

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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Rev. J. E. Dean, a recent Howard college graduate, has been elected principal of the Draketown Baptist Institute. We hate to have him leave Alabama, but congratulate Georgia Baptists on capturing him.

Beulah and Shiloh are mourning the loss of two members—Brother J. O. Jacobs, of Shiloh church, and Brother W. P. Roebuck, of Beulah. Both had reached a ripe age and were useful and faithful members. We pray God's blessing upon the bereft families.—J. A. Dickinson, Fosters, Ala.

Evangelist T. T. Martin is engaged in a meeting in Doniphan, assisted by two men, a singer and a personal worker. The Baptist church had engaged him for the meeting, then the other churches of the town asked the privilege of joining. A large tent is being used and the meeting has taken strong hold upon the town, and upon the country for miles around.—Central Baptist.

I enjoyed reading the paper you sent me very much. Brother Barnett certainly gives the Alabama Baptists a nice, well printed and finely made up paper. Give my brotherly regards to him. I don't know why Baptists will not more generally take their state papers, for they certainly can have no adequate conception of what the denomination is doing and its needs unless they inform themselves.—F. Jones, Augusta, Ga.

There will be a Bible institute held at Healing Springs, commencing July 28th and continuing until August 1st. Among the speakers and lecturers there will be some of the strongest men in the state to address the meeting. We have arranged with the good people of the community to give entertainment free. Those who prefer to stay at the hotel, through the kindness of the proprietor, will get board at \$1.00 per day. Everybody invited to come.—T. E. Tucker.

Dear Bro. Barnett: Your card was received today. Thank you for your kind welcome to Birmingham. I am really delighted over the prospects of a work in so great a city among so fine a body of ministers. I esteem it a great privilege to come into such a lot. My heart and hand is impatient for the work. Did I not see into the future the present church and work would not attract me, but I see most clearly a great church over in that part of your beautiful city. Give me five years and I will present the same to the forces for good in your community. I will close up my work here the fourth Sunday in July and will take up the work at Twenty-seventh street the 15th of September. Have some seven or eight meetings to hold, so will hold six of them between times. Some of them I could not hold and come on there sooner, and then, too, Brother Williams' time is not out until then. So all works well.—J. J. Johnson, Sylacauga.

Hurray For 4th of July



EFFICIENCY AND ECONOMY ARE THE WATCHWORDS OF OUR BOARDS

EVERY NOW AND THEN we hear some one calling into question the growing expense connected with our mission work at home and abroad. Too often the critics lose sight of the growth in missionary endeavor. If we do our part as Baptists we can not keep from moving into larger fields—and this means more men and women and added workers means increased expense.

WE HAVE FAITH in the honesty and sound business sense of the men who are conducting our boards, and believe that those who now protest would be changed into sympathetic co-workers if they really knew just how carefully our mission money is expended.

WE KNOW OF NO BOARDS which are more economically administered than are those of the Southern Baptist Convention. We believe our secretaries are not only devoted and hard working executors, but real statesmen with a larger mental reach and a larger grasp of the vital issues than those of us who see only a part of the field and know only a portion of the pressing needs.

ALABAMA IS BLESSED with a secretary whose common sense is beyond cavil, whose zeal is untiring, and whose leadership is unquestioned. Let us rally to him and turn what at present seems a defeat for State Missions into a victory, and

HELP PAY THE DEBT before we go to the convention at Jasper on July 24th. The plan fallen upon is simple and easy to understand. (See page 9.) It will cost no one much—maybe nothing. Clip the card out of the paper or copy it, sign it, and send to Brother Crumpton at once.

Please change my paper from Gadsden, Ala., to Boaz, Ala. With best wishes—E. B. Moore.

We dedicated our new church last Sunday. Dr. F. M. McConnell, Dallas, preached the dedication sermon.—A. E. Page, Madisonville, Tex.

Carelessness in diet, excesses in eating, and various other factors, due to carelessness and ignorance of proper hygiene, tend to make vacations sources of danger rather than of help.

The Ladies' Aid Society gave an ice cream supper on last Friday night at the church lawn, which was a success. I think our ladies contemplate putting in a light plant in the church. God bless them in their noble work. At Putman last Sunday we received one brother by baptism. Baptized two at 4 p. m. Pray for us. The Lord bless our paper.—J. W. Jones, Nanafalia.

Will those who read the minutes of the Southern Baptist Convention of 1912, when they come to the fourth paragraph of a resolution printed on page 85, please substitute "qualified" for "gratified?" I hope Baptists are gratified to be guides of thought in the matter referred to, but what the writer of the resolution said was that they were qualified.—O. C. Wallace.

Our meeting in Dora was helpful to our church in every way. Our people were strengthened, and ten or eleven of the lost made a profession of faith in Christ. Rev. R. D. Cecil, of Nashville, Tenn., assisted us in the meeting. I can not commend Brother Cecil's work too highly. He is a faithful minister of Jesus Christ, and a very successful winner of souls. Five have been approved for baptism, and two have united by letter as a result of the meeting.—Spurgeon Wingo, Pastor Dora Baptist Church.

The night of June 25th we closed a good meeting with the Flomaton saints. Brother Curtis Shugart did the preaching with telling effect. From the first the congregation increased in numbers and in interest; increased until the house was full; increased until seats were brought from another church; increased until the whole town, with a half dozen exceptions, was stirred from suburb to suburb. Some—old men—who had long ago wandered from their church, after making a confession of wrong, returned, and were restored. A number of letters, some of which were hoary with time and yellow with age, rust-eaten and rat-bitten, having been wrapped in a napkin and hidden in the earth, or elsewhere, were brought forth from the mould and decay of uselessness to greet the light of a better day. Shugart makes one of a good team and works well in the lead, and when well fed on good theological meat for a season and properly groomed he will make a good wheel horse.—Hunter.

"Men Wanted."

This work, by Fred B. Smith, secretary Religious Work Department, International Committee of Y. M. C. A., and campaign leader of the Men and Religion Forward Movement, is not a call to religious service as such, but to the kind of manhood that fits for any service. After an open "soliloquy" on impressions from a visit to lower New York, Mr. Smith sets forth in terms for plain men some foundation qualities every true man must have.

"Men Wanted" would be a timely call to men in any years; a special significance for 1912 marks the book, for it is an expression of the root principles of the Men and Religion Movement from the man who has been intimately associated as campaign leader with the movement that has culminated in the Christian Conservation Congress just held in New York.

Association Press. 75 cents.

"Paul in Every-Day Life."

By John Douglass Adam, D. D.

A short extract from Paul's writing, with brief comment for every-day Bible reading for 44 weeks. Price 50 cents. Association Press, 124 East Twenty-eighth street, New York City.

Here is really a valuable hand book. Any one who will read it through day by day will find much to help in many ways.

"On the Trail of the Sioux."

The adventures of two boy scouts on the Minnesota frontier by D. Lange. Illustrated by J. W. Ferguson Kennedy. 12mo. Cloth. Price, net, \$1.00; postpaid, \$1.10.

This story was written by a successful and prominent educator to satisfy the insistent demand of active boys for an "Indian story," and at the same time help them to understand what even the young endured in the making of our country. Many stories of this nature cause young readers to get false ideas of both history and Indian nature, and Mr. Lange is especially well qualified to guard against such errors, while at the same time finely carrying out his primary purpose of interesting live boys. The story is based on the last desperate attack of the brave and warlike Sioux tribes against the resistless tide of white men's civilization, the thrilling scenes of which were enacted on the Minnesota frontier in the early days of the civil war. History is not in the least distorted in telling the adventures of two sturdy lads, and the value of the story equals its power to hold the reader.

Lothrop, Lee & Shepard Company, Boston.

"Classroom and Campus."

Third volume of "St. Dunstan Series." By Warren L. Eldred. Illustrated by Arthur O. Scott. Large 12mo. Cloth, \$1.50.

A fine, strong story of school honor and the friendship of high-minded boys. A group of likely lads entering upon the second year at "St. Dunstan's" are led to believe that things might be much better at their school, excellent as it is, if there were a higher standard of student honor and obligation, and less of the "sporty" tendency in connection with athletics. Here is a quotation that will go straight to the hearts of many parents who are making sacrifices to send their sons to college: "There's your modern school just honorable mention for the best students." Without any of the unnatural goodness that makes many well-meant persons and books ineffective, these active, vigorous boys work wonders in school sentiment. An especially strong feature is the awakening of conscience in one particular boy who had taken it for granted that he must drift with the fast set. Brimming with fun, and seasoned with common sense, it is the best type of book to place in the hands of bright boys of from 13 to 16.

Lothrop, Lee & Shepard Company, Boston.

"Ekptian Aesthetics."

By Rene Francis.

This book offers an attractive introduction to the study of Egyptian history and art. Its crisp descriptions of the Egypt of today make interesting reading for the traveler and general reader alike. They are not the ready-made ones found in guide books, but in his introduction he frankly states some of the drawbacks, and because it is not the conventional



book of travel, where the author tries to throw a special glamour about the country through which he is traveling, but a setting forth of things as he sees them, it makes a strong appeal to this reviewer, as did Dr. Van Dyke's book about Palestine. The author has employed a truly narrative style which carries the reader along in delightful fashion, as if taking a walk through an enchanted country accompanied by the keeper of the treasure house. The lure of this land of mystery—its hatefulness as well as its charm, is thoroughly known to the author of this book. The frontispiece of this well-printed book is a reproduction of the head of the granite portrait statue from Bubastes of Avnenemhat III, Twelfth Dynasty, B. C. Circa 2300.

Price, \$2.00 net; carriage extra. Open Court Publishing Company.

"Social Creed of the Churches."

Edited by Rev. Harry F. Ward. Eaton & Mains, New York. Price, 50 cents net.

"Social Creed of the Churches" is a volume authorized by the Commission on Church and Social Service of the Federal Council of the Churches of Christ in America, and is a study of the social creed of the churches as adopted by the council in 1908, the Baptist members being Dr. Samuel Zorne Batten and Prof. Walter Rauschenbusch. It endeavors to define each of the standards of that creed; to describe the conditions that demand its realization; to state what has been done to realize it by legislation, by state or voluntary activity; and suggests how the churches may co-operate with these endeavors. It is intended for use by study classes or reading circles, and the book has been issued at a price that will guarantee an extensive sale. We commend it to all interested in social service work or who desire information concerning the plan of work for the churches as outlined by the Federal Council. It is a particularly handy volume for a pastor to have on his desk now that "social service" is being featured.

"Two Hundred and Fifty Meatless Menus."

We have just received a copy of a new book called "Two Hundred and Fifty Meatless Menus and Recipes," written by Eugene Christian, the food scientist, and Mollie Griswold Christian, the child specialist, of 43 Seventh avenue, Brooklyn, N. Y. Price, \$1.00 postpaid.

This work covers rather a new field. It is devoted: First, to teaching the vegetable substitutes for meat and how meat may be discarded from the diet and the same elements of nutrition secured from the vegetable world. The failure to recognize this law of substitution, the authors claim, is the one great mistake of all vegetarians and the reason why they usually appear emaciated. Second, this work gives a corrected balanced menus for the four seasons of the year for both the sedentary workers and the manual laborer. It also tells how foods should be selected so as to give to the body all the elements of nutrition it requires, how to combine them so they will be chemically harmonious and how to proportion them so that one will not be overfed on some things and underfed on others. Third, and probably the most important part of this work, is devoted to child and infant nutrition. This chapter gives specific formulas for preparing and administering infant food from birth to one year old, with suggestions in regard to feeding the pregnant and nursing mother. To emphasize the importance of the proper food for children the authors devote a short chapter to "Infant Mortality in New York," showing from the records nearly 3,000 children under two years of age died during the months of July and August alone in New York City last year.

"Christ's Christianity."

Being the precepts and doctrines recorded in Matthew, Mark, Luke and John, as taught by Jesus Christ, analyzed and arranged according to subjects. By Albert H. Walker. The Equity Press, New York. \$1.00 net.

The author, who is a member of the New York bar, has taken the logia of Jesus, without any of their usual setting, scattered through the gospels, and has arranged them according to their subjects: "The Nature of God," "Jesus, His Character and Mission," "The Holy Spirit," "The Commandments," "The Christian Life," "Promises," "Prophecy," "The Doom of the Wicked" and "Heaven." Where two or more gospels have the same saying he attempts to blend all the passages together in such a way as to incorporate in one paragraph the meanings of them all. The Revised Version is used as giving a more accurate presentation of Jesus' words than the more stately, but certainly more archaic, King James version. Mr. Walker thinks that this attempt to put together all of Jesus' words in the places where they logically belong has probably never been made before, or printed in any other book than this.

The author spent nearly five years getting this volume into shape and sent it forth in the hope that through it many might learn the real meaning of the message of Jesus Christ to mankind. It makes a handy reference volume.

"Economic and Moral Aspects of the Liquor Business and the Rights and Responsibilities of the State in the Control Thereof."

By Robert Bagnell.

The special object of this volume is to study the liquor problem from a social standpoint. The author is concerned with the question of the use of liquor by the individual only in his relations with society. With the question of the wisdom or folly of the use of liquor considered in its effect upon himself alone, he leaves that question out for the present, as others are working more specially along that line. He, however, realizes the pressing need of such work. His object is to inquire about the effects of the excessive use of alcohol upon society, and the responsibility of the saloon for this situation. It contains much to stir us to renewed efforts against the liquor business. Price, 75 cents net.

Funk & Wagnalls Company, publishers, 44-60 East Twenty-third street, New York.

"Life and Times of the Patriarchs, Abraham, Isaac and Jacob."

By William Hanna Thomson, M. D., LL. D.

This new work supplements the famous work of Dr. Thomson's father on Palestine, entitled, "The Land and the Book," which Dr. Thomson himself, as a young man, assisted in illustrating, traveling as he did with his father while the latter was gathering material for the work. The present volume has six illustrations, two of them having been drawn by the author.

Table of contents: Introductory, the book of Genesis as literature; chapter 1, "A Trip to Jaulan;" 2, "Attacked by Bedouin Robbers;" 3, "The Fair Plain of Gennesaret;" 4, "Psalm 42 and 43;" 5, "Ishmael;" 6, "The Religion of the Sword;" 7, "Isaac and Rebekah;" 8, "The Cave of Machpelah;" 9, "Esau or Edom;" 10, "Jacob;" 11, "The Man Israel;" 12, "The Patriarchal Tent;" 13, "Prophecies in the Book of Genesis;" 14, "The Authorship of Genesis;" 15, "The Book of Job."

12mo, cloth. \$1.20 net; by mail, \$1.30.

Funk & Wagnalls Company, publishers, 44-60 East Twenty-third street, New York.

"The Great Themes of the Bible."

This volume by the popular author and preacher, Louis Albert Banks, is so called because the discourses of which it is composed deal with those deep yearnings and questionings of the soul of man, which alone find their satisfaction and solace in the Bible. They are studies of great elemental spiritual problems which confront men and women in every age and demand a solution if the soul is to know true inward peace. There are 30 discourses, and each was blessed in its delivery, and now the author sends them out in book form with the earnest prayer that they will bless all who read them.

Eaton & Mains, New York. \$1.50.

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

Our last stop was at Ramah. Following the main road over the mountains northward we come to Bethel, 12 miles from Jerusalem. Here we can see some people at work in the ancient fields. Notice on our map the number 53 and the guide lines, which tell us that we are to look south in the direction of Jerusalem.

Position 53. Gathering Tares from the Wheat in the Stony Fields of Bethel.

How vividly this scene brings before us the parable of our Lord! Yonder stands "the householder" (Matt. 13:24-30); you can distinguish him by his dress and dignity of carriage. Scattered over the field are "the servants." They are mostly women, you perceive, for in this land the labors of the field as well as of the house are wrought by the weaker sex. One woman, you see, is just wrapping her veil around her face, for she is quite near to us, and we are strangers. You and I cannot distinguish between the tares and the wheat, but those sharp-eyed workers can; and that farmer yonder finds it a task of infinite trouble to weed out the false from the true. In our country we should devise some machine to screen them apart, but here labor is cheap, not over 6 to 10 cents a day, and everything is done by hand.

How plain the parable becomes when we see it all wrought before our eyes! The wheat has come up thinly in this stony ground, and so reminds us, too, of the parable of the sower (Luke 8:6). Why, do you suppose, did Jesus employ parables so constantly in teaching? Partly to arrest attention and to set His hearers to thinking; partly that they might ever after find lessons concerning the spirit in common life. If those workers in the field had heard Jesus narrate this parable they would remember it—would they not—as they patiently sort out the tares from the wheat?

Now look across the field to yonder hill. That is Bethel, "The Lord's House." First, though, the distant prospect is well worth more than a passing glance. We are looking a little west of south over the summits of the Judean mountains. The second elevation, on our left, is the northeastern side of the Mount of Olives. How often it has thus been pointed out to the Israelites on their way from Samaria and Galilee to a feast at Jerusalem. The elevation still farther away, more to the right, must be situated beyond Bethlehem, near Hebron. But as for this little modern town before us, it is small and poor, yet I suppose it is more of a place than Abraham found here when he paused on his journey southward from Shechem, and here reared his tents and his altar—the first altar named in this land (Genesis 12:6-8; 13:3-4). It was merely a heap of stones—and you see there are plenty of them—only a little more carefully piled up than the heap yonder where the Arab stands, but it brought Abraham just as near to his God as though it were wrought out of marble. This was one of the homes of Abraham, and his tent may have been pitched on this very field, though more likely on the slope of yonder hill.

A hundred and fifty years later a lonely man walked up this hill leaning upon his staff and lay down to sleep, his head pillowed upon stones like these at our feet (Genesis 28:10-22). Glorious the vision that arose before Jacob's inner eye that night—the ascending stairway, bathed in glory, and the Most High God at its head, looking down with love and promise to that poor wayfarer.

Follow on our route over the mountains of Ephraim, nine miles north of Bethel, to Shiloh, which we visit next.

Position 54. Shiloh, the Resting Place of the Ark.

Here we see a level plain, with a hill rising beyond it. There is scarcely any doubt that this is the place where the ark rested after its long journey through the wilderness, and where the tabernacle was set up by Joshua (Joshua 18:1; Judges 21:19). This plain would be sufficiently large for the tabernacle and the homes of the priests around it. Let us in our thoughts clear away these heaps of ruin, and imagine this to be a broad, smooth, grassy field, as Joshua saw it. While looking upon the very place where long past events occurred we can, if we try, make them more real to us than in any other way. In place of that



square building (I think they call it Deborah's Tomb, but am not certain), let us lift up the sacred Tent of Israel, with its two rooms, separated by a veil—the Holy Place and the Holy of Holies. Before it in the open air stands the altar of sacrifice, the fire ever smoking upon it, and beside it the brazen laver, for washing the offerings. The field is staked off and curtained into a court, but each Israelite can lead his animal for sacrifice to the gate beside the altar, and see it slain by the priest's hand and laid upon the altar as an offering for his sins. As generations pass by a rude temple of stone takes the place of the ancient tent, and around it in the sacred enclosure are the rooms for the priests.

This field at Shiloh brings before us the entire period from Joshua to Samuel, "the age of the heroes," when judges ruled, when the ceremonial law was in neglect, when Israel lived alone in the mountain region, for the most of the time at peace, but occasionally, through lack of a bond between the tribes and a strong government over them, overrun by enemies; yet upon the whole, an epoch of progress, with growing tendencies toward unity. More great men arose during those three centuries than at any other period in Israelite history—men like Othniel and Shamgar, and Gideon, and Jephthah. Do you see in front of the breastplate, always attended by a little boy? This is Eli, the priest-judge, and the child, Samuel, is by his side (Samuel 3:1-15). Here came that startling voice in the dark to the boy, warning of the woe to come upon Eli and his house. Do you see Eli, sitting on his stone seat, nigh on to a hundred years old, his heart trembling for the ark of the Lord (I Samuel 4:13)?

When Eli dies a curtain falls over Shiloh. Was it ravaged by the Philistine warriors? Or did it fall into gradual decay and final desertion when the ark was taken and the sacrifice ceased? We know that five centuries later it was a desolation, for Jeremiah pointed it to his people as a warning (Jeremiah 7:12-14; 26:6-9). The ruins in the distance are the remains of an ancient synagogue.

To look south from Bethel over the tops of the Judean mountains and to visit Shiloh, use the stereo-

graphs (53) "Gathering Tares from the Wheat in the Stony Fields of Bethel" and (54) "Shiloh, the Resting Place of the Ark."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these 100 places in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth bound, gold-lettered case, with a guide book by Hurlbut of 220 pages, (containing full descriptions of each place) and a series of seven locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send orders to Underwood & Underwood, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

Prof. George D. Robinson, McCormick Theological Seminary: "I have no hesitation in saying that these stereographs are not only reliable in every case, but in many respects extraordinary views of the Holy Land. I should like to see them in every Christian home, because of their value to educate."

FROM CHINA.

Dear Brother Barnett:

Yesterday was Sunday, and I want to tell you about our ordination service. Li Yung Trung and Ki Chan Kwei, two of our beloved native evangelists, were ordained to be pastors.

Brother Newton, of Hwanghien, conducted the examination, and Dr. Pruitt, of Chefoo, preached the sermon. We also had with us Brother Turner, of Tengchow, and Brother Leonard, of Laichowfu, who assisted in the ordination. A large crowd was present, and the service was very impressive and helpful. These two young men have had considerable experience, are capable in every way, and I am sure will reap a great harvest in this field for the Master. Pastor Ki in the afternoon baptized 43. This makes 125 who have been baptized here in the past three weeks.

Tomorrow we organize a church at Kwu Tawang, 20 miles west of here. When I came to China, four and one-half years ago, we had in our station one native pastor, and now we have three; then four churches, now eight; then 700 Christians, now 1,800. Rejoice with us! It is surely a joy to see how all our work is going forward.

We are now treating at the hospital and in the country about 1,000 patients a month, not counting the daily treatments given in-patients.

We are praying for great showers of blessings upon our Southern Baptist Convention, now in session.

Most sincerely,

T. O. HEARN.

Pingtu, Shantung, China, May 20, 1912.

There should be no such thing as child labor, and while it exists it should have the serious attention of the government, not as a normal condition to be investigated and regulated like adult labor in mines and factories, but as an abnormal and temporary condition to be eliminated as speedily as possible. It should be investigated and dealt with not as an industrial or commercial problem, but as once affecting the very life and well-being of the race, as a problem of health, education, morals and social economy.

Sometimes the man who never credits anything he sees in a newspaper can't get credit himself at the corner grocery.

In 1784 in the United States there was 1 Baptist to 94 of the Population. In 1908 there was 1 to 17 of the population.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 624 Bell Building, Montgomery, Alabama

THOUGHT FOR FOREIGN MISSION MONTH.

The strength of a man consists in finding out the way God is going, and going in that way, too.—Beecher.

LET US REMEMBER IN OUR PRAYERS.

Our work in the Eastern District.

Our work in the Cullman Association. We give thanks that three Sunbeam bands have been recently organized in this association, making five societies in all. Mrs. L. F. Reeves, of Cullman, has been chosen as superintendent.

Our missionary to Teng-Chow, North China—Mrs. W. W. Adams.

The selection of our new state corresponding-secretary-treasurer.

The reaching of our year's apportionment.

DURING JULY.

We study about Mexico.

We give to Foreign Missions.

We write our quarterly letters to our associational superintendent by the middle of the month, or, in case we have no superintendent, we send the letter to the Montgomery Mission Room.

OUR UNFAILING GUIDE.

For six years there has been coming to our societies, quarter after quarter, an unfailing guide in the carrying out of our monthly programs. No matter how much extra literature we had on hand, nothing could answer just the purpose of this guide, until today we are virtually dependent upon it. Because of it many societies and bands have continued to thrive, and many have through its encouragement sprung into being. The most exclusive of us can find no fault with it, for on its very face it is strictly "ours," being known as "Our Mission Fields."

The July quarter has just been sent to your society with the compliments of the editors. From now on, however, there can be no more complimentary copies, for the subscription list is too heavy to be thus managed. In a few days we shall mail to your society a subscription envelope, so that not a single society may fail to get its subscription sent into the editors by September 1. No society can afford to be without the programs in this magazine, for, as stated above, the use of them is woven into the warp and woof of our present plan of work.

But the best results will come when not only all the societies are subscribing for it, but when the majority of the members have their individual copy. We don't all use the same copy of the daily newspaper or of the Ladies' Home Journal, and as a consequence we are all more or less at ease in discussing the events of the day. Even so shall we be when more of us are subscribing for and using this splendid Baptist magazine. The situation is very clearly set forth in the following announcement from Baltimore:

Are You in Danger of Losing Your Copy of Our Mission Fields?

Stop and think how great a loss this would be to you and your society.

Look to it that your subscription does not expire.

Listen to the warning we are sending you.

Past Privileges.

In this day of up-to-date mission literature, not to know the latest facts and most recent needs from the mission fields is to announce oneself ignorant. To protect every Southern Baptist woman from any such criticism the Woman's Missionary Union has, for six years, furnished a free copy of Our Mission Fields to every society and band in our Southern Baptist Convention. It is an indispensable help to all officers and members.

Present Plans.

Our societies are alive. The work grows. This splendid fact has increased the issue of Our Mission Fields to such an extent that the money expended on its publication last year would pay the salaries of

more than three missionaries. Is this fair?

At the annual meeting in Oklahoma City it was decided to place Our Mission Fields entirely upon a subscription basis. For the present it will be issued quarterly, as heretofore, the subscription price remaining the same, 20 cents per year.

In order that there may be no lapse of numbers, send your subscription at once to the Woman's Missionary Union, Literature Department, 15 W. Franklin street, Baltimore, Md.

WELCOME SONG.

(Tune: "The Little Brown Church in the Wildwood.")

For the church we have come to sing a welcome;
Mere words all our thoughts cannot tell;
So with fullest love and affection
Our voices the chorus now swell.

Chorus.

Oh, welcome, welcome, welcome, W. M. U., to the meeting!

It is good to have come here today (welcome, welcome).

Our hearts with rejoicing are beating.

You are welcome as the flowers in May.

A band of willing workers for the Master,

We, too, would a warm welcome bring;

In words of the tenderest expression

The W. M. S. members now sing.

Chorus.

And last the little children of the Sunbeams,

The joy of their hearts none the less,

Would shout aloud our cordial anthems,

Their welcome also to express.

Chorus.

The above song was beautifully rendered by the Sunbeam band of the Shiloh church as a welcome to the W. M. U. of the Selma Association in session with their church on June 25. It was composed by the associational secretary, Miss Paula Dunklin, of Collingwood. It is published in our page not only because it is beautiful in sentiment, but also in the belief that many of our readers who are planning for the all-day quarterly meetings or for the annual associational meetings will enjoy using it on their programs.

RECEIPTS FOR JUNE (CONTINUED).

Relief Fund for the Aged and Infirm Ministers.

Greensboro L. M. & A. S., \$2.30; Collinsville W. M. S., \$2.10; Huntsville (Merrimack) W. M. S., \$2; Dothan (Firat) W. M. S., \$10; Orrville W. M. S., \$3; Birmingham (West) W. A. & M. S., \$5; Elba W. M. S., \$7; Montgomery (Highland Avenue) W. M. S., \$2.50; Montgomery (Southside) W. M. S., \$13; High Point (Marshall) L. A. & M. S., \$1; Mobile (Firat) W. M. S., \$9; Elyton W. M. S., \$5; Roanoke L. A. S., \$5; Pine Apple L. A. & M. S., \$5; Oxford W. M. S., \$5; Brundidge W. M. S., \$3.50; Troy W. M. S., \$15; Birmingham (Fifty-sixth Street) L. A. S., \$10.50.

(To Be Concluded.)

State Missions (Continued).

Huntsville (Firat) W. M. S., \$19; Montgomery (Firat) Y. W. A., \$6.75; Union (Birmingham) L. A. S., \$4; Union S. B. B., \$2; Town Creek (Selma) L. B. C., \$2.02; Town Creek Y. P. A., \$2; Selma (Firat) W. M. S., \$41; Birmingham (Twenty-seventh Street) L. A. S., \$2.45; Oneonta L. A. & M. S., \$6; Evergreen W. M. S., \$10.65; Camp Hill W. M. S., \$8.75; Newton W. M. S., \$7; Evergreen Y. W. A., \$4.85; Wylam L. A. S., \$10; Troy W. M. S., \$62.80; Camden L. A. S., \$10; Anniston (P. M.) W. M. S., \$27; Goodwater W. M. S., \$10; Phoenix (Firat) S. B. B., \$3.30; Allenville L. M. & A. S., \$4.60; Cherokee L. M. S., \$2.05; Huntsville (Firat) Y. W. A., \$2; Cordova W. M. S., \$5; Bridgeport W. M. S., 50 cents; Moulton W. M. S., \$5.50; Moulton S. B. B., \$1.50; Collinsville W. M. S., \$10; Altoona L. A. S., \$3.05; Phoenix (Firat) W. M. S., \$4.10; Birmingham (Southside) Y. W. A., \$5; Cuba S.

B. B., \$3; Rock Springs (East Liberty) W. M. S., \$7; Pittsview W. M. S., \$3; Hoboken W. M. & A. S., \$2; Demopolis L. A. & M. S., \$5; Mobile (Firat) S. B. B., \$1; Seale W. M. S., \$6; Jackson S. B. B., \$1.40; Selma (Second) W. M. S., \$2; County Line (East Liberty) W. M. S., \$3.35; Jacksonville Y. L. M. S., \$13; Winterboro W. M. S., \$1.80; Montgomery (Seventh Avenue) W. M. & A. S., \$2; Powderly W. M. S., \$1; Mt. Zion (East Liberty) W. M. S., \$2; Alexandria W. M. S., \$1.60; Scottsboro Y. W. A., \$2.50; Society Hill W. M. S., \$2.40; Mt. Zion (Tennessee River) W. M. S., \$2; Union Springs W. M. S., \$50; Daphne W. M. S., \$1; Round Mountain W. M. S., \$1; Jonesboro L. A. S., \$2; Greensboro S. B. B., \$5; Troy Y. W. A., \$4.25; Beatrice W. M. S., \$10; Wilton W. M. S., \$2; Brewton S. B. B., \$7; Birmingham (Calvary) L. A. & M. S., \$6.60; Cuba Y. W. A., \$6.

(To Be Concluded.)

SCRIPTURE FOR FOREIGN MISSION MONTH.

Where the spirit of the Lord is there is liberty.—II Corinthians 3:17.



THE UNIVERSITY OF CHICAGO COAT-OF-ARMS.

Accompanying this issue of the "News Letter" is a representation of the coat-of-arms recently adopted by the University of Chicago. For the 20 years of its existence the university has been without insignia of this character, and the distinctive device which hereafter will be representative of this institution is the result of much painstaking thought and scholarly adaptation.

It is deemed highly characteristic of the present University of Chicago, founded in 1891, which was preceded in existence by the old University of Chicago from 1857 to 1886, that it should be represented in its armorial bearings by the phoenix, that mythical bird which, though consumed by fire, was said to rise from its own ashes—thus typifying immortality. That the device of an open book should likewise be present, typifying the dissemination of knowledge, to which the institution is devoted, was deemed equally appropriate.

Thus the shield, forming the background of the device, is divided by a horizontal line, the upper third bearing the open book with the Latin inscription,

Crescat scientia; vita excolatur,

which by a free translation may be rendered,

Let knowledge grow from more to more

And so be human life enriched.

The lower two-thirds of the shield bears the phoenix, in red, rising from its own embers.

In another sense, the choice of the phoenix is declared to be particularly apt, in that it represents the city of Chicago, which rose from its own ashes after the great fire of 1871 to a greater and wider influence and power. In this respect her destiny may be said to be bound up with her great educational institution, the University of Chicago.

Look at your label. It is your receipt as well as a reminder of the expiration of your subscription. If the figures do not denote proper corrections please notify the office in two weeks after renewal has been sent in.

A PAGE OF SHORT PARAGRAPHS

President Mullins spoke on "Forty Years of Progress in Theology" during the commencement at Rochester Theological Seminary.

Physicians and dentists recommend chewing gum as an aid to digestion and a benefit to the teeth, while little can be said in favor of the chewing of tobacco.

July was originally Quintilis, the fifth month, and had 36 days. This number was reduced by Romulus to 31, by Numa to 30, and then Julius Caesar made it 31 and named it July, because his birthday was on the 12th.

The alumni address at the recent Mercer University commencement, delivered by Rev. A. J. Moncrief on "A Man and His Tasks," was greatly enjoyed by those who had the privilege of hearing him. He is an orator and a student.

July.

It is a sultry day; the sun has drank
The dew that lay upon the morning grass;
There is no rustling in the lofty elm
That canopies my dwelling, and its shade
Scarce cools me. —Bryant.

Boys and girls growing up first learn of questions of sex from their vulgar companions, stumble into love, courtship and marriage, blundering and groping—all because they have been denied instruction in one of the subjects which are vital for their health and happiness.

A special census of 372 institutions for the care of the insane was taken by the United States census bureau in 1910, and the number of insane persons in the institutions on January 1 of that year was found to be 187,454.

Most of you have played that old-fashioned game called hockey, in which when one encroached on our precincts we told him to "shinny on his own side." We are glad that the New Mexico question is settled and that the secretaries of our Northern and Southern boards will no longer have occasion to tell one another to "shinny on your own side."

"I drink about as much as Dr. Lyman Abbott," says Theodore Roosevelt. "I never touch whiskey at all and I have never drunk a highball or a cocktail in my life. I doubt if I drink a dozen teaspoonfuls of brandy a year." "I only drink wine," says Dr. Lyman Abbott. "Roosevelt is intemperate only in the use of milk!" We hope the distinguished editors of the Outlook will get on the "water wagon."

An English publicist says: "Riotous living prevails in Germany. Berlin has become the most immoral town in Europe. No less than 20 per cent of the children born in Berlin are illegitimate. Hundreds of shady restaurants and cafes in which music and dancing takes place are permitted to remain open until 4 o'clock in the morning or all night long, and most Berliners are proud of the night life of their town, which puts that of Paris in the shade."

We sometimes fear that the reason some city preachers give so much of their time to public affairs and preach so often on topics of the day comes from the fact that their people have been bitten by the new cry of social service and imagine that by fussing a little about changing the environment of the discontented and submerged classes they are going to become miracle workers.

The Catholic World, of New York, recently had the following paragraph in its columns: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

Missouri has as many white Baptists as the Evangelical church has members in the United States.

Dr. E. C. Dargan, of the First church, Macon, Ga., celebrated his fifth anniversary as pastor of that great church on the second Sunday in June.

In connection with the farewell service of Rev. C. A. Ridley on his departure from the First church, Beaumont, Tex., to Atlanta, a former Methodist minister was ordained and six candidates were baptized.

Dr. A. C. Dixon, who celebrated his first anniversary as pastor of the Metropolitan Tabernacle (Spurgeon's church) on June 9, is drawing great crowds and his work has been marvelously blessed.

Dr. Morehouse asks: "Is this a Christian nation, with 67,000,000 outside of evangelical churches, with an expense annually of \$200,000,000 for criminal prosecutions; with its enormous liquor bills; \$200,000,000 for luxuries last year?"

Rev. J. A. Johnson, a Virginia 'exile,' has been called to the Twenty-seventh Street Baptist church, Birmingham, Ala. Beginning with A. J. Dickinson at the First church, Birmingham, we believe, we could name a dozen other Virginians who are giving a good account of themselves in Alabama churches.—Religious Herald.

The most remarkable numerical growth of any evangelical body in America since 1845 has been that of the negro Baptists in the south. In 1845 there were about 125,000 of these; in 1912 there are approximately 2,500,000. Next to the negro Baptists the white Baptists of the south have increased most among the Christian denominations during the same period; from 225,000 to approximately 2,400,000.

Every person should have the opportunity for recreation—pure and simple. The growing custom of the Saturday half holiday fills this need. There should be also one day for rest and worship. Sunday offers that. Its preservation cannot be too zealously guarded.

The Platt amendment says: "The government of Cuba consents that the United States may exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate to the protection of life, property and individual liberty, and for discharging the obligations with respect to Cuba imposed by the treaty of Paris on the United States, now to be assumed and undertaken by the government of Cuba."

"The Mormons as a Menace to the United States Government" has more in it than many citizens may dream of. Within 80 years their proportionate number has increased from 1 in 1,125,000 to 1 in 125. Their missionaries are everywhere in the land. They influence state and national legislation. In 1880 Bishop Leet said: "This is our jubilee. We look forward with perfect confidence to the time when we shall hold the reins of the United States government. That is our present temporal end."

Interesting facts concerning the social and religious life of rural communities in New York were embodied in a report made at the recent State Baptist Missionary Convention by its committee on rural conditions. Gathering information from churches of all denominations in communities of less than 2,500 population, the committee found, among other things, that during the decade of 1890-1900 the more efficient rural churches made some gain in membership upon the population, but that during the decade of 1900-1910 church membership did not keep pace with the population.

According to the last census report New England states have 83.3 per cent of the total population in cities and towns of more than 2,500 people; the Middle Atlantic states, 71 per cent urban; the Pacific states, 59.8 per cent; East North Central, 33 per cent; South Atlantic, 25.4 per cent; West South Central, 22.3 per cent; East South Central, 18.7 per cent.

The Free Baptist Association of Rhode Island, by a vote of 78 to 8, decided recently to unite with the Northern Baptists.

In 1740 there were 37 Baptist churches in the United States with less than 3,000 members. Today Baptists are the largest numerically of the Protestant bodies.

"I has heard," said Uncle Eben, "dat politics makes strange bedfellows. But dat don't make much difference when dar's sech a rumpus dat nobody kain't sleep nohow."

Rev. W. A. Taliaferro, of Dublin, preached the commencement sermon of the Sandersville high school at the recent closing exercises, and at the Baptist church at night. He made a fine impression upon the church and general public.—Christian Index.

The Tabernacle church, Valdosta, Ga., has extended a call to Rev. F. H. Watkins, the present pastor of Live Oak, Fla. Brother Watkins has accepted, and will take up his work at the Tabernacle church on the third Sunday in July.

Dr. J. H. Jowett, in the Silver Lining, says: "A man once came into my vestry who had just been won from the world. I pointed out to him that he must engage in service for the King. 'Yes,' he said, 'but I must just feed for a while.' He forgot the Bible teachings: 'When thou art converted, strengthen thy brethren;' and while thou art strengthening thy brother, thine own strength shall be preserved."

It was at an association. A brother had just finished a tirade against the high price of religious papers in contrast with secular weeklies. When he took his seat every one expected the editor to rise and make reply. The situation grew tense; finally the moderator called on him, and here is what he said: "I never replied because I was gagged by the exuberance of my own pecuniary emotion." Evidently the poor fellow was facing his Saturday pay roll.

Of the newly elected bishops of the Methodist Episcopal church, Bishop Stuntz is 54 years of age; Bishop Henderson, 44; Bishop Shepard, 50; Bishop Luccock, 58; Bishop McConnell, 40; Bishop Leete, 45; Bishop Cook, 59; Bishop Thirkield, 58. Three are from the pastorate, one a district superintendent, two from educational work, and two connectional officers.—Nashville Christian Advocate.

Sex is the universal expression of the common life. It knows no distinctions of wealth, or race, or position, or heredity; it is shared alike by all classes. A woman working in a factory and living in a tenement may give birth to a physically perfect child, who may become a statesman; and somewhere else a woman of the ripest cultivation, surrounded by all the privileges that wealth can insure, and all the advantages of modern science, may give birth to an imbecile.

Men are paid a certain amount for definite labors. But their wives have no claim upon any fixed sum; they are dependent upon the generosity of the husbands. Too often the husband is the treasurer, doling out the amount which may be at any time at his command or convenience. It is not uncommon to hear a man boast of giving his wife money beyond her household necessities, and without being asked for it.

Dr. Gross Alexander, the editor of the Methodist Review, is doing not only a great work for his church, but is publishing a quarterly that is read by many outside of his denomination. He is wise in not always finding his contributors among his own faith. The July number contains an article on education by Dr. W. H. P. Faunce, and one on "Frederick W. Robertson, the Man and the Preacher," by Dr. E. C. Dargan. The number as a whole is unusually interesting, and we wish that every woman in the land could read the excellent article on "American Women Going After Heathen Gods," by Mrs. Gross Alexander.

SOUTHERN WEALTH AND ITS CONSECRATION.

By Richard H. Edmonds.

The most critical stage in the south's existence has been reached. As at no other period its character is being formed, the destiny of its people being shaped. It is in its "plastic age." As in concrete construction, the plastic material quickly hardens and becomes "set," so the south's character will soon be "set" for good or evil. In concrete work the soft material is poured into molds which have been formed according to some plan or design of the engineer or architect. Once molded and "set" the material which had been soft becomes hard as adamant. It can never be changed. The only time in which it could have been differently formed was in its plastic state.

By reason of the changes which are taking place in its material life, the south is in a plastic state. The future of its people will largely depend upon the molding work of the next few years. In the transition from deep poverty to great wealth the molding for good must be done quickly, or it will be too late.

Wanted: A Moral Equivalent of Post-Bellum Trials. The old order of things lived for years after the war. The struggle to re-establish state governments, to save Anglo-Saxon civilization, to meet and overcome the fearful poverty of a desolated land, to heal broken hearts, to give new courage to faint hearts, to strengthen faith in the guiding hand of the Almighty as the people wandered in a blacker wilderness than that through which the children of Israel had to pass, strengthened and developed character. These struggles brought out every good quality, developed strong manhood and womanhood, and caused the people to look to God for help in their need.

Pastor Fetter, of Russia, when discussing the persecution he had endured, lately said in substance to me that he regretted not his trials and difficulties, for these things caused him "to live in an atmosphere of constant communion with the Father," but "when I have no difficulties to face," said he, "and all seems to go well for a few months, I feel that I slip away from the closeness of life with God that I have in days of persecution."

Is this not true of nearly all mankind? When difficulties and sorrows, poverty and trials surround us, do we not realize our need of God's help more fully than when everything is prosperous? It is when weary and heavy laden that men turn most quickly to the Burden Bearer. How often prosperity has proved a curse to an individual, to a family, to a community, because prosperity has not been regarded as a trusteeship from God to be sued in part at least for His honor, but merely for the gratification of personal pleasure without taking Him into account. How often have we seen the children of the rich ruined by indulgence.

How often are the poor ruined by seeking to imitate the rich—a foolish pride or craze which is seen in every community in the south as elsewhere. How many fathers have said, "I do not want my boys to work as hard as I had to work," and in doing so have almost certainly doomed them to ruin. How many mothers have been unwilling for their daughters to be trained in work, in economy of time and money, and in all the domestic virtues which made possible the glory of the old south—a glory which continued even after 1865 to shed its luster over this section.

Danger to Children. Many of our southern people as their wealth has increased have come to look upon hard work for their children not as a discipline needed for their highest development, not as one of the greatest blessings which the young can ever have, but as a curse to be shunned. There is everywhere with the growth of wealth a tendency to laxity of discipline, to an increasing willingness to let young people have what is called a good time.

This "good time" so called is largely away from religious activities and from the development of a sense of personal responsibility. Often before parents realize it their children have been molded, not as consecrated, active Christian workers, not as self-reliant men and women, realizing their responsibility to God and to the world, but either as non-believers, with no interest in religion, or as indifferent members of a church, whose only value to the church is that they count one. Such a member is a liability rather than an asset to the church, as to the cause of Christ.

The "good times" which children are demanding,

and to which many parents are weakly yielding, means constant going, constant striving after excitement, the dance, card playing or kindred pursuits, as though there was no virtue in the cultivation of self-control, of repose of manner, of diligent study or quiet meditation, of a sense of personal responsibility to do something and to make something of themselves, of work for the poor and sick, and of a due recognition of the observance of the Sabbath. The children are being permitted to call these ideas "old foggy," but their general adoption would prevent many a ruined life, may a broken heart, many a lost soul.

Young Must Work and Have Responsibility. In this changing period the south faces the danger that the rich man's children from unwise parental indulgence and the desire to display the new wealth and to live in an atmosphere of excitement will be ruined by the frivolities, follies and sins of many social customs. On the other hand, it faces the danger that the call of business, with the limitless opportunities to the day, will so completely possess the energetic, poorer young man that he will forget all else in his struggle to make money and to achieve result in his chosen sphere of activity. Look around in any community in the south and you can find illustrations among the rich and among those who seek to imitate the rich, of how a desire to give their children what they call a "good time" is resulting in the ruining of many.

You will find the children of devoted Christians, who have been pillars of strength in the church, without interest in religious things and absorbed with worldly dissipations; in the same community, if it is an active, growing, industrial center, you will find other young men so absorbed in material things, lured on by the beckoning hand of the goddess of fortune, that they think they have no time for deep personal religious thought and no interest in their own salvation.

A Spiritual Crisis. Never in the south's life was there a time when the responsibility of every Christian was so great as at present. His responsibility is greater than to the narrow circle of his own acquaintance. He is a part of a country whose future must largely shape the future of America, and hence of the world. This great stronghold of so-called Anglo-Saxon blood, this region more richly endowed by the Creator than any other equal area on earth, where wealth beyond the dreams of today will soon be ours, where many who have known only poverty will become rich merely through the enhancement in real estate values—this land where towns are already growing into cities, and where cities will soon be centers of surging population, with vast industrial and commercial activities, this land whose shores will center the commerce of the world as the paths of the world's trade shift to the Panama canal, this imperial domain, the most richly endowed on earth, has been given in trust by the Almighty to the people of the south.

Must the south, then, give less attention to business, must it make less progress in the development of its resources, because of the dangers which come from increasing wealth? No. These latent treasures are the talents committed to the people of the south. Utilized they are without value to the south or to the world. We hold them as trustees and are bound to be energetic in their development, or else others will come in and possess these riches, and southern people will become hewers of wood and drawers of water for them. The Creator Himself works, and everywhere throughout the Bible emphasis is laid upon diligence in work.

To whom much has been given of him shall much be required.

Awake, oh, people of the south! Awake Christians of every denomination, and realize that God and the world will hold this generation—you—not some one else—responsible for the trusteeship. Not only is every man responsible for the brother who may be his neighbor or his fellow citizen, but in a broader sense he is responsible for his share in shaping his section's influence upon this country and the world.

Truly the south is a nation rounding into form. The people of today must decide what that nation shall be. Wealth will come. A tide of population will flow to the south. It depends upon the men and women of today to say whether this wealth shall prove a great blessing, lifting this section to the highest development of civilization and making its

people consecrated to the extension of Christ's kingdom on earth, or whether by being usefully only for our selfish pleasures and thus dragging our civilization down into the mire of ruin, it shall become a great curse.

A Scriptural Parallel. God said to the Israelites of old, "But thou shalt remember the Lord thy God, for He it is that giveth thee power to get wealth." When remembering that God giveth the south power to get wealth, remember also the curse of the Lord upon the Israelites if they should forget Him. How wonderfully well does the description of the Promised Land in the eighth chapter of Deuteronomy fit the south and how aptly do the conditions outlined in that chapter fit the present hour in southern life. Read it. Here it is:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines and fig trees, and pomegranates, a land of olive oil and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day;

Lest when thou hast eaten, and art full, and full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

When thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end:

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

Lest We Forget. What a marvelous picture! Does not the portrayal in the first three verses quoted, of a country's material resources, more fully describe the south than any human pen has ever done? Is there a single word in that picture not applicable to the south? As the people of the south enjoy the blessings of such a country, and as they realize how they have been brought up out of poverty and sorrow, how they have been saved from destruction by the dangers they so long faced, may they not well heed the warning of old, "Lest they forget the Lord their God?" As their flocks and herds multiply, as their silver and gold is multiplied, are not the people of the south in danger of saying, "My power and the might of mine hand hath gotten this wealth?" God told his chosen people of old that if they said this they should surely perish. Our vast resources will not save us from ruin. Only a recognition of our trusteeship to God and to the world to utilize the resources of men and materials in which the south is so rich for a development that will result in the consecration of our time, our energy, our increasing wealth to the extension of Christ's cause in the south that this section may be saved for Christ, and that it may radiate influences which shall mightily help to save this country and the world for Christ, will keep the south from spiritual ruin and make of it a land redeemed unto the Lord. Minister of the gospel, teacher, parent, Christian man and woman, your responsibility is great; your opportunity is greater than

has ever been given to any other people in the world's history.

In numbers the Baptists lead in a section predestined by virtue of material resources and geographical position to become a dominating power in this, the predestined dominating nation of earth. The responsibility is upon Christians of every name, but it rests upon Baptists with almost overwhelming weight. Reader, it rests upon you individually. God says that he has set before you life and death. Choose ye this day which ye will have for your family and your country.

PROGRESSIVE OR CONSERVATIVE, WHICH? THE SECRETARY TO HIS BRETHREN.

These are the words now most prominent in politics. Time was when conservatism stood for much. A conservative man was the only safe man; but now he is entirely too tame. To be conservative now is to be hesitating, cautious, cowardly. The strenuous days in which we live call for the progressives. I may be wrong in my diagnosis of these political terms; but they serve me for a text, to say something about our Baptist affairs in Alabama. Are our preachers progressives or conservatives? Which ought they to be? Ought the secretary of the Mission Board to be a progressive or a conservative?

My answer is: Conservative never. He tried that on in the beginning of his work, and the board matched him well. We were all so careful lest we should do something radical, we came near doing nothing except to breathe.

The secretary is a progressive today. Nothing but a forward march movement suits him. Advance is the word. "Everlastingly at it" has been the motto of everything in this office for some years.

No one ever entered here and found any of the force idle. The question on my mind for these several years, and it has grown bigger this year, is: Do the pastors and churches want a progressive administration of the office? Their letters and speech, as I meet them in travel over the state, say "YES" in very large letters; but their tardiness in doing things makes me seriously doubt if they mean what their letters and speech seem to indicate.

At the convention in Jasper we should settle the question whether we are progressives or conservatives. Every year we fix the figures, and it looks like we are progressive, but the outcome is discouraging. It all rests with the pastors. The churches will be either—just as the pastors lead.

A progressive pastor, with tact, common sense and consecration, can make progressives of his people. For them to be conservatives is to be satisfied, contented to "hold their own." When they begin to think of doing something the first question is: "What did we do last year?" The minutes of the associations are examined, maybe for the first time, to find the answer. Their wisest words are: "We mustn't fall below last year."

The same spirit possesses many of the associations. The moderator, clerk, apportionment committee and some of the pastors measure everything by last year's doings.

I do not know if I will be continued another year as secretary. I am not hankering after the job. I serve notice on all concerned now: If I am, PROGRESS WILL BE THE WORD FROM START TO FINISH! There will be no let up for debts, bad weather, financial depressions or anything else. Grateful to God for what He has done for us, and the privilege of doing a little for Him, we must "ATTEMPT GREAT THINGS FOR GOD; EXPECT GREAT THINGS FROM GOD."

Fraternally,

W. B. CRUMPTON.

The city is fast creeping up on the country. Only recently did the census bureau give out complete figures on urban and rural population by states. As before noted, the entire country shows percentages of 46.3 urban and 53.7 rural, as compared with 40.5 per cent urban and 59.5 per cent rural in 1900. If the cities and towns show relative increases from 1910 to 1920 equal to those of previous decades the next census will record more than one-half of the population of the United States as urban.

"THEM CIRCULAR LETTERS."

By Jeremiah Lumpkins.

"What another letter from the secretary!" That's what he said when the mail was put in his lap. "Dog my hide if that secretary don't write. I don't believe he does anything else. 'Fears to me he is crowding them monkeys too much. Just to think of the printing them letters takes, and the paper and envelopes! Then somebody has got to direct them. Wonder where he gets the names! You 'spose he knows all the post-offices in Alabama, and everybody's name? Brother Green, the clerk of one of our churches, says he gets letters regular from the secretary, and Brother Sewel, the superintendent, says he gets them, too. Now I guess he must have a mint of our 'society. He couldn't remember all them names and post-offices."

"Every now and then I git two of the same sort in the same mail. Bless you, don't you know he has a big postage account! There's one thing about it, though, if he didn't write to me I'd clear forget about things. I just ain't got no mind for nothin' except what I'm goin' to preach about when I go to my appointments. There's another thing, too, about that secretary's letters: every one of them has a little book in it that is worth more to the feller that reads it than what the letters cost. You know I git a lot of mighty fine readin' out of them little books. Fact is, I just ain't got no time to read books, but them little books is just the thing for me. Some of my people was talkin' to me at Zion last time I was there about a good thought they got in my sermon. You know I got that out of one of them little books. Now, it all happened this way: I got one of the secretary's letters. I just took a glance at it, 'cause I was busy. I seed it was a letter, and he said something about State Missions, and there was the little book, too. I was pestered about something and just throwed it in the fire. I didn't mean no disrespect for it, nor the secretary—truth is, my thinker wasn't workin' much at that time. The very next day the same kind er letter come, and one of the same little books. I said to my wife: 'Old woman, you reckon the secretary does anything else but send letters out. Yistidy I got one and chucked it in the fire, and here is another one just like it, with the same kind er little book.'

"Well, sir you just orter heard her taken on. She says: Jeremiah Lumpkins! You orter be ashamed of yourself! Don't ever tell anybody about what you done with that letter. Don't you know how some of the members is talkin' aginst the secretary and the board? They'd be tickled nearly to death if they knowed the preacher burned one of his letters. You orter to read that little book. Don't you remember how I read one to you last winter, and when I was through I made sure I'd find you asleep, but you was settin' there cryin'. Don't you remember? The book was named "Good Measure" and something else. Now you keep that letter and the book, too. Maybe the Lord has sent you a message in it for your people.' 'Pon my word it was just like she said. I took it out of my pocket next day, when I was restin', and it was sure good readin'. I never expect to throw nothing away gain. I orter write the secretary about it, but I ain't no scribe, and I don't reckon he will quit sending things any way.

"I kin he didn't mean to send two letters just alike. It must er been done by somebody else; but I am shore glad I got two that time. You know I handed one of them little books to a neighbor once. I didn't think nothin' about it. It wasn't long before he said: 'Did you read that book the secretary sent you before you give it to me?' I had to own up I hadn't. 'Well,' he said, 'I wouldn't take nothing for it. It was about a "New Kind of Baptist"—"Baptists Still" they call themselves. That sort that joins other denominations and says: "I am a Baptist still, all exceptin' close communion." You just orter see how the secretary takes them off.' Do you know I felt as mean as a dog about not reading that little book! I have just about made up my mind I'll read every word of every letter and book he sends me hereafter. Fact is, I never have treated him right, and I'm going to do better. Maybe he'll read this letter in the Baptist if the editor prints it. Sure as you live, if he does print it, I'm going to see if I can't get myself together, and write another piece for the paper."

Lumpkins' Crossing.

BROTHER CRUMPTON TO THE BAPTIST TITHERS OF ALABAMA.

I have quite a list of your names, but not all by any means. So many pastors have failed to send in the names, though the request has been frequently made.

I want to hear from you in this, my time of great distress. At this writing it looks as if the board will be compelled to report a larger debt than ever to the convention. It need not be; it should not be. I wish the people would say: "It shall not be." You heard of the great things Alabama did for Home and Foreign Missions, giving \$15,000 more than last year, in spite of the worst winter, with more rainy Sundays than was ever known.

Now listen! The tithers had much to do with this increase. The hardest pull on the June hill is to be climbed. The testing time is on us again. We must tighten the traces once more for the final pull.

"Who knoweth whether thou art come to the kingdom for such a time as this?"

If we go beyond the tithe, into the free-will offerings, the greater blessing will be ours.

One of our secretaries paid this glowing compliment to the tithers: "I confess it is a joy to meet a tither. He always has something to give and seems so cheerful and happy in his giving." Blessed, many times blessed, are those who sacrifice for His cause.

Fraternally,

W. B. CRUMPTON.

Our work at Newton is moving on very nicely in all its departments. The work on our new school building is progressing nicely; the walls are nearing completion and the building will be in good shape for the opening, and we hope the best days of B. C. I. are in the future. The revival season is dawning in Southeast Alabama, and we are hoping and praying for great times of refreshing from the Lord, and by the way, in looking over our calendar we find we are engaged for a meeting convention week, but we hope to be able to arrange so that we can be at the convention and that our trip to Jasper will not serve us as did our Oklahoma trip—sicken us to such an extent that we will not be able to attend the convention after going. I must go to Jasper if possible. Hoping to meet at Jasper with all debts lifted and for a truly great meeting. May the Lord bless the Baptist in its mission for good to its many readers. I am fraternally yours—Samuel E. Boroughs, Newton.

LAFAYETTE BAPTIST CHURCH.

We have just closed the most successful protracted meeting the pastor has ever had in any of his churches. Rev. F. M. Purser, Th. M., Louisville, Ky., did the preaching. There were 13 additions by experience and two by letter. On Sunday night we baptized 15 fine young people. I have never seen a meeting with as little excitement or as much spirituality in it. The people who have been here for years say that the congregations were better than they have ever seen them. It has been a long time since the church received 15 in a revival. I would like to add that the bars were not let down.

D. I. PURSER, JR., Pastor.

A commission equipped with a complete field laboratory from the Postgraduate Hospital of New York City has recently come south to spend five or six months studying pellagra. The commission, which includes in its membership Dr. Philip E. Garrison, of the United States navy; Capt. Joseph F. Siler, of the medical corps, United States army, and Dr. Ward J. McNeal, of the New York Postgraduate Medical School, will make its headquarters at Spartanburg, S. C., and will specialize on the investigation of causes of the disease. An arrangement has been made whereby patients desiring to receive treatment will be carried to the New York Postgraduate Hospital. Some had expressed the opinion that the continual agitation of the subject develops in patients pellagra phobia.

The publisher of a popular paper is under a constant temptation to sacrifice the interest of his readers to the desire to gain greater circulation. Under the plea that he must give his readers "what they want," he surrenders his moral self-respect and shirks his plain duty as a public servant.

SOUTHERN WEALTH AND ITS CONSECRATION.

Elsewhere we publish the concluding part of an article under the above heading written by Richard H. Edmonds, editor of the Manufacturers' Record and a consecrated Baptist layman of Baltimore. The great crisis which is upon Christianity in the south today is the crisis of material wealth and its consecration. Have we a religion that is strong enough to make us regard our possessions as a means to the end? Shall our wealth bless us by being used for the saving of men or shall it curse us by being used for the selfish ends of pleasure, indulgence and worldly power? We wish there might be a sermon preached in every Southern Baptist pulpit which shall deal with the question which Mr. Edmonds discusses so forcefully, for the present astonishing growth of material wealth demands a religion that has virility and devotion enough to consecrate to spiritual ends the possessions which are wooing the people to a life of selfish pleasure and gratification.

The foundations of the American republic and the hope of its permanency as the land of the free and the brave alike rest largely upon the Southern Anglo-Saxon Christian character of her people.

"WHAT HA' YE DONE?"

Emerson was strong for every man living his own life and thinking his own thoughts. We live in a day when men are opportunists. We need some Puritan strength of character. The city man needs the tonic of the pioneer. It is so easy to drift with the tide. Conviction frequently means for ease. Conviction frequently means strife and sacrifice. "Today," a wise preacher has remarked, "many cannot call their souls their own." They vote with their party, are dressed by their neighbors, bow their heads passively under the load of mere empty wearisome routine in matters social, regard as moral judgments the conventions of their class, take their convictions, and even their amusements, second-hand, and for religion accept the often empty forms and beliefs of the church into which they were born.

Kipling puts into verse an indictment of the mere "copy cats" of this age:

"And they came to the gate within the wall, where Peter holds the keys,

'Stand up, stand up now, Tomlinson and answer loud an' high,

The good that ye did for the sake of men or ever ye came to die—

The good that ye did for the sake of men in little earth so lone!

And the naked soul of Tomlinson grew white as a rain-washed bone.

"This I have read in a book," he said, "and that was told to me,

And this I have thought that another man thought of a prince in Muscovy"—

And Peter twirled the jangling keys in weariness and wrath.

'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet to run:

By worth of the body that once ye had, give answer— what ha' ye done?'"

AUTOMOBILES AID IN EVANGELIZING.

We have heard much just criticism by preachers about the manner in which even many Christians are neglecting church services and desecrating the Sabbath with "joy riding," but we are glad to know that some automobile owners are putting them into the service of Christianity.

In this country and Canada, in England and Scotland, and in some measure in France and Germany, the practice has been invented this summer of arranging preaching circuits. At specified hours an auto arrives at church, hall or possibly school house or open air. In it are preacher, singing leader, and may be lay worker to distribute literature. A service is held, an address made, many hands shaken, and as many good-byes. An hour later the thing is repeated a few miles farther on. In some parts of England, where villages are near together, as many as ten services a day are reported.

In Rocky Mountain states this month there are at

EDITORIAL

least a dozen autos, some with two evangelists and some with laymen in addition, one of the latter the chauffeur, going from settlement to settlement without previous arrangement, and preaching, praying, talking, selling Bibles and giving away tracts, wherever two or three, many or few, can be gathered. Evangelists report the work productive of much good, and news from communities visited, such news arriving by the way of missionary societies, is in all cases favorable.

In England Roman Catholics, supported by the English Catholic Missionary Society, have fitted a motor car into a chapel, with altar and confessional. Seats are even carried, folded while en route, but spread on the ground when needed for services.

In Connecticut, Ohio, Virginia and Wisconsin, possibly some other states, ministers stationed in one town have formed circuits four to ten times as large as they could have formed under the horse and wagon era, and this summer are maintaining preaching services on them. Christian people in small towns, cut off from religious privileges, have heard of the new auto plan and are not only appealing to missionary societies to arrange tours to include their settlements, but in some cases are offerings to contribute, in company with other settlements, the auto that will make the plan feasible.

Here is a good opportunity for some of our rich Baptists to do some missionary work.

HEROES OF PANAMA.

How our blood thrills as we read the story of some brave general or intrepid private as they pour out their life blood for their country, and yet we fear that in our admiration for the warrior we sometimes overlook the real heroes around us who go to their death for humanity's sake without any beating of drums. Colonel Goethals shows a fine spirit when he says:

"The real heroes of the canal work are Drs. Lazear and Reid, who fearlessly faced death in order to prove their theory concerning yellow fever. It is not hard to face death in the open, with one's comrades, and in the excitement of battle; but it requires a very brave man to lie quietly and willingly in a close room and watch the approach of the 'Grim Reaper.' These doctors and some of the Cuban nurses offered their lives to prove that yellow fever germs are carried by mosquitoes. They were willing to sleep in a close room, heated to 90 degrees and over, lying down among infected clothing brought from the fever hospital, and take their chances of recovery. More than one life was sacrificed in these experiments, but the proof was conclusive, and the Panama canal became a fact—primarily because of the conquest of yellow fever."

THE DIVORCE EVIL.

More and more this open shame of our American life is being threshed out by press and pulpit and other moulders of public opinion. It is a growing evil, and cries aloud for a solution. The following resolution passed by the Northern Baptist Convention emphasizes some suggested remedies:

"Whereas, evils attendant upon loose marriage relations and immoral practices seriously menace the integrity of the home and the security of our American life, therefore be it resolved: (1) That we favor uniform state laws regulating marriage and divorce. (2) That we favor the prohibition of the marriage of imbeciles, confirmed criminals, habitual drunkards and persons affected with venereal diseases. (3) That we urge that our ministers when requested to solemnize the holy rites of matrimony go back of the official license certificate and ascertain whether the parties offering themselves for marriage are in the

REPORT OF STATE BOARD OF MISSIONS FOR WEEK ENDING JUNE 29, 1912.

Apportionment for State Missions.....	\$32,000
Given to date	17,613
Books close July 5.	

W. B. CRUMPTON, Sec'y.

sight of God physically and morally fit to become man and wife. (4) That we recommend that parents and teachers give serious and careful attention to early instruction in the common facts of sex, to the end that the young man be forewarned and safeguarded. (5) That we favor the enactment of efficient laws to exterminate the white slave traffic and heartily endorse all efforts to reclaim the unfortunate and the erring, and emphasize the single standard of virtue for both sexes."

OFFERS FEW "PLUMS."

An Englishman writing to the Congregationalist says:

"Unfortunately just at the moment when prominent veterans are falling out of the ranks, English Congregationalism is suffering from a paucity of young men of distinction. The 'coming' men do not seem visible on the denominational horizon. Twenty years ago there appeared to be almost a plethora of brilliant youngsters to whom nothing seemed impossible; but we have fallen on an age when no giants are emerging. This fact raises the whole problem of the Congregational ministry. Somehow the ministry is falling to attract the best type of young men. Possibly it offers so few 'plums' compared with other professions."

If the young men are looking for "plums" they do well to refuse to enter the ministry, but if they are called of God they will care more for a chance to serve than to be served.

He goes on to say:

"Rarely do we find a son of a well-to-do Congregationalist entering the ministry. We recruit our ministers from the middle and lower middle classes and scarcely ever from the ranks of Congregationalist merchant princes and professional men. This is unfortunate and baneful."

This surely shows the Englishman's love of the "classes" and his contempt for the masses.

PLANS OF ALABAMA SUNDAY SCHOOL ASSOCIATION.

At a called meeting of state departments superintendents of the Alabama Sunday School Association last Monday new and original plans were outlined for the year's work. The elementary division, secondary division, adult division, teacher training department, home department, missions department and temperance department will each undertake a state-wide campaign for increased efficiency in their respective lines. Each department will have a large cloth map of the state for display at conventions, on which the degree of organization of each county will be indicated by red, blue and yellow stars, the yellow indicating that each individual school in that county has reached the standard of efficiency in that particular department.

Each department has adopted an "aim" for the year's work, as follows: Elementary division, 500 Cradle Rolls this year; secondary division, to quadruple the number of organized intermediate and senior classes; adult division, a total of 1,000 enrolled organized adult classes before the State Convention; home department, 400 home departments; teacher training department, 2,000 teacher training students and 500 graduates, in addition to the 7,404 students at present enrolled; mission department, to double the number of active county missionary superintendents; temperance department, to double the number of active county temperance superintendents.

A state-wide contest between the various counties in each department is being planned, and will be announced later.

These plans represent the largest and most far-reaching steps ever taken by the organized Sunday school of Alabama. The leaders of the state association, which includes Sunday school leaders of all denominations, are confident that with the growing strength and efficiency of the organized work the present year ought to witness a general advance along all lines.

LEON PALMER,
Secretary.

We are pleased to know that Dr. R. G. Patrick, who recently underwent a successful operation for appendicitis, will be able to attend the State Convention if he has no backset.

REESE'S ROAMINGS.

Dear Brother Barnett: Perhaps a few notes of my roamings will be read by your readers. Friday evening, May 31, I left my home in Birmingham, and arrived at Enterprise Saturday morning. I was met at the depot by Pastor O. P. Bentley and escorted to the spacious and comfortable home of my friend, Brother R. E. Bird, where I made my home for the first week of the meeting. I was royally entertained, and shall never forget the many kindnesses shown me by Brother and Sister Bird and by Brother and Sister Edwards, where I was entertained the second week of the meeting.

The occasion of our visit to Enterprise was to preach the dedicatory sermon of the handsome new church and to conduct a series of evangelistic meetings.

The former pastors had all been invited to be present, but only three of them were present—Rev. A. G. Mosley, Rev. P. M. Calloway and Rev. S. O. Y. Ray. It was very much regretted that Rev. P. L. Mosley, Rev. R. M. Hunter, Rev. R. S. Gavin and other former pastors could not be present.

Rev. A. G. Mosley, who is a born architect, drew the plans for the church, which is almost ideal in every respect. Rev. O. P. Bentley pushed the work wisely, tactfully and aggressively to completion.

It is hoped and expected that the next session of the Baptist State Convention will be held in this church. The house is large enough to accommodate the crowds and the people are hospitable and well prepared to care for all who will attend.

Now a few lines about our meeting. Brother Woodie W. Smith, of Fort Worth, Tex., was with us, conducting the singing for the first week, but was called to his home by the serious illness of his little daughter, Gladys. He is a fine chorus leader, effective soloist and a music writer. He is by far the most consecrated man I ever had associated with me as singer. The people were very much in love with him and regretted to give him up. Mrs. W. H. Edmonds directed the music after Brother Smith left us.

The business houses closed, and the day services, as well as the night services, were largely attended. People talked religion on the streets and in the stores and homes were blessed, backsliders reclaimed, hard feelings and petty misunderstandings were adjusted and souls were saved. Forty-six were added to the membership of the church.

The ladies of the church held a daily prayer meeting in the ladies' parlor every day during the entire meeting. Another feature of the revival was our street meetings. I announced that we would have a meeting on the streets on Saturday afternoon. I saw some were a little shy of street meetings, but when we began to sing men, women and children from all over the business section began to draw near, and 300 or 400 from the town and country heard a brief gospel message. Tears were seen in the eyes of many, a number asked for prayer and several professed faith in Christ, and among the number was an old man who was considered a hard case. The people were so much pleased with this service that we had another service the next Saturday evening of even greater power.

The Enterprise church has about 500 members. The town has a population of about 3,500.

There is a good deal of wealth in the church, and now that the building is complete and paid for the contributions to missions will be greatly increased, I feel quite sure.

At our closing service it is estimated that there were from 800 to 1,200 present. Every nook and corner of the building was filled and many stood; some could not get in at all.

I found Brother O. P. Bentley to be an exceptionally good man to work with. He is frank, courteous, able and aggressive.

On the last Sunday afternoon I went out to Calvary with Brother Bentley and assisted in the ordination of two deacons.

I am now in a meeting with Rev. D. Z. Woolley, Merrimac Memorial church, Huntsville. The crowds are increasing and the outlook is fine. Brother C. A. Carson has charge of the singing.

Rev. R. S. Gavin is making extensive arrangements for the coming of Evangelist T. T. Martin and his

brother, Howard Martin, who will sing. They are to be here on the 24th or 25th. Let the brethren over the state pray that the power of God may come upon us as we labor in Huntsville. T. O. REESE.

PAYING THE BOARD OUT OF DEBT.

Before we go to Jasper every cent of the indebtedness, there is one, can be provided for. Thirty-five hundred cards have been put in the hands of pastors. It reads:

"In order that the State Board of Missions may go to the convention at Jasper without debt, I agree to pay a prorata share of the deficit should there be any, the share not to exceed \$5.

Date.....
Name.....
Address.....

If there is no debt the cards will not be presented for payment. If there is a small debt the prorata will be small; it cannot be more than \$5 for any one.

If the pastors will speak of it from their pulpits and then appoint a committee of earnest persons all the cards will be signed. I feel that we ought to have at least 1,000 cards signed. I hope the debt will not be \$5,000. "Why not wait and find out?" Because the time is short, and it takes some time to get ready. Announcement will be made in the Alabama Baptist of July 10.

Will the pastors help in this very important movement? It means much to report out of debt—a privilege we haven't enjoyed for a half dozen years.

W. B. CRUMPTON.

RETROSPECT AND OUTLOOK FOR THE SEMINARY.

President E. Y. Mullins, D. D., LL. D.

The recent commencement exercises of the seminary were among the most interesting we have ever had. The graduating class numbered 59. This was one of the largest classes we have ever sent out. Many of them were among the finest men we have ever graduated.

The baccalaureate sermon by Rev. J. W. Lynch, D. D., of Athens, Ga., the missionary address by Rev. H. W. Royce and the alumni address by Rev. A. J. Dickinson, D. D., were among the ablest and most inspiring we have had. The year closed with much enthusiasm.

The outlook for the beginning of the next session is excellent. Many men are already applying for rooms and for aid from the students' fund. Numbers of men who have graduated from the colleges in former years are very desirous of obtaining a seminary course, and we are trying to do as much for them as possible, within reasonable limits, to enable them to come.

Dr. DeMent, who has been abroad during the last four months, will be in his place and regularly at work when the new session opens. His department of Sunday school pedagogy is proving very helpful to the students.

One of the things which gave us most solicitude last year was the problem of aiding worthy men who need to come to the seminary. Our students' fund became exhausted long before the session was ended, and we closed the year with a heavy debt. It is absolutely necessary that more provision be made for the fund in the future if we are to meet the situation in the education of our ministry. In view of this situation the board of trustees took special action at their last meeting, apportioning to the various states definite amounts to be raised for the students' fund. This action came in part as the result of recommendations in the faculty report and the financial agent's report. It was seen that unless our policy in aiding students was broadened and made more adequate the seminary would reach the limit of its ability to help these worthy men in the very near future. The urgency of the situation appeals strongly to everybody.

It was felt that the various southern states ought to be asked to give amounts in proportion to their ability, without regard necessarily to the number of

students from each state attending the seminary. A committee was appointed by the board of trustees to recommend to the Southern Baptist Convention a scheme of apportionment. This was done, and through Dr. W. W. Landrum the matter was introduced into the convention. There was a very hearty response on the part of the convention to the idea, and the apportionments suggested by the board of trustees were inserted in the minutes of the convention. I desire to call attention to this apportionment and to ask the brethren in the various states to give due consideration to it.

Of course the members of our faculty will visit the state conventions as usual when they meet from time to time in the summer and autumn, and we shall be glad to confer with the brethren as to the best ways and means for carrying out the plan. But we earnestly request that all brethren everywhere give due consideration to this vitally important matter. With an increase in the amount provided for the students' fund we will be in position to help a much larger number of worthy men than heretofore.

The apportionments to the various states are as follows:

Maryland	\$ 800.00
District of Columbia	300.00
Virginia	2,000.00
North Carolina	1,500.00
South Carolina	1,500.00
Georgia	2,000.00
Alabama	1,500.00
Florida	600.00
Mississippi	1,200.00
Louisiana	500.00
Texas	1,000.00
Kentucky	2,000.00
Tennessee	1,200.00
Arkansas	800.00
Oklahoma	500.00
Missouri	1,000.00

The retirement of Miss Edith Campbell Crane from the corresponding secretaryship of the W. M. U. at Baltimore, on account of sincerely regretted decline of the health of Miss Crane, rendered necessary the election of a new corresponding secretary. Our sisters accomplished this at a meeting of the W. M. U. at Oklahoma City in the election of Miss Kathleen Mallory, of Montgomery, Ala., who has for years been the corresponding secretary of the state W. M. U. for Alabama. Miss Mallory is well equipped for the new and larger responsibilities that will fall upon her, and we are sure that her election will give general satisfaction to the sisters and also to the denomination at large.—The Home Field.

A lord who recently visited America has the following in an English magazine: "Listening the other day in one of the courts of Denver to the catechising of the jury, which is a preliminary feature of an American trial, I was surprised to hear 11 out of 12 jurymen publicly avow that they took no practical interest in party politics and had no bias whatever in favor of one side or the other. This in the very citadel of democracy, and in a state which has crowned it by the bestowal of votes upon women! But in America, as in England, party politics are still very generally the business of the few and the amusement of the many." Wonder what he would have written home if he had put in a week at the republican convention in Chicago?

When Henry Selfridge, of Chicago, was starting that great American store in London he found that he was flying a trifle light, and needed a little business ballast—in other words, a little financial accommodation was required. On applying to his bankers they asked to see Mr. Selfridge's life insurance policies. When he sent his secretary over with the documents, aggregating an even million dollars, the monied men winked, blinked and gasped for breath.

The committee on the paper question recommended that the Southern Baptist Convention operate a paper, but there seemed no disposition to adopt this part of the report, and it was stricken out. Dr. Gambrell remarked there was nothing a man knew more about before trying it than running a paper and nothing he knew less about after trying it.—Baptist Record.

YOU ARE INVITED

To join the Alabama Baptist Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you can not fail to see that it represents an unusual opportunity. Those who have already joined and have received their pianos express themselves as "Delighted with the pianos and the plan".

The club gives you the benefit of the "purchasing power of its one hundred members". This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalogue and full particulars. Address Ludden & Bates, Alabama Baptist Club Department, Atlanta, Ga.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 543, South Bend, Ind.

VERSAILLES, KENTUCKY.

"Beautiful Blue Grass Region." College Preparatory, Junior Collegiate and General Courses. New buildings. Extensive grounds. Healthful community. Faculty of specialists. Gymnasium. Certificate admits to Wellesley and other higher institutions. Send for catalogue.
REV. JAMES M. MAXON, M. A.,
President.

UNIVERSITY OF TENNESSEE

Erects New Laboratory Building for Departments of Medicine, Pharmacy and Dentistry.

University of Tennessee is now erecting in Memphis a four-story laboratory building on the same square with the Baptist Hospital and the main building, the architecture and material used being in harmony with the latter. Each floor contains a director's office, two private research laboratories and a large lecture room and laboratory combined.

The College of Dentistry will occupy the first two floors until it outgrows these quarters, when a separate building will be erected sufficiently near those of the other departments to be heated and lighted from the same plant.

Probate Court, Jefferson County, Estate of Elizabeth Mary Vadeboncoeur, Deceased.

Letters testamentary under the last will and testament of said decedent having been granted to the undersigned on the 20th day of May, 1912, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

ELIZABETH GABBERT, Executrix.
MAUD McLURE KELLY, Attorney.

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Quickly and safely relieved by
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COMMENDS EDITORIAL

I was interested in reading your editorial in issue of June 19th entitled "Secretary for State Universities." This is practical religion, is religious work along an educational line that no one criticises, and tends to something tangible. I have long believed and insisted that our denomination in the State of Alabama could well afford to provide a strong man at the university for all of his time. Such a man could matriculate as a student for some special study and devote practically nearly all of his time to looking after the religious welfare of the students. He could devote himself especially to the Baptist boys in the institution and of course, in a general way, to the religious welfare of all the students. He could hold weekly prayer meeting, organize a Bible class and by his influence have all the Baptist boys in Sunday school and church each Sunday. There is no limit to the good he could do and we would escape the charge of attempting to join church and state on the one hand, and by devoting ourselves strictly as a denomination to such religious work in our state school avoid on the other hand the charge of the denomination embarking in secular work by running secular schools.

Why can not our Baptist-State Convention at Jasper take hold of this practical proposition?

Yours fraternally,
ROBISON BROWN.

Please find express money order for \$2 for renewal to the Alabama Baptist, as my time expires tomorrow. When I enlisted under the banner of the Lord Jesus Christ I subscribed to the Baptist and wrote you that I didn't believe any member could do justice to himself and family and the cause he stands for without his denominational paper, and I am more and more convinced of its truthfulness than when I made it. With very best wishes for you and yours, I am sincerely yours in the work—B. H. Stroud.

The copies of the Alabama Baptist containing your convention matter have reached me, and I want to express my admiration for the service you are giving your readers, both in mechanical get-up and subject matter. The copies you sent to me are a credit to journalism and far above the average religious paper.

(This from a trained newspaper man.)

We acknowledge with pleasure the receipt of the following invitation: "Mr. and Mrs. Orlando Sheppard request the honor of your presence at the marriage of their daughter, Effie, to Mr. Percy Pratt Burns, on the evening of Wednesday, the 26th of June, at 9 o'clock, First Baptist church, Edgefield, S. C. Reception immediately after the ceremony at home."

He—"If I should kiss you, what would happen?"

She—"I should call father."

He—"Then I won't do it."

She—"But father's in Europe."

IT QUENCHES THIRST

Horsford's Acid Phosphate.
Teaspoonful in glass of water, sweetened to suit, far more delicious and refreshing than lemonade.

ALBERTVILLE AND BOAZ

Sunday, June 23d, I spent at Albertville and Boaz. I was with Brother J. F. Gable at the morning service at Albertville and preached to a good congregation on "Christian Education." A state agricultural school is located at Albertville and a new thirty thousand dollar building is being erected, the former building having been destroyed by fire last year. The people of the community in general have given very largely to this new building, and this interfered with the offering for our work. The church at Albertville has its problems, but Gable is a man of fine judgment and if the church will follow him he will lead them into larger and better things.

Brother Thompson, of Boaz, and Pastor Gable drove me over to Boaz in the afternoon, where I preached at night. Brother E. B. Moore, who has been pastor of the Second church at Gadsden, has recently become pastor at Boaz. He is to serve the church for two Sundays in the month and be principal of the city school.

Moore is a genial and hospitable brother who is interested in all our denominational enterprises. He was professor in Decatur college, Texas, for some years and, of course, believes in denominational education. He will lead the church at Boaz into greater things if they will follow his leadership.

W. J. E. COX.

Birmingham, June 28.

HEAVEN AND OUR SAINTED LOVED ONES

Rev. E. W. Praffenberger, editor of the Western Christian Union, Boonville, Mo., has written a little pamphlet which is destined to be a great comfort to bereaved ones. It is called "Heaven and Our Sainted Loved Ones." Every statement is based upon the Word of God. It is made so clear and comforting that we shall see our loved ones in heaven and that we shall know them there. It is a pamphlet which even the little child can understand and appreciate. The last pages are given to a relation of the personal experience of the writer of the pamphlet in passing through the "dark waters" of bereavement. The price of the pamphlet is only ten cents, silver. Send to the author at Boonville, Mo.

The eighteenth annual convention of the B. Y. P. U. of Georgia met at the Curtis church, Augusta, June 18-20, and was in many respects an epoch-making convention. Rev. William Russell Owen, pastor of the Capitol avenue church, Atlanta, was elected president of the convention for the ensuing year, and L. W. Entzinger, of Louisville, Ky., as B. Y. P. U. field secretary for Georgia.

"Please give me some ice cream, mamma," said a little girl, not three years old. "Why do you want ice cream, dear?" "Oh, because it makes my tongue feel happy, mamma."

Pray for the editor that he may make the Alabama Baptist's influence a vital element in every home it reaches.

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1617 W. Main St., Richmond, Va.

Last Sunday Brother A. Y. Napier filled the pulpit at both services. At the evening services we could not seat the people. The coming of Napier and his wife into our midst has not only brought joy into the home of Brother B. Davie's family, but the entire town. The sermons of Sunday were characterized by the personal presence and power of the Spirit in the life of the speaker. The Lord through His messenger drew us very close to the deeper and more lasting side of life. Verily we sat together in heavenly places in Christ Jesus.—B. S. Ralley, Clayton.

BEAR BRAND CORN PAINT
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 Apply this quick and harmless remedy to the worst corn. In one hour the pain has gone. In four nights you pull out the corn easily and painlessly with your fingers. No cutting, bandaging, plasters, changing shoes or keeping off your feet. Absolutely guaranteed to satisfy or money refunded. Price, including glass rod for applying, 25c at stores or by mail.

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LEWIS BEAR DRUG CO.

PAPER READ BY MISS SADIE DOYLE

Before Baptist Sunday School of Thomsville, Ala., on "Mother's Day," May 12, 1912.

"Mother."

A Jewish rabbi has said that "God could not be everywhere, so He made mothers." Truly the heaven that lies about us in our infancy is motherhood, and no matter how exalted or how depraved we may become that grace of mother's love attends us. Nor does that vision splendid ever fade into the light of common day.

Every great man has glorified a great mother. A man may pass on out of the home; he may become absolutely apostate; he may run through every stage of belief and unbelief; he may rub out his conscience; he may destroy his fitness in every respect, but there will be one picture which he cannot efface. There is a single character that serves annihilation in his thoughts. Living or dying there will rise before him like a morning star the beauty of that remembered goodness which he called mother.

There is nothing that takes hold of a man's very being so completely as does a nature that seems to be well nigh perfect—she who is endowed with gentleness, with patience, with refined and sweet affections, with self-sacrifice and disinterestedness.

It is touching to see the Master in the tragedy of Calvary looking down upon His mother in tenderest solitude, telling her to comfort His well-beloved disciple.



Christian mothers! Who can comprehend the significance of the term? They serve the Lord in their line of finest gifts and their greatest influence. "It is not with the crumbs which fall from the table, but with the rich and fragrant spikenard of the life, that the Lord is properly served." As long as our Lord has a chance on earth just so long will He have need of mother's apprehension of right, her conviction of duty, her consecrated substance.

May the band of Christian mothers go on, soul to soul and hand to hand, with her strong brother. May God prosper them and reward them with fresh displays of His love at every step of the long way.

On this day let each of us honor the hallowed name of mother, wearing in token thereof the floral symbol of purity. Of other blessings we may have had a bounteous store, but of that most precious influence there can be but one.

Mother! dear, sacred name, and sweet,
 How slow are we to prove
 The height and depth and deathlessness
 Of perfect mother love.
 We take her tender daily care
 Just as the thoughtless flowers
 Look up to God for daily light,
 Because we know 'tis ours;
 But when we miss from heart and life
 The comfort of her care,
 When we must learn to live without
 Her presence and her prayer,
 'Tis then the name of mother
 Is to us a holy thing,
 And, hovering low, we seem to feel
 The shelter of a wing.

SOUTHERN FEMALE COLLEGE
 FOUNDED IN 1842

70th SESSION OPENS SEPTEMBER 12th.
 Has the distinction of being the second oldest chartered college for women in America. Three direct generations have attended it. Located in "The City of Elms and Roses," famed for its culture and classic beauty, the college campus crowns a hill 800 feet above sea level. LaGrange is noted for its mild winters, salubrious climate and general healthfulness.

The object of the college is to provide industrial and normal training, music, art and religious teaching, under conditions which may prove equally favorable to the promotion of sound health, the development of moral character and the cultivation of the spiritual life. The 70th session of this famous institution begins on September 12th.

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Mrs. M. S. LIVERY, Savannah, Ga., says: "I used Horn of Salvation while living in Dawson, Ga., and I think it is the best household remedy I ever used, especially for Indigestion, Fevers, Croup, and Colic."



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THE COUNTRY PREACHER'S INFLUENCE

Many of our readers will remember the time when the country minister was a real power in many lines, in his community. With few exceptions he has lost that commanding position. Time was when he was the general source of information on almost any subject. He was supposed to know about everything. He was a sort of general instructor and adviser on everything from babies to abstract and denominational theology. He was able to prepare young men for college and for the ministry, and frequently did so. His opinion on any subject was considered more profound than that of any other man. The people looked to him largely for their information concerning the events and movements of the world outside of their general community. He not only stood between them and heaven in a sort of priestly sense, but also between them and the world at large as a medium of communication and interpretation. He was a moulder of public opinion and by his powerful logic and compelling force he was frequently able to turn a whole community into his way of thinking, and upon vital issues he usually took a square, flat-footed stand. Everybody knew just where he stood on any public or private moral question. There was no trimming with him. He wanted men to plainly understand that he was not afraid to proclaim the truth as he saw it, for he was the leader of the community and accountable to God alone for the strict preaching of the truth in all its applications to religious, social, economic and political life. He knew that if he were a coward in his preaching he and the pulpit would lose power and influence. His very position was respected as that of the dispenser of divine truth, proclamations, and inspirations. He was a gentleman of the old school, cultured, and with an easy dignity, yet one of the most practical of men. He preached by voice and example that there could be no compromise with either private or public evil. Children, youths and adults regarded him as something above the usual order of being, and if they departed from the path of rectitude, which many of them frequently did, it was not through any lack of warning on his part.

The Present Attitude.

Things have changed since those days. Now the minister has not that former respect accorded simply to the position. In these days he must first prove himself to be worthy of respect before he is taken into the confidence and esteem of the people. He is taken on suspicion until he shows by his conduct and his human interest in the affairs around him as a practical man among men that he really is deserving of special consideration, and personally I heartily welcome the change of attitude, for it is then up to the pastor to "make good." If he assumes to believe that he has the respect of the community by virtue of his position only knew the real average sentiment of the average people toward the minister he would either die of shock or else examine himself and set to work to gain their unqualified regard by a progressive, practical, fearless demonstration of real Christianity. He is tested now on just the same ground as any other Christian. "By their

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fruits ye shall know them." The Master Himself had to prove His claims; He was not taken to be the Messiah simply by assuming the position, but proved his right by his works rather more than by his teaching. And so it must be with his followers. They must show by works which are adaptable to the vital welfare of the church and community their actual worth to the spiritual and temporal interests of their people. There are many ways in which he can be of great help by inspiration, direction, suggestion, or by leadership.—Rev. Charles O. Bemis in Stockman. Farmer Pub. Co.

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If you ever intend to put any more money into life insurance here is something you must investigate. It is a policy which combines life, accident and disability features. If you become incapacitated for work either by illness or accident the policy immediately becomes "paid up" for its face value, thus relieving you of the payments when you are least able to make them. You can then receive payments of one-tenth of the face of the policy each year for ten years, if desired. It is the prettiest policy ever put out by a life insurance company. Write for sample policy, stating age at nearest birthday. Address: Jefferson Standard Life Insurance Co., Home Office, Raleigh, N. C.

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Some people seem to think money the most desirable thing in the world. But just wait until some tormenting skin disease takes hold of you, and you would gladly part with every penny to be rid of it.

50 cents worth of Tetterine will quickly relieve skin diseases, Eczema, Tetter, Ringworm, Pimples, Blackheads, also Itching Piles. At drug stores or by mail from Shuptrine Co., Savannah, Ga.

The board of managers of the American Baptist Foreign Mission Society regret to announce that Dr. Thomas S. Barbour has declined to accept the position of honorary secretary, to which position he was unanimously elected on March 6, 1912.

Dr. Thomas S. Barbour has been asked by the Judson Centennial Commission to write the history of the one hundred years of the society's foreign missionary work, in view of the celebration to be held in 1913-14, and for the next two years will be engaged primarily with that service.

THE BOY OF THE CITY

God help the boy who never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing,
Who can not in sweet comfort lie
Where clover blooms are thick and
high,
And hear the gentle murmur nigh
Of brooklets softly flowing.

God help the boy who does not know
Where all the woodland berries grow,
Who never sees the forests glow
When leaves are red and yellow,
Whose childish feet can never stray,
For such a hapless boy I say
When Nature does her charms display—
God help the little fellow.

—Nixon Waterman.

WHERE GAMES CAME FROM

Many of the games played by the boys and girls of today are of very ancient origin.

Marbles, for instance, have been found among the ruins of Pompeii.

The more modern marbles, however, came from Holland, and were introduced into England about 1630. They were made of clay, stone, and agate.

Handball goes back to the fall of Troy, and the little people of ancient Greece used to see who could hop the longest.

From Greece, also, came skipping the rope.



the first professor of the art of horsemanship and taught his countrymen how to tame and ride the noble animal. In the time of Solomon the price of a horse from Egypt averaged 150 shekels which, according to computation, would be about \$52.50, a large sum in those days. In Xenophon's time, six hundred years later than Solomon, the price of a good charger was about fifty draaks, or \$137.50, at least that is the recorded price paid for Thracian by Xenophon himself for the steed on which he rode during his celebrated retreat. After the Egyptians, the Arabs next became breeders of celebrated horses. These people developed a type so beautiful, intelligent and faithful that there are many who believe that the horse reached his crowning glory under his Arabian masters.

WHY THE DAISY WAS PRAISED

A certain prince went out into his orchard to examine it, and he came to the peach tree and said: "What are you doing for me?" The tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which is presently gathered and carried into the palace for you." The prince said: "Well done, good and faithful servant."

Then he went into his meadow and said to the waving grass: "What are you doing?" And the grass replied: "We are giving our lives for others—for your sheep and cattle, that they may be nourished."

"Well done," said the prince, "good and faithful servants that give up your lives for others."

And then he came to the little daisy that was growing in the hedgerow and said: "What are you doing?" And the daisy said: "Nothing, nothing! I can not make a nesting place for the birds, and I can not give shelter to the cattle, and I can not send fruit into the palace, and I can not even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy and said: "There is none better than you."—Home Herald.

In the tumult and confusion of modern thought, in the presence of the new and compelling social ideals of our time, it is more than ever necessary that our ministry carefully prepare themselves for efficient leadership or they will lose their hold over thoughtful men and women who keep abreast of the world's thought.

Take any concern which is distinctly successful, that is forging ahead in business, and you will invariably find a most pronounced spirit of co-operation and loyalty from the head of the concern down.

Druggist Praises Tetterine.

E. A. Kennedy, Brooklyn, Fla., writes: "I have never known it to fail when used as directed. Tetterine has quickly and permanently cured several very stubborn cases of tetter that came under my personal knowledge, one case of fifteen years standing."

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AN ALPHABET WORTH REMEMBERING

- A—Attend carefully to the details of your business.
- B—Be prompt in all things.
- C—Consider well, then decide positively.
- D—Dare to do right, fear to do wrong.
- E—Endure trials patiently.
- F—Fight life's battles bravely.
- G—Go not into the society of irresponsible men.
- H—Hold your business integrity sacred.
- I—Injure not another's reputation or business.
- J—Join hands with friends in maintaining the good name of your trade.
- K—Keep your mind on business only during business hours.
- L—Lie not for any consideration.
- M—Make few and good acquaintances.
- N—Never try to appear to be what you are not.
- O—Observe the spirit of the Sabbath.
- P—Pay your honest debts promptly.
- Q—Question not the veracity of a friend.
- R—Respect the counsel modestly offered for your own good.
- S—Sacrifice money rather than principle.
- T—Touch not, taste not, intoxicating liquors.
- U—Use your leisure time for improvement.
- V—Venture not on questionable thresholds.
- W—Watch carefully over your affairs; extend to all a kindly salutation.
- Y—Yield not to discouragement.
- Z—Zealously labor for the right, and success is certain.—Selected.

THE LITTLE GREEN DOCTOR

Years and years ago, before the germ theory had gained much headway or, rather, before it was comprehended by the vast majority of our people, there were many, many cures and aids to effecting cures that are scoffed at today and called ridiculous. But you ask any old lady about the little green doctor that they used to put so much faith in when she was a little girl, and see how she will rush to his rescue and defense.

The little green doctor, as he was familiarly called, was nothing in the world but a very ordinary green bullfrog. His specialty was scarlet fever or canker rash, and his patients in nearly all cases were children. Dr. Frog was taken into a sick room and made to breathe in a very natural way, close to the face of the patient. He absorbed, so they tell us, the poison and soon began to swell up. When he had taken in so much that it seemed as if he were about to burst, he was taken out of doors and given a cold bath. Thereupon he assumed his natural size, ready to go out on another case.

An old paper, dated 1874, a paper that is noted for its truthfulness, states that a man near Hoosac Tunnel had one of these little green doctors in a spring behind his house, and that this particular frog had such exceptional curative powers that he was in demand for miles around whenever a

child came down with a rash that was suspected to be scarlet fever.

Much as we may laugh at the notion nowadays, it was fully believed in, even up to within thirty years, and many a child was reprimanded for killing a frog because it never could be told when a frog would be wanted, and the more frogs there were alive the less likelihood there would be of any delay.—Home and School.

THE HORSE IN HISTORY

The early poets always connected beauty, majesty and even sublimity with their idea of the noble horse, and it was the companion of kings and of principles and the terrible yet graceful accompaniment of war. In Deuteronomy, Moses expressly forbids the Israelites, in the event of electing from among themselves a king, to allow him to "multiply to himself horses," and thereby foster a lust for dominion and belligerent propensities.

Egypt was undoubtedly in early times the great breeding place of horses. At Jacob's funeral in Judea there came forth from Egypt "chariots and horsemen, a very great company." The Hebrews were pursued into the Red sea by Egyptian horsemen, when horses and riders were overwhelmed. Several centuries later, Solomon obtained all his fine horses from Egypt, and this concurs with the narratives of the Greek writers.

According to them, Sesostria was



ORDINATION SERVICE

On Wednesday evening, June 19th, the Rubama Baptist church of East Lake came together for the purpose of setting apart to the full gospel ministry one of its members, Brother J. P. Thornberry. The presbytery, having been previously chosen, consisted of the pastor, Dr. J. R. Edwards, the board of deacons, and all ordained ministers present.

Dr. Edwards was chosen as chairman of the presbytery and proceeded with examination of the candidate, who answered creditably all questions asked by the council. The council unanimously agreed that the examination was satisfactory, and recommended Brother Thornberry to the church for ordination.

Dr. Preston Blake, of Southside Baptist church, delivered a very able and impressive charge to the candidate. Rev. A. C. Swindall gave the charge to the church, and Prof. J. A. Hendricks in an impressive manner presented the Bible. The ordination prayer was offered by Prof. A. D. Smith, after which the hand of fellowship welcoming Brother Thornberry into the ranks of the full gospel ministry was given by Rev. J. D. Thompson.

After the singing of an appropriate hymn, the closing prayer and benediction was delivered by the ordained brother, Rev. J. P. Thornberry.

Brother Thornberry is now serving the Baptist churches at Dolomite and at Adger—two Sundays at the former place and one at the latter. We predict for Brother Thornberry a bright and successful future in the ministry.

J. C. STIVENDER,
Secretary of Council.

GOOD MEETING AT BRANTLEY

On June 20th we closed a ten days' meeting at Brantley—the best revival the church and community have experienced in several years. The membership was unified in spirit and doctrine, and was increased by the addition of eighteen new members, eleven of whom were baptized at the closing service. The preaching was done by Rev. J. E. Barnard, of Valdosta, Ga. Brother Barnard has recently resigned his church at Valdosta to give his entire time to evangelistic work. In this I believe he is following the lead of the Holy Spirit, for he has true evangelistic gifts. He preaches the gospel with earnestness and power and believes in the old time Holy Ghost religion. His coming to Brantley was a benediction to many of us.

Fraternally yours,

H. D. WILSON.

Brantley, Ala.

The Massachusetts convention of Congregational ministers, including both Trinitarians and Unitarians, recently held its annual business meeting in Boston. This organization is about 250 years old, and in colonial times its annual meetings were always held on election day.

A SAD DEATH

During the years of my life as a teacher I have known hundreds of worthy and promising young men, but never have I known one of nobler character, cleaner life and fairer promise than Thomas W. Smiley, who, graduating at Howard college on the 29th of May, passed away at his father's home in Marengo county on July 22d.

Mr. Smiley was the finest type of the manly, self-reliant, self-supporting college student; he loved his college; to him it was the best college in the land; its traditions to him were sacred; its future a matter of deep concern. He loved its serious side; he gave enthusiastic support to the innocent sports and the amusements that that make college life happier.

Mr. Smiley was a faithful servant of God, believing with his whole heart the teachings of the Bible and sharing in the pulpit, in which he had rare power, as in private life, with congregation and with friends, the high thoughts which stirred his heart and the splendid faith which illumined his soul.

Personally he was as gentle as a girl, and yet as firm as granite in his convictions; tender in manner, he was brave and courageous and true to the right.

In our longing for one so dear, to full of promise for the life that now is and for accomplishments for the Master here, we might ask with trembling lips, with eyes wet with tears, "Why was he taken, with life just begun, with prospects so fair and bright?" The answer from the All-Knowing is "Thou knowest not now; but thou shalt know." The answer from the All-Compassionate comes to our bleeding hearts, "Peace, be still."

A. P. MONTAGUE.

Americans "blew" themselves to the tune of \$200,000,000 this year for foreign luxuries, a bulletin just issued by the bureau of statistics of the department of commerce and labor says. Art treasures worth \$70,000,000, diamonds costing \$41,000,000 and laces and fancy feminine "trimmings" worth \$44,000,000 are the record of American purchases in these lines for the fiscal year ending next month.

"Pa," she began, "why is it you are always bringing in the nest egg? Can't you tell it from the rest? If you can't you'd better learn."

"No, Sarah," he said, "I can't. I guess I'll have to take a pencil out and write on the egg. 'This is the nest egg.'"

"Now, pa," she retorted, "don't you think you are a little mite too old to be acting as secretary to an old hen?"

Certain English papers have been discussing the proper title for a lady doctor. "Doctorine" and "physiclene" were suggested; but, supposing new words to be necessary, "doctoro" for a married lady of the medical profession and "doctorina" for one unmarried seem to be most approved.

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PROGRAM PASTORS' CONFERENCE

Brent Baptist Church, Brent, Ala.,
Wednesday, July 19, 1912

MORNING SESSION

9, devotional service, John T. Martin and R. H. Parker; 9:30, brief reports from all pastors and members of executive committee; 10, "Ministerial Ethics," John L. Ray and J. D. Martin; 10:30, "Material and Parts of a Sermon," J. R. Griffith and D. R. Jackson; 11, sermon outline, text, John 1:29, Burl Dyer and J. C. Williams; 11:30, sermon outline, text, Matthew xxviii:19-20, W. G. Hubbard and J. R. Henderson.

AFTERNOON SESSION

1, "Plans and Suggestions for Our Association," associational missionary and members of the executive committee; 1:30, "Church Finances," S. Smitherman and E. M. Stamps; 2, sermon outline, text, II Tim. 11:3, F. M. Woods and P. G. Maness; 2:30, "Revivals," W. W. Cranmore and O. O. Pinson; 3, "Bible Plan for Church Finances," J. W. Mitchell and S. A. Henderson; 3:30, "System and Order of Church Services," all pastors; 4, business meeting.

Each subject will be open for discussion by all pastors. All pastors of churches in the Bibb County Missionary Baptist Association are expected to be present and take an active part in the pastors' conference.

JOHN L. RAY, President.
JOHN T. MARTIN, Secretary.

IN MEMORIAM

Our loving heavenly Father, in His infinite wisdom, has seen fit to remove from our midst on May 25, 1912, our sister in Christ, Mrs. J. Wilkins. She was a charter member of the Woman's Missionary Union of the Second Baptist church, Selma. She has passed triumphantly into that glorious life of the redeemed. May the influence of her life be felt by all of us as a lingering benediction, and inspire us to greater things.

- Resolved, 1. That while we bow in humble submission to His will, we realize that our union has lost one of its noblest and truest members.
- That we extend sympathy to her loved ones.
- That a copy of these resolutions be sent to her loved ones and a copy to the Alabama Baptist Committee.

MRS. D. J. BANNON,
MRS. T. J. HARRIS,
MRS. J. C. McMULLIN,
Committee.

A NOBLE DEED

Ruth Cunningham

Can you do a noble deed,
To cut down each large growing weed,
In your heart where many lie,
That you must cut down before you die.

I hope to do something kind,
Even if I am blind,
To lead some one in a happier way,
To keep from doing wrong every day.

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again!"



A TRIUMPH IN MEDICINE

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David Starr Jordan

DAVID STARR JORDAN AT CHAUTAUQUA.

Among the early speakers of the assembly at Chautauqua, N. Y., this year is President David Starr Jordan, of Leland Stanford, Jr., University, who will make an address on July 6 on "The Case Against War," part of which results from his having spent last summer in Japan in the interest of the peace movement.

Concerning his administration at the university, Harper's Weekly lately spoke as follows under the heading, "The Spirit of San Francisco:"

Concerning the biology of fishes. Concerning his administration at the university, Harper's Weekly lately spoke as follows under the heading, "The Spirit of San Francisco:"

"It must be discouraging to Dr. David Starr Jordan to bring order out of the chaos that was wreaked at Leland Stanford University. The great library, which was wrecked within a month of its completion, and the gymnasium have never been rebuilt, although the dome of the latter is still held aloft on stout steel supports. The chapel, which was Mrs. Stanford's great pride and for which she made so many sacrifices, still rears its cross. Nave and transepts, to say nothing of the marvelous mosaics, were leveled in the twinkling of that April dawn. The long vistas of arched pergolas, the triumph of the master, Richardson, still remain. And the ruin done in that catastrophe to the high-sprung arch he placed over the main entrance to the quadrangle has been in part eradicated.

For Leland Stanford University today represents one of the bravest attempts ever made in this land to repair an all but irreparable loss. It has never lost either faith or hope, and so the visitor to its campus today will see the beginnings toward a complete replacement of the buildings of what was one of the 'show universities' of the land. With a patience that must have been infinite the stones of the old chapel have been sorted out of the ruin. Even fragments of the intricate

mosaics have been carefully saved, numbered and placed in sequence for re-erection. Already the steel frame of nave and transepts is up again, and in the spring work is to begin upon the tedious task of re-erecting the masonry walls upon it. Leland Stanford has, quite naturally, caught the spirit of San Francisco, the city that would not be defeated."

As a lecturer before the public Mr. Jordan's favorite theme is perhaps that connected with the peace movement, and his speeches on the subject are not only popular in tone, feelingly addressed and perfectly intelligible, but they bear the authoritative weight of thought and knowledge which only a few intellectual leaders in any such movement can impart.

George Wharton-James, in the National Magazine for May, wrote of President Jordan thus:

"Simplicity of speech is another secret of the power of David Starr Jordan, the president of Leland Stanford University. When he arises there is no thought of 'the great institution which I have the honor to represent' or of the 'dignity becoming to a college president.' He is primarily a man, and that is good enough for every occasion, for every purpose. He stands, therefore, a man among men, neither claiming nor seeking by manner, attitude or words any other honor than that freely accorded to him because of his knowledge, his recognized ability and his manhood. His addresses are the embodiment of simplicity. There is a terse vigorous Anglo-Saxon quality about them that is power personified. Men and women of sense love to hear him; they listen eagerly, because he gives them thought, clothed in direct, expressive clean English. And when he has said his say, he stops. He can sum up powerfully and effectively; he can marshal all his thoughts in orderly array for a final review, but if he ever does it with the brass band, drum, cymbals, and drum major, it is something unknown to me, and I have

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heard him many times. There is too much 'brass band' with too many 'orators,' and Dr. Jordan shows his disapproval of such methods without words—his own acts are his significant criticism and his pointing out of what he believes to be the better way.

"Did any one ever know anybody who knew an ideal woman?" A woman rose in the back of the room. "I know a man who has seen an ideal woman," she said meekly. "And who was the woman?" asked the speaker. "My husband's first wife."