had been suggested on another occasion but it seems that the convention was not then prepared for such a movement. The present movement, as we have been informed, originated with prominent laymen who saw the necessity of co-ordinating and correlating our various denominational schools in the state. It was thought best that our schools should be represented by one organization instead of having a representative of each school canvass the state for funds for various purposes. The writer as not present at the last convention because of his absence abroad, but when informed on his return, by Dr. Dawson, of the action of the convention he stated that if it was similar to the action of other states it would meet with his unqualified approval. At that time he had no thought of being considered for the position he was later induced to accept.

The officers of the commission are: J. C. Wright, Roanoke, president; W. A. Davis, Aniston treasurer; W. J. E. Cox, Birmingham, secretary. All contributions to Christian or denominational education should be sent to Brother Davis or to the secretary. We are inclined to think that it will be well to send all money to the secretary, who reports regularly to Brother Davis.

The commission has no secrets and will give any information desired at any time to any brother who may ask for it. We are anxious to be of service to our schools in every way possible, and we will gladly receive any suggestion which any of the brethren may make from time to time.

VIEWS OF PROMINENT MEN ON CHRISTIAN EDUCATION

THE CONTRIBUTION OF HOWARD COLLEGE TO STATE AND DENOMINATION.

By A. P. Montague.

Some two years ago the writer went into the chamber of the Supreme court of Alabama at Montgomery; presiding over the court as its chief justice was an alumnus of Howard college; arguing a case before the court was a leading lawyer of the state, also a Howard man.

Going from the capitol to the office of the foremost medical specialist of Montgomery, you will find Howard alumnus. If you visit the capitol today, you will see in the person of the state superintendent of education an alumnus of the Howard, and one of the best and ablest men the college has sent forth.

Some months ago one of the most prominent state senators, speaking to the writer, of the great lawyers of Alabama, said two men led the bar of the state, one living in Birmingham, the other in Mobile. The Birmingham lawyer is Col. John P. Tillman, an old Howard boy of the Marion days.

If you go to Anniston, you find among the leaders in business there sons of Howard college. At the bar, in medicine, in commercial life, in southeastern Alabama, in southwestern Alabama, in central Alabama, you find alumni of Howard college.

What is true of portions of the state is true of practically all of it. Our college has furnished a large part of the material for the successful business and professional life of Alabama; and interwoven with the story of the state are the products of the class rooms of Howard College that the institution may truthfully be said to constitute an important portion of the history of Alabama.

And these lawyers, physicians, and business men have done things; they have been forceful, energetic, useful, and therefore, successful. For these reasons the state owes Howard college a debt, a great debt, which it cannot pay in dollars, that is, in legislative appropriations; but it can discharge a part of this obligation by making to the college contributions in boys. Then mutual obligations will continue to be incurred; the state gives the boys and the college returns them equipped to serve the state.

No man can estimate the value to the state and the nation of educated, Christian patriots; and such as these Howard college and colleges of like character have furnished to Alabama and the American Union. As voters, they deliberate, weigh and act as trained minds, conscience and the guidance of God show the way. As office holders, they know their obligation to the people, to the country and to the Higher power, whose servants they are.

What our country has needed and has had is men; its need today is men; and men the Christian college gives its country.

In the second place, if Howard college has made such contribution to patriotism and the development of our land, what has it done for the Baptist denomination? Apart from the fact that every Christian citizen that it has trained has been of distinct value to the Baptist cause, it has particularly promoted the growth of the denomination in Alabama as no other force has promoted it by the education of the preacher and the teacher, the strongest factors for good known to the social organism.

Almost every community in Alabama has felt the influence of a Howard preacher and a Howard teacher. Under the impelling power of Howard preachers, by God's grace thousands have been added to the kingdom; Alabama has felt their touch; every southern state has been moved by the force of their brains and hearts; foreign fields have been cultivated, and they have laid down their lives that the Cross of Christ might triumph over ignorance and sin. Especially does Alabama know a better, brighter day because of Howard college preachers. Many of them, filling no great city pulpit, have wrought in fields where rewards in money and position—as the world sees it—were small indeed. But laboring without complaint, toiling with poor com-

pensation, they have done a work as noble as the preacher in some metropolitan pulpits. And the rewards have come; through their work largely the denomination in this state numbers today 183,000 Baptists; the cause of missions has been laid upon unnumbered hearts, and purses have opened to send the gospel over seas; isolated communities have felt the touch of a larger life and been bound more closely to the cause.

All honor to these Howard men, who, filling the hard places, have heard the call of the Spirit and responded as heroes respond.

Then the sons of the college as preachers and teachers have stood in the front rank; even in the eyes of the world. Virginia and Georgia and the south bowed in reverence before the genius of Hawthorne; the whole country knows the power and influence of Sampey; Harvard, foremost college of the western world, honors Lyon.

And so the story might grow, and other deeds of old Howard be told; but space becomes short; and men like a brief tale.

Through the years, in times past and gone, Howard professors might well have said what we may say today. There is inspiration in the thought that among the young men gathered at Howard College from all portions of this state and from neighboring states are men who will preach in many pulpits in America, others who will carry the blessings of Christian civilization to foreign lands; men who will after graduation here, seek in law and medical schools the training which, added to the culture found in our halls, shall equip them to be leaders at the bar and in the fields of medicine and surgery; others who shall in school rooms in our land carry to hundreds the mental discipline and spiritual development which have here come into their minds and souls; yet others who, broadly trained, shall on plantations and in business stand for the higher ideals and purer practices that lend to life sweetness and the tone that uplifts.

When work grows hard and daily duties become monotonous, teachers and pupils may find in the forward vision a largeness, a brightness, a cheer that inspires for the day that is and for all the days that shall be.

WHAT THE BAPTIST COLLEGIATE INSTITUTE HAS DONE FOR THE DENOMINATION.

By A. W. Tate.

Fifty years ago the pioneer Baptist preachers settled in Newton and organized a Baptist church. Through their influence laws were passed prohibiting the sale of liquor within a certain distance of this church; hence, Newton has been a dry town for many years, a fact which entered largely into the success of the school now under consideration.

The Baptist Collegiate Institute was founded by brethren from the humble walks of life; its principal was selected from among the hard toilers of North Alabama, and its students have come almost exclusively from the very poorest of our citizenship. It is thus seen that this school is essentially a school for the poor. A humble home and a small business, which with daily toil scarcely sustained the family, made up the sum of all earthly possessions of the best-to-do of the organizers and promoters. Daily toil under the direction of the Divine Hand has made the school what it is. Its students were sought in the vales of poverty, in the homes of the lowly, wherever a bright boy or girl could be found. Some of the noblest and best came from homes rented from the wealthy. A spark of hope and joy was kindled as it dawned upon them that a school was provided especially for their benefit. From year to year the number of students grew, the spiritual atmosphere was kept redolent with Divine love, while the church and Sunday school were made prominent and the teaching earnest and faithful. Almost every student that came, if not already a member, joined the church and returned to his home with a new

vision of life and a definite purpose—that to educate himself for the Master's service.

During the 13 years which make up the history of the school more than 2,000 students have come within the pale of its influence, have felt the warm handshake, and have had the way of the higher life pointed out to them. These young Christian soldiers return to their homes, organize Sunday schools, prayer meetings and unions. Timid girls, with Bible in hand, called the children together on the Sabbath day, taught them a little song, read to them a few verses of God's word and, in this way, without a superintendent, began Sunday schools of their own. Thus a great number of self-appointed missionaries went out from our school to sow the seeds of the kingdom. Who can estimate the results?

At the close of the first session the principal saw the rural schools suffering for want of competent teachers and quickly seized the opportunity of filling them with his own students. A training class was organized, and in a short time a score had passed the state examination and entered upon their new field of labor. They succeeded so well in the day school and in the Sunday school and in the general development of the community that the demand for more of them could not be supplied. These bright young teachers having for the first time in life earned a few dollars all their own, returned to school and brought their friends with them. Thus the work proceeded up to the present. We now have more than 500 teachers' names on the public school records of Alabama and Florida. A great number of course have pushed forward into the colleges and universities, where they measure up in honor and scholarship with the very best.

During these 13 years 101 have been graduated from the Baptist Collegiate Institute, distributed as follows: One deceased, one young woman for the foreign field, 14 Christian wives adorning the homes of so many men, two progressive merchants giving largely each year to the Lord's work, five lawyers active in defense of justice, seven doctors spending their lives to relieve the suffering, eight music teachers, leaders in Sunday school work, 16 preachers laboring faithfully for the progress of the kingdom and 48 teachers doing His service to the best of their ability in developing a noble Christian citizenship. Some have gone to Howard College and four to the Judson. Five of the 16 have already been to the seminary, and three are to go next year. Many are graduating from year to year in state colleges and other schools. Twelve former students have been graduated within the past 30 days from higher institutions.

An annual Bible institute has been provided for the benefit of the student body and all other Christian workers in this part of our state, conducted by one of the seminary professors, assisted by some of the best local talent of Alabama. Thus the Baptist Collegiate Institute has become a great center for the promulgation of Baptist principles and doctrines, as well as many inspirational side light on the Bible and what the Baptist denomination stands for.

Summary.

The Baptist Collegiate Institute has contributed to the denomination as follows: That the Baptists may have denominational schools and educate their own people regardless of wealth or poverty, determination and work being the only prerequisites.

It has helped to solve the problem of a great cause suffering for the want of leaders.

It has given inspiration through its teachers and preachers to thousands who have been led into the higher life.

It has contributed to the denomination many noble, consecrated men and women, discreet and zealous in all good works.

It has furnished to our state strong men of character, who will ever stand for law, order and justice.

It has formed a center to which our people may come for Christian education and receive messages from time to time from the great leaders of the denomination.

THE VALUE OF THE CENTRAL COLLEGE.

By L. O. Dawson.

There are some stories which figures cannot tell, so much greater is the spirit than the body. We may see the pebble dropped in the water, measure its size and weight, but what far off shore the ripple it makes may kiss we can but faintly guess.

The private individuals who leased the old capitol from the university for 99 years, with the privilege of renewing the lease at its expiration, found a deserted property, which cost Alabama \$180,000. They added \$50,000 to it, putting the property in splendid repair and erecting a four-story dormitory. This plant, which cost \$230,000 when Tuscaloosa was a little village, is worth now whatever a great school property may be worth in one of the most important commercial and educational centers in the state. No one would think of putting up such buildings for the accommodation of the small number of pupils to which its capacity is limited, but being already on the ground, it is an unspeakable blessing to every girl fortunate enough to get in it.

In its 53 years of history the Central has educated in whole or in part nearly 7,000 girls, of whom about 450 have been graduated. Not less than 500 girls have received free tuition from this unhelped and unendowed institution. These figures give a little aid to the understanding in estimating values, but who will measure for us the vast power of a great college over a small student body, or calculate the measure of its influence in leading hundreds to a knowledge of Christ, and yet other hundreds to a deeper consecration in His service? And as these quickened intellects and deepened souls go back into their churches, and then build homes fashioned after the ideals of the Central, is there a man living who can tell us its full meaning to church and state and home?

But will you think of this awhile? The University of Alabama is here in Tuscaloosa. It has been, is now and will be increasingly important to every department of Alabama life. The religious life of any school is always a serious problem, and it is but speaking a fact known to all men to say that the problem becomes tremendously complicated in a purely secular school. The reasons for this are too obvious to need mention, and the situation created is one that requires the use of all the means our moral forces have at hand. In the university itself there are many things that help, but outside of that institution there is no human agency at our command so powerful as the Central College in reaching the university. It is not so much that the presence of a crowd of young college girls in church has a great influence in helping to secure a crowd of college boys and young people generally. That will be and ought to be true so long as young people are what God has made them. But as a matter of fact during the last two years the majority of pupils and teachers at the university have not attended any church with any great degree of regularity. It is in the personal touch with the individual university student that the Central gives greatest opportunity to the pastor and people who know how, and who wish to use it. Never mind now how this is true. Take my word for it, and let it pass at that.

Now, then, if it be important for our people to keep a helping hand on our great state school—and anything else is the limit of folly—if it be important that this tremendous force in our state shall be held true to the moral and religious ideals of our people, then, it is by that token an important thing that we shall preserve and use the Central College, which is, I repeat, the greatest human instrument in our hands for the accomplishment of that far reaching purpose.

Why is it, oh, my heart, why is it that it has taken our people a half century to find this out?

Let me add only this: The men who made the Central College had as their own private property the entire concern. It was theirs to use for their own personal benefit. But there was never a word said about interest on investments, not a word of dividends and profits. They dedicated the entire plant to the good of the state as a whole and to the Baptist people in particular. They and their successors gave and induced others to give large sums of money, and surrendered it all to the public weal. Their unusual generosity has never been fully appre-

ciated in the state, nor even in Tuscaloosa. They have maintained the school at great cost, but it has cost the denomination at large too little to mention when we remember the age and long service of the Central. Do you know any other one thing into which the people generally have put so little and out of which they have gotten so much?

CHRISTIAN EDUCATION.

By R. S. Gavin.

That we must educate is no longer a debatable proposition.

In this age the individual who enters upon life's activities without the preparation an education gives is so handicapped that he has no chance.

He is much like the pugilist who enters the ring untrained, to battle with a giant for the championship of the world. The uneducated are the unprepared, and the unprepared in this age of competition and the "survival of the fittest," are conquered before the conflict begins.

It is a lamentable fact, true of both men and women, but especially of the men, the future "hewers of wood and drawers of water" will, in the main, come from the ranks of the uneducated, and hence the unprepared. If a boy cannot complete his college education, except he sell his coat to finish the payment of his expenses, then he had better sell the coat and receive his diploma in his shirt-sleeves, rather than keep his coat and quit school to begin life's contest with little better chance to hold his place at the front than a warrior has who does not know how to shoot his gun.

Let us be honest with the rising generation, and the generations yet to come, and teach them that in order to have a fighting chance in life's great arena they must be educated.

But to be educated simply, is not necessarily enough! Not every individual who holds a diploma is better equipped for life's struggles thereby. He may not be quite so well prepared as are many who have never been within college walls. An education can only be valuable in proportion to its ability to aid its possessor in the achievement of the right mastery of self, and the attainment of the best ideals, and the accomplishment of the noblest deeds. If it fall in these, then in spite of everything else in its favor, it is a hindrance rather than a help—a curse rather than a blessing.

When my father gave me my first pocket-knife he learned me a couplet I can never forget:

"Buck-horn handle and barlow blade,

Best little knife that ever was made."

And it was a good knife because it did well the work a good knife ought to do. There are almost as many kinds of education as there are pocket-knives; and every kind that does not help its possessor to do well the work a good education ought to enable one to do is not good enough for anybody's son or daughter to depend upon when life's highest interests are involved.

For this reason we must not only educate—but educate in accordance with the principles basal and organic in the system of life prescribed and endorsed by Christianity.

Ignorance makes man barbarous; and unchristian education makes them cunning; but an education based upon the principles involved in the Christian system enables men to rise "upon their dead selves" to life's highest levels, to consider all problems from the viewpoint of God, and to solve them, not only in the right spirit, but with the wisdom of God and the power of God.

Some one has said that a little learning is a dangerous thing. It is not half so dangerous as is a great deal of learning without the understanding of the wisdom of God.

Many a one has sent his sons and daughters to institutions of learning that completely ignore soul-culture—with the result that they have received a training which has served as an instrument of death, not only of all that is best in themselves, but also, and as far as possible, in all others in the communities where they have lived.

You had better give your children a half-training in an institution that bases its teaching upon the principles of the Bible than give them the entire course where the Bible is not exalted above all

other books and the principles of religion are held in abeyance, if not ignored.

There is no poison half so deadly as is the anti-religious spirit which is so rampant, and which is so often ingested, in some of the non-religious schools of our country.

Not all who seek their training within the walls of such institutions have been "tainted;" but that they do not is nothing to the credit of the atmosphere of the institution,—rather it is in spite of it.

Baptist fathers and mothers when you decide to send your sons and daughters away to college, if you are wise, you will select an institution that has a religious atmosphere, and bases all of its teachings upon the principles of the Christian religion.

Were I so disposed I could here give name after name of Alabama fathers and mothers who have made the fatal mistake of sending their sons and daughters to the wrong school. They have seen their error when it is too late to correct it.

Like Esau they have sought with bitter tears to make the wrong right,—but in vain.

Be wise; and make the atmosphere of the institution you are considering, a matter of prime importance.

What shall it profit a man if his sons and daughters receive diplomas at the hands of much-praised institutions of learning, but in the meantime have imbibed enough mind and heart-poison to blight their lives forever? The salvation of society and business as well as of life, is now, and shall be more and more in the future, largely a matter of Christian education.

THE CHRISTIAN TEACHER AND THE STUDENT.

By L. L. Gwaltney

The word Christian needs to be emphasized. The student who comes under the influence of any teacher knows (without being told) before the first half of the first session has expired whether his teacher is Christian or not, and usually how much Christian. This fact, the student arrives at not by a conscious effort, but the same way in which he arrives at one half of all the knowledge he acquires—by absorption. When a number of teachers are associated together as is the case in any faculty, an equal number of distinct impressions are made upon the mind of the student. Did any man ever enter the class room of Dr. H. A. Tupper and not feel that he was on "holy ground?" or Dr. W. H. Whitsett and not feel that he was in the presence of deity? Now if the student is so conscious of this all-permeating influence when present, he is equally as conscious of its absence. He may not know his lesson, but this he knows right well; and his spiritual life is being effected by the absence or presence of this influence just as inevitably as his physical life is effected by pure or impure oxygen, but this latter fact neither the student nor his parent may realize.

Now any man who thinks at all on social and economic problems knows already that we can never do without the teacher. Adam Smith, in his political economy shows that the division of labor so common today in all our industries began when the race had only reached its tribal stage. One man in the tribe would show an early aptitude for making bows, another arrows, hence these expert artisans would be employed by the tribe for all of their time in prosecuting the work for which they were the most fitted, while the tribe at large occupied itself in other matters. In this way the tribe got better bows and arrows than if every man had made his own. It is hard to get away from the tribal instincts; if we gain here we lose there and elsewhere. Your civilized man "builds for himself a coach and loses the use of his legs;" he invents a watch and then forgets how to tell the time by the sun. At all events we have today in our teaching a repetition of the tribal idea. Young men and women must be taught, and the business man knows that his son or daughter will get more, and better instruction from the trained teacher than if he undertook to teach himself. But this makes the teacher a necessity, or men must teach their own children, or have them grow up in ignorance. Let all the teachers leave from within the radius of any hundred miles and all the best people will leave, too, or if the teacher does not come within this radius the same space will be

come a howling wilderness. The preacher and teacher are both assets in the valuation of real estate, but few take it to heart.

But if we need the teacher at all, how much more the Christian teacher. Think you that the Christian religion is not a matter of tuition as well as Latin or science? Christ never wrote anything but he lived in the hearts of his disciples and so did the Athenian peripatetics: Socrates in Plato, Plato in Aristotle; Paul lived on in Timothy and the Christian teacher in Howard college or the Judson will do the same. Here then is need for the education commission. It will enable us to have more, and better, and better paid teachers; but no more, no better, and no better paid than we ought to have, for we ought to have the best—must have, or go out of business. We make no apology for putting in a plea for better paid teachers. It has been said by one who has studied all classes of people that opera dancers and singers have to be paid well for turning themselves into fools. The teacher turns boys and girls into noble men and women and is himself a proletarian that lives from hand to mouth, while the successful writer of advertisements turns lies into dollars and draws a handsome salary. There may have been a regression since the days of the ancients in more than one particular, perhaps in teaching, but if our teachers are less efficient than those of Athens they are less paid also. When Isocrates taught in Athens he drew a salary of nearly \$16,000 of our money per annum (Wealth of Nation Vol. I. pp. 213.) Enough to pay the entire faculty in any one of our colleges and help endow a chair with the surplus. We believe a teacher should be paid enough, and not worked so hard, but that he may have time and means to specialize. We want to know things and he must specialize to tell us; he must live in the past if he would tell us how we are living today, and how we are going to live tomorrow; the man who only lives in the present never knows; one must look out the window and perchance he may tell us which way our car is going. Look! and then speak; if not the college professor, who?

But granting you have the teacher, the Christian teacher, and the Christian teacher well paid, how are you going to get the student to him? It must be by attraction and not coercion. You can neither drive nor persuade the student to enter your college, but if conditions are right you can draw him. Unless you do attract him the father of the prospective student will agree with the college representative that the denominational college ought to be patronized, that the Christian influence is desirable, that the college has turned out a number of eminently useful men, but the next morning before breakfast he starts his boy off to the university. The name university sounds "big", and when Christian influence and what one supposes social prestige are held up together it is surprising to see how many parents will choose the latter for their children. Franklin was right when he said, "an investment in knowledge always pays the best dividend," but many people are not looking for a dividend in Christian culture; rather in financial success and social standing. It seems as if education itself were being more and more commercialized. The question with many is, "does it pay in dollars and cents;" if not is it worth while? They never seem to dream of education for its own sake.

But all of this furnishes the task for the education commission, which commission did not come into being any too soon. Our schools and colleges must be so well equipped with men and buildings, libraries and laboratories that they will attract. They must offer the same advantages that any of our state schools can offer plus an atmosphere permeated with the Christian religion—the strongest magnet will draw the needle.

It is needless to reflect in any unkind terms upon our state schools, for they too are by-products of the Christian religion. We can only regret that some of them have seemingly deserted their mother.

JUDSON AND ALABAMA BAPTISTS

By Robert G. Patrick.

In 1839 Judson college was established by Christian men and women that they might in a concrete

and practical way express their interest in the higher education of women. In 1841 this institution which had already attained great success was donated to a board of trustees of the Alabama Baptist convention, and has since that time been owned and controlled by the denomination. Through all these years it has been fostered by Alabama Baptists who have stood ready to render financial help in every time of need, and to give to the institution its moral support and the patronage of their homes. It is true that the Judson has been more than self-supporting, and that it has never appealed for help to meet its current expenses, but without the support and co-operation of the convention it could not have existed.

It is a pertinent question therefore as to what the Judson has done for the Baptists of Alabama. In answering this question we have only to ask where lies the power which most greatly effects the welfare of humanity, the promotion of the highest morality and the most efficient Christian life? Henry Drummond says "God will come near to the country through the sons, through the civilization, through the churches, just in proportion as He comes through the mothers."

Education in the home is the solid foundation upon which any subsequent structure of real strength and beauty can be erected. Madame deStael when asked by Napoleon how he could best promote the prosperity of France, answered, "educate the mothers of the French people." Mothers are the affectionate and effective teachers of mankind. It is she who directs the first mental and spiritual pulsations of her child and conducts it along the impressible years of childhood and youth, and delivers it to the rude contests and tumultuous scenes of life, armed with those good principles which her child received from maternal care and love. Mr. Webster has said "If we draw within the circle of our contemplation the mothers of our nation, what do we see? We behold so many artificers working not only on frail and perishable material, but on the immortal mind, moulding and fashioning beings who will exist forever.

We applaud the artist whose skill presents the mimic man upon the canvas, we admire the celebrated sculptor who works out that same image in enduring marble, but how insignificant are these achievements, though the highest and fairest in our departments of art in comparison with the great vocation of mothers! That work not upon the canvas that shall fall or the marble that shall crumble into dust, but upon mind, upon spirit, which is to bear throughout eternity, the impress of a mother's plastic hand!

It is in the home that the feelings are disciplined, the passions are retained, true and worthy motives are inspired, a profound religious feeling is installed and pure morality is inculcated. Out from the home there go the streams which gladden and bless or which curse and ruin the world.

When it is remembered that during the seventy-three years of Johnson's history, more than 15,000 women have been enrolled and have received the gracious uplifting and inspiring touch of the cultured and consecrated men and women, who have given to the institution the unselfish service of their lives, it would be well nigh impossible to exaggerate the mighty and enduring good that has been accomplished by this beloved institution.

Judson graduates have distinguished themselves in almost every worthy field of endeavor. There are distinguished authors, successful business women, excellent public speakers, and noble and consecrated laborers in the home and foreign mission field, all of whom have enriched our denominational life with that most beautiful type of culture and character which was exemplified in that incomparable woman for whom the institution was named. Anne Hasseltine Judson. In every refined community in the south our Judson girls are found and no single agency of the Baptists of Alabama has contributed more largely to all the higher interests of humanity and to the coming of the Kingdom of God.

One of our most distinguished pastors who is thoroughly familiar with the Judson life and character said recently "blessings on the dear old Judson, no work can surpass it in importance. It is the

crowd jewel of our convention". May the school always be worthy of this high praise and continue to merit the love and support of the convention.

FROM HON. R. V. TAYLOR.

To the Editor of the Alabama Baptist:

I have been asked to give my views upon some phase of education that will be helpful to the commission of the Alabama Baptist State Convention having this great subject under its charge. I always hesitate to decline to comply with any request which is made upon me from a respectable source, which has a serious and definite purpose in view. If, from by experience in life, I have accumulated any information which may be made helpful to my fellow man, and I fail to give it dissemination, then I am keeping from him something which rightfully belongs to him and am depriving myself of a valuable reward, for the Good Book has taught that "it is more blessed to give than to receive." A poet has said:

"A little knowledge is a dangerous thing,
Drink deep, or touch not the Pierian spring;
If the first draught intoxicates the brain,
Drink deeper, it will sober it again."

That must have referred to each subject of study, and not generally, for in the search for knowledge I am certain that it is better to have thoroughly mastered the most simple of the rudiments than to have superficial information covering a much wider range of thought. The youth who begins his education with the resolve to thoroughly master every subject which he undertakes to investigate before he passes on to a new one, no matter how slow his progress, must eventually become possessed of that power which comes only with knowledge, while some competitor in the same race, possibly with more capacity, though less industry and directness, does not reach the desired goal. I believe that the student absolutely familiar with the alphabet is further on the road to the acquisition of real knowledge than one who has failed to master this rudiment, but knows something of the art of reading and writing. The man who knows everything about something will find it much easier to learn something about everything than the man who only knows something about everything, who must learn everything about something.

These general principles apply to every searcher after truth. Knowledge is only a familiarity with truth, and it makes no difference in what department of the science of arts, whether in medicine, law, literature or religion, the only successful student is the one who has faithfully toiled along that difficult path which leads to those serene heights bathed in the eternal glory of truth. If these generalizations are correct, the importance of careful and correct training of all searchers after truth becomes a self-evident proposition; and especially does this apply to the young men who, holding to the faith of their fathers, are devoting their lives to the study of those fundamental truths which help all men to live better lives and to prepare for that inevitable transition which follows death. It is inconceivable to me that any one who loves his fellow man can refrain from giving a helping hand to this great work, so necessary for the present and future welfare of mankind.

I therefore express the hope that the commission of the Alabama State Baptist Convention, to which has been entrusted the denominational education of our youths, may be blessed with the amplest success.

BROTHER CRUMPTON WRITES.

Dear Brother Cox: I have concluded that I ought to go to the World's Baptist Alliance in Philadelphia. It is not a pleasure trip by any means. Nothing but a sense of duty takes me out of Alabama at this critical time. My mind will be on my work until I return. Yet I have done very nearly all I can do.

My office force is nearly worked down from the effort to put the conditions before the pastors and churches. I leave it with them. The Lord direct them.

We shall all be singing your praises I am sure as editor. I am ready now to congratulate you.

Fraternally, W. B. CRUMPTON.

OTHER BAPTIST SCHOOLS IN THE SOUTH

We wrote to a number of our Baptist schools in other states of the south for information about them that we might let our people in Alabama know what the Baptists are doing in other states.

Baylor University, located at Waco, Texas, has an income of \$5,440.80. from endowment and an income from all sources of \$60,396.23. The number of students enrolled during the session of 1910-1911 was 1,434. They have forty teachers in the university and its academy. This school is co-educational.

Wake Forest College, located at Wake Forest, N. C. has an endowment of more than four hundred thousand dollars and an income from endowment of \$25,356, with an income from other sources of \$22,744. They had 405 matriculates for the session of 1910-1911. They have 19 professors, two associate professors, 8 instructors and 8 assistants. This is a college for young men.

Carson and Newman College, located at Jefferson City, Tenn., and is co-educational, has an endowment of \$90,000. Their income from endowment is \$4,500 and from other sources \$13,500. They have 25 professors and tutors and they had 466 matriculates during the session of 1910-1911.

Meredith College, which is a school for young women, is located at Raleigh, N. C., and has an endowment of \$54,000. Their income from endowment is \$2,500 and from other sources, including fees, boarding etc., \$50,651.80. They have 28 professors, assistants and instructors in college and preparatory department. They matriculated 403 students during the season of 1910-1911.

We wrote to quite a number of other colleges for information but these are the only ones that responded.

It is as Brother Hall says elsewhere in these columns, we must "put up or shut up"—that is, we must give better support to our denominational schools or we must go out of the school business. I do not believe that the Baptists of Alabama or of the south in general have any notion of giving up their schools. They have been of too much service to the cause of the Master in days gone by to think of giving them up. And what a calamity it would be to our cause if it should become necessary to close up our schools. Such a thought should not be entertained for a moment. Our people are responding cheerfully when the cause of Christian education is properly presented to them.

We are facing problems now which our schools in days gone by did not have to face. The competition is much stronger now than ever before, and yet with much less money than is furnished the state schools we believe that we can successfully compete with them and do just as good and, indeed, better work than they are doing. Education does not consist simply in the development of the mind. An education that does not help to develop character, and even Christian character, is deficient. It certainly ought not to satisfy Christian parents. It is impossible for a young man or a young woman not to be influenced by the attitude of his teacher toward religion, especially if the teacher is one of personal magnetism and has marked ability as a teacher.

We do not desire to make the impression that our denominational schools in the state are perishing. They were never in better condition than they are at the present time and they never did better work than they are doing now, but they do need more money to enable them to increase their efficiency. Let all the Baptists of the state rally to their help under the leadership of the education commission.

The secretary of the educational commission has a plan which he proposes to present some time during the State Convention at Greenville, which he hopes will meet with the approval of the brethren. He has been asked by brethren if it is his purpose to ask for contributions from individuals for a term of years. His experience and observation convince him that when one has notes or pledges running through a definite number of years they become a source of annoyance to him and he begins to wish that he had not bound himself for so long a time. Instead of doing this, it is our purpose to ask the brethren to

sign a card agreeing to give a definite amount annually for the support of our denominational schools in Alabama. Such a subscription is to continue until the contributor notifies the secretary that he wishes to discontinue it. We think, however, that such notification should not be given except at the close of a year unless financial losses make it absolutely necessary. We ought to have something definite on which we can depend every year. Such subscriptions when paid will, of course, be credited to the church of which the giver is a member.

Let the brethren think about this between now and the meeting of the State Convention and come to the convention prepared to respond. Quite a number of brethren have already voluntarily stated that it is their purpose to make annual gifts to the work of the commission. We ought to be able to raise \$25,000 a year by this means in addition to what may be done by public collections. We hope the brethren will lay this matter on their hearts.

WE NEED THE EDUCATIONAL COMMISSION.

Nothing we have done in recent years was wiser than its establishment. It ought to create confidence everywhere. Our people need have no fear to entrust their money to a commission like that composed of wise, careful business men. Here is my hand and my heart to help. The Lord's blessings be upon it.

W. B. CRUMPTON.

THE BAPTIST WORLD ALLIANCE

By Robert Stuart MacArthur

The Baptist World Alliance, which meets in the city of Philadelphia, will mark an era in the history of the great Baptist denomination. More Baptists will be in Philadelphia at that time, than have met in any conference since the Day of Pentecost. These Baptists will come from the ends of the earth to the "City of Brotherly Love." It is fitting that the Alliance should be held in a city mentioned in the New Testament, and a city with so significant a name. The relation of Philadelphia to the cause of American liberty, makes it historically significant as the place of the present conference.

So far as the Baptist denomination is concerned, this Alliance is worthy to be called ecumenical. "The First Council," as it is often called in the Christian church, met at Nicaea, or Nice, in Bithynia. Nicaea meant the "City of Victory." Philadelphia is vastly more meaningful in its significance than Nicaea. But this was really an eastern rather than a general council. Of the 318 bishops who subscribed its decrees, only eight came from the west. The Alliances, however, will be attended by men from all parts of the world, Canada, Australia, New Zealand, Great Britain and all parts of the vast British empire will join hands and touch hearts. The Republic of France will send its messengers to the Republic of America. Men of all races and tongues will meet in fraternal fellowship. It will be especially significant that Roumanians, Bulgarians, Bohemians, Letts, Esthonians and Poles, with men from the heart of Old Russia, will sit, stand, speak, and pray side by side. Japan, China, India, and Africa will together kneel at the throne of God. Portugal, Spain and Italy will send men of the Latin races to meet their linguistic brethren of Mexico, Central America and South America, Swedes, Norwegians, and Hollanders from their mothers countries will greet their brethren, now American citizens. This will be racially and linguistically a unique occasion, not only in Baptist history but in the history and experience of the United States, and of the whole world.

These men from many lands will be living witnesses to the miraculous power of the grace of God. The Old Gospel will again assert in divine potency. This occasion will be a new illustration that the Gospel is the power of God unto salvation unto every one that believeth. This truth will be beautifully illustrated by the delegates of the Slavonic races. Some of these delegates will come from the dungeons of Siberia and from other Russian prisons. A new day is dawning for civil and religious liberty in the Empire of the Czar. These martyrs for the faith will receive a welcome of unusual cordiality. As at the council of Nicaea, Pambnutius, a martyr of the Upper Thebaid, whose right eye had been sacri-

ficed in his loyalty to the faith; as Paul, of Neo-Caesarea, was martyr, scarred by the brand of the hot irons on both his hands; and as Jacob, of Nisibis, who had suffered much as a hermit in forests and caves, were among the most honored delegates, so these heroic men who have come out of the great Russian tribulation, shall receive double honor in Philadelphia.

This assembly will emphasize anew the distinctive principles of our Baptist faith. These principles are clearly taught in the New Testament. "The word of God," as the only rule of faith and practice, is the great slogan of Baptists. This has been their slogan in all countries and centuries. They have dyed the snows of Alpine heights and fattened the soil in Alpine valleys with their blood. Men of no other faith have given so many martyrs to civil and religious liberty as have the Baptists. The Baptist who does not rejoice in the share his fathers have performed in establishing civil and religious liberty, must have ignorance instead of knowledge in his head; and feed water instead of red blood in his veins. We have had ancestors who were an honor to the human race, and who were worthy to be the brothers of Christ and the sons of God. We have led the world in loyalty to the Word of God as the rule of faith, and in demonstration of its teaching of civil and religious liberty to men of all colors, classes, conditions and creeds. New emphasis will be given to the superb part we have performed in the heroic past for all nations and tongues.

The council will also demonstrate and emphasize our new Baptist consciousness. A new day is dawning for Baptists in all parts of the world. Baptists stand for baptism and not for rantism; they stand for the baptism of intelligent believers in Christ and not of unconscious infants; they stand for personal approach to God through Jesus Christ, and not for the pipe-line theory of sacramental grace through rites and ceremonies, and through ecclesiastical functionaries. They stand for churches made up of men and women regenerated by the Spirit of God. The principles which we have long held regarding the relation between church and state, are becoming the principles of all advanced nations of the earth. What is now peculiarly an American principle, that of separation of church and state, was once distinctively a Baptist principle. The spirit of democracy is girdling the globe. Baptist are the finest representatives the world has ever known of the best principles of democracy. There is not the slightest doubt that Thomas Jefferson was largely influenced, as the author of the Declaration of Independence, by the principles of democracy which he had witnessed in Baptist churches. The world owes Baptists a debt of gratitude which many historians have readily recognized, in relation to their teaching regarding the authority of the Bible, and the true relation between Church and state. This principle, as taught by Baptists, is now making its power felt in Russia, in Great Britain, in Portugal, Spain, France, Italy and throughout the world. A thousand years from the meeting of this Alliance, writers will look back to it as having marked a new era in the history of the Baptist denomination. Our past as a people is triumphant, our present is potent, and our future is resplendent!

"The City of Brotherly Love" will give these Baptist hosts a magnificent welcome. All that is bright and beautiful in fraternal esteem will be emphasized, ennobled, and glorified. Evangelical faith will receive its coronation. Inspiration will be experienced at this conclave whose beneficent results will be felt at the ends of earth. We must reaffirm the fundamental principles of our Baptist faith and life; we must move forward to the conquest of the world for Christ Jesus. We must shake the old walls of tottering ecclesiasticism to their deep foundations. We must teach all the nations of Europe that Romanism, Russo-Greekism, Anglicanism and all merely ecclesiastical formalisms are broken cisterns which can hold no water to slake the thirst of needy souls. May the Lord God crown this Alliance with the benediction of his divine presence! May these Baptist hosts go out from their meeting with hearts glowing with the love of Christ, with tongues of flame, with holy eloquence, with hands consecrated to human helpfulness, and with their wealth laid at the Master's feet for the good of men and the glory of God!

THE RELATION OF THE PASTOR TO THE EDUCATIONAL COMMISSION.

By W. F. Yarbrough.

It is the habit of writers and speakers on denominational enterprises to call the pastor the "key" to the situation. If this be so with reference to the educational commission, and I do not question it, the pastors and the commissions ought to be getting together. As a pastor, and that is the natural viewpoint from which I approach any question, I have been endeavoring to ascertain my duty towards this new denominational agency. I cannot evade the responsibility, for since the commission is the creature of the convention, it is the servant of the churches, and therefore a matter of vital concern to every Alabama Baptist pastor. Loyalty to the organized work, and especially to my Lord, strongly appeals for my support. To refuse to co-operate is to write myself down as a shirker, a jerker or a quirker, a distinction which I do not consider at all desirable.

Then when I look at the task for which the commission is set, it seems that any one who believes in Christian education at all must believe that the commission is projecting its plans along right lines. In an article given out some months ago, Dr. Dawson outlines the work of the commission and makes it plain that, "the most important thing for the commission to do right now is to lay on the consciences of all the churches the cause of Christian education." This means that Christian education is more than a question of policy or expediency; it rests upon grounds of moral obligation. The denominational school can not live upon the idea that it is a sort of denominational clearing house where the denominational assets are adjusted and protected. Neither can it compete with the excellent system of state school, in material equipment, supported as they are from the state treasury. It must be so distinctively Christian as to have a mission all its own. With its right to exist based upon the great commission of Matt. 28:19-20, with its teachings in accord with "the truth as it is in Jesus", with its spirit of unselfish service modeled after him who was among us as one that served, and with its ideal of making a life paramount to a living, the denominational school has no rival, and makes a mighty plea for the support of every one who is praying, "Thy Kingdom come." Before finding fault with our denominational schools for not reaching this standard let us as pastors bring our churches up to it, since the stream will not rise higher than its source.

Brother pastor, what has your church done within the last few years toward raising the standard of Christian education? What spiritual force has gone out from you to enrich the life of these well springs? How often have you prayed for them? How much has your church given to them? Unless you have done something constructive for the cause of Christian education in Alabama would it not at least be well for you to refrain from a destructive attitude toward the commission and its work.

Again, if our churches ever line up with the commission as they ought, it will be when our pastors get on their own consciences the fact that they are God's appointed leaders to bring their churches into line with the King's program, whether it be in missions, orphanages, hospitals, ministerial or Christian education. This leadership calls for fidelity and courage of a high order, but I submit that any man who has influence enough to be retained as pastor of a Baptist church can in some measure lead that church to see its duty to support the enterprises of the kingdom.

To get this done for our schools in a regular, systematic, scriptural way, is the aim of the commission. It pleads that our churches place Christian education in their list of regular offerings with the view of contributing to these till the judgment day. This means that the pastors must lead in a campaign of enlightenment and enlistment. A moment's thought will show that it is impossible for the secretary to do this work without the pastor's assistance.

He must have our co-operation or the case is hopeless. Could he reach two churches every Sunday and one every week-day for the next five years, he would barely get around to all the Baptist churches of Alabama. He is our leader and we must receive him as a brother beloved, "whose praise is

in all the churches." His position is no sinecure and he will need our help and our prayers. With him and his commission in a large measure rests the future of Christian education in Alabama, so far as the Baptists are concerned.

CHRISTIAN EDUCATION AS A VITAL FORCE IN CHARACTER BUILDING.

By H. S. D. Mallory.

If the nobility of character of the southern people required demonstration, the civil war amply furnished the demonstration. It emerged from that awful conflict but the brighter and the stronger. The years following the civil war were even a severer trial. Our people were desperately poor, and if they had taken counsel alone from their material condition, must have despaired. But they had the invaluable asset of nobility of character. Unable to see far ahead, yet with faith, patience, courage, industry and patriotism, they set themselves to the task of rebuilding their country. They have succeeded beyond even the dream of the most hopeful.

The material growth and development of the south and its assured and splendid future is the marvel of the civilized world. So quietly and naturally have our present happy conditions come to pass, that we do not realize in full their existence. So great rich and abundant are the natural resources of the south, so accessible and available to the people, who with persistent energy and skill, are turning them into productive wealth, that one must be blind who cannot see the exalted position our beloved southland is so surely achieving.

Is the nobility of character of our southern people keeping pace with our material achievements? So far I believe it is, but we are at the danger point, and the danger is a subtle one. There was much in the fierce strife and suffering of the civil war to strengthen character and develop patriotism. The struggle of the after years helped to create a strong citizenship, but the fight for existence is over. We are well out on the way to a great commercial supremacy. Our people are growing rich. It is not to be a temporary condition if our people retain their virtues. History teaches us very clearly and unmistakably the degenerating effect of riches upon a people who give themselves over to the making of money and its enjoyment. Our people must be prepared for the coming time when they will have more than is needed for comfortable living and the discharge of the common duties of citizenship.

The danger can be best met and overcome by inculcation of the truth and obligation of stewardship. This inculcation must be by Christian education.

It is fortunate for the future of our land that our state and undenominational schools are largely subject to and influenced by Christian sentiment and thought, but this Christian sentiment and thought must be constantly cultivated if it is to withstand the subtle and ever persistent influence of commercialism, social luxury and worldliness.

We must aid Christian education in home and church by denominational schools and colleges.

The destruction of the denominational institution will be fatal to the character of our people; not immediately perhaps but certainly in time.

To maintain the denominational institution it must be endowed, certainly if it is maintained in its highest efficiency. The state has a great endowment fund behind its schools, from the common school up to the university, arising from the taxing power, and this great fund will increase in proportion to the growth in property values. To meet this our people must voluntarily tax themselves, and permanently endow our denominational institutions. The call is clear and imperative. We know that we hold our possessions as stewards of God, and no more pleasing discharge of one of the responsibilities of our stewardship is the Christian education of our young men and women, and thereby maintaining the highest type of Christian citizenship.

The greatest asset a country can have is a righteous citizenship. In comparison gold and silver, bank stocks and securities, lands and houses, are as nothing. How great and yet pleasant is my duty to secure for my boy and girl a Christian education and training, and my duty in a way is equally great and should be equally pleasant to do all I can for the

Christian education and training of my neighbor's boy. In this I am debtor to all men. How can my boy or girl be so trained, if other boys and girls are not, and how can the other boys and girls be so educated if mine and yours are not, and how can the body politic be sound if its members are unsound?

If we are true to the traditions of our great state and country; if we are to maintain the nobility of character that under the providence of God has been our strength and stay in so many trials and conflicts; if we are to preserve the Christian integrity and manhood of our land as a precious heritage for our posterity, we must bravely and generously answer the call that is now being made upon the Baptists and other Christians of the south.

THE EDUCATIONAL COMMISSION'S OUTLOOK AND ITS SERVICE.

By J. B. Ellis.

While the commission has seemingly had considerable time to do the work that was assigned it by the last convention, yet when we take into consideration that we have had a secretary in service only about three months, and that the correlation of the various schools were dependent upon definite action by their boards, which have had their annual meetings and have entered into the work most enthusiastically with the commission, it now seems that the outlook for the future of our educational institutions is encouraging. None of us for a moment expect for the first year of this new plan to bring about any great revolution, only in so far as getting the plans in hand and doing the foundation work. With such a secretary as we have chosen and the active co-operation of the presidents and faculties of the various institutions, we believe that we will have a most creditable showing to make to our convention next month.

The president of the commission, Brother J. C. Wright, does not know the meaning of the word failure, and we believe that with his wise leadership that the commission is destined to be placed upon the hearts of the Baptists of Alabama in such a way as will appeal to them that this is a matter that will have to be met each year in taking care of our institutions of learning, just as we give to all of our various boards, fostered by the denomination. In view of these conditions, we can not keep from thinking that the outlook for the commission will meet the most sanguine expectations of all the

We believe that the demand upon the denomination movement.

We believe that the demand upon the denomination today is for a service of this kind to be put into active operation. If it had not been so we cannot think that the last convention, without a dissenting vote, would have inaugurated the movement.

When we take into consideration the possibilities of this great work, realizing fully that this is a day of special work in every line, we are brought to a fuller realization than ever before that if we are to keep Christian education before the 180,000 white Baptists in Alabama, we will have to have an organized effort, or in a few years our institutions will suffer to such an extent that it will be impossible for us to redeem them. We are fully aware that the demand of today is for better equipment, more comfortable dormitories, together with the highest grade of work, all of which requires money from the pocketbooks of the Baptists to put this into execution. If the commission succeeds, we feel that there is not a Baptist in Alabama that will not see the wisdom of the active and aggressive campaign that was launched for this cause by the vote of the convention.

Let us all rally to the support of the secretary and the presidents of the institutions, who are now, during the summer months at work with him, and see to it that we have by the meeting of the convention, a report that will make our hearts glad.

I trust that the special edition of the Alabama Baptist will bring splendid results in inspiring the Baptists of the state to assist in this great movement.

FROM PRESIDENT PETTUS.

We have come to the time in the history of our country that we are convinced that education is not a "charity," but an investment, profitable to the community and to the individual who comes in possession of it. It will give truer and better return just in proportion to the good inculcated during the training period and in proportion to the correct ideals presented to the mind.

In this aggressive age nothing is designed to be more progressive than Christianity and Christian education. In the very highest sense it qualifies to succeed in the most useful pursuits of life. While the states are growing stronger financially and appropriating vast sums of money for the education of its youth, it remains for the denominational schools and colleges to give our young people a Christian education, and parents should bear in mind that training of the best kind is two-fold, that of the heart as well as of the head.

It will be well if the directors of our Christian schools will remember that modern society has these two great needs. It needs more brains and more heart. Its stock in trade is cards, the dance and the theater, all of which can be gracefully achieved without any great intellectuality. Hence the hollow formality and sickly toadyism of society of today are proverbial. In the stead of this give us an honest heart-beat, even though the manners be less Chesterfieldian. Let the young man in society remember that society is recreation, not business. Whoever follows it for a livelihood may attain unto sweldom, but he will not rate high with the merchants and boarding house keepers. Let him bear in mind that he is ever being influenced, as well as influencing others. Let him be a gentleman, nor ever consent to go where a gentleman is out of place; and let him remember that gentility means more than a dress suit and a walking cane. He will not go far wrong if he will be true to his mother and to his God.

Let us pass from the drawing room to the ballot box and consider the Christian man in politics. Some good people take the cold shivers whenever that word is mentioned in the atmosphere of the sanctuary. They will, however, find the original of it in the Bible if they will turn to Phil. 3:20, the literal translation of which is: "Our politics is in heaven."

The properly educated Christian man should get his politics from heaven. He should be as much a Christian at the ballot box as at the communion table. American citizenship is dowered with the richest privileges and large responsibilities of any on earth. Patriotism seems to be waning, and the only way to revive it is to fire the hearts of the rising generation with a love for state and country that will lift its head above partisanship and sing "America" with fervor.

The truth of the old proverb, "Honesty is the best policy," has not been weakened by the lapse of time, as is evidenced by the rewards of those who have tested it during their business careers and unto the end.

In this commercial age men are asking about everything, "Does it pay?" Yes, emphatically, right living pays in time and in eternity. Realizing this, the true and tried leaders of our land are urging pure lives and high ideals.

In the next place Christian education indicates high ideals. Mr. Carl Schurz said: "Ideals are like stars; you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny."

But you are ready to say, "Somehow I never can live up to my ideal." Certainly not. I could feel sorry for you if you did. If the ideal is reached will not all incentive vanish? Would not rust and decay ensue? The ideal means ever looking forward to a point beyond. That reached, the ideal is pushed forward, and the aggressive man ever keeps striving. It takes moral training to steer the young man past the breakers along the way toward his high ideal. A sturdy, self-possessed old sea captain was once asked by a passenger if he did not know where every rock and shoal is along the whole coast. "I know where they are not," was his decided reply, and there was wherein lay the safety of those who entrusted their

lives and property into his hands. I pause here to say there is a great deal of knowledge which one is wiser and better for not possessing. It is better to study thoroughly one good character and learn to imitate its virtues than to learn how a dozen dishonest men made their fortunes, with a view to avoiding all that was not commendable in their course.

You have seen the aspiring young man enter the law office of some distinguished barrister, whom he viewed as his ideal and whom he hoped to succeed some day in his lucrative practice, or you have seen another young man, poor in purse, but rich in moral training, enter some successful mercantile concern with an ideal, which included a competency of \$50,000. Let us say that was 30 years ago. The mark was reached sooner by scrupulous fidelity to righteous principles than anticipated, and, set forward every year, it goes ahead without a limit. This young man always realized there was something else in the mercantile business than making money. With all of his successes he adhered to his Christian principles. He had a fixed purpose to establish a "friendship that has its seal in the heart and not in the pocket."

The young men of our age who are being trained in college and university for leadership must be prepared to meet the issues of these times. There is to be a new political economy, and it is to be Christian. "Am I my brother's keeper?" on the lips of capital must be met by the decided answer, "You are."

"Bear ye one another's burdens and so fulfill the law of Christ" must be profoundly and practically recognized. Organized labor must be taken in by capital as a partner in the production and a sharer in produce. How this may best be done is a subject demanding earnest thought. I should lose faith in Christianity if I did not believe it could be done. Mutualism, altruism, spring from Christian principles. The American Christian college must teach the new Christian political economy, and thus help the coming business men, clergymen, lawyers, teachers, physicians and others to be thoroughly furnished for the important work which will be given them to do.

"PUT UP OR SHUT UP."

By Richard Hall.

That is to say, put up the money or shut up the school. It requires no prophet or son of a prophet to see that this is the situation which will very soon, if it does not already, confront us as a denomination in our effort to supply higher education in this state. Most heartily I agree with the chairman of our education commission: "We must give our schools better support or we must get out of the school business."

Competition affects education as it does every other business. When the state spends tens of thousands of dollars annually on the maintenance of its schools of higher learning and in four years puts a million dollars into buildings and permanent improvements it is impossible for the denominational school with slender endowment and meager support to compete successfully. With such competition we are compelled either "to shut up or put up."

Higher education is expensive. A democratic congress may reduce the tariff and bring down the cost of living, but not the cost of higher education. That is steadily rising. The laboratory method of teaching is the accepted method—that is, in the natural sciences expensive equipment of instruments and appliances, in literature and the classics expensive library equipment. Not to have these is to fall behind in the race, to be classed as inferior. They cost money. We must either "put up or shut up."

Tuition fees cannot be made to cover the cost of higher education. No first-class college in the land is doing it today. Our denominational colleges for men are suffering fearfully for lack of funds, our colleges for women even more. There are 82 colleges for women in the south, with about \$4,000,000 endowment; half of it belongs to one college, Sophie Newcomb, in New Orleans. Nineteen of these colleges are under Baptist control; only four of them are endowed, and the average endowment is only

\$11,000. No wonder that the report of the committee on denominational education at the Southern Baptist Convention last month said:

"In view of their numbers and their financial ability Southern Baptists can hardly claim to be treating their daughters justly in the matter of education. Already we have delayed too long. There should be in every state at least one institution of standard collegiate grade and equipment, and under Baptist auspices, open to women. This college should conform to the best American standards, not merely in its catalogue, but in requirements for entrance and for graduation, in equipment, in endowment, and, above all, in the ability and scholarship of its faculty. All our colleges need endowment, but especially our colleges for women."

Further on the report says in regard to the standardizing of our colleges for men and for women: "At the present time only one southern college, under Baptist auspices, hold membership in the Southern Association of Colleges that enforce entrance requirements for entrance. The degrees of many colleges have too long been discounted by the great universities, and this will be true so long as any of the colleges in good repute at home fail to maintain recognized standards of entrance and of graduation. We should decide what institutions are in position to do college work, and should give to these increased patronage and financial support. The field of the college offers today the best opportunity for the churches to reap rich educational harvests, but these fields must be tended with greater care and liberality, or we may see the state cultivating the entire domain of education. Our competition should be a generous emulation in excellence, but success depends upon liberal support and the maintenance of high standards of scholarship."

Howard College and Judson College have distinguished alumni, glorious history, rich traditions, enviable prestige. But all this is either in or of the past. No college can live on its past. Our state schools are outstripping them in equipment and resources. Sentiment and denominational loyalty are broken reeds, which, if a man lean on, will pierce his hand.

"Class A" colleges cost money. We must either "put up or shut up."

ON THE GO

I expected to spend the month of May in the Birmingham district, as that was the month for the consideration of denominational education, according to the schedule, but my plans were somewhat interfered with, so that a part of the month had to be spent elsewhere. It was my privilege, however, to visit several churches in Birmingham—Southside, West End, Pratt City, East Lake and Twenty-first Avenue. All of these churches have sent contributions to the work of our commission. I did not get to Ensley, but that church sent us a contribution, and it was a very good one, including a special contribution from Brother Minor. Richmond Place church also sent us a contribution.

A part of May I spent with Dr. Dawson in Tuscaloosa trying to raise a thousand dollars for Central College. We had a hot, hard time of it, but friends responded quite liberally and cheerfully. The indebtedness on that institution, which was disturbing the peace of mind of Bishop Dawson, has been provided for, and now the aforesaid bishop is happy. I shall not soon forget the very pleasant visit I had in the home of the bishop of Tuscaloosa. I do not hesitate to speak of my wife as my better three-fourths, but Dawson's wife is his better nine-tenths. Besides the presence of two bright boys Dawson has the great pleasure of having his dear old mother with him, and she is a benediction to the home.

Sunday, June 1, I spent at Roanoke, and was entertained at the home of Brother J. C. Wright, who, with his good wife, treated me with great kindness and cordiality. Brother Wright is a power in his church and community. Farrington is making things go in the Roanoke church, and is one of the best and most aggressive pastors in the state. The church at Roanoke is one of the handsomest in the state.

W. J. E. COX.

PARAGRAPHS

Rev. J. F. Savell, a Howard College graduate, has accepted a call to the Southside Baptist church, Nashville, Tenn. He has made an enviable record in his pastorate in Birmingham, Rochester, Poplar Bluff and Fayetteville, Ten.

"I hear you are married, Chloe?"
"Yes'm; I's married." "And are you happily married, Chloe?" "Oh, yes'm; I's happily married; Sam gets me lots of washin'!"

The Board of Foreign Missions of the Presbyterian church recently received the largest bequest ever given to a missionary board in this country. It was \$2,300,000, from the estate of John S. Kennedy.

The subscriber desires the names of all pastors whose congregations have adopted in whole or in part the tithing covenant plan of church finance, i. e., bringin all the tithes into the modern store-house—the local church. A postal card, with your address, will bring you helpful literature with explanation of the reason for making this request. Address Layman 143 N. Wabash avenue, Chicago, Ill.

Chicago has become one of the leading Roman Catholic cities of the world, ranking with Rome, Paris, Vienna, Dublin and Munich as a stronghold of that church. No other city in the world ever rose from a single parish with 100 communicants to an arch-diocese of 1,000,000 souls in 75 years, with 188 Catholic churches, 143 parochial schools, in which are 81,680 pupils.

The riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above
On the rounds of the best instincts; draws no line
Between mere human goodness and divine;
But, judging God by what in him is best,
With a child's trust leans on a Father's breast.
—Whittier.

The war of Abraham was to recover Lot, who had been carried away captive; Joshua fought to destroy a cruel idolatry and establish Israel in the land of promise; later Jewish wars were to throw off the yoke of the heathen, securing independent freedom. These wars were just before God, and so have been later wars; but in every case the justification was in the fact that civil war continued to peace and opened the way for righteous growth and activity.

Luther Burbank and a thousand other scientists and experimenters the world over are carefully watching millions of plants in the hope of something new. If any new, strange or peculiar trait appear, the little seedling is nursed and watched as priceless; all of the millions of the old and uniform are thrown away.

Louis Levy, a leading French rabbi, has published an article to prove that Judas Iscariot never lived, or at least that he did not betray Jesus. His argument is that if Judas had been a traitor his betrayal of Jesus would have been rebuked by St. Paul, and he thinks that the role of betrayer was thrust on Judas to fulfill the Old Testament prophecies. No one was needed to point out Jesus, since he was already so well known to the Roman officers, he says. Several articles have appeared in the French papers condemning Rabbi Levy's argument as unfounded.

It is announced that Sunday work is to be discontinued in the postoffices throughout the country, so far as is consistent with the expeditious transmission of the mails. The postmaster-general issues instructions to give every employe one day's rest in seven, though it is thought impossible, at present, to close the offices entirely. It is the postmaster-general's plan to give clerks who are employed on Sunday the equivalent of the time so spent in certain hours during the week-days. Letter carriers, also, will not be required to serve the delivery windows on Sunday hereafter. Special delivery, however, will be continued, and any citizen who wishes to pay the ten cents may have his mail delivered to him on Sunday.

If faith produce no work, I see
That faith is not a living tree.
Thus faith and work together grow;
No separate life they e'er can know.
—Hannah Moore.

Upon the twenty-sixth of May, 1865, the last great army of the Confederate States, 20,000 strong, was surrendered by E. Kirby Smith. Upon the thirteenth of May the last gun had fired the last shot of the Civil war at Palo Pinto, Texas, and a few days before that the last general command of the confederacy had been surrendered by Taylor at Citronelle, Alabama.

Brother B. W. Spillman has been called "Doctor" for years by those who knew his fine abilities and great service; but not until last week was the honorary degree formally bestowed upon him. To Stetson University, De Land, Fla., belongs the honor of thus worthily honoring one of the greatest Sunday school secretaries in all the world.—Biblical Recorder.

The twenty-fifth international Christian Endeavor convention will convene in Atlantic City, N. J., July 6-12. The million-dollar pier has been engaged for the entire week, and the meetings will be held in the two large halls and the large canvas pavilion. Among the speakers will be Ben B. Lindsey, Wm. J. Bryan, Charles W. Fairbanks, Russell H. Conwell, Charles M. Sheldon, Booker T. Washington, Commander Eva Booth, and others.

When you seem to want to worry,
Take a laugh—
Do not fret and fume and hurry,
Take a laugh—

There is nothing made by sadness,
Lots of profit though in gladness,
And there's method e'en in madness,
Take a laugh.

Simplicity is the handmaiden to happiness, and happiness is not the child of either exact or vast knowledge, but of a knowledge which, even if it knew all things, would put all things in due relation to each other and to life. Life is the supreme boon, and to live is to live well, broadly and deeply and highly. There is but one life, and, alas, how few are as yet permitted to live it. He who would truly live it, to its depths and its heights, sound mind in sound body, has always been and is today measured by the money-grubbing multitude and existence-grasping multitude as a crank.

"Open the door of the mind, let in
Strong, pure thoughts which shall banish sin:
They will grow and bloom with grace divine,
And their fruits shall be sweeter than those of the
vine—
Open the door.

"Open the door of the heart, let in
Sympathy sweet for stranger and kin:
It will make the halls of the heart so fair
That Christ may enter unaware—
Open the door."

Dr. Harvey Wiley, Uncle Sam's food expert, in his annual address as president of the American Therapeutic Society, in session at the Harvard Medical school, Thursday, declared the medical use of alcohol, except for bathing purposes, had practically passed and that the United States pharmaceutical convention was seriously considering leaving alcohol out of official formulae in the Pharmacopoeia. "No one would think of giving a man alcohol today if he had to meet extremes of heat or cold or fatigue. It was formerly supposed to be a panacea in such cases. Today it is known to be detrimental. No one would give alcohol to one engaging in athletic feats or about to run a Marathon.

"Dear teacher," wrote little Johnny's mother, "kindly excuse John's absence from school yesterday afternoon, as he fell in the mud. By doing the same you will greatly oblige his mother.

Professor James Stalker, of Aberdeen, accompanied by his wife and daughter, sails from Glasgow soon, for Montreal. Dr. Stalker has been secured by the Presbyterian Theological Seminary at Vancouver to spend the months of June and July there, lecturing on the Reformation.

William Hayden of London, Ont., now boasts of having a nose made partly out of the tip of one of his of his fingers. The end of his nose was gone—not stated where—and the surgeons bound one finger to the nose and kept it there for two weeks, at the end of which time it was cut loose and part of it was found to be successfully grafted on the organ.

It is incumbent upon the preacher to be absolutely honest. He must not dodge or hedge. He must not pretend to believe or to disbelieve either in a popular or unpopular cause. When he is set to declare his convictions— theological or otherwise—he should stand where he really belongs, not arrogantly or unlovingly, but firmly and resolutely.
STEWART 30

After some thousands of years we still retain kingships and kowtow to birth, medals and uniforms. Worse, we retain all those special privileges which make kings and classes.

Combination, co-operation and consolidation are the order of the day throughout the world. Those factors are in active operation in England, France, Germany and every other country whose social and business life is conducted on modern lines. It is at work among labor as well as capital.

Dr. Henry Van Dyke, who resigned last November as the Murray professor of English literature at Princeton University, has withdrawn the resignation and will retain the chair. The resignation caused rumors of friction within the university administration, with the story that Dr. Van Dyke was seeking the presidency of the university. The trustees begged Dr. Van Dyke to withdraw his resignation, adding that they sincerely deprecated the rumors and disregarded them wholly unwarranted.

"Our present missionary debt is a rebuke to our reliance upon machinery," is the way Field Secretary Barnes, of the Home Mission Society, puts it. We suspect there are other reasons also in the good secretary's mind. For example, if we could only get the non-contributing churches to realize that it was a rebuke to them? And if the unmissionary pastors could be made to feel how sore a rebuke it is to them? The reason we have to rely upon machinery is because we cannot rely upon so many men who are church members. "O Lord, make us all reliable!" would be an appropriate prayer.—Missions.

Ever since Grotius undertook to embody the treaties and customs of nations into a world-governing code, and convinced the ruling bodies of modern states of the great advantage to civilization of common rules of action, there has been a progressive tendency to adjust methods of intercourse by entering into formal written agreements, and nations having diplomatic associations with other powers have generally undertaken to fulfill their treaty obligations, either by actual performance of stipulation or by payment of awards for damages arising from failure to enforce compliance with specific provisions.

The first Baptist church in the south was constituted in South Carolina in 1682. The first established in North Carolina was in 1643, in Virginia 1771, in Tennessee 1770, in Georgia 1774, in Mississippi 1780, in Kentucky 1681, in Alabama 1803, in Florida 1838. In 1762, when the great Baptist persecution began in Virginia, there were only 3,000 Baptists in the whole country. In 24 years they had increased to 35,000. In 1790 there were 50,000, in 1812 175,000 and in 1853 158,765. Today there are in the south alone 5,301,166. Calvary Study, New York.

ROLL CALL OF THE NATIONS AT BAPTIST
WORLDS ALLIANCE SO FAR SETTLED.

FROM OXFORD ENGLAND

Monday Evening, June 19, 1911.

- England—Rev. W. Edwards, B.A., D.D., Cardiff.
Scotland—Rev. George Yulle, Glebe Crescent, Stirling.
Wales—Rev. E. Ungood Thomas, Carmarthen.
Bohemia—Rev. J. Novotny, Prague.
Bulgaria—Rev. P. Doycheff, Tchirpan.
Denmark—Rev. P. Olsen, Copenhagen, Solvgade 105.
Finland—Rev. E. Janssen, Wasa, Strandgaten 12.
France—Rev. P. Vincent, Paris.
Franco-Swiss—Rev. A. Blocher, Paris.
Hungary—Rev. A. Udvarnoki, Budapest
Italy—Sig. Domenico Scaleria, Rome, 1, Via Clementina.
Moravia—Rev. Norbert F. Capek, Brunn.
Swedish Association—Mr. Johann Inberr, Forsby Bennis.
Norway—Rev. J. A. Ohrn, Kristiania.
Poland—Rev. E. Mehr, Lodz.
Roumania—Rev. B. Sahlplf, Burkharest.
Russia (National Union)—Rev. E. Golinieff, Balas-hoff.
Russia (Evangelical)—Mr. I. S. Prokanoff, St. Petersburg.
Russo-German—Rev. F. Brauer, Warsaw.
Letts—Rev. J. Inke, Riga.
Estonians—Rev. Adam K. Podin, Mitau.
Spain—Rev. J. Uhr, Valencia Calle Navarra, 3.
Sweden—Rev. C. E. Benander, Stockholm.
South Africa—Rev. Hugo Gutsche, King William Town
Victoria—Rev. A. Gordon, M.A., Armadale.
South Australia—Rev. A. H. Marshall, B.A., Adelaide.
Western Australia—Mr. George H. Cargeeg, J.P., Claremont.
New Zealand—Mr. W. H. George, Christchurch.
Queensland (German Baptist)—Rev. F. Orthner.
Convention of Ontario and Quebec—J. J. Ross.
Grande Ligne Mission—Rev. G. O. Gaes, D.D., Montreal.
Jamaica—Rev. P. Williams, Bebel Tower.
Bahamas—Mr. Mornay Williams, J. P., New York.
Southern Baptist Convention—W. E. Hatcher, Virginia.
Northern Baptist Convention—Milton G. Evans, Pennsylvania.
Cuba—M. N. McCall, Havana.
Argentina—Paul Besson, Buenos Aires.
Mexico—J. G. Chastain, Guadaluajara.
China—J. T. Proctor, China.
NNAntional Baptist Convention—C. H. Parrish, Kentucky.
Chile—S. M. Sowell, Buenos Aires.
India—Hubert Anderson, Calcutta.
Haiti—L. Tom Evans, Haiti.

THOUGHT FOR THE WEEK.

The chance for which you have waited long
May come before you lie down tonight—
Are you ready?
Have you learned your part, is your courage strong,
Are your muscles hard, is your armor bright,
And your purpose steady?
—S. E. Kiser.

We have in round number 1,900 Baptist associations, 41,000 churches and 5,300,000 members. Our contributions last year were \$26,000,000, and the value of our church property is \$140,000,000. The total valuation of all Baptist property in the country aggregates \$250,000,000. Last year 300,000 persons were baptized into our fellowship.

We regret to learn of the death of Dr. A. T. Pier-son, the noted preacher and writer, which occurred at Brooklyn last week.

Dr. E. C. Dargan, president of the Southern Baptist Convention, has been elected to the chair of homiletics in the Southwestern Baptist Theological Seminary at Fort Worth, Tex.

Wadham College, Oxford.

Dear Brother Barnett:

Since coming here to this, the center of England's educational history and interests, I have not imposed on you anything like a letter. For one thing, I have been busy enough with my work; and for another reason, I resolved with myself on arrival not to form any conclusions or to give expression to any comparison between things British and things American until I shall have here at least six months.

But my copies of the Baptist having gone astray (evidently) for the past few weeks, I want to couple a petition for an inspection of my label on your lists with a single observation or two.

The single observation is this: I cannot understand why more of our college men back home do not try for the Rhodes scholarship. It isn't for me to dilate upon the advantages which the scholarship offers. They may be read by those who run or who send a card to Dr. Montague or to Dr. Abercrombie asking for information. But now that I am on the ground, I can affirm that no dilution upon their opportunities can be greatly exaggerated. They are absolutely the only scholarships set apart for Americans to come to Europe and bring back, or at least try to bring back, to the new world with them the education and the culture of the old. Financially, no two scholarships in the world offer together a sum equal to a Rhodes scholarship. And for what might be called the purposes of "pure education" Oxford is not to be surpassed.

On this last point a word might well be added. Outside of its law and medical work Oxford does not offer what many Americans are so keen to get—namely, a purely technical course. If some one should propose in convocation a department of practical dentistry there would be a hurry call for camphor and restoratives, and doubtless the alarm would be made in Latin or Greek. But for mental training, for broad and deep and general culture and for high-grade of scholarship—in other words, for an education without a dollar mark (or, rather, without a pound mark) in view—for this Oxford stands.

How well she is accomplishing her purpose is best shown by the recent statement made by one of the best known university presidents in the States. He says in substance: "We American educators should halt a moment in our rage for new and rapid educational plans and ask ourselves if we are turning out a product which will begin to compare with what Oxford and Cambridge are doing with the old-fashioned system."

As to a recent tirade of criticism of Americans in Oxford when it comes to your editorial ears, just know it is principally "bally rot." It emanated from a paper in London which is our nearest approach to a "yellow journal," and their article of criticism of Americans here at Oxford (which traveled rapidly to the other side of the Atlantic) was so sweeping that it stands as a joke over here. The Crippen trial was at a lull, parliament had not then been dissolved, "copy" was short. So on the very day that the new American contingent landed at Liverpool out came the criticism. And it did sell the paper. For a week every American bought a copy.

Howard College

But I should like to say a word to our Alabama young men. In Alabama there are only a few colleges which have in their curricula the Greek which is prerequisite for entrance to Oxford or for the Rhodes examination. These are, off-hand, the State University, Howard College, Southern University, Birmingham College—only four, with perhaps the Presbyterian College at Anniston. Auburn has no Greek.

The Greek course offered under Prof. Moon at Howard is excellent in itself and thoroughly sufficient for Oxford's first demands. The Latin and the mathematics at Howard go without saying in the same high grade. Thus, Howard men stand on par with any college men in the light of the demands made by the Rhodes trustees. I acknowledge with gratitude the manifold benefits which Howard conferred on one of her ever loyal sons.

And so I want to appeal to Howard men, past, present and future, to turn their attention to the matter

of the Rhodes scholarships from year to year, and to see that some Howard man is ready to secure the appointment from the Alabama committee on selection. During four years spent at Howard I do not recall ever having heard the Rhodes prizes referred to publicly, and seldom privately. But it is to be hoped that, with all the advantages which Howard has to offer her men, these men will see that they are represented by a worthy candidate before the committee. In most states the universities take great interest in presenting their man at each election.

In connection with the fact that the Rhodes scheme is not appreciatively understood among many of our Baptist circles (at least in Alabama), another fact is interesting. Oxford being the center of the Anglican church, naturally Episcopal churchmen in America are thoroughly acquainted with matters Oxonian. Many of their bishops and clergy are Oxford men. They can understand and appreciate the value of three years in Oxford on the Rhodes foundation. The result is that they lead their young college men to look forward to and prepare them for getting an appointment.

But our young Baptists will not be lost in Oxford, even if non-conformists were first admitted to the university within the memory of our present warden of Wadham College. In Oxford is an excellent Baptist chapel and pastor, with whom still remains the memory of Prof. Robertson, of the Louisville Seminary. In 'versity circles we have the John Bunyan Society, exclusively for Baptist men. We have a meeting tomorrow night.

Just a personal bit of news, perhaps. My last vacation of six weeks was passed partly in London, but principally in Paris. There I found happy recollections of Dr. Hugh McCorwick, who, as all remember, left the Southside church, Birmingham, to come to Paris as superintendent of the mission work of the Northern Baptist Convention. I had also the pleasure of attending the lectures of the Sorbonne.

My next vacation I hope to spend in Germany in company with my friend, Prof. Mayfield, of Vanderbilt University, who will soon arrive in Europe for a year of travel and study.

Pardon my lengthy presumption. Please repair the label, and know that I am always,

Fraternally yours,

C. E. CROSSLAND.

P. S.—It may be even more presumptuous, but I do hope that plans are already being considered for a 1911 Baptist encampment in Alabama. From all sides came such joyous expressions over the success at Shelby Springs. So pleasant was the outing, so happy the fellowship, and best of all so profitable was the program, that it is to be hoped that the skillful hands having charge of the matter last year will set themselves to a similar task this year.

Rev. R. J. Campbell, pastor of City Temple, London in his Easter sermon said that he believed the gospel narratives of the resurrection are strict records of what took place, and in a recent sermon he is quoted as saying: "You are not your own saviour Christ is your saviour, and no one ever does bear the full score of his own sins. To do so would be an impossibility for the noblest of the human race. There is a cleansing blood flowing from Immanuel's veins that saves and restores poor guilty souls."

Rev. I. G. Murray, of Jefferson City, Tenn., and his accomplished companion are spending some months at Hot Springs, Ark. Some years ago Bro. Murray was called to preach for the First Baptist church, of Hot Springs, for quite a while. They were, so well pleased with his services that they have again called him to serve them as pastor till they secure a pastor.—Baptist and Reflector.

SCRIPTURE THOUGHT.

The eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil.—I Peter iii, 12.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Psalms 27:1.

JUST AS "SEEING IS BELIEVING."

Just about a week ago something happened over in the far interior of Brunswick county that we wanted to know about, and wanted to know quick at that. And just then is when we appreciated substantially of how much value is the farmers' line telephone. Not only were we able to get just the right party wanted, but we were able to get several parties, and we obtained all the information desired. So we have reached the conclusion that if the farmers' line is of benefit to us, how much more it must benefit the farmers, who want to get, not us, but the business establishment in the city, or a physician, perhaps, five or ten miles away. In return this benefits that business house and that doctor. That is the cold business proposition, and not the social side of it, and yet there must be lots of comfort in knowing that you can call up a neighbor at any time, and there must be lots of pleasure for wives to be so neighborly as to call up each other.

We were not skeptical before of the merits of the farmers' line, and we knew that its benefits were not theoretical, but practical, and we were not doubtful of hearsay evidence, but "as seeing is believing," why so is actually being benefited better than hearing your friends talk about what has helped them.

The Wilmington section has made steady and rapid advances within the past six or seven months in connecting up farmers' lines, and the work has only just begun, so to speak. Folks in the country are beginning to arouse themselves to the advantages of having telephone lines, and the city people are finding it to their advantage to co-operate in every way possible, N. C., Dispatch, April 6, 1911.

IS SELF MY GOD?

The following are words taken from a sermon of Bro. J. O. Williams to his people at Centerville last Sunday morning on "Thou Shalt Have No Other God Before Me:"

"I believe the most popular false god in our land today is self. Too many people think more of self than they do of God. They know self, they esteem self, they love self, they live for self and they die for self and the devil. Too many of us serve self 24 hours each day and give God not a moment. Too many of us serve self 365 days each year and give God only a few hours. Too many of us serve self for a life time and then give our soul to the devil for eternity. We spend our time, our money, our influence, our all and our all in all trying to satisfy our selfish desires. Too many of us spend hours decorating, primping and dressing self to appear before the public at church, while we do not spend one single minute getting ready to meet the holy, divine God. Self stands like a mountain between us and God. Oh, when shall we rise and shake ourselves loose from these shackles of selfishness? Oh, if we might sound the battle cry and march forth in mighty victory over self! We could then enjoy the holiness of God's very presence."



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THE PASTOR'S RESPONSIBILITY AND OPPORTUNITY.

By T. B. Ray.

Every one knows that if a church reaches his highest efficiency in missions the pastor must lead it to that goal. He cannot delegate this responsibility to any one else. His leadership in missions will determine the degree of enthusiasm felt in his church upon this subject.

Of course, our pastors have been and will keep on presenting in special sermons and by special reference in other sermons the subject of missions. There is no possible way of estimating the far-reaching good preaching upon missions has done. We expect to see this method of spreading missionary sentiment increase with the coming years.

But every pastor has, no doubt, felt many a time after he had put forth his best the need of a few at least who would second his efforts and be his lieutenants in leading the church to action. This lack of a few leaders has often blocked him.

Now we wish to suggest that he could not do a better thing than to undertake the training of a few choice spirits in his church for leadership in missions. This matters is too serious to be left to the accidental undertaking of it by one of the organizations of his church. He should plan for it definitely and personally see that this work is done. He ought to plan for the organization of one or more mission study classes with a precision that would insure the success of the effort. It might not be necessary for him to personally lead the class. Some one else might be found to do that. The thing for him to do is to personally direct the organization of one or more classes, even though he should be forced to actually lead the first one. We repeat, no one can be as responsible as he for the introduction of or failure to introduce mission study classes in his church.

The mission study class method has demonstrated itself to be the best one for genuinely increasing missionary intelligence and efficiency in hundreds and hundreds of churches. If the pastor has tried the mission study class and succeeded, he needs no argument to induce him to try it again. If he has tried it and failed, he needs to try it again, remembering that others do succeed with it and that all educational work is difficult. If he has not tried it, certainly he ought to be willing to give a thing a trial which has brought such untold benefit to other churches and also since he has nothing better to put in its place.

Oh, let us go seriously into this matter of educating our people upon missions. The universal judgment is that this is the thing to do. Our pastors believe so, but are they really doing it? We want to find 1,500 pastors who will see to it that one or more mission study classes are organized in their churches during the present season. Will you be one of the 1,500? If we can find this number distributed over the bounds of the Southern Baptist Convention who will go heartily into this scheme we can change the whole face of things very speedily. Think of what 1,500 classes averaging eight members to a class would mean! Afterwards these will be joined by others and the work will spread.

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FROM ROME.

Dear Alabama Baptist:

Just a word about my work in Georgia. I have been with the Fifth avenue church just eight months today. When I came the church had, been without a pastor for almost a year, and naturally was in a disorganized state. Of course my first efforts were to organize my working forces, and (under God) increase the spiritual interest of the church. I believe that we now have one of the best organized churches in the city, and the spiritual interest is good. Dr. J. J. Bennett, our corresponding secretary was with me Sunday May 14, and did much towards furthering all our interests. Three weeks ago the church in conference decided to renovate and beautify the building, also to add Sunday school rooms. We began at once to raise the money, and now the work is progressing nicely; and soon we will have one of the prettiest church buildings in the city. Rev. R. S. Gavin of Huntsville, Ala., will be with me for two weeks in the meeting, beginning the fourth Sunday in June, and by this time we expect to have our new chairs in, and the building completed. I have been out of my pulpit for two weeks. On May 21, I preached the commencement sermon for Bowden college, and delivered the literary address on Monday following. Last Sunday, May 28, I preached the commencement sermon for the Hearn Academy at Cave Springs, Ga.

Since coming to Georgia, I have had considerable sickness in my family. Miss Clyde has been under treatment for appendicitis, and Miss A. B. with tonsillitis. I hope however that they are both on the road to recovery.

I yet feel very much like an Alabamian, and love to read about what the brethren are doing. The state Baptist convention meets in Rome next November and I here, and now give you and Dr. Crumpton a special invitation, with the understanding that you are to be entertained in my home. Fraternaly,

A. B. METCALFE.

For Health or Pleasure.

About fifty-five miles from Chattanooga, on the Queen and Crescent Railroad, is Rhea Springs, one of the most delightful health and pleasure resorts of the South.

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Around the Hotel is a beautiful park with tennis court, bowling alley, and many swings, and for miles around the scenery is indescribable. Games, horseback riding, swimming and fishing leave nothing in the way of recreation to be desired.

Terms and any information desired, about the Hotel or Rhea Springs water will gladly be given upon request, or prices on the water direct from the Springs to your home, can be had by addressing Rhea Springs Company, Rhea Springs, Tennessee.

After the first Sabbath in July I will be free to assist in meetings. I have a previous engagement the rest. Any pastor wishing my services please address Rev. L. A. Bates, Route 1, Box 24, Fort Deposit, Ala.

I am most anxious to have next session 200 regular college students, who shall remain through the academic year. I am seeking the help of some of our preacher brethren in canvassing. Your brother—A. P. Montague.

The Tri-Cities—Florence, Sheffield and Tusculumbra—are engaged in an evangelistic campaign under the auspices of the evangelists of the Home Board. Evangelists Crutcher, Reese, Price and Wright are in the campaign. Large results from these meetings are looked for.

A brother writes:

"Enclosed find \$1 on my subscription. I hope you will not find it necessary to drop me from your list. This is all I can pay at present, but will pay up in a short time. If I am dropped I will subscribe again as soon as I get the money."

(He will not be dropped.)

Rev. J. M. Thomas was hailed with a hearty welcome Sunday night, June 11, at the First church, Talladega, by all the churches. We welcome Brother Thomas with great pleasure to our town as a man of God. The Lord has given us 56 souls during the first half of our year's work. God's blessings on you.—J. W. Coffman.

Home Board Evangelist T. O. Reese has just closed a good meeting with Rev. J. A. Beal at the Richmond Place church, this city. There were 15 accessions to the church. The crowds were large from the first. Raymond B. Williams, of Norman, Okla., had charge of the singing.

The Alexander City Baptist church is now holding a series of meetings, continuing from Sunday, June 4. Rev. R. S. Gavin began with the Monday evening service and is rendering able assistance by his piercing and inspiring talks. Considerable interest is manifested. Some have confessed Christ, and we trust that a genuine revival shall result from these meetings.—A Member.

We enjoy the dear old Alabama Baptist more and more. It is good. God bless the editor. I preached last Sunday on Merritt Island, just a quarter of a mile wide, between the Indian and Banana rivers. The church fronts Banana river, which is four miles wide. On the other side of the Banana is a peninsula about the same width as the island; then old ocean. There are lots of lovely homes, beautiful orange groves and "skeets" on these islands, as well as on the mainland. We are with Pastor Stone and his people at Titusville in a gracious meeting. Titusville is the capital of Brevard county. Pray for us. Fraternaly—Robert Jones, Cocoa, Fla.

Granulated Eye

Lids can be cured quickly by Leonard's Golden Eye Lotion. Weak, sore and inflamed eyes are cured without pain in one day by Leonard's. Cools, heals, strengthens. Makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25 cts. or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

Rev. A. L. Billaard, of Ozark, recently occupied the pulpit of the First Baptist church, of Dothan, morning and evening, preaching to large congregations at both services.

Bro. T. O. Reese and his singer, Mr. R. P. Williams, have just closed a good meeting with us at Richmond Place, Birmingham. There were 15 additions to the church, nine for baptism, and our church greatly helped.—J. A. Beal, Pastor.

I feel nearer you and the paper since working up a few subscribers. However, I have been a reader ever since you have been editor and as long as I have been a member of the church. I do enjoy keeping up with the work of our people. Yours in Him—J. W. Jones, East Lake.

The West Huntsville Baptist church has liberated my son, John W. Baggett, who is just 17 years of age. He will preach his first sermon at West Huntsville the third Sunday in June, which will be the beginning of a two weeks' meeting. Dr. R. S. Gavin will conduct it for us. Pray for us. Respectfully—W. E. Baggett, Pastor.

I visited Panola Baptist church on Sunday, June 11, and heard a good sermon by Pastor W. S. Andrews. It was sound Baptist doctrine, and was animating indeed. We have an International Sabbath school organized. I am trying to get subscribers to our paper. I have secured none yet, but still hope. Yours for Christ—Rev. L. A. Bates.

Bro. W. Y. Browning, our beloved pastor, has been ill since his return from Jacksonville, and is just now getting able to be out; was able to attend the tent meeting last night, and will, we hope, be with us again next Sunday. The meeting under the tent is being held by Brother Carleton, and is arousing a good deal of interest. Can I get in tract form the letters you are publishing on infant baptism?—A. G. Sullivan, Cordova.

Rev. J. E. Lowery assisted me in a two weeks' meeting at old Elyton. Twenty-seven were added to our church, 15 by baptism. Brother Lowery is a gospel preacher, pure and simple, and any church desiring his services can reach him at Bessemer, Ala. I go to Epes the second Sunday in July to assist Bro. Herring; the third Sunday I go to H. S. Curtis, near Jasper; the fourth Sunday I go to West Cullman. In August I go to Holly Pond and on to Duck river, to assist there in a ten days' meeting. I am going to put the Alabama Baptist before the folks. So send samples to each place for me. I am in a tent meeting at the corner of Second avenue and Seventh street, Birmingham, at this writing. Yours in the work—A. D. Glass.

A SIMPLE REMEDY FOR SUNBURN

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If those who freckle every Summer would get a two-ounce package of Kintho at once they would be almost sure to have no further trouble when the hot sunshine discloses freckles on other people. One thing is sure—the quicker you use Kintho the sooner you'll be rid of your freckles. Get it wherever toilet goods are sold. If it fails, get your money back.

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For Young Ladies. Staunton, Va. Term begins Sept. 7, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students past session from 33 states. Terms moderate. Pupils enter any time. Send for catalogue. MISS E. C. WEIMER, Principal.

THE SOVEREIGNTY OF GOD

By W. K. Bryce.

"Ye have not chosen me, but I have chosen you."—John 15:16.

These words form a startling statement. Many Christians think they alone are the responsible agents in salvation and in ignorance become angry if you quote a verse like this, but that does not alter truth. Are we limiting the love of God? Not at all. Are we making the gospel narrow? I do not think so. To my mind a verse like this shows the love of God in all its height and length and depth and breadth.

"All that the Father giveth me shall come unto me." "No man can come unto me except the Father which hath sent me draw him." I hear some one say, do not preach the great doctrine, although we believe it to be true, it will stagger young people. But if you care you may preach from billboards, newspapers, novels and the like, or perhaps some interesting biography of some great life, and the result is, truth is put upon the shelf. You may cater for young people and miss the great opportunity of instruction. The Godward side of Christianity is as interesting as the manward. Both are in the transaction. The responsibility of man is not destroyed when we view in all its sublime, infinite majesty the sovereignty of God.

The Lord Chooses

"Ye have not chosen me." We scarcely can believe this to be true. Weigh again, however, these words and I feel certain the dawn of a fuller vision of truth and God will break upon your heart, like the calm sunrise of a summer Sabbath. This is one of the most comforting passages in all our Lord's teaching. It is marrow to the hungry heart. It is gold to the poor in spirit. Every word is a sparkling gem radiating with divine beauty. Every word is a golden cup of the nectar of heavenly comfort and solace. We see here exhibited the love of God in its most generous, patient form. We are too earthly and sensual ever to choose him. When we were mixing with ungodly companions, he laid hold of us. When we were straying far away on the bleak hills of sin the Good Shepherd searched until he found his wayward sheep and brought us home rejoicing.

Yes, there is no use of quibbling any longer. He chose us when we were not thinking at all about him. Saul was in the heart of the enemies camp, but God seized him in the very act of sin and chose him unto salvation. He was on his way to Damascus to destroy the church, but God arrested him by the way and called him to be a great master-builder instead. We love Him because he first loved us.

Herein is love, not that we love Him but that he first loved us. What, then, is the practical lesson for us in our day? The unchangeableness of personal salvation. If we alone had chosen God, we would very likely change our opinion. We are, at the best, fickle, frail people; one thing today and another thing tomorrow. Our

moods are constantly changing either with the weather, sickness, poverty, riches, or some other common experience, but salvation is of God, who has chosen us never to alter in his selection unless we willingly disown him. He is the same yesterday, today and forever and therefore we have a guarantee of perpetual rest and peace. As he sits on his throne of sovereignty the devout heart takes a lowly place at his feet through the work of Christ and looks up in adoring reverence and gratitude saying, "I have not chosen thee, but thou hast chosen me."

THE REVIEW AND EXPOSITOR

The forthcoming number of the Review and Expositor will be a Baptist World Alliance number. It is devoted entirely to various phases of Baptist life, history and work, and will be, I believe, of special interest to our readers. The table of contents is as follows:

The Relation of Baptists to Catholics, Roman and Greek.—By Dr. John Clifford.

Baptists in the Modern World.—By Dr. B. Y. Mullins.

The Relation of Baptists to the non-Christian World.—By Dr. Henry C. Mable.

History of Baptist Organization.—By Dr. A. H. Newman.

The Struggle for Religious Liberty.—By Dr. W. J. McGlothlin.

Varieties of Baptists.—By Dr. W. W. Landrum.

Moral Significance of Baptists.—By Rev. R. E. Neighbor.

The Origin and the Principles of Anabaptists.—By Rev. John Horsch.

The number will be out in time for the meeting of the World Alliance in Philadelphia.

FOSSIL REVIVAL.

Dear Editor: With your kind permission we will say through your paper that the revival at Fossil, which has been in progress for two weeks, has brought about a wonderful change in the affairs of this place. Many were stirred deeply and greatly manifested their interest and conviction of sin by the crowded altar service. On Sunday morning, June 18, we organized a Baptist church at Fossil with a few, but there are many to come next Sunday with their letters and experiences of grace. We go from here with warm and prayerful hearts for and toward the good people of Fossil. Our next work is at the Bessemer Pipe Works, where we hope God will wonderfully convict of sin and send many conversions. Pray for us.

F. M. MATHEWS,
M. W. MEMS.

Because he was ignorant of the rule requiring applicants to register when they began the study of law, Robert Alphonso Taft, son of President Taft, was denied the privilege of taking the Ohio state bar examination, which began this morning. He will take it two years hence.

CULTURE AND NICKELODEONS

Samuel R. Weber, state inspector of high schools in Louisiana, says: "The reason young men and women in the south are flocking from the farms to the city is not that they dislike fields and streams, but that they love and long for culture." But one of the staff writers on a New York daily comments on the inspector's view as follows:

That sounds very well on paper. Perhaps the poor things do love culture, but they get very little of it when they flock to the cities. There is more real culture in one little village library than there is in a whole mile of Fifth avenue.

And what kind of culture is it that a girl finds in a working girls' boarding house? And how cultivated are the young men after a couple of months—spent, most of it, in pool-rooms and cheap moving picture shows?

No. If a girl is lonely in the country, and hates to be called a jay worse than she hates to be half-starved and wholly ill-treated, why, let her leave her good, comfortable home on the farm and come to town and be civilized to her heart's content.

Let her learn to do her hair so that it looks like a cocoon door-mat on a spree, and by the time she's had a chance to accumulate three strings of beads and a pair of dangle earrings she will look as if she had been brought up on the Bowery.

But she'll be hungry sometimes, and lonely, and so homesick that she'd walk two miles to hear a katydid, and a dozen miles for a meal of corn bread and a glass of real buttermilk.

As to the boy. He wants to get out and see the world. But don't pretend that it's culture you are looking for, little brother, when it's excitement and nickelodeons and vaudeville shows.

Culture! There is more culture in one sunset than there is in a year of life in a forty-second street boarding house, west—or east, either, for that matter.

Stay at home, if you want culture.

WANTED MEN AND WOMEN TO PREACH AND TEACH.

Our mission affords the opportunity. Seven months study, by mail, secures ordination and license. Booklet free. Sec'y Sutcliffe, B. 1661, Atlanta, Ga.

The First church, Binghamton, New York, have secured the services of Rev. Linn E. Wheeler, formerly pastor of the First church, New Brunswick, New Jersey, as stated supply for the summer or until they have settled upon a successor to Rev. Dr. J. W. Phillips, now of Mobile, Alabama.—Examiner.

Rev. F. H. Watkins, of Live Oak, has been called to Palm avenue church, Tampa. Should he accept, a good man goes to a most important and interesting field. But that leaves an important church pastorless.—The Baptist Witness.

(Better come back home.)



EUGENE ANDERSON, President Georgia-Alabama Business College, Macon, Ga., a Select Training School, Limited To 200 Students.

Write to Mr. Anderson at once if you are ambitious and have a good character.

The following is a voluntary tribute from a life-long friend: "I have known Mr. Eugene Anderson for thirty-two years, in private and public life, as a citizen and as a business man, and as a personal friend. Have watched his growth from boyhood to man's estate. His character is unimpeachable, his ability as a tutor is unexcelled. He is eminently qualified to train young men and young women for business positions in any concern or corporation." S. H. Morgan, Chief Clerk of the Billing Department of the Wholesale House of Ragan-Malone, Atlanta, Ga.

This college has a fund for taking high grade young people and letting them pay their tuition after they go out to work.

A PERTINENT ILLUSTRATION.

I read in the Alabama Baptist how a good woman had saved up \$1.60, the proceeds of the sale of Sunday eggs for a time, and had sent the amount to Dr. Crumpton for missions.

Next Sunday I talked up the organization of the women of the church and told them what I had read in the Alabama Baptist. One woman was impressed and put the method into operation. Result: Within six weeks she had 40 cents from Sunday eggs. To this she added 10 cents; then asked an offering from a gentleman friend and got 50 cents, making a total of \$1 in six weeks for State Missions.

Suppose every farmer's wife had done likewise? There would have been no "June Hill." This good woman's example will be followed by others.

Points Illustrated: It pays to read the Alabama Baptist. It pays for Bro. Crumpton to tell in the Alabama Baptist what others are doing. It is contagious, although some people are slow to become infected.

L. N. BROCK.

We congratulate the program committee, consisting of Dr. W. B. Crumpton, Rev. J. A. Cook, of Montgomery, Dr. Richard Hall, of Evergreen, Dr. L. L. Gwaltner and J. G. Reynolds, of Greenville, on organizing such a good one for the July meeting of the State Convention at Greenville.

Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

PROSPERITY AND HOME MISSIONS

By Victor I. Masters, Editorial Secretary.

I wish I knew how each reader of these lines would answer the following proposition: "Resolved, that the marvelous prosperity of the south has done away with the necessity of Home Mission work."

How many of us believe that a wealthy man needs to be saved? He has all the good and the pleasure that money can buy. He can make a fair show in the flesh and come near being exceedingly well pleased with himself. What message, therefore, has constituted Christianity for this man?

The Savior had a message for wealthy men, and after we have cautioned each other properly against rudely and unnecessarily rebuking men, the fact remains that the story of Dives and Lazarus and that of the rich man who filled his barns and said, "Soul, take thine ease," shows that our Lord was uncompromising in His faithfulness in dealing with wealthy men.

If there is reason to ask whether or not the average church member really believes that well-to-do people of this world need salvation, there is equal reason to ask whether or not we believe a prosperous community or state needs Home Mission work. The fact is, the unsaved wealthy man needs Christ as much as the pauper, and he is much harder to reach than the pauper, because great possessions minister to that complacency of soul that shuts up a heart against the kingdom of Christ, and also shuts the doors of heaven against the man who has it. As a matter of fact a prosperous community needs in the hearts of its people the gospel and spirit of Jesus Christ just as much as does the heathen in his blindness or the denizens of our city slums.

We may all well pray to God that the scales may be taken from the eyes of those of us who name His name, so that we can see that the wealth of the people does not make them better in the sight of God. It is a far call from gold to godliness, from aesthetics to Christian idealism, from the satisfaction of wealth to salvation in Christ.

Recently in one of our larger southern cities a minister was showing a visiting friend over the town. They passed a beautiful spot in a large and fashionable residence district. The minister remarked to his friend on what a fine site there was at this spot for the erection of a church and told him there was not a church building within less than two miles of that spot.

His friend said: "If this was a slum district you would unquestionably have a mission here. Why does not some denomination plant a church here?"

The reply was: "I do not know, unless it is because our churches do not really believe that wealthy people need salvation. Or is it because we have an idea that their wealth gives them so much power that they do not need any aid towards finding Christ?"

Suppose a city or a state abounds in wealth. Suppose the splendid, effective man through which this community has come about do not know Jesus Christ. It follows that that wealth is not available for the spread

of the gospel. Neither the man nor his money are spiritual assets. They are both liabilities in estimating the moral situation. It is as true of a community or of a state or of a country as it is true of an individual.

May the Lord give us a gospel strong and vigorous enough for an age of prosperity. If we have not that kind of a gospel we are very poorly equipped to minister to the spiritual needs of our own country and times. For we seem to have a chronic case of prosperity. Instead of our money enabling us to have a clearer spiritual view, it has a perverse tendency toward the clouding of our vision of those value which gold cannot buy.

We have reason to be thankful in the south that we had a gospel that was sufficient for our needs in the day of our distress and destitution. The close of a terrible war left our fair land in ashes. Many of our noblest and best were dead on some distant battlefield. We confronted without anybody to teach us the way the awful trial of reconstruction.

In our extremity we turned to the God of our fathers, and He heard our cry. In the day of our need and when we cried unto Him He heard us. We had a gospel and a God who were to us a rock and an abiding place when we were sore beset.

God stood by us then. Is our love strong enough to lead us to stand by Him now?

If it is, then we shall be strong enough to interpret Christ to the hungry souls of men so that they turn to Him, notwithstanding their prosperity. But if we should know Him so imperfectly that we unconsciously accept the world's attitude to the effect that material prosperity can satisfy the needs of a human soul, we are not strong enough to interpret the Christ to prosperous people.

How easy it is, by telling some story of a suffering mother or child in the slums of a city to elicit sympathy and help to secure money for the establishment of a mission for the outcasts! How easy it is through telling the pathetic story of some poor half-clad Indian, who seeks through the words of the missionary to learn the "Jesus Road," to open purse strings of the average congregation.

But it is more difficult far to get money to preach the gospel to people who have clothes to wear and food to eat and comfortable houses to live in. In their spiritual destitution and hopelessness their situation is really not less pathetic. Their need is equally as great. Because the ties that bind them are the more subtle and deceptive, ought we not to be the more earnest and tactful in trying to lead them into that light which alone can give soul satisfaction and a high idealism in the time which now is, and it alone can save the man when he goes out into that life into which the rich as well as the poor must go with absolute nakedness of soul.

The greatest danger of the south today is the subtle danger of materialism. We rejoice in our prosperity. In season and out with great haste we seek to chronicle and publish before the world every evidence of it. More and more the pace of life among us becomes intense and rapid. More and more the time and thought and purpose of our people are absorbed in the pursuit of material good.

How great is the danger that this absorption shall dull the spiritual apprehension of our people. The south in its history has been justly noted for the idealism of its people. We have the heritage of a devotion to principle and to values moral and spiritual that in our past rose superior to the selfish consideration of wealth and expended itself in seeking the things that were high and just. Our present material bounty is the severest challenge that has ever come to southern Christianity. The trial is all the more severe because it is not easy to arouse our people to realize the truth of the statement.

From Maryland to Texas, from Missouri to the Florida capes, Home Mission work is needed and State Mission work is needed. The population is increasing, the power of worldliness is increasing and the power of wealth is increasing by leaps and bounds. We thank God that our fields are producing more and more. We rejoice that the mineral wealth of the earth is being wrested from her bosom. We look with approval upon great mills and factories and new railway lines and tall buildings in cities, vying with each other as to which can pierce its way further into the sky.

But the great needs of the human soul are of the things which man cannot make with his hands nor buy with money. Does our prosperity lessen the need of Home Missions? Our prosperity increases the need of Home Missions and emphasizes the urgency of its tasks.

Unless the great bounty of wealth which is today being poured into the lap of the south shall by the grace of God in the hearts of men be consecrated for moral and spiritual ends, it will become to the south and to the men who have it a curse to be spent on selfish gratification and pleasure and indulgence.

May the Lord ever give us a gospel that is strong enough for our poverty and destitution. Still more do we pray that He shall in our day give us a gospel that is strong enough to dominate for His glory our wealth. We have need of a gospel of that strength. We have need of a gospel for our own day. May the hearts of Southern Baptist people be opened to respond liberally with their means to the support of the Home Mission Board in its efforts to help the churches of Christ to hold the southland for Him in this, the day of our prosperity.

Home Mission Rooms, Atlanta, Ga.

Professor Sams, of Lineville, has been elected by the county board as principal of the Franklin County High School, vice Prof. W. L. Yarborough, who was not an applicant. Professor Yarborough notified the board by wire that he had been elected principal of the high school at Andalusia. Professor Yarborough has been principal of the Russellville High School since its organization three years ago.—Montgomery Advertiser.

I am enclosing \$1, for which send the Alabama Baptist, to a widow of one of the most godly and best of our Baptist preachers and a most deserving, good woman. Her daughter is paying for this subscription, and requests me to forward it for her.

(We take pleasure in giving it to her for one year.)



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Mrs. F. B. Stallworth, Cuba.

Mrs. T. A. Hamilton, State Organizer, 1127 South Hickory Street, Birmingham.
Mrs. D. M. Malone, Associational Visitor, Consul.

W. M. U. Watchword:

Whatsoever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. Wm. H. Samford, Recording Secretary, 310 Mildred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgom'ry.
Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

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Y. W. A. Watchword:

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

THOUGHT FOR THE WEEK

I would rather be what God chose to make me than the most glorious creature I could think of. For to have been thought about—born in God's thoughts—and then made by God, is the dearest, grandest, most precious thing in all thinking.

—GEORGE McDONALD.

DURING JUNE.

We study about State Missions and also about Roman Catholicism in Italy and Mexico.

We give to State Missions, each organization doing its best to send into the Mission Room before the 30th of the month at least one half of all that is asked on the new apportionment card to raise for State Missions by the first of next May. We shall also give as women's societies to the support of women missionaries and schools taught by them on the foreign fields; as Y. W. A.'s to the foreign medical work; as R. A. B.'s to the school for boys at Toluca, Mexico; as S. B. B.'s to the kindergartens and schools for children in foreign lands.

Alabama, Alabama.

We will aye, be true to thee,
From thy southern shore, where growth
By the sea thine orange tree,
To thy northern vale where floweth,
Deep and blue, thy Tennessee,
Alabama, Alabama.
We will aye, be true to thee.

From thy prairies, broad and fertile,
Where thy snow-white cotton shines,
To the hills where coal and iron
Hide in thy exhaustless mines.
Strong armed miners, sturdy farmers,
Merchants or what'er we be,
Alabama, Alabama.
We will aye, be true to thee.

REMEMBER IN YOUR PRAYERS.

Our work in the western district. All six of the associations in this district have been organized and have their faithful superintendent. Mrs. F. B. Stallworth of Cuba is the vice-president.

Our work in the Escambia association. In this exceedingly important association, we have no superintendent. Only three of the 20 churches have societies.

Our missionary to Shimonoseki, Japan, Mrs. J. Franklin Ray.

The reaching of our year's apportionment.
The raising of \$2000 for state missions during June.

Brave thy men and true thy women,
Better this than corn and wine;
Keep us worthy, God in Heaven,
Of this goodly land of Thine.
Hearts are open as our doorways,
Liberal hands and spirits free,
Alabama, Alabama.
We will aye, be true to thee.

Little, little, can I give thee,
Alabama, mother mine,
But that little—heart, brain, spirit,
All I have and am are thine.
Take, O take the gift and giver,
Take and serve thyself with me.
Alabama, Alabama.
We will aye, be true to thee.—Tutwiller.

AN OPEN DOOR.

Not since 1908 at least has there, until this year, arisen a society in our state offering to support by itself a young woman at the Louisville Training School. The society which makes such an offer this year is the Ladies' Aid of the Selma First church. In the early spring, they awarded the scholarship to Miss Nellie Dunn, a teacher at the Evergreen Orphanage. Just recently, though, Miss Dunn asked to be released from the obligation, feeling that her work for the present is at the orphanage. The Selma ladies were loath to give up their cherished hope of having Miss Dunn as their beneficiary, but they were convinced that she had acted according to her guidance by the Holy Spirit.

And surely His guidance was with these ladies when they agreed to transfer the scholarship to some other worthy young woman. They are, therefore, using our page to let our readers know of their purpose. Those of you who see this cannot do better than to let some young woman know of it. It may be that some who read this will be constrained themselves to apply! Please send all applications through the mission room.

FOR THE Y. W. A.

The Pond and the Brook.

In the cool and shadowy cloud of a distant mountain, hard by a mossy spring, a little brooklet had its birth; and with a pure heart, a generous nature, and a lively and cheerful spirit, it started upon its course through the world, bent on a life of activity and usefulness. One day, after it had reached the plain and was hurrying on with tinkling feet to bear its tribute to the river, it chanced to pass nearby a stagnant pond. The pond hailed it.

"Whither away, Master Streamlet?"
"I am bearing to the river this 'cup of cold water' which God has given me."

"You are very foolish to do that; you will need it yourself before the summer is over; we have had a very backward spring, and we shall have a hot summer to pay for it; and then you will dry up."

"Well, if there be danger of my drying soon, I had better work while the day lasts; and if I am to lose this water from the heat, I had better do good with it while I have it."

And so on it went, singing and sparkling, upon its useful way.

The pond smiled contemptuously upon the folly of the "babler," as it styled the brook, and settled down very complacently into the conviction of superior wisdom of its own covetousness; and so, husbanding all its resources against the imagined day of need, it suffered not a drop to leak away.

So the midsummer days came around and very hot they were indeed. But what was the effect of the

heat? Did the brook dry up? Nothing of the kind. Why, how did it escape? Well, the trees crowded to its brink, and threw their sheltering branches over it, for it had brought life and refreshment to them; and the sun, peeping through the branches, only smiled pleasantly upon its dimpled face, as if it said, "who would harm you, pure and beautiful brooklet?" Indeed, all things seemed inspired by a similar sentiment toward it. The birds of the air, after sipping its sweet water and laying their wings in its silver tide, sang its praises in the overhanging branches. The flowers sprang up along its border, and reflected their brightest tints from its mirror-like surface, and breathed their sweetest fragrance upon its bosom. The poet came to hear the music of its warbling voice, and the artist to behold the beauty of its winding way. The husbandman's eye always sparkled with joy as he looked upon the line of verdent beauty that so plainly marked its course through his fields and meadows. Even the beasts of the field loved to linger by its banks, or to stand and drink the pure water from its quiet eddies. And so on it went, blessing and blessed by all.

But giving so freely and so constantly, did not exhaust its resources? Did it not run dry? Not at all; God saw to that. It carried its full cup to the river, and emptied it freely in; the river bore it to the sea, and the sea welcomed it with uplifted hands; the sun smiled warmly upon the sea, and the sea sent up its vapory incense to greet the sun; the clouds, like great censor-cups, caught the tribute in their capacious bosoms; and the winds, like waiting angels of God, took the clouds in their strong arms, and bore them swiftly away, away to the very mountain that gave the brooklet birth; and there, over that cool ravine, they tipped the brimming cup, and poured it all back again. And so God saw to it that the little brook, so active, so generous, so useful, should never run dry.

But how fared the pond? Ah, very different, indeed, was its fate! In its mistaken prudence and selfish idleness it grew sickly in itself and pestilential in its influence, so that all beheld it but to dislike it. The farmer sighed and shook his head whenever he looked upon it. The citizen who came to seek a country seat declined to purchase as soon as he discovered it. The beasts of the field put in their lips, but withdrew them without drinking, and turned away toward the brook. The people of the region soon grew sad and sallow and began to shake with ague and burn with fever; and at last, with constitutions destroyed, they were compelled to move away from its neighborhood. And finally, heaven, in mercy to man and to nature, smote it with the hottest breath of the sun, and dried it up forever.

So the Book of Nature illustrated the Book of Revelation:

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered himself."

SCRIPTURE THOUGHTS

Fear thou not; for I am with thee: Be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

NOTICE OF MORTGAGE SALE.

Default having been made in the payment and terms of the mortgage securing the indebtedness of A. D. Robinson and Minnie Robinson to Z. T. Rudolph, executed the 7th day of April, 1903, filed for record April 7, 1903, and recorded in Vol. 325, page 438 of records of mortgages in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned mortgagee will, under and by virtue of the powers contained in said mortgage, on Saturday, July 8, 1911, within the legal hours of sale, in front of the county court house door, in Birmingham, Jefferson county, Alabama, offer for sale and sell at public outcry, to the highest bidder for cash, the following described real estate, situated in Jefferson county, Alabama, to-wit:

The Southeast quarter (S. E. 1-4) of Northeast quarter (N. E. 1-4) of Section Twenty-nine (29), Township Seventeen (17), Range One (1) West, except one acre surface right in the Northwest corner of said Southeast quarter (S. E. 1-4) of Northeast quarter (N. E. 1-4), reserved as a church and school lot.

Also 15 acres in the Northern part of the Northeast quarter (N. E. 1-4) of the Southeast quarter (S. E. 1-4) of Section Twenty-nine (29), Township Seventeen (17), Range One (1) West, more particularly described as beginning at the Northeast corner of said Northeast quarter (N. E. 1-4) of Southeast quarter (S. E. 1-4), thence run West to the Northwest corner of said forty (40) acres, thence South to the top of a ridge, thence along the top of said ridge to the said Northeast corner of said forty (40) acres to the point of beginning, excepting coal, iron ore and other minerals under said last mentioned fifteen (15) acres, being the property described and conveyed in said mortgage.

Z. T. RUDOLPH, Mortgagee

H. U. SIMS, Attorney.

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Diamond Talk

Frequently we are requested to state the value of a diamond that's prized chiefly for its presumed quality. Ofttimes the "quality" has been something only in name, "brilliance," "shape" and "cut" being entirely lacking. In selecting from Ruth's one is spared all doubt as to quality because every stone carries with it our personal guarantee of high quality—maintained since 1873.

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Mr. B. J. Barks, Everette, Wash., writes: "It seems I cannot find your 'Gray's Ointment' in this far away place. I have used this wonderful ointment and tested its merits to my entire satisfaction. I feel that I cannot be without it, so enclose 25c, for which you will please send me a box by mail." "Gray's Ointment" is known and recognized the world over as the best and most efficient cure for cuts, bruises, boils, burns, blood poison, old sores, carbuncles, piles, poison oak, etc. Sent direct if your druggist can't supply you—price 25c. A card addressed to W. F. Gray & Co., 800 Gray Building, Nashville, Tenn., will bring you a free sample box—get one.

REV. HENRY R. SCHRAMM.

Sunday night, June 4, 1911, after preaching at Corey, Rev. Henry R. Schramm returned to his home at Wylam, near Birmingham, Ala. Not feeling well he took what he supposed was a dose of medicine, but which proved to be carbolic acid, from the effects of which he died in a short while.

Bro. Schramm was born in Macon, Ga., in 1854. His parents were Frederic and Sarah Schramm. He was converted about 30 years ago, and for more than 25 years preached the gospel, which he believed, like Paul, to be the power of God unto salvation. In 1881 he became a student at Howard College as the beneficiary of the Eufaula Association. The bachelor of arts degree was conferred on him in June, 1885. After spending two years in pastoral work he took a year's course of study at the seminary in Louisville.

Shortly after his conversion our brother felt called to the work of the ministry, but he resisted until at last he saw that he could have no peace of mind without obedience to the divine call. While a student at Howard College he made an impression on faculty and students as a man of earnest convictions and fidelity to duty. One day Col. J. T. Murfee, president of the college, introduced Bro. Schramm to a distinguished visitor as his Stonewall Jackson.

Pure in his life, a man of prayer and boldness in preaching the gospel, his ministry was effective. The great work of missions thrilled his soul and moved him to speak with power. In physical stature he was not large, but when he appeared in the pulpit his hearers could soon see that they were listening to a man who towered like a giant in spiritual power—a man who communed with God.

Bro. Schramm while a student preached to churches in Perry county. After leaving school he was pastor at Tullahoma and Bellbuckle, in Tennessee; New Decatur, Phoenix, Samson and a number of other places in Alabama.

He was happily married January 30, 1889, to Miss Laura Turner, who, with three children, Mrs. Tankersley, Howard Murfee and Miss Ebben, mourn their loss.

From Wylam the body of Bro. Schramm was brought to Mobile to the home of his brother-in-law, J. Tyler Turner. At 10 a. m. June 7 Rev. H. W. Fancher, pastor of the Baptist Tabernacle, conducted the funeral service, assisted by Rev. J. D. Anderson, Rev. M. E. Hulbert and the writer. The Masons served as pall-bearers and conducted the service at the grave in Magnolia cemetery.

J. M. KAILIN,
Mobile, Ala.

Dr. John W. Stagg, president of the Alabama Presbyterian college for men, is telling a good joke on himself. He says that the pastor of a South Alabama church invited him to preach at the evening service, agreeing himself to make the final prayer. When he finished his sermon, Dr. Stagg says, the pastor did not ebn his prayer, and after the service, the pastor confessed that he had gone to sleep during Dr. Stagg's talk and did not know what to pray about.

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