

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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Evangelist R. D. Cecil, of Nashville, Tenn., would be glad to make engagements for meetings. He is in a meeting at White House, Tenn. Rev. F. P. Dodson is the pastor. The meeting began Sunday, July 21.

You will find enclosed \$1.50 to pay for your paper. I cannot be without it. I have read it about 25 years, and it gets better. May God bless you and family is the prayer of your brother in the faith—L. N. Wear.

Please send the Alabama Baptist to Springfield, Ky. It is now going to 317 New York Hall, Louisville. We are greatly pleased with our new place, but we miss our Alabama friends. Sincerely yours—J. O. Colley.

(We miss him more than he misses us.)

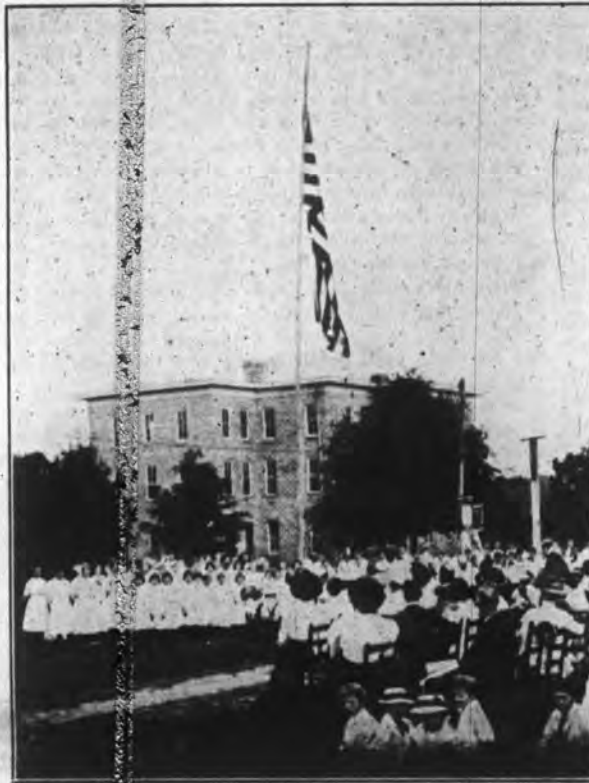
Through the generosity of the Louisville and Nashville Railroad Company four of the orphan children from the orphanage and three of its officers will be enabled to attend the Baptist State Convention at Jasper, Ala., on July 24. Hon. George W. Jones, as district attorney, has sent passes for this party, presenting them as a gift from the Louisville and Nashville railroad to the orphanage.

I am here assisting Rev. Haney in a meeting. Prospects are good for a great meeting. We had a fine meeting at the First church, New Albany, Miss. Remember I need your prayers in the work I am engaged in, and I shall ever remember you. Yours in Christ—Curtis S. Shugart, Vernon.

Evangelist T. O. Reese has just returned from a two weeks meeting at Many, La. He reports a fine meeting. The crowds were large and the interest good. There was a general revival in the church and about 20 accessions to the membership. The collections amounted to nearly \$300. Woodie Smith, of Fort Worth, Tex., had charge of the music.

We held a good meeting at Poarch; opened the back door and let an unruly brother out; opened the front door and let 22 in, 20 of which were for baptism. The preacher of Flomton did the preaching, and the pastor, H. S. McMellon, did much of the rest. Poarch is located in a beautiful agricultural country, and is partly settled up with Middle Alabama men. Brother McMellon is still a student in school, and should be in the Howard. He is one of our most promising young men, full of zeal and good works, and is thoroughly consecrated to his calling. Young men of this type deserve our confidence and our support—support in a financial way. Two miles from Poarch there is a church which is composed entirely of Indians. Some day I hope to preach to them a few sermons. In society they occupy a peculiar position. They do not as a general thing associate with negroes, and from the white people generally they are ostracized.—R. M. Hunter.

## Flag Raising Day at Orphans Home



The above view was taken on flag raising day. We believe it right to instill patriotism in the hearts of our children, so with appropriate songs and recitations a splendid flag was raised on our grounds in the month of May. Quite a number of the citizens of Evergreen encouraged us with their presence. On every pretty day since that time this flag is hoisted to the top of the high pole.

The well is making rapid progress. It has now reached a depth of nearly 700 feet, and we are very anxious to be able to announce its completion to the convention at Jasper. Oh, what a blessing it will prove should we be so fortunate as to secure a full supply of flowing water.

The children and grow folks, too, are enjoying watermelon time, not to mention the bountiful supply of roasting ears, tomatoes, etc.

Our school will open on the first Tuesday in August; right hot time, but we are differently satisfied to other folks, in that we have the children every day in the year, and long vacations are not so desirable. The work for the first month will not be pushed, but will be largely preparatory for the real work of the session.

What a time we have had canning tomatoes and peaches. The tomatoes were given to us, and the peaches—some were given and some bought as low as 50 cents per bushel. We have put up about 500 half-gallon jars, and the good work continues. The boys and girls have joined heartily in this work.

We have recently taken down the fence in front of our grounds. It was fast rotting, and the improvement is very noticeable. Both the boys and girls have been more interested in the cultivation of flowers in front of their buildings.

We are looking forward to the meeting of the State Convention at Jasper. Several members of the board of trustees, three workers and five of our children will be in attendance, thanks to the L. & N. R. Co. for transportation for the latter. It will be a pleasure for any of us to give information in regard to the work of the institution. The orphanage has been given a good place on the program, being set for the first afternoon. A large number of views of the work will be placed in a convenient place for the inspection of all.

We are thinking of asking the Baraca classes of the state to give us new beds and mattresses. All we need is a little encouragement. Our beds are old and in bad shape. The cost of the beds will be about \$5 each and the mattresses about \$2.50, and we need about 75 of each. If the suggestion meets with their approval, and they wish to undertake it, we will want the money, so that we can buy all of them exactly alike and of the best design, as well as the lowest cost.

SUPERINTENDENT.

August 1st Evangelist T. O. Reese and Singer E. Reynolds, of the Home Board staff, will begin a meeting with Pastor A. J. Smith at Ashford, Ala. The meeting is expected to result in great good.

We had a good day at Bethesda on yesterday. We had a fine sermon by Pastor John H. Darden, who is a live wire indeed. We begin our protracted meeting the second Sunday in August, with Brother R. W. Carlyle to assist. Pray for us, that God's spirit may be with us. Yours in Christ—J. M. Blankenship, Equality.

Mr. J. F. Scholfield has been appointed by the Home Board as evangelist singer, and if he accepts will travel with Evangelist T. O. Reese, of this city. Mr. Scholfield is a brother of the Mr. Scholfield who conducted the singing at the Southern Baptist Convention the last two sessions. He is said to be a very fine singer.

Yesterday morning I tendered my resignation here to take effect on the 1st of August. In the afternoon I received a telegram that I had been called to the church at Eastman, Ga. I do not know any one there, and I feel that the hand of the Lord is in the movement. I will probably accept. Very truly—Alex W. Bealer, Murfreesboro, Tenn.

The executive committee of the board of trustees of Howard College have elected the following to vacancies in the faculty: Prof. P. P. Burns, professor of English; Prof. B. L. Noonin, principal of academy and director of athletics; Prof. R. B. Kelley, Jr., assistant in academy; Prof. M. A. Hoffman, assistant in academy.

Your paper was fine last week. Our work here is getting more interesting all the time. We have a good Sunday school and preaching every Sunday. Dr. W. P. Hines, pastor of the Dauphin Way church, Mobile, did the preaching during our meeting, which closed July 5. Dr. Hines is a pastor-evangelist, a cultured Christian gentleman and indeed a great preacher. We received 27 members, 17 of them for baptism. Yours in the work—H. V. Daffin, Orlenton.

This week we publish the last of Dr. R. S. Gavin's series of articles on the "Evils of Infant Baptism." This has been a fine series. Dr. Gavin has a fine way of outlining his subjects and arguing his points. We would like to see his various articles on baptism and communion, and the church in book form. They would make informing literature for popular distribution. And Baptists need to place a hundred books into the hands of their own people to where they are placing one now. And, too, the talent for artful writing to catch the eyes of the masses needs to be consecrated to the cause of the Master. We thank Dr. Gavin for these articles.—Arkansas Baptist Advance.

## MARTHA AND MARY.

## A Character Sketch.

By Mrs. W. D. Hardy.

"Now it came to pass as the holy man of Galilee went about doing good, that He entered into a certain village called Bethany, and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word."

I once heard an older Christian than myself say that Martha was not a Christian, but that little word "also" proves clearly that both sisters sat at the feet of Jesus and heard His word alike.

In fancy methinks I can see that orderly, beautifully kept home of which Martha was mistress, and where our Lord so loved to go when tired out, away from the toil and strife of Jerusalem. Always sure of a welcome, and of tender love and care, He often rested in the home of these dear friends, whom He loved with a peculiar personal love and who loved Him so well.

I can imagine with what careful preparation and loyal honor the energetic mistress made ready for her royal guest. To be sure, it was very natural for the housewife to be careful and troubled about much serving; she was so anxious to give to her Lord her best. Also it was natural that she should want Mary, her sister, to assist her, so that both of them would be free to sit at the feet of their dear Master and learn of Him.

On one occasion when she entertained her Savior, and Mary left everything for her to do, she went to Him and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Now the dear Savior knew that all of that extra preparation Martha made for Him could be dispensed with. Doubtless He had told her before that He did not wish it, or that He had rather have their company, so as to teach them the great truths of life. So He answered and said unto her, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful (those things pertaining to eternal life), and Mary hath chosen that good part, which shall not be taken away from her." Mary, with all her deeper spirituality, had one serious fault, and that was selfishness; or she would have assisted her sister in the household tasks at first, in order that both could hear the great Teacher as He taught the way of eternal life.

On the other hand, how could the dear Savior drive away one of His own, seeking to learn more of Him? Plainly He could not, and did not, but He rebuked Martha gently for worrying over her household affairs.

Of the two characters Martha's was the more practical and energetic, while Mary's was more deeply spiritual and sentimental. Both delighted to do honor to their Lord, each one in their own way giving Him their best—Martha, the mistress of the home, giving the best it contained for His comfort, with her personal service; Mary giving the choicest treasure of her personal possessions to anoint the beloved body of her Lord aforesaid for its burial; while both sisters gave the deep love of their hearts, with a strong and abiding faith in the Lord as their Savior.

Martha was more intellectual than her sister. Hers was a stronger character, generally, than most of Christ's disciples even, for only to this woman did the Savior explain the mystery of the resurrection and the life hereafter through belief in Him.

When the dear brother lay ill unto death both sisters, with their strong faith in Jesus, turned to Him for help. What a pathetic message that was! "Lord, behold he whom thou lovest is sick." Not a single request for His presence, not a plea for restoration. Assured of the love of their Friend, they knew He would not fail them in their distress, but would do whatever was best. When the Lord delayed His coming two days after He received the message of the devoted sisters, and He with His disciples found Lazarus dead and buried, there were no reproaches—only regret and faith in their words. "Lord, if thou hadst been here my brother had not died." Now, listen to the sublime faith of Martha, the elder sister. "But I know that even now (though my brother is dead and buried) whatsoever thou

wilt ask of God (even if it be to raise him from the dead) God will give it thee." Now comes that remarkable lesson on the resurrection.

Jesus saith unto her, "Thy brother shall rise again." Martha replies, "I know that he shall rise again in the resurrection, at the last day." Jesus said unto her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" How grand her faith in her Lord when she replied: "Yea, Lord; I believe that thou art the Son of God which should come into the world." Only one other gave that testimony to Christ, and that was Peter in answer to the question of Jesus as to "whom do men say that I am, and whom do ye say that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus commended him in these words: "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto thee, by My Father in heaven."

The same revelation came to Martha from the same Father in heaven, through her faith in Christ.

Evidently Jesus asked for Mary when Martha met Him, for she went to her sister and said, "The Lord is come, and calleth for thee."

When Mary came to her dear Lord she fell at His feet weeping, and repeated the same words of her sister, "Lord, if thou hadst been here my brother had not died." The gentle Savior wept in sympathy with the more emotional sister, but did not attempt to make her understand the deep mystery of the resurrection, but asked instead, "Where have ye laid him?"

They answered, "Lord, come and see." When they cometh to the grave, it was a cave with a stone upon it.

Jesus said, "Take ye away the stone."

The practical Martha said, "Lord, by this time he stinketh, for he hath been dead four days."

Jesus saith unto her, "Saith I not unto thee that if thou wouldest believe thou shouldst see the glory of God?"

When the stone was removed Jesus lifted up His eyes and said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me."

Then he cried with a loud voice, "Lazarus, come forth." And he that was dead was made alive again. Many of the Jews that witnessed this miracle believed in Jesus.

"Then six days before the passover Jesus came to Bethany again, where Lazarus was, and there they made Him a feast," and as usual Martha did the serving. We can be sure she did all honor to the Master.

It was on this occasion that Mary anointed the feet of her Lord with her costly spikehead, then wiped them with her hair.

Each gave to their Lord their best service. Would that all Christians would do the same today.

Tyler, Ala.

## ALABAMA'S GREAT WORK FOR FOREIGN MISSIONS.

By William H. Smith.

Alabama Baptists have done well for the work of world-wide missions this year. The total contribution is \$34,928—only a little short of Alabama's apportionment of \$36,000. This does not seem to indicate an advance over the contribution of \$35,283 last year, but in reality it is an increase from the churches of Alabama of nearly \$10,000. We must bear in mind that the Bush bequest of \$10,000 was included in the contributions of last year. It is a noble increase, and in behalf of the board and all of its workers we desire to express our deep appreciation to all those who helped to make this advance.

The Foreign Mission Board has just closed the greatest year in its history of 67 years. Never before has the work been done under so great difficulties. The board began its year's work with the largest debt it ever reported—nearly \$90,000. Conditions in the south have been unusually hard for raising funds. The severe droughts in some sections, the low price of cotton, the hardest winter on record, which has interfered with congregations in the towns and cities and made it almost impossible for

the country churches to hold meetings at all, and the terrible storms and floods of the spring—all these things have stood in the way of the missionary offerings. Yet the people have responded most nobly and have given the greatest total contributions ever received by the board—\$580,408. This is an increase of \$70,000 over last year. Only once before have the receipts for Foreign Missions made such an advance in one year, and that was under far more favorable circumstances. The large debt has been reduced to \$56,000. While the board regrets to report any debt at all, this is far better than the heavy debt of last year. Taking everything into consideration, in the homeland the work for Foreign Missions has been simply glorious.

The same thing is true on the foreign fields. The work of the missionaries has been beset by tremendous difficulties. The fearful ravages of the plague and famine in China and the Chinese revolution, the most stupendous in human history, with its war and unsettled conditions; the war in Mexico, with conditions worse than in China; political unrest in Brazil, with some armed uprisings; the most perplexing problems on all the fields; the fact that the board could send out only a few new missionaries; the loss to the missionary forces by the death of several noble workers and the breaking down of many more—all have combined to hinder the work. Yet there have been the largest results ever reported.

The number of converts is 700 more than was reported last year, reaching a total of 4,300. The number of native workers has been increased. Never before have there been so many men and women in the theological seminaries and training schools—245 men and 312 women, and thousands of young people are in the mission schools and colleges, preparing to become efficient leaders and workers in the future. In many places the native churches are becoming self-supporting and self-propagating. The contributions of the native Christians, including the gifts of the missionaries, have reached the large sum of \$77,872.

The reports of the missionaries indicate the brightest possible outlook for the work on all the fields. They feel that we have before us now the greatest opportunity of the ages for giving the gospel to the people. Everywhere the workers are eager to press forward. Let us resolve by the blessings of God that next year shall be made to surpass even this great year both at home and abroad.

Richmond, Va.

## THE WELL BY THE WAYSIDE.

The trail runs rough through barren plain,  
And arid waste, where falls scant rain;  
The air is thick with dust,  
That feet of man and beast have trod  
To acrid powder from each clod,  
That swirls in every gust.

The traveler seeks, with thirst oppressed,  
To find some cove by nature blessed,  
Where water may be found.  
He knows that somewhere on the trail,  
Revealed by signs that never fail,  
Sweet springs and grass abound.

And when he sees green trees ahead,  
Where man and beast before have fed,  
His fearful soul is glad.  
The heat and burden of the way,  
That strained his hope at break of day,  
No more will make him sad.

And thus we find, on Life's rough road,  
When doubt and fear add to our load,  
A living well close by  
To quench our soul-thirst, cure our doubt,  
Cleanse all the rest of worry out,  
And banish every sigh.

This life-full spring is near the trail;  
Whoever seeks it will not fail  
To find repast and sleep.  
And tho' the road be rough and long,  
Each pilgrim chants a glorious song,  
Who from this well drinks deep.

—Hugh G. Barclay.

Mobile, Ala.

**"Influencing Men in Business: The Psychology of Argument and Suggestion."**

By Walter Dill Scott, Ph. D., director of the Psychological Laboratory, Northwestern University, New York, 1911. The Ronald Press Company. 168 pages. \$1.00.

The author dedicates the volume to the young business man whose interest is in influencing men rather than in handling things, who is studying to make his arguments more convincing and his suggestions more coercive.

It is a very suggestive work, and will be of great value also to any preacher who will study the principles set forth and their applications. Men are influenced in religion on the same principles as in business.

**"The World's Leading Poets."**

This notable book by H. W. Boyton is one of the "World's Leaders," a new series of biographies edited by W. P. Kent, designed not so much to recount history as to portray the men who, in their respective departments, have made history. The contents are biographies rather than treatises on the various fields of activity in which their subjects gained eminence.

The notable interest in biography has generally been met by two widely different classes of publications—the biographical dictionaries and volumes devoted each to an individual. There seems room for a series devoted to individuals in whose lives everybody is interested and systematically arranged. To meet this the publishers have arranged this series, each containing from five to a dozen biographies, classified by volumes according to the pursuits of the men treated, includes only those whose names are known to virtually all reading people, and are written by the most capable authors who could be interested in the task. Pains had been taken to make the volumes interesting and inspiring, no less than reliable and instructive.

If the others are as good as "The World's Leading Poets" they are well worth a place in every public and private library. There are illuminating chapters on Homer, Virgil, Dante, Shakespeare, Milton and Goethe, with portraits of each.

Henry Holt & Co., publishers, New York. \$1.75 net.

**"The Psychology of Conduct, Applied to the Problem of Moral Education in the Public School."**

By H. H. Schroeder, professor of psychology and pedagogy, State Normal School, Whitewater, Wis. Chicago: Row, Peterson & Co. 1911.

The chapter titles indicate clearly the line of his thought: "Regard for Self," "Regard for Others," "Regard for Right and Duty," "Regard for Knowledge," "Esthetic Regard," "Religious Regard."

If you wish to study the motives of conduct here is a book that is eminently sane and helpful and well worth the reading by all who are interested in the educational problems of the age—and there are many problems, and any light is worth using, and here is a strong searchlight.

The book was not written for specialists, but for teachers and those preparing to teach.

Without claiming any special originality, the author has yet given something of the historical development of certain phases of the problem of moral education. We may not fully agree with him in his treatment of the question as to teaching religion in the public schools, but as Dr. C. S. Gardner says:

"Verily the problem of religious education in this country, and indeed in all countries, under modern conditions, is one of the pressing and also one of the most perplexing and difficult of all practical questions. I do not think our author solves it."

**"J. L. M. Curry: A Biography."**

By Edwin Anderson Alderman and Armistead Churchill Gordon. New York, 1911. The Macmillan Company. 468 pages. \$2.00 net.

Here is a book of great interest to every Baptist in Alabama, for Alabamians, without regard to creed have delighted to honor this author, statesman and preacher, whose marble statue stands in Statuary Hall at Washington. Born in Lincolnton, Ga., June 5, 1825, he died at Asheville, N. C., February 15, 1903. In 1838 with his parents he moved to Talladega county, his father having bought Kelly Springs in 1837. He graduated from the University of Georgia (Franklin College) in 1843. Graduating in law



in 1845 he entered the law office of Samuel F. Rice, Talladega, and in 1846 was admitted to the bar and joined the Texas Rangers for the Mexican war. In 1850 he turned farmer, and two years later settled on his farm three miles east of Talladega, where he lived till 1865. From 1846 his life was lived in public service of some kind, serving his country in the legislative halls, on battlefields, diplomatic missions, in educational or ministerial work. He served as president of the State Convention in 1862, 1863, 1865, 1866 and 1867; was elected president of Howard College in 1865, and his salary was fixed at \$5,000 in currency, or \$3,500 in gold. He was ordained to the ministry in 1866. Until his death he occupied a conspicuous place in the councils of Baptists. We cannot even give an outline here of the many honors which came to him or even hint at the great part he bore in educational, religious and political affairs. Dr. A. F. Robertson well says:

"The best in the old south and the new meet in him and his memory is secure with all who see that the hope of the new south lies in the education of the children. Democracy without education is doomed to failure. It may fail even with it, but it has no hope without it. In the main the life of Curry is linked with education at Howard College, at Richmond College, with the Peabody and the Slater funds. He was a member of congress before the war and then of the Confederate congress. He became minister to Spain under Cleveland. He was a preacher of rare gifts. But he did his enduring work as an educator. He wrote good books, but his best contribution was the giving of himself to this cause. He won to this cause high spirits in the south who are carrying it on. The book ought to have a wide reading and will do good."

**"Old Testament Stories."**

Edited by James R. Rutland, librarian Alabama Polytechnic Institute, Auburn, Ala.

In the list of books for reading and practice (1913-15) the national conference on uniform college entrance requirements recommends the chief narrative episodes of the Old Testament.

Professor Rutland's edition of the "Old Testament Stories" gives the chief episodes from Genesis, Exodus, Joshua, Judges, Samuel, Kings and Daniel, with practically all of the books of Ruth and Esther. The King James version is followed. The editor has written an interesting historical introduction. The book contains a pronouncing index of proper names, which is also a glossary giving their derivations and meanings. Price, 45 cents.

Silver, Burdett & Co., Boston.

**"History of the Sherman Law."**

Certainly this is a timely book. It was written and published by Albert H. Walker, of the New York bar, who has been for 16 years and still is one of the non-resident lecturers in the law department of Michigan University. The book has already gone into use throughout the United States among the federal judges of all grades and by many senators, members of congress and eminent lawyers in this country. The following are some fair examples of the opinion of reviewers:

"Mr. Walker's history has been written to condense upon 312 pages the light relevant to the Sherman law, which was diffused originally through thousands of pages of written opinions, decisions and speeches."

"In reality the book is a concise and illuminating condensation of all the decisions on the Sherman law and it is written in a style alike satisfactory to the lawyer and layman."

Walker's "History of the Sherman Law" is a hand-

some volume of 312 pages of text and three indexes, bound in maroon cloth. Price, \$2.

The books are being distributed by mail throughout the United States from the law offices of the author, on floor 10 of the Park Row building, in New York City.

**"Jinks Inside."**

By Harriet Malone Hobson.

Besides being a most entertaining story for old or young, this is a remarkable study of the workings of a child's mind. Jinks is a child of the gutter, a rough, untutored, tattered lad, but he has an "inside," as he calls it, that compels him to do or not to do certain things and is really exceedingly troublesome. What he suffers for the sake of his "inside" is very pathetic, and we cannot help loving the brave little fellow, who is a real hero at heart. It has been heartily indorsed by many clergymen and social workers throughout the country; yet it does not preach. It tells a simple, appealing story, which by its own force creates a larger sympathy for Jinks and his comrades.

Four colored illustrations by Florence Scovel Shinn. Price, \$1 net; by mail, \$1.10.

George W. Jacobs & Co., Philadelphia.

**"My Neighbor."**

This is an interesting book on a very vital question by J. S. Woodsworth. It is a study of city conditions and a plea for social service. It is a timely book and makes its appeal to the intelligent through the heart. While it is of prime importance to Canadians, the material is so handled that the problems set out and the solutions are of general interest. The pictures are an aid to the text, and the frontispiece, "A Comparison of Famous Cities, Ancient and Modern," is thought provoking. This is the author's second book dealing with the city problems. Enclosed with the book was a copy of the Missionary Bulletin, an illustrated quarterly, containing letters from missionaries and missionary superintendents to their fellow workers at home. They are published by the Methodist Missionary Society, Young People's Forward Movement, 33 Richmond street, W., Toronto, Canada. The book costs 50 cents and the quarterly 25 cents. We congratulate the society on the high class literature it is putting out.

**"The Socialist Argument."**

By Charles C. Hitchcock.

Ever since our student days in Paris, Vienna and Berlin we have been interested in socialism. There is no use denying the fact that it is growing in power not only in Europe, but in America. There is much talk about Christian socialism and much about agnostice socialism. We cannot shut our eyes to a situation which demands a keen, open-eyed study without shirking a plain social duty. It is no longer possible to dismiss socialism with a wave of the hand. Already a mayor of a great city was elected on a socialist ticket and there is a socialist in congress. For the first time in the history of the party in this country the socialists will have a ticket in every state, and they propose to wage an aggressive fight against the two old parties, and already the older parties have adopted planks which slant mightily towards socialism. Without accepting Mr. Hitchcock's socialist argument, yet we realize it must be met by the thoughtful, and therefore we are glad to have a copy of it.

Charles H. Kerr Company, Chicago. \$1.00.

**"The Militant Proletariat."**

The author, Austin Lewis, says the socialist movement from the time of the Marxian statement in the communist manifesto has based itself upon the proletariat. The end, according to Liebknecht, being to train it by agitation, education and organization for the victorious completion of the emancipation struggle, to wage a systematic war against the class state. The proletariat, according to the author, has no property or place in society as at present constituted except to sink himself into his work and to pass on his vitality to his descendants, who will perform the same functions and disappear. If you want to know some of the discontent that is rankling in the breast of the proletariat read this book.

Charles H. Kerr Company, Chicago. 50 cents.

## ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

## THE BLUE RIDGE CONFERENCE.

From the little station of Black Mountain, N. C., 16 miles east of Asheville, winding around the mountain side in graceful curves, a good macadam road leads on and upward through thickets of mountain laurel and beautiful rhododendron to a large colonial building which is known as the Robert E. Lee Hall. This was the dormitory for the delegates who attended the conference of the Missionary Educational Movement at Blue Ridge June 25 to July 4.

To the left of this building, and a little farther down the mountain side, was the auditorium where the services were held, while to the right of the Lee Hall were numerous tents, which were for the use of those who preferred sleeping out of doors.

The Blue Ridge Association for Christian Conferences and Training has been organized by Christian men in the south and the property secured of over 700 acres near Black Mountain, including the buildings, the principal one of which is the Lee Hall, erected at a cost of \$125,000. During this summer three conferences have been held there.

The corporation owning this property is managed by representatives of the Y. M. C. A. and the various denominational missionary boards, including the Missionary Educational Movement.

The conference of the Missionary Educational Movement of the south opened with about 200 delegates in attendance.

What a joy to be in such a religious atmosphere! Who can define the spiritual communion and fellowship as that which prevailed? Even the young women who served in the dining room and cared for the house were Christians.

Each morning the devotional exercises were conducted by Rev. H. F. Williams, D. D. These meetings were indeed inspirational for the day's work.

Mission study classes were conducted under the direction of Dean H. S. Myers. He was assisted by a strong corps of experienced teachers, among whom were our own Miss Spalding, of Florida, Rev. E. C. Cronk and Miss Daisy Javies, of jubilee fame. The courses were elected by the students. In these lessons methods of teaching and character study were emphasized.

Classes were provided for teachers in graded Sunday school work. This department was no small feature of the conference. Dr. E. H. Rawlings amply enlarged upon this work, which is so vital today.

The open parliaments were resourceful to ministers, superintendents, laymen, teachers and members of missionary societies. These sessions were conducted by Mr. H. W. Hicks, general secretary of the Missionary Educational Movement; Mr. H. S. Myers, of New York, and Dr. T. B. Ray, of Richmond. Dr. A. E. Brown gave a convincing address on mountain schools. This message was particularly practical to our Y. W. A. girls.

The vesper services, if it were possible to discern, might be said to have been the most helpful of all the meetings. The congregations, of about 200, gathered on the spacious veranda of the Lee Hall, facing the mountains, which were usually crowned with fitting clouds. From many hearts there were ascending the words of the Psalmist: "Day unto day uttereth speech and night unto night showeth knowledge." With few exceptions the vesper services were led by Dr. T. B. Ray. His thought throughout the course was a willingness to do the will of God in choosing and carrying out the life work.

On each evening of the conference an address was given by a returned missionary or some leading missionary worker.

Rest and recreation were the order of the afternoon.

The social life was delightful. Especially enjoyable was "Stunt night," and right merrily did Alabama come up with her part, having a splendid delegation.

May we not, particularly as Y. W. A. and Sunbeam leaders, "look unto the hills from whence cometh our help?" The Lord blessed us graciously there this year, whereof we are glad.

Among our Baptist women state leaders present

were: Mrs. W. S. Leake, of Virginia; Mrs. John O. Gough, of Georgia; Miss Mary Northington, of Tennessee, and Miss Marlon Bankston, of Mississippi. The spirit of prayer prevailed, but we were especially interested in the prayer circles and conferences among our Baptist leaders and Y. W. A. girls.

Such was the spiritual atmosphere that one of the speakers said to the congregation: "Jesus Christ is more clear to me than the personality of any of you."

It is great to be out where the fight is strong,  
To be where the heaviest troops belong  
And to fight for man and God

Oh, it seems to the face, and it dries the brain,  
It strains the arm till one's friend is pain  
In the fight for man and God.

But it's great to be out where the fight is strong,  
To be where the heaviest troops belong  
And to fight for man and God.

Friends and co-workers, will you not begin now to plan to go to this "mountain top" next year, that you may become better equipped to do the task God had given you!

LAURA LEE PATRICK.

## MEETING AT HIGH POINT.

The W. M. U. of the Marshall Association held its regular quarterly meeting with High Point church June 22. Devotional exercises were conducted by Rev. J. F. Gable, of Albertville, who had kindly carried us safely on our journey. Mrs. Burttram, of the High Point society, spoke beautiful words of welcome to us, "not as visitors, but as co-laborers together with God." It was impossible for the writer to respond with such beautiful words, but our hearts responded fully.

In the absence of the superintendent Mrs. Pritchett, of the High Point society, presided. Reports were heard from the different societies represented and a general report of the associational work was given by the secretary. Minutes of the last meetings were read and adopted. An open discussion was held on "How Enlist the Unenlisted Ladies of Our Church in the Missionary Society." A paper on "The Whitening Harvest" was read by Myrtle Bradford, after which "Go or Send" was sung. The need of prayer for the guidance of the Holy Spirit in the selection of a secretary-treasurer was brought before the meeting, and prayer was offered for the same at high noon.

After a splendid dinner in the grove the ladies reassembled for the afternoon session. Devotional exercises were led by Mrs. Anderson, president of the High Point society. A splendid paper prepared by Mrs. Gable, of Albertville, on "How Much Owest Thou Unto My Service?" was read by Mrs. Burttram. The standard of excellence was discussed. Rev. J. F. Gable gave an address on Bible tithing, and a profitable day's work closed. The next meeting will be held on September 25 at Mt Vernon church, which will be our regular associational meeting.

MYRTLE BRADFORD, Secretary.

## TALKS BY DR. T. W. AYERS.

By invitation of the Ladies' Aid and Mission Society of the Sylacauga Baptist church Dr. T. W. Ayers, for 12 years a medical missionary to Chang-hai, China, came on the fourth Sunday in June and charmed our people. During the Sunday school hour he won the hearts of the members of the Baraca class by a beautiful talk on "The Blessedness of Giving." At the 11 o'clock service he spoke of the new China and the splendid opportunity for Southern Baptists to enlarge their work; of the work in his own hospital, the gift of the Baptists of Georgia, his native state. As we listened to his recital of the manner of his work, teaching and healing, it seemed very closely akin to the work of the Master.

Five o'clock in the afternoon found the members of the Methodist, Presbyterian and Baptist missionary societies assembled to listen to "The Vision and Call of a Missionary, His Good-bye to the Home Land, the

Beginning and Joy of the Work in the New Land." To many this was the sweetest service of all.

The evening service brought together a splendid congregation to hear about the difficulties and needs of and the hopeful outlook for the work in China. So happy is Dr. Ayers in his work and so near did he bring the work to our own hearts that many of us wished for large sums of money to give. Others were heard to say, "I just felt like I wanted to go and be a missionary myself and help in the work."

The members of the society who are studying "Foreign Missions of the Southern Baptist Convention" find Miss Moon, Miss Pettigrew and others real living human beings since hearing him talk of the noble deeds of their every day life. Missionary interest in all departments of church work has been deepened and made more vital by Dr. Ayers' visit to the church.

A MEMBER.

## BURNT CORN ALL-DAY MEETING.

The W. M. U. of the Bethlehem Association held an all-day meeting in the Burnt Corn Baptist church June 22. The meeting was called to order by our associational superintendent, Mrs. B. B. Finklea. This was one of the most successful meetings held in point of attendance and enthusiasm. About 75 ladies were present, besides a goodly number of children. The words of welcome came from the glowing heart of Mrs. Julia Betts, also a cordial welcome from Mrs. J. K. Kyser in behalf of the Methodist ladies of Burnt Corn. We felt as though we were, on the heights at Burnt Corn church that day with such a hearty, cordial welcome, graciously responded to by Mrs. Mims, of Monroeville. The remarks by the superintendent were clear and forceful, being words of encouragement and advice. Good reports were made by the different societies. It was an inspiration to have our state secretary-treasurer, Miss Kathleen Mallory, with us with her heart overflowing with love for the Master's work. During the day many helpful subjects were discussed. Cities, foreigners and mountain schools were very practically discussed by Mrs. S. P. Lindsey.

A delightful luncheon was served by the hospitable ladies of Burnt Corn, whom none can excel.

An interesting feature of the day was a recitation, "Penny Sad and Penny Glad," by little Miss Annie Geane Betts and Master John Lee Betts.

The kind hospitality of the Burnt Corn ladies and the sweet solo sang by Mrs. Hairston will linger in our hearts many days, and I feel sure that many went away resolved to be more zealous for the Master's cause in the future, and truly we can all say that "our God hath been good unto us, whereof we are glad."

CALLIE FAULK, Secretary.

In telling about a recent visit to Chicago to attend the meeting of the American section of the executive committee of the Baptist World Alliance Dr. R. H. Pitt, editor of the Religious Herald, speaks of meeting his "best and dearest" friend, Dr. W. W. Landrum, of Louisville, Ky., and says: "Landrum is as merry as ever, and we covenanted together as we parted at the railway station never to grow old. It is understood that when he shall tire of great city pastorates I am to find him a good snug country field in old Virginia, not far away from Richmond. That will not be difficult, for any church in Virginia will be glad to have him. He is to combine with his ministry a little farming and market gardening, and when he comes to Richmond on his covered cart to sell his produce I am to teach him something more about his new occupation, and he is to communicate unto him that teacheth in all good things," which are supposed to include melons, grapes, potatoes and 'garden sass' generally."

Sir George White, M. P., called by the British Weekly "the foremost lay leader of English Nonconformity in our generation," died on May 11 at Norwich, England, aged 73 years. He had served as president of the Baptist Union of Great Britain and Ireland and in many ways had rendered notable service to our denomination in England.

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

Last week we stood near Jacob's Well and looked up the slope of Mt. Gerizim, the mountain to which the Samaritan woman referred in her conversation with Jesus when she said, "But our fathers worshipped in this mountain." As we said then also, the well is now covered over by a small chapel. We will now descend a flight of steps and enter the chapel and stand by the ancient well. See the number 57 on our map and the arrow pointing to our position.

### Position 57. A Samaritan Woman at Jacob's Well.

Here, sitting on the stone curb of the well, is a woman of Samaria. Indeed she is a real Samaritan woman, who has come from the very village of Iscar (Sychar of the Bible), that the woman came from whom Christ met, the town where He was invited to stay, and where He did stay two days (John 4:40). She has brought her own rope, and her water jar rests on the well-curb. I wonder whether the woman who came from Sychar to this well 1800 years ago was dressed in a striped gown and wore earrings and had beads. Certainly those women did not find this copper bucket at hand for drawing water. The well has been cleaned out to a depth of 75 feet; the debris and ruins might be dug out 50 feet further to make it as it was in ancient days. What seams and corrugations centuries of water-drawing have worn in the well-curb! We see that this is a Greek chapel, from the lamps and pictures under the roof. That curious arrangement on the left is for the purpose of lowering down into the well a coil of lighted magnesium wire, enabling the visitor to see the walls of the well and its water far below. Every traveler now receives a cup of water from the depths of the patriarch's well, but whoever drinks it runs a risk, for its apparent cleanliness is open to serious question. At present the well contains water most of the time, except in midsummer, but if it were fully cleared out it would undoubtedly be a perennial spring. How old this well is! It had been dug at least 1800 years when Christ sat here. With the tombs of the patriarchs at Hebron, and a few old stones in the temple wall of Jerusalem, it is one of the very, very few works of man wrought in Bible times and enduring down to our own.

A mile and a quarter to the northwest of Jacob's Well we find Nablus, the ancient Shechem. As one of a company of tired travelers who had been sitting in the saddle ten hours that day, riding from Bethel, 22 miles distant, it seemed to me 10 miles from the well to the town, but the map is more trustworthy than a weary pilgrim's bones. Let us go to the point numbered 58 on our map and look over the old city.

### Position 58. Nablus (Ancient Shechem) and Mount Ebal, from Gerizim.

We are standing on a path that winds up Mount Gerizim, and we are looking at the city from the southwest. The slope beyond the town is Mount Ebal. That massive old tower on the left belongs to a mosque. It was once a Christian church, and some parts of it quite resemble, as you may perceive, the Holy Sepulchre church at Jerusalem. Its oldest portion is more than 1,200 years old. The rule is now that no Christian church may be erected within a hundred feet of an established mosque. It is seldom any individual Christian is allowed to own houses or lands here. Next to Jerusalem, this is the largest city in Palestine, containing, it is said, 20,000 inhabitants, though that is merely an estimate, since the Turks take no census. About a thousand are Christians, Greek, Latin and Protestants, educated in mission schools.

Let us open our Bible and see how Shechem enters into its history. When Abraham entered Canaan on his journey from Haran he made his first halt here at "the place of Shechem" (Gen. 12:6). Jacob came here from Mesopotamia with his caravan and was confronted by a Hivite city. He bought his camping ground on the east of the city, but on account of a treacherous friend soon left it, and left also his newly dug well (Gen. 33:18-20; 34:1-31; 35:1-6). Both before and after the war of conquest Joshua held near this city solemn services of consecration. You can now see the hollow or amphitheatre before



referred to on the southern side of Mount Ebal yonder. Opposite to that, on the northern slope of Mount Gerizim, now over our right shoulder, is a similar amphitheatre. Here it was that Joshua assembled the Israelites on that memorable occasion to read to them the law (Joshua 8:30-35; 24:1-25). Do you know that one who speaks the Ten Commandments in a clear voice from one side of this valley will be heard distinctly upon the other? What a scene that was, when the six tribes were gathered on yonder slope of Mount Ebal, and six more on Mount Gerizim, with their wives and their little ones, the ark standing in the midst; and Joshua's voice ringing in the air with the words of each law, answered with a loud "Amen" from the host! That was the formal consecration of this land to Jehovah, the God of Israel; and for that reason this service was repeated here, in the very center of the country, and in the very beginning of the conquest. Joshua won the land of Canaan in three swift, irresistible campaigns. The first was the taking of Jericho, and then at Ai, near Bethel, followed by the seizure of Shechem and these two mountains. That gained the center and divided the enemies, north and south. Then came the night march to Gibeon, the battle of Beth-horon, and the capture in succession of the cities of southern Palestine. The third campaign was the conquest of northern Palestine by a battle near Lake Merom. If these victories had been followed up and the inhabitants thoroughly dispossessed it would have been better for Israel and for the world, severe as it might seem; for the native races, cowed but not subdued, remained on the land to plague their conquerors by their enmity in war and by their more dangerous idolatry and immorality in peace.

After Joshua's time, during the period of the judges, this was an important place, and "the bramble king," Abimelech, tried to set up his throne here, but failed (Judges 9:1-57). Shechem was the center, too, of the ambitious and turbulent tribe of Ephraim, and to placate that tribe, doubtless, Rehoboam, the son of Solomon, came hither to be crowned, but his folly only added to the spirit of tribal jealousy and led to the great division between Judah and the ten tribes. The empire built up by the prowess and

statesmanship of David dropped into fragments, and in its place stood two rival principalities.

Use the stereographs (57) "A Samaritan Woman at Jacob's Well" and (58) "Nablus (Shechem) and Mt. Ebal, from Gerizim."

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.

Rev. J. Wilbur Chapman, D. D.: "Your stereographs are superb. One feels as if he had looked upon the natural scenery. I have ordered a full tour."

Dr. C. C. Brown, of Sumter, S. C., writes to the Baptist Courier: "During the seven or eight weeks past I have had no word to say—either from my pulpit or through the Courier. I have been sitting helplessly by, watching my wife fade away from me like one who passes into enshrouding mists. All that human skill could do has been done to stay the inroads of disease and ward off the stroke of death. Nothing avails. It must come before many days, and the earthly ties which bind us must be dissolved. For 33 years we have been running life's glad race together, but she is about to reach the goal before me. My feet are heavy and my heart dismayed. I stand amazed at my own weakness. I beg my friends to pray for me, that even amid the obscuring shadows I may still be able to walk the narrow way, and so reach home at last."

May God draw very nigh unto him is our prayer.

Rev. Dr. Hugh Birkhead has resigned the pastorate of St. George's church, New York City. Dr. Rainsford put his life into it and left it seven years ago, practically a physical wreck. Dr. Birkhead was associated with him, and the burden fell upon his shoulders. He has struggled manfully all these years, but at last discouraged, has accepted a call to Immanuel church, Baltimore. St. George's stands there at Stuyvesant Square, a huge church, with one of the finest parish houses and equipment in the world, but with hardly an American family in sight of it, and with perhaps 100,000 Jews within its parish and swarms of Italians, Hungarians and Greeks all about its walls.

Rev. E. C. Routh says in the Baptist Standard, of Texas: "A pastor should no more wait for an agent of a denominational paper to come his way before getting his members to subscribe for it than he should wait for a representative of the mission boards to visit his church before taking any collection for missions. Whenever he gives the attention to the denominational paper that he does to other denominational enterprises he will succeed in placing the paper in more homes."

The fly is supposed to kill between 40,000 and 50,000 persons in the United States every year. A fly examined at the state experiment station at Storrs, Conn., was found to have 6,600,000 germs on it, and it's a poor excuse for a fly that can't support a couple of million germs. A fly may have several million descendants in a season; 98 per cent of the eggs are laid in stables, and 2 per cent in garbage and other filth.

## GOD'S WILL AND MY LIFE.

By A. A. Walker.

"Oh, that Jesus were here in my study in the person of His flesh that I might ask Him and get instructions concerning my life and my life's work," is the yearning cry of many a poor heart; but it is possible for us to know God's will concerning us and to be in perfect harmony with that will. We can learn this from the Bible—God's way-bill from earth to heaven.

Since the fall of Adam man apart from God has been a tremendous failure, and will be till Jesus comes again, but within the circle of God's plan and purpose concerning his life man need not fail, for it is Christ living over again in the man, and his should be an overcoming life. Man is totally depraved, and this we know from God's word and from 6,000 years of history and from our own observation.

"Self-abnegation is essential to the enthronement of Christ," and as long as we continue in control, shutting Christ out, just that long will we fall, but the moment our wills are perfectly subdued and we are willing to conform to God's will just then victory is ours. Many of us are wondering why God has not intrusted to our care great fields of usefulness and fields of influence, but before God can launch us out into the breadth and sweetness of His service and entrust to us great things for Himself we must be perfectly subdued in every part of our nature to His will and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners, subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work; being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness, will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only subdued in the esteem of our friends and fellow workers, but subdued so perfectly that the all-seeing eye of God can look us through and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Spirit must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint or iron in our nature, and it is necessary, He will use heroic means and put us between the millstones and grind us to powder, until He can mould us without any resistance to His purpose.

The greatest difficulty in the way of God's using His servants, even His zealous servants, is that they are not perfectly and universally and constantly subdued under the power of God.

We must be subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His kingdom, and do a little service for Him.

Oh, it is grand to be absolutely conquered by the Holy Spirit, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault-finding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When our lives are perfectly within the circle of God's plan and purpose and will concerning us, when our will are completely subdued in the sight of God, He will work miracles in us and through us—miracles of mercy and power in experience, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner

heart life; miracles of grace that will astonish us and surprise our friends and utterly amaze our enemies when they come to know the magnitude of what God hath wrought. Let us be subdued in every way, in everything; so subdued that we can keep still in God and see Him work out the great, bright thoughts of His eternal mind and purposes and plans in our lives.

It remains yet to be seen what God will do with a man who is absolutely, unreservedly and unconditionally surrendered to His will, to His plan and to His purposes, and if this be true then why not our prayer be, "O, God, make me that man for thine own sake and for the glory of my Lord?"

"My Jesus, as thou wilt!  
O, may thy will be mine!  
Into thy hands of love  
I would my all resign;  
Through sorrow, or through joy,  
Conduct me as thine own,  
And help me still to say,  
My Lord, thy will be done!"

"My Jesus, as thou wilt!  
Though seen through many a tear,  
Let not my star of hope  
Grow dim or disappear;  
Since thou on earth hast wept,  
And sorrowed oft alone,  
If I must weep with thee,  
My Lord, thy will be done!"

"My Jesus, as thou wilt!  
All shall be well for me;  
Each changing future scene  
I gladly trust with thee;  
Straight to my home above  
I travel calmly on,  
And sing, in life or death,  
My Lord, thy will be done!"

## FROM TROY.

We are coming to the close of our first year's work in Alabama, and we take great pleasure in making some report of the work done. We began our work September 1, and from the beginning have felt grateful to God for such a congenial and lovable people among whom to work. It is a pleasure to note that it has been the unvarying attitude of this congregation to be thoroughly united and aggressively in earnest in their co-operation in all that we have undertaken. No one could help being inspired to an honest effort by this appreciative and responsive congregation. There are many expressions of their love and loyalty, for everything that could be thought of to secure our physical comfort has been done. And added to this was the personal gift of a handsome horse and buggy. These and many other things not mentioned here cause us to be grateful that our lots were cast among such a people.

Large audiences have been the general order, and from these professions of faith in Christ have been frequent. Many have been received by letter and the baptismal waters frequently disturbed. In April the pastor, at the request of his people, conducted an evangelistic meeting of 14 days, the result of which was the adding of 40 members to the church roll and the demonstration that with a church like this the pastor can hold his own meeting.

As a further evidence of the genuineness of our effort, it was a pleasure to be informed by the chairman of our missionary committee that our gifts to missions this year will be several hundred dollars ahead of last. Perhaps I may be permitted to say that I am sure one reason of this is that we have one of the very best woman's missionary societies known to be anywhere.

At this time I am looking forward with great pleasure to the meeting of the convention next week in Jasper, where I hope to have the coveted pleasure of knowing my brethren over the state. Shortly after the convention we shall be off for our vacation, after which we shall return September 1 to take up the work again.

Here is our hand for the forward step in denominational affairs in Alabama. R. J. BATEMAN.

## COUNTRY CHURCHES—A SUGGESTION.

While we are talking of the condition of the churches in the rural districts let us also do a little planning and some work. Much depends on the condition of these churches.

Here is a method by which they may be worked up to a greater efficiency. Suppose we try it in Alabama:

During the summer let us hold a meeting in each association; or if the association is too small and weak, let two come together at some central point; that might be termed pastor's institute, Bible conference, summer school or some such name. In these meetings have three or four good leaders, selected from among our best preachers and elsewhere, to give instruction in the fundamental principles of church activity. Let each of these teachers have one department to work in through the meeting.

For instance, let one give instruction in the Old Testament, another in the New Testament, another in Sunday school work, another in church history, missions or ecclesiology, or whatever the association deems of most importance. Have in these institutes as much of the elements of a school as possible. Let the attendants be provided with note books and pencils, and as far as possible have ext books, if such books can be had at reasonable prices, and have them to do some real work along these lines.

These schools might run from eight to fifteen or twenty days.

Who can estimate the value of these schools? The country pastors cannot give the proper attention to these subjects where they preach only once a month at a church. And during the revival services held in the summer, which usually run about five or six days, the preacher gives his attention to exhortation and persuasion. He does not have time to do much teaching. Who is going to do this much needed work, and when is it going to be done? The Sunday school is not reaching these people. In some sections there is no Sunday school at all. Then again where they try to have one many of the teachers are poorly prepared to instruct their classes. Of course they do the best they can, and many of them do nobly well.

We have done well on the first part of the great commission. Now let us take up the second part and work on it awhile.

Brother pastor, what do you think of this plan? Will it work or not?

I am much concerned with the condition of the rural churches, and would be glad to see them worked up to a greater efficiency.

C. T. ROGERS.

The day has long passed since the pretensions and plottings of French royalists were taken seriously, and in spite of socialist propaganda, quarrels with Rome, and occasional ministerial vagaries, the republic of France seems firmly established. The newer republic of Portugal is not yet in such favorable position. The leaders have thought it worth their while to renew diplomatic relations with the Vatican. The deposed monarch by himself is not formidable, but backed by the intrigues of the clergy and the pious sentiments of the faithful he has remained a menace to the new order. Perhaps the open expression of the German ambition to take over the African colonies of Portugal may have had a large share in this determination. That the Vatican will ever be cordial to the republic is doubtful, but the renewal of the Roman Catholic authority in Portugal and its colonies may serve the Roman purpose better than an intrigue with Germany.

Peter, Peter, pumpkin eater,  
Had a wife and tried to beat her;  
But his wife was a suffragette,  
And Peter's is the hospital yet. —Judge.

They flung poor Jonah in the sea;  
The captain, who was cross,  
Said, " 'Tis a case, it seems to me,  
Of prophet and of loss."  
—Woman's Home Companion.

Rev. Robert J. Burdette, D. D., and wife, of Pasadena, have left home for an extended European tour.

**WHY THE CONVENTION NORMAL COURSE FOR SUNDAY SCHOOL WORKERS?**

By P. E. Burroughs.

Some ten years ago the Sunday School Board set its hand to the task of improving Sunday school conditions by the training of teachers and officers. Such a task, touching vitally the life of our denomination, could not be left to chance, and in the nature of the case could not be performed by any other than our own people. As it means much that our young preachers shall be carefully trained and that they shall be trained in an atmosphere favorable to evangelical Christianity as we interpret it, so it means much that our teachers shall be taught under conditions and influences which shall in the broadest way fit them to lead and instruct our young life in the paths which are dear to our hearts.

So it falls out that Southern Baptists, through the Sunday School Board, Nashville, Tenn., are offering a course of study and training for Baptist workers. This course has met with favor and approval in every quarter. There seems to be weighty reasons why this course should be studied.

**Especially Constructed**

For our people by their chosen representatives, the convention normal course meets their needs in a peculiar way. Its doctrinal teaching is such as these teachers desire to impart to their pupils. Its whole setting and atmosphere tend to confirm the heart in the great fundamental things of the gospel. It stands for the inspiration of the sacred scriptures, for the atonement, for conversion and regeneration by the Holy Spirit through the blood of Jesus. The pastor or superintendent can without reserve or hesitancy commend this line of study in the assurance that it will in its every part build and bless.

The study of this normal course will form

**A Bond of Union**

Among our workers in every part of our great field. It will in some measure serve to unify our Sunday school movement. It will offer common methods and plans. Already it has accomplished much in these ways. It means much that workers trained in any given section shall upon removal to any other section find somewhat the same standards and the same methods. It means ever more—that among our workers there shall be a touch of sympathy and a firm bond of fellowship. The pursuit of this common study, the consequent holding of these common awards, the fixed habit of looking to a common denominational center must contribute materially to a wide denominational fellowship and comradeship.

There is here offered

**Opportunity to Co-operate**

In the carrying forward of a worthy denominational project. Beyond question the institution now being established by Southern Baptists for the training of their teachers is destined to become a factor among our educational endeavors. Its present cost of maintenance if drawn from an invested endowment at 5 per cent interest would call for endowed funds amounting to \$700,000. In a word, it is a great undertaking to which we have set our hand, already great in its financial outlay as it is great in its promise of usefulness. Those who take these courses lend their support to the building of this institution, and to incidentally co-operate in all the far-reaching work being done by the Sunday School Board.

This movement for the training of teachers is a part of the organized work of Alabama Baptists. Secretary H. L. Strickland, chosen and supported by the State Mission Board, craves and fully deserves the hearty support of his brethren. Spiritual, wise, zealous, he has come to the kingdom for such a time as this.

Any pastor, superintendent or other worker may through a post card request to Secretary H. L. Strickland, Birmingham, Ala., or to the Teacher Training office, Sunday School Board, Nashville, Tenn. secure a supply of literature for free distribution, together with a specially prepared pamphlet on "How to Organize and Conduct a Training Class." By all means get this literature and let it be passed out to the workers. Alabama Baptists ought to hold place in the front ranks of this movement.

Nashville, Tenn.

**THE SUMMER SUNDAY.**

What shall it be? A day devoted chiefly to the gratification of the physical senses, to loafing until it becomes profitless and insipid, to excessive eating and drinking, to long excursions timed without regard to hours of public worship, to chatter, gossip and sport?

Or shall it be a day for the cultivation of the inner life, for the detachment of the mind from the engrossing weekday cares, for the nurture of the family relationship, for deeds of mercy, for becoming acquainted with the books that live, for conscious effort to find God?

No other months in the year test our Sabbath ideals so severely as do July and August. The heat plays havoc with our good intentions; we yield without much of a fight to the languorous atmosphere about us.

Under these circumstances may there not be certain guiding principles for those who sincerely desire to keep Sunday not according to the letter of the old covenant, but after the joy and freedom of the new?

For persons in health one church service, at least, is an essential part of profitable Sabbath keeping. He who makes this his rule will scrutinize a situation that seems to justify an exception. The present disposition both without and within church circles to plan Sunday outings without regard to the summons to the sanctuary can only work harm to those who allow themselves to be drawn along by the popular current. We wonder if self-respecting persons who spend all their Sundays in hammocks on piazzas or who rush over the country in automobiles are not a bit ashamed of themselves at nightfall.

Sunday should be sacred to family life. A strong barrier against misuse of the day is the purpose to foster the ties of home during the hours when parents and children, brothers and sisters, are together as they cannot be in working days. We see a good deal of our neighbors throughout the week. Why not give one day to those whom we love the most, to reading with them, to talking with them, to walking forth into God's beautiful world with them, to the clearing up of misunderstandings, to making plans for the future? Summer Sundays, when to the freedom of the home are added the attractions of out of doors, are particularly suited to the cultivation of the family life, the integrity of which is menaced in America today.

The summer Sunday furnishes peculiar opportunities to be alone. He who falls in this rushing age to seek regularly a secluded spot for prayer or for comradeship with some good book, or for meditation, foregoes a resource which he can ill afford to miss.

And every summer Sunday may bring to view or to mind the need of some one else, with just a little thoughtfulness will satisfy. The offering may take the form of a visit, a conversation, a letter or an intercessory prayer. But the Christian thought of the Lord's day calls for some outgo of interest and affection that contribute to another's well being.

A summer Sunday may be such a fair and happy and wholesome day that it is a pity to treat it in such a fashion that in the retrospect it seems tawdry and unworthy of us. Why not use the summers just ahead of us so that they will correspond at least in part to the ideal of the poet:

Thou art a port protected  
From storms that round us rise;  
A garden intersected  
With streams of Paradise."  
—Congregationalist.

**THE AMERICAN EXECUTIVE AND THE ST. PETERSBURG SCHOOL.**

An important meeting of the American executive committee of the Baptist World Alliance was held in the rooms of the trustees of the University of Chicago on Tuesday, June 5. Every member of the committee was present, and besides these Dr. J. H. Franklin, foreign secretary of the American Baptist Foreign Mission Society; Rev. T. B. Ray, educational secretary of the Foreign Mission Board of the Southern Baptist Convention, and Rev. A. J. Vining, financial secretary of the movement for securing funds to found a Baptist school in St. Petersburg.

A careful survey of the whole situation of the alliance was made and steps were taken which will be helpful in securing efficiency in the methods of founding the much-needed institution of learning in Russia. Owing to the fact that the executive committee of the Baptist World Alliance is so widely scattered, seven members being in the United States and five in Great Britain, and that necessarily there has been difficulty hitherto in making plans, when those responsible for these plans have been able to confer with each other since the Philadelphia meeting, an orderly method of procedure had not been worked out. Perfect unanimity prevailed at the Chicago meeting, and from this time on, it is believed, the effort will move steadily forward to success.

Dr. G. E. Horr, of Newton Center, Mass., Dr. F. P. Haggard, of Boston, and Dr. R. H. Pitt, of Richmond, Va., were appointed a committee to examine all the subscriptions made at Philadelphia and since, and to tabulate them and the payments made thereon. The accounts of the financial secretary will be properly audited. Every one handling funds will be placed under bonds.

The treasurer of the funds collected in America for the St. Petersburg school is Hon. E. W. Stephens, Columbia, Mo., and he, together with Dr. L. A. Crandall, of Minneapolis, and Dr. J. S. Dickerson, of Chicago, will elaborate a plan for collecting additional funds and obtaining payments on pledges already made.

**The School in St. Petersburg.**

Already essential preliminary steps for opening the school have been taken. By means of funds secured by generous Baptists in Great Britain a lot for the new school has been bought at a cost of \$13,500. The site is regarded as excellent. It adjoins the government school of forestry and is only two blocks from the technological department of the University of St. Petersburg, with its 5,800 students. Two Baptist churches are comparatively near at hand. Plans for the buildings are being prepared. It is for the completion of these buildings and their equipment that American Baptists are asked to contribute \$125,000 in addition to the cost of securing the fund. It was believed that something like \$60,000 was subscribed at the meeting of the Alliance at Philadelphia, but it is very uncertain how much will be realized from the subscriptions there made. Already \$14,342 has been collected and is in the hands of the treasurer, besides a check for \$5,000 which is to be cashed as soon as the money is needed.

For obtaining this \$125,000 Rev. A. J. Vining has been in the field for two years, and will continue to obtain further subscriptions. The American executive committee asks churches and individuals to co-operate with him in quickly completing the fund for this noble object.

According to Russian law the title to the school property must be vested in Russian trustees. The school, however, will be in control of 21 American and British directors, who will select the faculty and have general oversight of the school.

The American executive committee assures its constituency of its purpose to give to the denomination full information of the progress made in securing funds for the proposed school in St. Petersburg and concerning the realization of the plans for erecting the buildings and appointing the teaching force. It realizes fully the obligation to its constituency under which it rests for careful examination of whatever may be proposed in connection with the founding and developing of this school and for safeguarding the interests of the generous donors to this fund.

Further statements will be made from time to time.

- L. A. CRANDALL, Chairman;
- J. N. PRESTRIDGE, Secretary;
- E. W. STEPHENS, Treasurer;
- R. H. PITT,
- W. W. LANDRUM,
- E. C. MORRIS,
- G. E. HERR,
- J. S. DICKERSON.

"Whatever the weather may be," says he,  
"Whatever the weather may be,  
It's the songs ye sing and the smiles ye wear  
That's a-making the sunshine everywhere."

—Riley.

## TEMPORAL BENEFITS.

The Bible assures those who would enter into the kingdom of God that they will receive temporal benefits. But the Bible does not hold out such things as a leading inducement to become members of the household of God. It is to be only a minor consideration. Foremost of all is God's claim upon the sinner for the purpose of redeeming him from all iniquity, and thus fitting him for fruitful service unto His own glory. This should be the mastering thought of all who would enter the Lord's kingdom. But it must be said that very many people have joined a Christian church with no higher motive than that of obtaining such temporal benefits as might be secured to them in that way. They have been told that it is a good thing for one to unite with a church. There are pastors, we are sorry to say, who use such an argument to induce unconverted ones to join their church, and by such means they have succeeded in getting unregenerated people to become members. It is the poorest kind of success, for it not only leads such ones to indulge in a false hope of safety, but it adds moral weakness to the church itself. Moreover, whatever temporal benefits may be derived by uniting with a church under such conditions is greatly overbalanced by the spiritual losses which are certain to follow. No spiritual blessing can come to the one who joins a church from the low motive of receiving material gain.

There were thousands of people in Christ's day who gathered around Him, not for spiritual life, but for the temporal and temporary benefits which issued from His miraculous providences. It was the loaves and fishes that they were attracted to Him for. It is said that on one occasion Christ fed 4,000 men, besides women and children. It was a marvelous miracle; yet one wonders as to how many of that large number accepted Christ as their Savior. Probably a very few, if any of them. Do not join any church from a low and selfish motive. It is mean.

## GOV. WEST'S "HONOR MEN."

For years we have been interested in the study of penology and have had something to do in several states in getting bills through the legislature to establish reformatories. Few realize that there is hardly a public event of importance which does not make its influence felt in the recesses of the prison house.

Capt. Vernon Harris, late inspector of prisons in Great Britain, says:

"It is astonishing how much not only of the main thoroughfares, but of the byways of human life, is witnessed in a walk along the corridors of one of our great London prisons. The wash of the passing craft throws into the backwater of the gaol the flotsam and jetsam of human failure, but it also draws attention to the great stream of life outside which more or less gave them being."

This goes to the root of the matter. Nowhere, says the Rev. G. P. Merrick in his "Work Among the Fallen," can you obtain a more extensive view of the world of human nature than within the walls of a large prison. All sorts and conditions of men and women pass in there, and open up to

## EDITORIAL

## Let's Lead, Not Just "Muddle Through"



IR JOHN SEELY, the great historian, once said that the British empire was won in a "fit of absent-mindedness," and we Baptists are ready enough to believe that in some way or other we shall continue to "muddle through" and become the controlling force in the religious world. It is true that our principles rest upon foundations as firm as the rock and as enduring as the ages, but if we are to be what we can and should be, it behooves us to widen our vision and strengthen our arms, and evolve a world-wide plan of evangelization in keeping with our heritage and in line with our future. This is a day and hour which calls for the guiding hand of real Christian statesmanship or Baptists for the while will be out-generated by compacter and more aggressive denominations which are uniting to put us in the background or force our hands into agreeing to limit our mission work to certain "spheres of influence." Because we are opposed to compromises we call for a more general enlistment of the rank and file to back up the position of our denominational leaders in their policy on the foreign field.

Our prayer is that God will be mightily with Willingham, who possesses clear-sightedness, courage, consecration, energy, enthusiasm, grace and tact enough to put Southern Baptists in the very forefront of constructive foreign mission work if they will stand by him.

God give us power as an editor to arouse our readers to a sense of the obligation and opportunity which they have as Baptists in spreading a doctrine which blesses and uplifts every people who enroll under its banner of soul liberty and loyalty to the Book.

We Baptists have undertaken, we are undertaking now, and if we are true to Him we will continue to undertake and maintain our mission work without let or hindrance.

We pray that this may be a personal summons to every Baptist in Alabama to study well the whole question of missions and be ready to consecrate some portion of his money and his time to carrying out the Great Commission.

If Baptists lead it is evident that if we are to meet the present and future possibilities and responsibilities, if we are to make our lives and our money tell for the highest good of the Kingdom of Jesus Christ, we must work to a more comprehensive scheme.

May the Spirit Himself lead us and guide us in ways of truth and everlasting righteousness in our missionary propaganda.

There is a wonderful verse in Deuteronomy: "Because of the faith of thy fathers, this task is given unto thee." We have money, power, ability, resources, organization. Have we ideals and convictions worthy of our fathers?

view numerous phases of life and character of which people at large are unaware. The world looks upon the stage-front of its theatres, and knows little or nothing of what is going on behind the scenes. It sees the actors of the play and their drama, and, without much thought, says that the spectacle is offensive. It gives way to disgust and despair, closes its heart against reformatory effort, and cries out in accents of abandoned hope, "Who will show us any good?"

Perhaps Governor West's latest achievement is the greatest triumph of all. In a nutshell, this is what he has done with the men in the Oregon penitentiary:

He has set them to work in gangs, upon the public roads, without the prison stripes, without guards to watch them, with no touch of a chain or manacles upon them, with nothing

holding them to the work they are doing except their word of honor to him.

They are called West's "honor men." The honor system and its founder—Governor West—mark the beginning of a new epoch in the work of penology and, in the eyes of the world and of our own good country in particular, it is truly as a "beacon light on a hill."

Recently we had a good revival at Wilmer, in which the pastor had the assistance of Brother H. H. Shell, of Mobile. There were several received for baptism. I have never had a more earnest and agreeable co-worker in a meeting than Brother Shell. To know him is to love him. Years ago we were room-mates at the Howard.—J. M. Kailla, Mobile.

## JAPAN'S IRON HAND IN KOREA.

The leading missionaries of the various denominations working in Korea have sounded the alarm against the Korean Christians. The recent acts of Japanese change of front in the trials against the missionaries have given new ground for the widespread suspicion that the whole affair is an explicit anti-Christian persecution, designed to stamp out the Christian church from North Korea—at least.

In the list of the accused are men of the highest honor, representing among them some of America's leading denominations.

The Continent says: "Bishop Harris, commissioned by the Methodist Episcopal church to the oversight of Methodist missions in Korea, is noted through mission circles everywhere for his friendship to the Japanese. Where other workers among both Methodists and Presbyterians have been inclined in private conversation at least to censure the severity of Japanese rule over the Koreans, Bishop Harris has constantly been Japan's urgent apologist, and even now, on furlough in America, has been diligently laboring to counteract the belief that Japan has instituted an anti-Christian dragonnade. That he of all men should now be accused by Japan of fomenting sedition strikes the climax of ingratitude as well as of absurdity. While Japan made complaint of only an individual missionary leader here and there, it was possible to maintain a certain degree of plausibility in the charges. But this wholesale indictment launched in blanket fashion against so many men of such a variety of temperaments, yet at the same time of uniform sobriety and integrity, defeats itself with an appeal to credulity too preposterous to be entertained for a moment."

## THE DEADLY MOSQUITO.

In 1900 it was discovered that a species of mosquito is responsible for the transmission of yellow fever. In consequence of this knowledge and its application, the disease is now practically banished from this country and this great channel of waste has been closed, and yet knowing this and with the record in Havana of the control of yellow fever, there are thousands of unlearned people who will ignorantly ridicule the means of the mosquito as an agency for transmitting this disease, who will deny the transmission of malaria by the mosquito. And there are thousands who will ignorantly deny that bubonic plague is transmitted by the flea from the rat and the squirrel to the human being. The power of the government alone acting through its strongest arm is necessary for the prevention of a wholesale introduction into the United States of bubonic plague.

Malaria has been on the decrease ever since the discovery that the malarial organism is transmitted by the mosquito. The five years ending 1906 show a progressive decline in the death rate from malarial fever in the registration area, demonstrating that the remaining losses from this source might be saved with proper effort.

These are indisputable facts, and it is verging on criminal recklessness not to try and get rid of mosquitoes.



A PAGE OF SHORT PARAGRAPHS

"Going away this summer?"  
 "No. My wife has decided she can get all tired out more comfortably by staying at home."

To extract a splinter from the hand, press the injured part lightly over a wide-mouthed bottle filled with hot water. The suction will draw the flesh down, and shortly the steam will extract the splinter.

It is reported in the secular papers that Dr. Carter Helm Jones, the recent host of the Southern Baptist Convention at Oklahoma City, has been called to the First Baptist church, Seattle. We hope he will remain in the south.

Rev. Dr. J. M. Buckley, for 32 years editor of the Christian Advocate, of New York, and one of the most influential men in the Methodist church, has resigned his position. His successor is Dr. G. P. Eckman, of New York.

Americans of today, in the churches as well as outside, are mostly absorbed in money making by day pleasure making by night. The pleasure making indeed claims much of the day also. Business and study are regarded as interruptions of pleasure. The nation is "amusement mad."

We greatly rejoice to learn that Rev. H. N. Quisenberry, who underwent a serious surgical operation and lay at a hospital in Memphis for 10 weeks, seems to be on the road to permanent recovery. He is now at Marion, Va., and hopes to be well enough by August to take up regular work—Baptist and Reflector.

It is of course the proper thing to shy a club at "yellow journalism" of every shade and hue. And yet there is a kind of "yellow journalism" to which we would like to call the attention of our readers. We refer to the little yellow label on the first page of this paper or on the wrapper. A careful attention to it—with appropriate consequent action—would be of great help to us, especially in these weeks when so many people are away from home and collections are slow.—Zion Advocate.

Four conditions were made by Russian officials in the matter of founding a Baptist Bible college in St. Petersburg. These were: First, that the site might be purchased only through an established or legal church; second, that not more than \$2,500 may be expended for land, unless further permission be obtained; third, that there can be no arts course that might compete with Russian schools; and fourth, that no student study of professor teach any political topic. Some Russian Orthodox church must be found through which and by which to hold the title.

Mrs. Robert N. Carson, widow of the financier and street railway president, died at her home, Erdenheim, Chestnut Hill, Philadelphia, after an illness extending over a year. She was 67 years old. Her death makes effective the large bequest of her husband for the Carson College for Orphan Girls, to be built on the Erdenheim estate. Mr. Carson died on October 19, 1907, and by the terms of his will \$1,000,000 is to be applied to the girl's institution upon the death of his widow, the remainder of the estate, estimated to be worth about \$5,000,000, to be used as an endowment, the interest to be appropriated for maintenance.

According to the standards of the Carnegie commission, a hero is one who actually jeopardizes his life to save another, and who does it regardless of the consequences to himself. Many rescues are made that involve little danger to the rescuer. Such a rescuer in the eyes of the commission is not a hero. Some men attempt rescue in the face of what appears to be certain death. Such men are heroes. But to be a hero, a man must risk his life voluntarily. "Professional heroes" are barred from recognition. If a man does something heroic in the course of his duty he is not, according to the Carnegie standard, a hero at all. Thus policemen, firemen, life guards and others who are employed to safeguard life are never heroes if they save life when pursuing their regular vocation.

A memorial fund of \$33,000 for missionary work is being raised by the Burmese Baptists in gratitude for Judson's coming to Burma 100 years ago.

"In vain we call old notions judge  
 And bend our conscience to our dealing;  
 The Ten Commandments will not budge,  
 And stealing will continue stealing."

"Well," said Yuss, "I've taken a powder for my headache, a pellet for my liver and a capsule for my gouty foot. Now what puzzles me is how do the things know the right place to go after they get inside."

The Sunday school leaders of Russia are few in numbers, but courageous and progressive in spirit. Rev. George A. Simon, of St. Petersburg, has invited the World's Tenth Sunday School Convention to meet in St. Petersburg in 1922. It's a far-away cry, but he wants the invitation from Russia to be in early.

Rev. W. E. Witter, D. D., who has been a district secretary of the American Baptist Foreign Missionary Society, with headquarters in Boston, sails soon for India to become the pastor of Immanuel Baptist church, Rangoon, Burma, where 100 years ago Adoniram Judson began his missionary labors.

A brother editor says: "Sometimes we are favored with communications which seriously perplex and even disturb us. We do not now refer to those favors (?) in which our failures and delinquencies are shown up and pressed on our attention, but communications seemingly prompted by a kindly spirit."

Most mosquitoes—certainly those of the anopheles tribe, in which the female of the species is far more deadly than the male—are active only after dark. To rid a house of them one must fumigate with pyrethrum powder or some other substance that will make a dense smoke, taking care that no mosquitoes are allowed to lurk in remote places to which the fumes have not access. A pound of pyrethrum is necessary for every thousand cubic feet of interior space. Screens, unless absolutely tight, with a mesh of 20 to the inch, are useless against mosquitoes.

In early life I was passionately devoted to science. It passed away, and I betook myself to literature, hoping that I should not only equal, but that I should rival many in mental accomplishments. Other things were before me and other things passed away, because, do what I would, I was called to another career; and now I find myself, at the end of a long life, not a philosopher, not an author, but simply an old man who has endeavored to do his duty in that state of life to which it has pleased God to call him.—Earl of Shaftesbury.

What Adoniram Judson did in India 100 years ago was determined by what he believed. Having been sent out by the Congregationalists, he broke loose from them and gave up any assurance of support from them or anyone else, because he believed that God's word was not in accordance with the teaching of that denomination. Had Judson yielded his convictions and compromised his belief, would he have done a work for which Baptists, or any one else, would today be raising a fund of \$1,250,000 in his honor?—Religious Herald.

"The term municipal government in the United States," says Albert Shaw, an authority on European municipal government, "is suggestive of attempts to emancipate our great towns from the con- the revenue may be honestly collected and expended, the revenue may be honestly collected and expended, and public work properly performed, and that the police power may be purified from its taint of alliance with injustice and crime. But in Europe the honesty and general efficiency of municipal government are not seriously in question anywhere. Municipal government from Scotland to Hungary is exalting the bacteriologist and the sanitary inspector, fostering the kindergarten and the technical school, and inquiring anxiously about the housing of the people."

As soon as he can recover sufficiently from the unsuccessful operation which has led to blindness General Booth expects to make a visit to America.

"God said, I am tired of kings,  
 I suffer them no more;  
 Up to my ear the morning brings  
 The outrage of the poor."

That the public dance halls of America are the greatest contributors to the downfall of young girls was contained in the report of the social service commission submitted at the closing session of the Northern Baptist Convention at Des Moines, Iowa.

The Temple church, Los Angeles, Cal., Rev. Dr. J. Whitcomb Brouger, pastor, has announced that the full amount of the budget of \$11,000 for missions has been subscribed. Dr. Robert J. Burdette, the pastor emeritus of the church, has started for Europe for a six months' trip.

An exchange says: "In the state universities of 30 years ago there were 30,000 students. Now 130,000. The expense budget of the University of Wisconsin for one year is bigger than the total budgets of all the Baptist colleges, including Chicago." We have seen this latter statement refuted in the Standard.

Rev. Alex. W. Bealer has been called to Eastman, Ga., and will probably accept. The Baptist and Reflector says: "During the two and one-half years Dr. Bealer has been pastor at Murfreesboro there have been 215 additions to the church, some 85 by baptism. The contributions for missions have gone from about \$1,000 the first year to nearly \$1,500 for the past nine months. We are very sorry to lose Dr. Bealer from Tennessee."

From 8,000 to 10,000 motor cars will be in the Cadillac automobile parade at Detroit, which will come down Woodward avenue the afternoon of July 23, just after Cadillac lands and is presented to Mayor W. B. Thompson, president of Cadillac; George T. Moody and Homer Warren, president of the Detroit Board of Commerce. It is estimated that \$25,000,000 worth of cars will be seen in that enormous motor vehicle pageant.

Dr. Henry Alford Porter is delivering at the Walnut Street Baptist church, Louisville, a series of sermons giving personal experiences on "The Land Where Jesus Lived," from which he has just returned. The announced subjects are: "Going Up to Jerusalem," "A Walk Around Zion," "A Day at the River Jordan," "Following the Star to Bethlehem," "Going Through Samaria," "At Nazareth, the Despised City," "A Sabbath on the Sea of Galilee."

Dr. W. B. Riley, of Minneapolis, has returned to this country. Of his stay in London Rev. L. T. Edwards, of the Metropolitan Tabernacle, writes: "Dr. W. B. Riley spent the month of April and two weeks of May in Great Britain, preaching for Dr. A. C. Dixon in the Metropolitan Tabernacle, London; for Dr. Pope in the Toxteth Tabernacle, Liverpool; for Mr. Findlay in the St. George Cross Tabernacle, Glasgow; besides filling several other pulpits on Sundays, and preaching frequently during the week." Since his return home he has been busy preaching and filling Chautauqua engagements.

Practically all of the leading religious bodies in the United States now have social service commissions of one kind and another. The Presbyterians have had a department of the church and labor, with Rev. Charles Stelzle as its chairman, and the assembly has appropriated more than \$30,000 a year for the work. The Congregational Brotherhood has secured a social service secretary in Rev. H. A. Atkinson, of Chicago. The Episcopalians have an efficient secretary in Rev. J. K. Melish, D. D. The Methodist Federation for Social Service has asked Rev. Harry F. Ward, of Chicago, to give half of his time as executive secretary. At a recent meeting of the Northern Baptist commission in Chicago arrangements were made whereby Prof. S. Z. Batten, of Des Moines, can give one-third of his time to this work.

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Superintendent's Quarterly	\$0 15	Beginners' Department, two grades, 1st and 2d year—	
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Junior Quarterly	2	Teacher's Book, either grade.....	25
Home Department Magazine (quarterly)	5	Pupil's Paper, either grade.....	75
Children's Quarterly	3	First Year Pictures (for the teacher)	65
Lesson Leaf	1	Second-Year Pictures (per year by set)	1 50
Primary Leaf	1	Third-Year Pictures (per year by set)	1 25
Child's Gem	6	Junior Department, four grades, 1st, 2d, 3d and 4th year (ready October 1, 1912).	
Kind Words (weekly)	13	GRADED SUPPLEMENTAL LESSONS. (Twelve Grades—in Nine Pamphlets.)	
Youth's Kind Words (semi-monthly)	6	Beginners (3-5 years, one pamphlet), each	\$0 05
Baptist Boys and Girls (large 4-page weekly)	8	Primary (6-8 years, one pamphlet), each	5
Bible Lesson Pictures	75	Junior (9-12 years, four pamphlets), each	5
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RESOLUTIONS

Of the Departmental Conference on Temperance of the Southern Sociological Congress, Held at Nashville, Tenn., May 7-10, 1912.

Throughout the southern states determined opposition to this traffic has resulted in the enactment of laws by which five entire states and approximately 90 per cent of the territory of the remaining states of our southland now forbid the sale of intoxicating liquors.

Under the present federal law the states are powerless to prevent the importation of intoxicating liquors from other states even when consigned to notorious violators of law and for the avowed purpose of sale contrary to the laws of the state. Under our system of government a citizen of one state should not be given privileges and opportunities under the protection of interstate commerce, which the people have wisely denied to their own citizenship within the state.

Therefore in view of all these things he it resolved:

That it is unjust to states having prohibited the liquor traffic, in whole or in part, for the federal government to permit people in other states to ship into these states alcoholic liquors intended to be used in violation of their laws; and we call upon congress to pass promptly the Kenyon-Shepard-Webb-McCumber bill, which will permit the states to enforce their own laws by preventing the introduction of liquors from other states into their territory for unlawful purposes.

We insist that the present situation is both anomalous and intolerable. The fact that outside and irresponsible citizens of other states should, under the guise and protection of interstate commerce, have the power to furnish the boot-legger and the blind tiger with their supplies of liquors, by means of which they carry on their unlawful traffic, is repugnant to every sentiment of justice and of fair dealing between the federal government, under its delegated commercial power, and the states, under their inherent powers of police. We insist that no political issue transcends this in importance, going directly, as it does, to that relationship of equity and comity which should be established and maintained between them under our dual system of government.

We therefore urge senators and representatives in congress to support both with their influence and votes the pending bill above named and vigorously oppose the efforts of the liquor interests of the country to delay and defeat it.

H. B. CARRE,  
Chairman.

MINNIE KERR GILBERT, Sec'y.

Please change my paper from Hollins, Ala., to 104 Lewis street, Birmingham. I have accepted the pastorate of the Sixty-sixth Street Baptist church and am now on the field. We are enlarging the church here and making extensive improvements generally. Come out to see us.—J. L. Aders.

(We welcome Brother Aders to the Birmingham district.)

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### HELP NEEDED.

To All Pastors of Churches and Christians of Alabama—Take Notice:

Your aid is hereby cordially solicited in the following helpful manner: On March 13, 1894, our beloved brother, James T. Durrett, while working in a coal mine at Brookwood, Ala., in support of his aged parents, happened to the sad misfortune of getting his back broken, which has maimed him physically for the remaining part of his natural life, being wholly paralyzed in his lower limbs. He is unable to do any kind of manual work, and his only means of travel is by a wheel chair. His people, being poor, are unable to give him the proper aid to (financially) sufficiently start him in life to make self-support. Therefore he has persistently and unceasingly endeavored for 18 years to get a start in life by every legal means possible, but being penniless at the start, failure resulted in every undertaking. Brother Durrett has never publicly asked alms. He neither drinks nor gambles and bears the reputation by all who know him of being a respectable, upright, trustworthy, honorable Christian gentleman of moral, unimpeachable character. He is an untiring worker in church, Sunday school and song services, and ably serves his church as clerk for two years, also as associational clerk for one term. With these 18 years of vexation, confinement and imprisonment, barred from the pleasures, enjoyments and blessings of the good things pertaining to this life, he has held out faithfully and fought a good fight so far. Therefore his friends and brethren have inaugurated a movement to raise a sufficient fund to start him in some legal business wherein he will be able to make a self-support, and therefore all pastors and Christians of the several churches of Alabama (and elsewhere if they so desire) are hereby urgently requested to take up a collection in their respective churches to aid Brother Durrett in this undertaking, and any individual, personal donation will be gladly accepted with many thanks by him. Send all contributions direct to Brother James T. Durrett, Searles, Ala., and greatly oblige, Yours respectfully,

R. KING, His Pastor.

Brookwood, Ala.

Miss Margaret Ann Wilson was born near Dickinson, Ala., and died at her home there July 3 after a prolonged illness. The news of her death brings sadness to many hearts, for Miss Wilson had many friends all over the state of Alabama. Early in life she joined the Salem Baptist church. She was a noble young lady, always ready to help the distressed. The church has lost a Christian worker. She had won many friends by her sweet, gentle loving disposition. To love her was only to know her. Everybody loved her. No picture of her life could be overdrawn. Her loss is felt almost as heavily by her friends as by her immediate family, and the tears shed at her open grave were not only those of her loved ones. How great is her reward! To the bereaved ones we commend them to look to God in this sad hour of sorrow. MARY A. WILSON, Her Cousin.



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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that if you will send me the book, I will send you a complete trial; and if you wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book, "WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. It cures of Bloating, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 248 - South Bend, Ind., U. S. A.

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### PROGRAM

For Baptist Ministers' Institute, Albertville, Ala., July 22-27, 1912.

#### Monday.

11 a. m. Sermon—Rev. E. B. Moore, Boaz.  
Dinner.  
1:30 p. m. Devotional exercises—Rev. J. R. Christian.  
2 p. m. Organization. Elect moderator, clerk and committee on arrangements.  
2:30 p. m. "The Need for Ministerial Co-operation." Discussion opened by Rev. W. H. Gregory.  
3:30 p. m. "The Need for Ministerial Education." Opened by Rev. H. M. Nipper.  
4:30 p. m. Song service if desired.  
7:45 p. m. Devotional exercises—W. J. LaFollette.  
8 p. m. Sermon. Subject: "The Christian and His Bible"—Rev. W. M. Garrett.

#### Tuesday.

9 a. m. Devotional exercises—Rev. W. J. Collier.  
9:15 a. m. "What Constitutes an N. T. Church?" Opened by Rev. W. H. Garrett.  
11 a. m. Sermon: "Some Conditions Necessary to Successful Bible Study"—Rev. W. A. Daniel.  
Dinner.  
1:30 p. m. Devotional exercises—Rev. R. L. Isbell.  
2 p. m. "The Aim and Purpose of an N. T. Church." Opened by W. C. Goodwin.  
Song service.  
4 p. m. "Church Discipline—Its Nature and Purpose." Opened by Rev. M. F. Owen.  
7:45 p. m. Devotional exercises—Rev. G. A. Price.  
8 p. m. "Methods of Bible Study"—Rev. John F. Gable.

#### Wednesday.

9 a. m. Devotional exercises—Rev. R. A. Pullen.  
9:15 a. m. "The Duties of a Gospel Preacher to the Church;" "The Duties of a Gospel Church to the Preacher." Discussion opened by Rev. J. J. Calyton.  
11 a. m. "Sermon Building—the Preacher and His Text"—Rev. E. B. Moore.  
Dinner.  
1:30 p. m. Devotional exercises—Brother J. M. Luker.  
2 p. m. "The Preacher as Evangelist and Soul-Winner." Opened by Rev. G. W. Sanders.  
3 p. m. Song service.  
3:30 p. m. "The Call to the Ministry." Experience meeting. Led by Rev. W. A. Alexander.  
7:45 p. m. Devotional exercises—Led by Brother J. P. Gaines.  
8 p. m. "The Exposition of Parables"—Rev. J. F. Gable.

#### Thursday.

9 a. m. Devotional exercises—Rev. C. R. Pruitt.  
9:15 a. m. "The Duties of Deacons: (a) The Deacons and the Pastor; (b) The Deacons and the Church; (c) The Church and the Deacons." Opened by Rev. W. M. Garrett.  
11 a. m. "Sermon Building—How to Get and How to Arrange the Material"—Rev. J. F. Gable.  
Dinner.  
1:30 p. m. Devotional exercises—Rev. A. O. Lowrey.  
2 p. m. "The Church and the Tem-

perance Movement." Opened by Rev. N. C. Denham.

3 p. m. Song service.  
3:30 p. m. "Is Tithing a Christian Obligation?" Opened by Rev. M. K. Taylor.  
7:45 p. m. Devotional exercises—Rev. C. C. Gowers.  
8 p. m. "Paul, the Ideal Missionary"—Rev. E. B. Moore.

#### Friday.

9 a. m. Devotional exercises—Rev. W. P. Groover.  
9:15 a. m. "Missions in the Life and Work of the Local Church: (a) What is an Association? (b) What is the Association for? (c) The Value of an Associational Missionary." Opened by Rev. C. O. Thompson.  
11 a. m. "Paul's Missionary Career"—Rev. E. B. Moore.  
Dinner.  
1:30 p. m. Devotional exercises—Rev. T. H. Horton.  
2 p. m. "Missions in the Life and Work of the Denomination: (a) Christ as a Foreign Missionary; (b) Home Missions and Our Foreign Population; (c) State Missions and Destitute Districts." Opened by Rev. A. S. Church.  
Song service.  
7:45 p. m. Devotional exercises—Rev. C. W. Joiner.  
8 p. m. "Distinctive Baptist Principles"—Rev. J. F. Gable.

#### Saturday.

9 a. m. Devotional exercises—Rev. A. J. Cagle.  
9:15 a. m. "The Church Covenant: (a) The Disciplinary Value of the Covenant; (b) The Covenant and Church Decorums." Opened by Rev. J. D. Fletcher.  
11 a. m. "Sermons from Bible Histories and Biographies"—Rev. E. B. Moore.  
Dinner.  
1:30 p. m. Devotional exercises—Rev. W. T. Luttier.  
2 p. m. "The Place of the Sunday School in the Work of the Church: The Parents and the Sunday School." Opened by W. P. Goodwin.  
Song service.  
3 p. m. "Building and Maintaining a Sunday School: The Need for Properly Qualified Teachers. The Home Department and Cradle Roll"—Hon. W. R. Bradford.  
7:45 p. m. Devotional exercises—Rev. R. P. Hefner.  
8 p. m. "Catholicism in the United States"—Rev. J. F. Gable.  
Entertainment free to all ministers.

#### WEDDING AT CASTLEBERRY, ALA.

On Wednesday, July 3, Mrs. Nora Stubbs, nee Miss Nora Adkinson, was married to Mr. J. W. Thurmond at 9:40 a. m. at the Baptist church, Rev. Ira L. Jordan officiating. After the ceremony Mr. and Mrs. Thurmond boarded the 10:17 o'clock train for Biloxi, Miss., and other points, covering a period of two or three weeks, after which they will return to Castleberry, where they expect to make their home.

Mr. Thurmond is the cashier of the People's Bank at this place, and is a very promising business man.

We wish for them a long, happy, prosperous married life.

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#### PUBLIC EDUCATION—MISSISSIPPI

President Whitworth College, Brookhaven, Miss. I am very much pleased to say that the work in examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of the girls have submitted excellent papers—and several VERY EXCELLENT. I am gratified—really proud that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

Sincerely and truly your friend,  
G. W. HUDDLESON, Pres. State Board Examiners.

#### ALABAMA BAPTIST PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Alabama Baptist Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Bradenton, Fla., writing under date of February 7, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time it has had constant service, considered by some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates Alabama Baptist Piano Club Dept., Atlanta, Ga.

#### An Only Daughter Relieved of Consumption

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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"When I was a growing lad, and came upon many words in my reading that I did not understand, my mother, instead of giving me the definition when I applied to her, uniformly sent me to the dictionary to learn it, and in this way I gradually learned many things besides the meaning of the individual word in question—among other things, how to use a dictionary, and the great pleasure and advantage there might be in the use of the dictionary. Afterwards, when I went to the village school, my chief diversion, after lessons were learned and before they were recited, was in turning over the pages of the 'Unabridged' of those days. Now the most modern Unabridged—the NEW INTERNATIONAL—gives me a pleasure of the same sort. So far as my knowledge extends, it is at present the best of the one-volume dictionaries, and quite sufficient for all ordinary uses. Even those who possess the splendid dictionaries in several volumes will yet find it a great convenience to have this, which is so compact, so full, and so trustworthy as to leave, in most cases, little to be desired."—Albert S. Cook, Ph.D., LL.D., Professor of the English Language and Literature, Yale Univ. April 23, 1911.

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**Mission Study Text-Books and Other Publications**

**D**URING the decade, 1892-1902, the total sale of mission study text-books and other mission study material used in the churches amounted to less than 40,000 volumes (this is exclusive of the publications of the Student Volunteer Movement).

During the decade, 1902-1912, the Missionary Education Movement alone has published and distributed through the mission board 1,129,297 volumes of mission study text-books and other similar literature.

At least six of the mission study text-books may be fairly rated among the "best sellers."

**FROM OZARK.**

According to previous announcement the protracted meeting began at the Baptist church the fourth Sunday in June, lasting ten days. Rev. O. P. Bentley, of Enterprise, was with us from beginning to finish, preaching twice a day to a large congregation, especially the evening services, the house being crowded to overflowing. People, regardless of denomination, turned out to hear Brother Bentley preach the gospel in its beauty and purity. His sermons were logical, scriptural and spiritual, delivered with great earnestness and power, and he believes in the old-time Holy Ghost religion. Not only the Baptists were strengthened and benefited, but the people generally. There were three additions to the church by letter and 12 by baptism. Brother Harris, our new pastor, was with us and led the singing, which was good, and judging from his happy, beaming face, the meeting was a feast unto his soul. May Brother Bentley live long and continue to preach the unsearchable riches of Jesus Christ, is our prayer.

Brother Harris is now enjoying the comforts of his new home, and is much delighted with the same. Our people are much pleased at the success we have made this year, and we are striving for greater things in the future.

You are giving us a good paper, and it is a welcome visitor in our home. I wish every Baptist family would take and read the same.

M. A. SMITH.

**APPRECIATION.**

Whereas, in the providence of God He has chosen to take from us our leader and brother deacon, Capt. James Crook, of the Jacksonville church, who for 45 years has been just and honest in all his dealings and transactions, we hereby express to the public and to the family our great grief and inexpressible loss to the church and to the community.

And now that we personally as deacons of this church suffer individually and collectively the loss of one who has been so dear to us since we have been associated with him, and to the church which has enjoyed his unerring counsel so many years.

And that we express our sympathy to the bereaved wife and family of our dearly beloved Brother Crook.

- A. T. KING,
- C. C. WOODRUFF,
- T. R. WARD,
- C. T. NIXON,
- J. W. LONG,

Committee.

**Blemishes of the Skin.**

Many people who have poor complexions make the mistake of using cosmetics to cover up the defects. Why not remove the blemishes instead of covering them up? A 50-cent box of Tetterine will do you more good than \$50.00 worth of cosmetics. Try it and see the difference. Tetterine insures a healthy skin and that means freedom from Acne, Blackheads, Scalliness, Tetter, Ringworm, Eczema, etc. 50 cents at druggists or by mail from Shuptrine Co., Savannah, Ga.

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Those interested in education will find the Summer Bulletin of the Marion Institute, which has just been received, a publication of unusual interest.

The frontispiece presents the general plan of the architects, Messrs. Cram, Goodhue and Ferguson, of Boston and New York, for the development of the foundation at Marion. This development will make the institution at Marion an American Eton for the education of the Anglo-Saxon youth of the south comparable in architectural beauty with the famous English school for boys. The English Home System has been established at Marion, and is the central motive in the new plans of the architects, by which the boys have the advantage of home influences and training in manners and morals, as well as supervision in their studies both at night and during the day.

The Princeton system of preceptors has been fully established in the Marion Institute, so that there is a tutor associated with each professor in each department of instruction, in order to insure that personal attention and individual instruction may be given the boys at Marion. One instructor for every ten students is the ratio maintained at Marion, and no boy is lost in the crowd or overlooked in the daily teaching.

The most interesting feature of the Marion Bulletin, however, is the announcement that the Institute will provide expert medical examination for each boy before he is received as a student. An able eye, ear, nose and throat specialist has been retained by the school, and also an experienced dentist, in addition to the regular physician and director of physical education. Thus every boy will be put in proper physical condition, without which mental work is impossible, and during the session every boy will be given a regular course in physical education daily side by side with his Latin and Greek. Medical experts and the leading educational authorities have urged such a policy for our schools and colleges for several years, but the Marion Institute is taking a noteworthy lead in the south by carrying out such a wise policy.

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State of Alabama, Jefferson County.  
Mary E. Raulston, alias Mrs. J. B. Raulston, Deceased—Estate of.  
Letters of ministration upon the estate of said decedent having been granted to the undersigned on the 9th day of July, 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.  
HENRY HIGDEN,  
Administrator.  
July 24-31

## VACATION DAYS.

Away from the city's dust and din,  
 Away from its truck and trade;  
 Away from the struggle who's to win;  
 And the things that man has made,  
 I come to the God-created groves;  
 To the scent of the healthful pine;  
 And the hills stand high against the  
 sky,  
 And God's great world is mine.

Away from the hot sun-smitten street,  
 Where the fakir cries his wares;  
 And the jostling crowd together meet,  
 And none for others cares.  
 O, come where the gentle day begins  
 With the song of the oriole;  
 And ends with the trill of the whip-  
 poorwill  
 And rest for the grateful soul.

Away from Fashion's foolish ways;  
 From swallow-tails and lace;  
 Away from where Miss Grundy says  
 How each must take his place.  
 Between the pines my hammock  
 swings;  
 At ease I lay me down;  
 My oar I take and on the lake  
 I watch the sun go down.

Away from the city's rush and crush  
 And the auto's honking horn;  
 Away from the busy, bustling cares  
 That each day sees new-born,  
 O, come where the balsam-scented  
 wind  
 Blows cool across the sod,  
 And look with me in all we see,  
 Through Nature up to God.  
 —Stephen Moore.

## BAPTIST MEETING.

Our Baptist people are doing things in a manner that challenge the admiration of all good citizens of Ozark.

Last fall when Rev. M. L. Harris came to the pastorate of the Baptist church here he held a conference with all the brethren over church work, and they mapped out a plan of operation for the year. They went to work. Since that time the Sunday school has increased from an attendance of 74 to 160, the prayer meeting from the faithful few to an average attendance of 45, the choir has been reorganized and now they have one of the best in this section of the country, and the congregation is growing all the time.

In addition to this the church has purchased a lot and built a pastorium, which has cost \$3,500. The best part of this proposition is it is virtually paid for.

Having said this much it will be no surprise when I say the recent ten days' meeting came as a fitting climax to the work began last fall. Rev. O. P. Bentley, of Enterprise, son of Judge John S. Bentley, of Rockford, this state, did the preaching, and did it well. He did not deal in philosophies, history, science nor anything people sometimes call fine preaching, but preached the plain Bible gospel of Jesus Christ with unction and power. It was effective in the salvation of souls and ten joined by baptism and four by letter.

Taking the pastorate of Rev. M. L. Harris as a whole it is a success. He seems to know how to husband the working forces of his church to secure the best results. May the unity of spirit and consecration to service of our Baptist people now apparent continue to abide.—W. L. A. (a Methodist preacher) in Southern Star.

## FROM HUNTSVILLE.

Huntsville ought to be a better town religiously than it has been in some years. Of course we believe that "righteousness exalteth a nation," and if so we people up here have been exalted. We have had a season of great spiritual training. We are glad to note that some of our best Baptist talent has been influenced to come this way. Evangelist T. T. Martin has just closed a great meeting here, which was held under his big tent. Notwithstanding the rainy days and nights great crowds attended. I am safe in saying that the greatest preaching this town has ever had was done by that faithful servant of God.

The Merrimac church, of which that big-hearted man of God who believes in attempting great things for God, Rev. D. Z. Wooley, is pastor, has just closed his meeting, with that learned and able man, T. O. Reese, doing the preaching. All our churches have been and are being stirred.

Rev. R. R. Brasher, pastor of the Fifth Street church, is at this writing conducting meetings at his church. Rev. Clay L. Hudson, of Decatur, is doing the preaching. The writer had the privilege of attending the meeting Friday night. Brother Hudson preached a strong sermon from Rom. 6:23: "For the wages of sin is death, but the free gift of God is eternal life."

We are hoping and praying for more strong Baptist preaching as Revs. Martin, Reese, Hudson and others have done while in our midst.

Pray for us that when the State Convention meets, in a few days from now, that this section will not be behind along any lines that means forward movement to the Baptist cause.

Yours in Christ,

W. P. WEBSTER.

## CURTIS SHUGART IN MISSISSIPPI.

We borrowed your earnest, kind-hearted evangelist, Brother Shugart, and his singer, Brother Springfield, for 11 days for New Albany, Miss., and I say it honestly: The town never enjoyed the work of any evangelist more, nor was ever more deeply moved for good. God certainly did bless their labors with us. More men promised to lead better lives than I ever saw do so in a meeting here, and everybody seemed to be benefited. Forty-three gave their names to join the different churches, 20 of these for the Baptists. Shugart is truly an humble, earnest man, and his words stick in to stay; and his singer is equally earnest and helpful. God bless them.

E. L. WESSON.

New Albany, Miss.

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FROM NEW ALBANY, MISS.

Your state evangelist, Rev. C. S. Shugart, with his sister, Rev. J. M. Springfield, has just closed a union meeting in our town, and I desire to express through your paper my appreciation for what has been accomplished for us. We have but one meeting each year, and that always a union meeting, which in our judgment is the only kind that should be held in a small town. This year we felt the need of a special work being done, and made no mistake. In securing Brother Shugart. He began the meeting on Sabbath night, June 30, and preached 12 days. During the first three days the crowds were good. Some criticisms were afloat, but we could see that the minister's personality, earnestness, sympathy and unique gifts were taking hold, and within three more days there was not an auditorium in town that would accommodate the large crowds. Three days later banks, offices, stores and other places of business were closed for services, and people were attending church who had not been in months. Great good has been accomplished. There were many conversions and restorations, and all were helped. Brothers Shugart and Springfield left New Albany with the friendship of every one, from the drunkard and gambler to the saintliest. Brother Shugart is not sensational. So if you are hunting that kind, let him alone. He is an earnest, sympathizing man of God, possessing a personality that no one escapes who comes in touch with it. I thought of Billy Sunday when I first met with him, but he is entirely different from Billy and from any other evangelist I have ever known. He will be a blessing to any church of community. We are pleased with his work, and our prayers and interest go with him.

Fraternally,  
THOS. B. McDILL,

Pastor Presbyterian Church,  
New Albany, Miss.

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For information as to accommodations write E. F. Manford, general manager, Ridgecrest, N. C.

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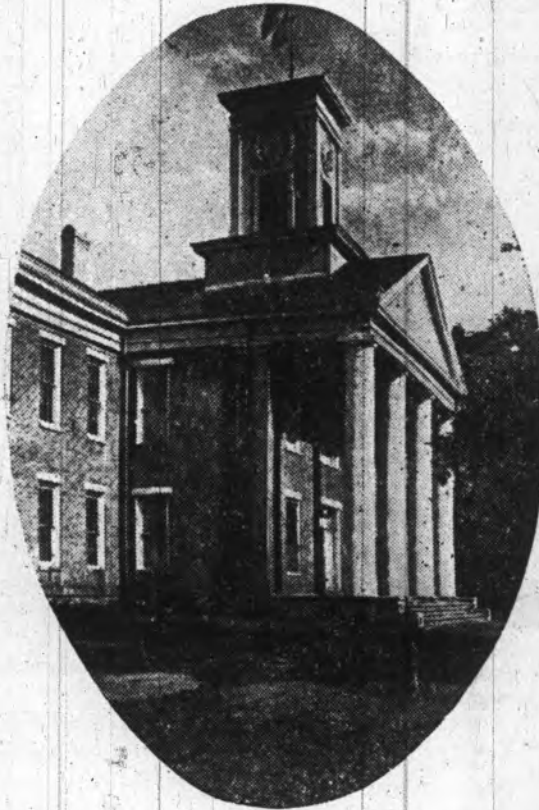
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