

# ALABAMA BAPTIST

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Please state to the brotherhood in Alabama that hereafter my address will be Lakeland, Fla., instead of Huntsville, Ala. Yours—R. S. Gavin.

I am not engaged for the summer and will correspond with churches needing a helper in their meetings or a pastor.—Samuel R. Love, Route 1, Vinemont, Ala.

Evangelist T. O. Reese and his co-worker, J. P. Scholfield, left this week for a six weeks' campaign in New Mexico. When they return they will conduct meetings at Moulton, Andalusia and other points in Alabama.

Evangelists T. O. Reese and J. P. Scholfield have just closed a successful meeting with Pastor Martin Ball at Winona, Miss. There were 31 accessions to the church. The pastor said the attendance was the largest of any meeting since the late Sam P. Jones' meeting.

Through mistake several of my letters were returned to writers from Columbia, Miss. I can be had for one or two more meetings this season, and as yet have not accepted a pastorate. Will the above friends and others who may be interested write or wire me at Hartford, Ala.—J. J. Justice.

Rev. R. R. Rockett, of Schlater, Miss., an old Alabama boy, has returned to the Birmingham district, and will be glad to get in touch with any pastorless churches or make engagements to hold meetings. His address is care J. M. Russell, Hood building, Birmingham, Ala. His work in Mississippi was greatly blessed.

We acknowledge with pleasure the receipt of the following wedding invitation: "Dr. and Mrs. A. B. Metcalfe announce the marriage of their daughter, Votie, to Mr. George Beysiegel Stoffregen on Wednesday morning, July 23, 1913, at 10 o'clock, First Baptist church, Carrollton, Ala. The honor of your presence is requested."

A school teacher writes: "I enjoy my paper very much, and have tried to get some subscribers for you, but alas! our people (Baptists) here are not overzealous, nor do they seem to feel the personal pride and need of our church papers in their homes. Trusting you may have success in procuring many new subscribers for the dear old Alabama Baptist, I am sincerely yours in faith."

We had a good day at Tuxedo yesterday (the 6th). Two joined the church, one for baptism. All of our organizations are doing fine work. The Sunday school, under the leadership of Brother L. S. Acuff, is doing its best work. The B. Y. P. U. elected officers and captains last evening and carried out a program to the delight of every one present, and our Junior B. Y. P. U., which is only two weeks old, is doing fine work, with a large enrollment.—V. C. Kincaid, pastor.



PRESIDENT B. F. GILES.

We take pleasure in presenting to our readers a picture of a man who has done much for the higher education of the young men and the young women of Alabama. Dr. Giles has a warm place in the hearts of the Baptists of Alabama, and his many friends will be glad to know that the Alabama Central Female College recently closed one of the best years in its history.

Dr. Edward Judson, Henry Hall Judson and Adoniram Brown Judson, all three the sons of the great pioneer missionary Judson, are still living.

Our meeting began with Malvern Baptist church Friday night, June 21, and closed one week later. The meeting was in high spirit from start to finish, and resulted in many souls being saved. We had the assistance of Brothers J. H. Gunter and S. Willerford, who are very enthusiastic workers in the Master's vineyard. Many prayers were offered for the salvation of souls, and the God of heaven heard and made manifest himself with His people. There were 20 accessions—15 for baptism, one by restoration and four by letter. Every service was well attended both night and day, and great interest was manifested in the Lord's work. Our music was fine and inspiring. The preaching done by the two brethren above mentioned was soul-stirring and convicting. There is a great future before us. Let us press on.—W. C. Kirkland Newton.

Men try by good works, by the outward acts of morality to purge their conscience from the stain and guilt of sin. But "the spot remains," for by the work of the law shall no flesh be justified.

On Wednesday, the 18th of June, Capt. and Mrs. W. T. Ratliff celebrated at Raymond the fifty-seventh anniversary of their marriage. A number of friends took this opportunity of showing their respect of love and wishing them many happy returns of the day. Few men have been so long and so prominently connected with the Baptist work in Mississippi. He has carried the soldier quality in his work as a citizen and civil officer and in his service of the denomination. He has for 40 years been president of the board of trustees of Mississippi College, and has been often honored by Central Association and the State Convention. It is a joy to know and have the friendship of Mrs. Ratliff, whose beautiful Christian spirit and gracious hospitality have cheered a long line of saints.—Baptist Record.

The test of every practical question today is couched in this question: "Will it work?" Efficiency now means bringing things to pass.

Your paper comes regularly. It is fine. Wish every family in Alabama which does not receive it would become subscribers. Protracted meeting season is on. Hope the Lord will abundantly bless the work. Yours for success—S. J. Cox.

My church has granted me one month's vacation, beginning July 15, which I will spend in Kentucky and Washington City. Will supply the Metropolitan church two Sundays while in Washington. Brethren A. A. Hutto, of Gadsden, and C. J. Bentley, of Avondale, will supply for me.—A. K. Wright, Ensley.

Enclosed find \$2 for my subscription to the Alabama Baptist until July, 1914. Since I have had a home it has never been without the dear old Baptist. Cannot do without it. It never fails to come, and is always welcome. May God bless you in your noble efforts to give the denomination a good paper. Very truly—Mrs. J. C. Wright.

What gems "Uncle Remus" stories are, and they are simply the old negro folk-tales that have been passed down by the African race for centuries. No modern writer, no matter if he had taken a dozen university courses in English, could invent stories such as these out of his own head; such perfect stories can only "grow."

Married by the writer at the bride's father's at Ensley on June 30 Mr. Enda Phillips and Miss Margaret Epperson, both members of the Tuxedo Baptist church. The bride is one of our best Sunday school teachers, while the writer had the honor of burying the groom in the liquid grave with his Lord. They are a fine couple. The Lord's blessing on their new life.—V. C. Kincaid.

The twenty-seventh annual session of the Carey Baptist Sunday School Convention was held at Corinth June 26-27. Reports proved a general advance in Sunday school work since the last convention. There are only a few churches that do not have regular organized Sunday schools. Several have taken the training work and others are preparing to take it. The experiment of holding the convention in the week for the benefit of pastors and all workers to attend without interfering with the regular work proved successful. Though at a busy farming time, it was well attended, bountifully supported and interesting throughout. The only official change was the presidency, Resigned by Rev. C. K. Parker after four years' service, and conferred upon Rev. J. B. Rice. The territory is organized into district, with vice-presidents to look after the work in each respective district. The associational evangelist, Rev. R. E. Owen, also helps in this work of organizing Sunday schools, conducting rallies and other work of Sunday school interest.—O. C. Dunaway.

## THOUGHTS ON IMMORTALITY.

## II.

## The Mind.

By L. L. Gwaltney.

In the preceding paper we tried to present an argument for the immortality of the soul, adduced from some consideration of the human body. Here we propose to view the same subject from the standpoint of mind. A moment's reflection will serve to show that our contemplation is not irrational, since we have in nature, and coming under human experience, truths as startling as immortality.

There is no greater difficulty in believing the soul will live on after it has been disrobed of the mortal body than there is in believing that from the metamorphosis of the worm will come a butterfly; or that the contents of an egg will pip the shell and live on after it has left the shell; or that the embryo in the womb, which is without consciousness and conscience, will one day develop into a man with these attributes. That you are living at all is as great a mystery as the life beyond the tomb. Now, all of these things in the natural realm we know to be true. But why should immortality seem "a thing incredible" because it does not come under human experience? Moreover, every man who has tried to grasp the essence of things soon discovers his own mental limitations. When the eagle begins to rise in his cage he beats his pinions to pieces against the bars; when man begins to rise in his thinking he comes to know more truly that he is circumscribed and shut in on all sides by Omniscience. Thus far shalt thou come and no further. And when man has attained his last notch upon the ladder of human possibility there may yet be some notches left over. Shall the ephemera deny my existence of three score years and ten because of its experience of one day? Shall I say there is no eternal existence, because of my 840 months? The sun shines upon the blind man; but for his eyes he might see it; with the aid of the most powerful telescope he would not see it all.

Observe, first, that the brain is the organ of, though not the same as, the mind, the conscience, the soul. Though the personality in accomplishing its purposes works through this organ more largely than any other, yet under the most thorough microscopic examination the brain is, per se, only a mass of matter, and it is now demonstrated by the most eminent anatomists that the brain can be used in mental processes only after a material place in it has been prepared or organized for each such process. What does the organizing and preparing? Is it not the personality using the brain as a tool, just as it uses the hand for writing or the tongue and teeth for speaking? Medical records show many instances of how one morning a man may find himself unable to utter a word, though he can read as well as ever and understand all that is said to him. Another man finds himself unable to read a line, though he can speak; or unable to read his native English, and yet may read Greek or Latin; or, having lost expression of all language, may retain his knowledge of figures and mathematics. Now, all of these cases are due to some disorder in that portion of the brain which was prepared for and in which is located the power of this special activity. Since this indubitable fact shows special seats in the brain prepared for their respective functions, we ask again, what does the preparing? Is it not the ego, the personality, the soul, making a way through the brain for its outward manifestations? Furthermore, as the complete disorder of certain seats of the brain does not affect the conscience and personality, may it not follow as a logical sequence that a complete dissolution of the brain does not? One indubitable case is on record of a man who was wounded in the head at the battle of Manassas, who remained in an unconscious condition for four years thereafter, but at the expiration of this time received competent surgical aid, and when the affected part was relieved his first words were, "Where is the Army of Northern Virginia? Yesterday it was at Manassas." (Reported by a faithful chaplain, Mr. Shepherd.) Does it not appear then that this incomprehensible thing which we designate as the ego, personality or soul, remained intact all of this time, and as soon as the machinery, the means of its outward expression, was repaired, it was as active as ever? We are aware that a consideration of this kind has been urged

against, as well as for, the immortality of the soul. Nothing is easier than to say that when the brain is injured memory fails, so when the brain is destroyed memory ceases. But the weakness of the argument is in the cool assumption that whatever doesn't appear outwardly doesn't exist. A live current can be on the wire, but the message may be obstructed by faulty apparatus.

The relationship, however, between the brain and the thought is, and perhaps will ever be, the absolute world enigma. But there is no more rational ground for the materialistic dogma, that the brain produces thought and consciousness as the stomach does gastric juice and the liver bile, than there is for other possible alternatives. Indeed, since there is such a vast difference between thought and many of the mere juices of the body, it is more reasonable to suppose them to have different origins. Bile is a local substance and functions only within the body; but thought is now on the printed page, now on the scenes of your childhood, now by your mother's grave. Thought can be projected from sea to sea, from pole to pole; yes, the earth is belted, and the heavens are swept, by one flash of imaginative thought. And, since thought can be projected to regions far exterior to the brain, the fact affords a presumptive argument, that it will exist somewhere after the dissolution of the brain.

Since there is such vast difference in thought and the juices produced by their respective organs, it is more reasonable to insist that thought is an element of soul, or the transcendent self, which uses the brain as its organ. In long mental applications there is great fatigue, but is it thought that wears the brain, or brain the thought? Is it not that the soul, expressing and manifesting itself through the brain, tires the brain as any other part of the material body? In short, thought being an immaterial aid, we believe, the immortal element, does not admit of wear and tear, but so mighty is the surging of the transcendent self that the brain, its means of exit, must have rest, in the normal case, eight hours out of 24. And what is sleep but a wise provision of Providence, in which the personality allows the brain and the other members of the fatigued body time to recuperate? Accordingly, it seems more correct to say that the man is a soul and has a body than to say that he is a body and has a soul.

At all events it would be a grave error to suppose a productive function of the brain its only possible function. Prof. William James (Human Immortality) calls attention to the fact that there is a receptive and transmissive, as well as a productive function. Light is a function of the electric current, power a function of the water-fall, and each a productive function. But the trigger of the cross-bow has a releasing function. It removes the obstacles that hold the string and lets the bow fly back to its natural shape. In the case of a colored glass, a prism or a refractory lens, we have a transmissive function. The light is quite exterior to the glass, but is by the glass sifted and limited in color, and by the lens deformed to a certain path and shape. Similarly, the keys of an organ have a transmissive function. The air is not engendered or created in the organ—it only transmits that which already exists. So, when we think of the law that thought is a function of the brain, we are not required to think of productive function, as the materialist insists. The brain most likely transmits elements of the pre-existing soul or conscience. The fault of materialism is that it always puts the cart before the horse. To quote a pungent statement of the case: "Matter is an admirably calculated machinery for regulating, limiting and restraining the consciousness which it encases. . . . If the material encasement be coarse and simple, as in the lower organisms, it permit only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exits, as it were, for the manifestation of consciousness. . . . On this analogy, then, we may say that the lower animals are still entranced in the lower stages of brute lethargy, while we have passed into the higher phase of somnambulism, which already permits as strange glimpses of a lucidity that divines the realities of a transcendent world." (Riddle of the Sphinx, by D. C. S. Schiller.) This view of the transmissive function of the brain is certainly as rational as the productive, and has the advantage of non-contradiction of other known facts, such as mediumistic influences, apparitions, presentiments, telepathy and the sub-conscious or subliminal self. Whatever is not known about such phenomena, enough is known to certify us of the

element of truth in them all, and the transmission through the brain of a transcendental consciousness comes nearer an explanation of such facts than that the mere gray matter produces them.

Moreover, all men who have thought on this subject since the days of Bishop Butler have observed the distinction in the two states in which man lives, namely: a state of sensation on the one hand and a state of reflection on the other. "When any of our senses are affected or appetites gratified with the objects of them, we may be said to exist or live in a state of sensation. When one of our senses are affected or appetites gratified, and yet we perceive, and reason and act, we may be said to exist or live in a state of reflection." (Butler's Analogy.) But, having arrived at this state of reflection through the organs of sensation, it does not follow that our state of reflection is now, or will be after death, conditioned upon them. Indeed, even in our present state of experience, we know that this is not the case. When the criminal awakens in some prison a long way from the scene of his carousal and debauch it is not the hour of sensation, the stupor, the intoxication and anger that brings him pain, but reflection upon that hour. When one, three months after his crime was committed, said he was "suffering the tortures of the damned," it was due to reflection, and not to sensation of three months past. May not one meaning of hell itself be found in reflection of this kind, and of heaven in reflection of the opposite? When Father Abraham said to one, "Son, remember," he struck a true note in philosophy; for it was not the doing of the thing, since the days of doing were over, but the memory of it, brought the anguish. Now, since momentary reflection is distinct and different from both sensation and the organs of sensation, we reasonably infer that the dissolution of such organs at the time of death in no way affects a living being who is at that time in a state of reflection.

Furthermore, Plato, long ages ago, presented an overwhelming argument to the effect that diseases of the soul do not, and cannot, destroy the soul, as diseases of the body eventually destroy the body. He was a peripatetic, and when walking with his students on one occasion he mentioned the subject of immortality and was challenged by one of his students to prove it. "Well," said Plato, "in everything there is an evil or disease, as ophthalmia is a disease of the eye and mildew is a disease of corn, and rot is a disease of timber, and rust is a disease of iron and steel; and will you grant that everything affected by these diseases will eventually dissolve and die?" "Yes," said Glaucon, his pupil, "that is true." "But," said Plato, "do any of the diseases of the soul destroy the soul as the diseases of the body destroy the body?" The answer was "No." "Well," said Plato, "if neither the inherent nor external diseases of the soul can destroy it, hardly will that which is appointed to the destruction of the body destroy the soul, and if not destroyed it must live forever, and if it lives forever it is immortal." His pupil acknowledged the logic of his argument, and it seems to us that the modern reader is forced to the same conclusion. (See Plato's Best Thoughts, p. 410-14.)

Now, in a former argument we tried to show that the flesh of all men is of the same chemical composition, and that there is no peculiar distinction one many may claim for himself apart from his fellows. So, also, we believe that the souls of all men consist of the same simple, immaterial substance, which does not admit of any multiplicity or compounding. It is the great subjective within us and by which we are cognizant of our own existence first and of all else which comes within the range of experience afterwards. It is not denied that the outward manifestations and expressions of the soul are varied and different, according to certain fixed physical and mental limitations; the point is, that the soul as a substance inherent within itself is the same in all men. When God breathed into man "the breath of life" there was nothing in the original action distinct from the breath of life which has been in man ever since. In short, we believe that soul is an unbroken continuity, and the identity and individuality are in this life, and will be in the life to come, due to the care and nurture the soul receives in this period of probation by the free agent. This is not the same as uttering a belief in what has been called the "world soul," nor is there any agreement here with the doctrine of Pantheism or Metempsychosis; but, just as two diamonds may be of the same inherent material, yet one polished infinitely more highly than the other, so we believe soul is inherently the same

In all men, and differs in one man from another only in amount of nurture received.

Were not the old theologians right when they drew a distinction between the indwelling and the outgoing activities of God? Was there not a time when no part of animate or inanimate nature existed, except in the mind and purpose of God? In this time, antedating God's work in outward manifestations of Himself, He was intensely active, although His activities were contained within His own being. But there came a time of creation and physical manifestation, which have been designated as God's outgoing works. Accordingly, Dr. Kuyper, in his excellent work on "The Holy Spirit," illustrates this distinction in the following way: "A storm has raged at sea, and the fate of the absent fishing smacks that are expected to return with the tide is uncertain. A fisherman's awe-stricken wife sits on the brow of the sand-hill, watching and waiting in speechless suspense. As she waits her heart and soul labor in prayer; the nerves are tense, the blood runs fast and breathing is almost suspended; yet there is no outward act, only labor within. But on the safe return of the smacks, when she sees her own, her burdened heart finds relief in a cry of joy." Now, applying this distinction, without its human limitations, to the work of the Almighty, we find that the outgoing works of God had their beginning when God created the heavens and earth and all that in them is. Along with and greater than all else in those outward manifestations was man—man—then, was not his original inception in the mind of God? And after this did not man live upon the earth, and were we not all ancestrally contained in the first man? And then, was there not a time when by means of human generation, conception and birth, each of us sprang from the parent stock and came into being individually? And is not the doctrine of regeneration, "when it pleases God to convert the wicked," vouched for by human experience; and may not this period of probation, which allows scope for the exercise of the will and personal choice, fit the soul in some superior way for eternity and the presence of God, from whom the soul originally sprang? Shall not that be immortal which is not conditioned by time, but swings on from eternity to eternity?

"Never the soul was born; the soul shall cease to be never;  
Never was time it was not; ends and beginnings are dreams!  
Breathless and deathless and changeless remaineth the soul forever;  
Death hath not touched it at all, dead though the house of it seems."

—Bagavad-Gita.

In confirmation of this idea comes a comforting note from a no less eminent course than Prof. George Stuart Fullerton, of Columbia University, in his "New Idealism": "You see," said he, "true being is essentially a whole individual fact, which does not send you beyond itself, and which is, therefore, in its wholeness, deathless. Where death is, being in its wholeness, is not. . . . What dies is the fragmentary, apparent, flickering self of common experience. . . . The mind is immortal."

**BROTHER CRUMPTON HAPPY.**

"Today is the beginning of my ninth month's work at New Decatur First church. After eight months of prayer and work we find that the Lord's cause has prospered much here. He has given us 56 new members during this time. Owing to this increase in membership we feel that the church can from the 1st of July support its pastor without further aid from the board. Thanking the State Board of Missions for what they have done for the cause here—R. L. Wyatt."

I think we ought to kill a beef, open a keg of nails or do most any sort of extravagant thing to celebrate the news that comes with this letter. Not long ago we had the same blessed news from Grand Bay from Brother DeWitt, the pastor. Let the epidemic go on. We put out no red flags of warning, but want the disease to spread. W. B. CRUMPTON.

Dr. Grenfell says: "There is no snobbery in recognizing that money has a religious value, and, like time, should be put to a religious use."

**A LETTER FROM THE DAUGHTER OF DR. NOAH K. DAVIS.**

I am sure the following letter will be read with interest by all friends of the Judson and of education: Elyria, O., May 11, 1913.

Miss Louise Manly, Jubilee Secretary of Judson Alumnae Society, Marion, Ala.

My Dear Miss Manly: I thank you very much for asking me to represent my father, Prof. Noah K. Davis, at the jubilee. I cannot think of anything on earth I would rather do, and I regret more than I can say that it will be impossible for me to accept. I remember many things which he and my mother have told me of their life at the Judson and in Marion. During the war many girls had to stay at the Judson during the summer months, because the railroads were torn up and traveling was impossible. Sometimes they were "hard up" for clothes. My father had a shoemaker make up a box of shoes. Dressed leather was impossible to obtain, so the shoes were made of the tanned cowhide, such as the plantation negroes wore. The girls, being young and light-hearted, made a "lark" of getting fitted, and when all were provided they marched down a long hall to supper, tramping and making as much noise as possible. They took a pride in wearing "homespun," and vied with each other in making palmetto hats, crochet colars and other innocent finery.



Dr. Noah K. Davis.

I have in my possession an old catalogue of the Judson. In those days (1859) the art course included wax flowers, feather flowers, shell work, leather work and potichomanie work! Get some of the old girls to explain that last. Some of the rules were very stringent, e. g.: "Any young lady who accepts a bouquet of flowers, a note or any token of regard from a member of the opposite sex shall be immediately expelled." This same dire punishment was meted out to any one who "dipped snuff" or used it in any form. My father abolished the "before breakfast study hour." Think of studying from 6 to 7 on a cold winter's morning by the light of a lard lamp! He also swept away many of the petty rules and regulations, and forbade espionage. Many were shocked at the "license" allowed and prophesied terrible results, but I remember hearing him say just a few years ago that he never had cause to regret the step. He said that the majority of the girls, and those who gave the stamp to the school, were from refined families and could be trusted to deport themselves properly.

Once, when the subject of co-education was being discussed, some one asked his opinion, since he had had long experience teaching both young men and women. He said he thought a woman ought to have every opportunity for culture and to study whatever she was interested in; that her education should be equal, but not identical with that of man. He compared man's mind to gold and woman's to ivory—fit for different uses and requiring different treatment. He held that a woman was brighter and quicker than a man, but a man was more enduring and held on longer to what he knew; but that neither should be said to be more intellectual than the other. A bright or stupid person was just a bright or stupid person. Being male or female had nothing to do with it. He said, too, on one occasion I remember that it was a delight to him to hear Pattie Lyle demonstrate a theorem in geometry, and that he had never known a man who could do it so perfectly and artistically as she could.

You spoke of his having written you a historical letter. Did he mention his saving the Judson and Howard College from being burned during the war? He was so modest about it that I imagine he did not. A rumor came to him that the federal general who was in Mississippi was coming to Marion in a few days and that his men had avowed their intention to "burn up the town" as a punishment for something. People fled in all directions. He took his faithful "Ben," who drove him to where there was a piece of railroad; then when that gave out he walked six and a half miles at night through a strange country, reaching the general's headquarters just before dawn. Already the soldiers were astir and preparing to march.

I don't know how he got a pass, but going up to the tent he asked to see the general. "He's asleep," said the guard. "Well, can't he be awakened?" said my father. "Yes," answered the guard, "but I wouldn't like to be the man to do it." Finally he obtained an interview with the general and got his orders for a guard to be placed about both colleges. He did not wait to rest, but walked the six and a half miles back and reached Marion just before the first installment of soldiers. He took the general's orders to the officers, and in a short time both colleges were surrounded with pickets, and so no harm was done.

MARELLE DAVIS BROOKS.

**THE CONVENTION AND THE DENOMINATIONAL PRESS.**

It was well, it seems to us, that the Northern Baptist Convention took no further action at its meeting in Philadelphia to consolidate the various denominational papers. That there are too many of these papers may be true; that they are poorly supported may also be true, but that consolidation would bring about a different result is a dream too utopian to hope for realization. In such an organization as Baptists have the possibility of having one or two or three official organs seems to us remote. If the convention should take action there is nothing under the shining stars to prevent any brother starting the next day another paper and pushing it as "the organ of the denomination."

We deprecate the effect on advertisers which more such agitation would have. In order to make the necessity for consolidation most desirable statements were made concerning the circulation and the general stability of the denominational papers which seemed to us exaggerations. They were not meant to be so, but the impression on advertisers could be anything but reassuring. Not for one moment would we approve of false statements concerning numbers of subscribers or anything else, but self-deprecation even for a good end is not apt to invite appreciation on the part of others.

It seemed to us also that in the well meaning effort to consolidate or to have official organs too little consideration was shown the owners of the papers which have served well the denomination. Most of the papers were owned by individuals; they have not made money out of them; many of them have not even secured a living from them. Yet these parties have worked hard for the sake of the churches they love and have sacrificed time and money that the papers might continue to live. So far as we know not a word of consultation was had with any of the present owners of papers; no such word reached this office. Some inquiry elicited the fact that the editors awaited "almost breathlessly" the reading of the report, not knowing what recommendations or suggestions were to be made concerning the property which they themselves possessed, and which the denomination had used freely in years passed and gone. We submit that this is not a fair way to deal with this or any subject. "Freezing out" is not a process which produces warm hearts.

So-called "convention organs" have never proved a great success. They barely exist financially, thus being no improvement in that direction; they stifle freedom of discussion on questions of general denominational interest; they create a dictatorship under which people chafe. That the position of editor is one of more or less influence we admit, but an "editor pope" is only possible under a convention organ. The Christian Advocate of the Methodists is perhaps the most successful of the convention organs, but we feel sure that Baptists would never stand the dictatorship of that paper in the administration of its denominational affairs. This is not the fault of the editor or of the paper, but of "the system."

The Baptist Commonwealth stands ready to do anything which will better serve the interests of the churches; we are not at all convinced, however, that the efforts at amalgamation heretofore pursued are the best to bring about a better service on the part of all the papers, and this is the end most devoutly to be hoped for.—Baptist Commonwealth.

Self-control is the first condition of all achievement. It is said that the first sign of insanity is the loss of self-control.

## NOTES FROM BROTHER CRUMPTON ON SAYINGS OF HIS CORRESPONDENTS.

"I am with the school at Pelham to stay till the end comes. Nothing like it for information and fellowship; surely it's of divine appointment. I've no doubt but that our Zion in Alabama will receive a marvelous impetus from these Heights. I think every pastor that has stayed here will make it a point to urge others to attend next year. This is the one thing needful for us poor, unlearned men in the country. The Lord help us to make the best of it. It's an inspiration to both old and young ministers. It's an incentive to humility, consecration, gentleness and wisdom."—W. H. Connell.

Many a preacher who reads these lines from Brother Connell will say: "I am so sorry I did not go." Some could not, but some were indifferent, and maybe some were doubtful. There will be no more doubt in the future. We are going down to do foundation work. When the preachers are informed they will have an intelligent message for the people. Blessings on the 35 who go out from the school this year!

"In rounding up the work at Grand Bay for our associational report I feel thankful to God for His great blessings on the work there, and for the great progress of the church at that place. The church has not only become self-supporting during the past two months, but has made a marvelous advance during the year in mission contributions, counting the different phases of the work. And there has not been a single church supper given or any other side issue resorted to by churches to raise money. But our Grand Bay report will show downright contributing on the part of our people. I believe by the time the association meets in July the Grand Bay Baptist church for the associational year will have increased its contributions to missions and benevolences 200 per cent."—L. C. DeWitt.

For years the State Board of Missions has been helping Grand Bay. This year they voluntarily went to self-support, and these are the encouraging words from their pastor. They are now ready to help the board in its efforts to help others.

"Anti-Saloon Worker Swansey was here yesterday. His address was good; will result in good."—W. A. Darden.

Now let the opposition press cry out about the "salaried agents" of the Anti-Saloon League. Yes, sir, our men are out, and they are being heard gladly, and the people are cheerfully footing the bills.

## AT PELHAM HEIGHTS.

Good news is reaching me from every quarter about the Summer School, just closed at Pelham.

Thirty-five or 40 preachers have gone back to their work with new visions of the kingdom and rejoicing in a fellowship they have never before experienced.

The great Baptist Sunday School Convention comes July 28-30; then the encampment for ten days from August 1.

Every preacher in Alabama and his wife should join the hosts of laymen and their wives at the encampment.

Won't you see to it that your pastor goes? Maybe he is not financially able to go. How grateful he would be if the church would vote him the vacation, with funds enough to meet the expenses of the trip! Won't you get busy right now and get up the money? An act like that to His servant, the Master takes as if done to Himself. Covet that blessing, brother or sister!

Fraternally,

W. B. CRUMPTON.

David Grayson, writing a new "Adventure in Contentment" in the July American Magazine, comments as follows on one of his characters: "He was not only sincere, but he was genuinely simple—a much higher virtue, as Fenelone says. For while sincere people do not aim at appearing anything but what they are, they are always in fear of passing for something they are not. They are forever thinking about themselves, weighing all their words and thoughts and dwelling upon what they have done, in the fear of having done too much or too little, whereas simplicity, as Fenelone says, is an uprightness of soul which has ceased wholly to dwell upon itself or its actions. Thus there are plenty of sincere folk in the world, but few who are simple."

## Endowment of Religious Papers

The Christian Intelligencer, referring to the legacies of a Christian lady, takes up the question of endowing religious journals; it says:

"To give substantial gifts to educational, missionary and benevolent societies is a praiseworthy and profitable action. But is not the religious paper also an institution whose influence is often as potent as that of any other organization for the intellectual and spiritual good of men? A newspaper, maintained for the dissemination of religious news, the statement of religious truth and the perpetuation of religious influence is second to no other means for developing the spiritual life of its readers and stimulating them to the support of the great missionary and benevolent activities of the Christian church. It is often presumed that, because such a paper is in a sense a business enterprise, it is therefore a profitable one. This is almost never the case. The great majority of such papers are published at a loss, which must be periodically made up by their friends; or are carried on by the personal sacrifices of those immediately concerned in their production."

We are in full accord with this able statement of our contemporary. If ever the religious journal was a self-supporting or money-making enterprise, that day is past. Even secular journalism is questioned as to its financial success. Some of our most prominent journals have ceased to be, or changed hands, because they could no longer realize financial profit. Many secular journals today exist only as means of propaganda for political, commercial or social enterprises. The religious journal is of necessity much more limited in its money-making opportunities. It is one of the most important agencies for propagating and defending religious principles, doctrines and policies. Missionaries carry the gospel to the needy parts of the nation and the world. The pulpit supplies the home and its community with religious necessities. Christian colleges afford culture and information for the young. Numerous other agencies each has its work and purpose. The religious journal is a bond for them all. It is the medium of news and information. It affords opportunity for wide and public discussion of all topics by all the people. It defends all and promotes all. It is an agency positively indispensable to modern progress in Christian work, and yet, while all these other agencies have access to the church in their appeals for help, the religious journal is either shut out or allowed a hearing by sufferance. No provision is made, no offering taken for it. It is never remembered in legacy. Why should this be? There is no reason for it. And the time is at hand when this agency must lose its power, or the church must recognize it and provide for it. It is not just that a few should carry the heavy load of circulating, propagating and defending the truth with much labor, sacrifice and public expense, and then be left to assume all the financial burden, while all other agencies are fed and fattened. The value of the religious journal and its power are evident from the fact that in all causes its influences and labors are continually sought. Let there be justice, and the time has come that those who desire the service of the religious journal should contribute to its support.

Relative to the matter of legacy, it has been said that one reason why people do not endow religious journals is because they are not permanent. This is a mistaken idea. There are a number of religious journals which are now celebrating their centennial anniversaries, or the anniversary approaching their centennial. That does not look like want of permanence. Beside the regulations for reversion can be enforced in connection with the religious journal that can be enforced in other places.

It ought also to be remembered that the work of any journal is especially exposed, and must be consequently open to the strongest attacks.—The Presbyterian.

A social survey is not something unspiritual to be left to reform or social or political bodies. The search for facts will not reduce the moral fervor or devotional life of a worth-while Christian and make him merely a humanitarian without an objective in the spiritual saving of men.

One reason why some people who are capable of doing much more good work in the building up of the world, but accomplish so little, is they have never identified themselves with any great cause.

## ENCAMPMENT NOTES.

Don't forget the thing—the fourth annual encampment of Alabama Baptists.

Don't forget the place—Pelham Heights, the summer assembly grounds of Alabama Baptists at Pelham.

Don't forget the time—Friday evening, August 1, to Sunday evening, August 10.

Don't forget the rates—\$1.50 per day for less than four days, \$1.25 per day from four to six days, \$1 per day for seven or more days.

Reduced fare on railroads. Ask your agent to look it up.

Don't forget the registration fee. This fee of \$1 is to help in providing for the expenses of the program.

Don't forget the program—a three part affair of high grade order. One part consists of five splendid study courses under expert teachers. The second part consists of five lecture courses by special speakers from Virginia, North Carolina, Kentucky, Mississippi and Alabama. The third part consists of special day programs. There are nine of these special day programs, and they mutually surpass each other in their array of talent.

Don't forget the fellowship feature. If you have attended former encampments you will know what this means. If you have not been before, come and find out how good it is to get out in the woods with a host of Alabama's best Baptist people for 10 days.

Don't forget the accommodations. There is a large hotel, with 62 bed rooms, eight shower baths, sanitary water system, electric lights, screens. The dining hall, separate from hotel, seats 150 at one time. This year the services will be held on top of the hill in a large tent or tabernacle.

Don't forget to send in your name at once to encampment commission, Pelham, Ala. Names are already coming in and reservations are being made. It is very important that this be done, as there are prospects for a great crowd this year.

Don't forget to be there.

A. G. MOSELEY,  
Wetumpka, Ala.

## THE PASTOR'S PLANS.

The pastor is and must remain the key man to the work of every church group. He is the best situated observer of the life and activities and sleepiness of the members and of the neglected, pleading possibilities of his field. And the men will awake at his call and follow his lead, and his only.

The pastor must be the leader; he must train his men that they may carry the gospel to their fellow men in their daily work and extend it to the ends of the world. But before any pastor can intelligently plan what work can be done and ought to be done he must have a clear view of what is being done. In many cases development will just be an expansion of what already exists in church life.

The wise pastor keeps in touch with those who work with him, and tactfully advises with them if advice is sought or is seen to be necessary. He cannot be too careful in choosing those to whom he assigns definite tasks, but when one task has been assigned to individuals he should permit them to show what they can do. If his associates feel that their hands are tied, they are apt to lose interest in their work.

When the pastor says to an associate, "I wish you would attend to this for me," the associate knows not only that he is expected to do the work, but that he will be permitted to do it himself.

What are our young people thinking of to continue indelicate and suggestive dances? More important still, what are their parents thinking of? When judges are attributing the increase of particular crimes to the influence of such dances; when even certain high-class hotels and restaurants have felt obliged to prohibit them; it seems as though in respectable society some means might be found for getting rid of them.

The centennial of the birth of Henry Ward Beecher occurred on June 24.

## A PAGE OF SHORT PARAGRAPHS

The Christlike qualities are patience kindness, sympathy and thoughtfulness for others.

Don't forget good health when you take an inventory of your assets; its value outranks all others.

The collapse of the military power of the Turk has amazed the European experts. None has been more surprised than the Turk himself.

"The man who can write a letter that does what another man must make a personal call to do is the greatest, most independent power in the modern business world."

We plead for a fuller and a mightier accent on the symbolism of the ordinances and a stronger grasp upon our doctrines as a whole and a keener insight into our Baptist genius and life.

In providing matter for such a variety of readers as are found among the friends of the Alabama Baptist it cannot be expected that all will be of equal interest to every one, but it is intended that every paper will contain much of interest to all.

Concerning the excited California assemblyman, Walla by name, who saw visions of "brown feet trampling California's soil to back up Japan's demand," "Nonsense," says Life. Japan couldn't possibly ferry over enough brown feet to give backing to a plea for a drink of water.

Every impartial observer of the events of the world must perforce realize that the solidarity of enlightened people is gradually and unmistakably growing, and that it has an influence, imperceptible perhaps, yet irresistible, upon the conduct of rulers as well as upon the thoughts and opinions of free and self-governing people.—Kaiser Wilhelm.

A Chicago woman is urging her friends to stand for Sunday closing of the Panama Exposition in San Francisco in 1915. She has written to a number of her friends to ask them to enter a protest with their congressmen at Washington against granting a national appropriation to the exposition company unless it shall be coupled with a guarantee that the gates shall be closed on Sundays.

A newspaper mailing list is kept by postoffices. To find a subscriber's name it is necessary to know the office to which his paper has been going. Without the office it is a chance hunt among thousands of other names. A day rarely passes in this office without a renewal, request for change of address or some other communication from a subscriber regarding his subscription, in which he fails to give his old address.

The Balkan States dared and their audacity won. Europe is even now upon the eve of a reckoning between Slav and Ottoman such as has never before been seen. Centuries of repression have made the lines of Balkan evolution different from our own. Deeper hatred for greater wrongs, a keener instinct to fight and a more reckless expeditiousness of life characterized this war in the Near East than we of the west can clearly understand. And now the Balkan States have turned on one another.

The careers of such members as Henry Cabot Lodge and John Sharp Williams testify to the value of an adequate acquaintance with Greek and Latin in attaining a full command of the English tongue. In these prosaic days, however, the problem for most of us is how to make every penny count. "The only classical revival I foresee," remarked a senator, whose taste runs to modern literature and art, "is through the Greek fruit peddlers and Latin bootblacks, who serve today, but may be in command tomorrow. Perhaps they and their college-bred sons will introduce a system of classical politics."

Two teachers of languages were discussing their profession. "Do your pupils pay up regularly?" asked one. "No," was the reply; "I often wait weeks." "Why don't you do as I do?" "How?" "It is very simple. For instance, I am teaching a boy French. On the first day of the month if his folks don't send the money I give him the following sentences to translate and write out at home: 'I have no money. The month is up. Hast thou got any money? Have not thy parents got money? I need money very much. Why hast thou not brought the money this morning? Did thy father not give thee any money?' Next morning that boy brings the money."—Exchange.

This is the gospel of labor—  
Ring it ye bells of the kirk—  
The Lord of love came down from above  
To live with the men who work.  
This is the rose that he planted,  
Here in the thorn-cursed soil—  
Heaven is blest with perfect rest,  
But the blessing of earth is toil.

—Van Dyke.

"Do you know the world is dying  
For a little bit of love?  
Everywhere we hear the sighing  
For a little bit of love,  
For the love that right a wrong  
Fills the heart with hope and song.  
They have waited, oh, so long,  
For a little bit of love!"

The whole country should be keenly alive to the absolute necessity of restricting immigration. The incoming flood of Europe's scum has grown to such proportions that it must be carefully studied from many points of view.

Some children were telling their father what they got at school. The eldest got reading, spelling and definitions. "And what do you get, my little man?" said the father to a rosy-cheeked little fellow. "Oh, I dets readin', spellin' and spankin'."

Speak a long deferred word of caution to the young man that has broken from his moral moorings. Write a letter of cheer to a defeated man. Earnestly urge upon that masterful man the claims of Christ. Plead with an indifferent brother for deeper personal interest in the church.

Personal safety and public enterprise become possible only through the dominance of law. When the machinery of the states moves with inexorable certainty to the punishment of the law-breaker property will be safer and every man who walks the streets after nightfall and every woman in her home will have a guarantee of safety.

That 80 per cent of the children in the children in country schools drink tea and coffee; that 40 per cent of them suffer from almost constant toothache, and that 19 to 23 per cent have frequent headache; these are some of the surprising facts brought out by Dr. Ernest B. Hoag, of Minnesota, in a personal visitation of the rural schools of that state, according to information received at the United States bureau of education.

A colored man complained that another negro owed him \$2 and refused to pay. The creditor had dunned to no purpose. Finally he went to a lawyer. "What reason does he give for refusing to pay you?" asked the lawyer. "Why, boss," said the colored man, "he said he done owed me dat money for so long dat de interest had et it all up, and he didn't owe me a cent."

Study circles have been established in several universities in Germany, and a central German committee is arranging to offer yearly prizes to students for the best thesis on the interdependence of nations as shown by modern developments. The movement has already received encouragement from many eminent German professors and business men. It promises to assume very considerable proportions.

A white minister, after conducting services in a colored church, asked an old deacon to lead the congregation in prayer. The brother in black offered a very fervent appeal for the white brother and said: "O Lord, gib him de eye of de eagle, date he may spy sin afar off. Put his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down" 'twist his knees in some lonesome, dark and narrow alley, where prayer is much wanted to be made. 'Noint him wid de kerosene lie of salvation and dent sot him on fire!"—Western Recorder.

At Oxford it is nothing unusual for a Bible to be "read" a dozen times before it is sent up to London to be bound. When, say, a Bible set in minion has been read in the ordinary way, it is then re-read with a nonpareil edition, and then with a brevier edition, and so on, and even when the plates are cast it is read again. Any employe at the Clarendon Press who detects a printers' error is rewarded, and the first outsider to make such a fine receives a guinea for his pains. It would be a precarious income, however, which depended alone on the result of such researches, for the yearly average of detected mistakes does not exceed five.

The key to the German paternal method is the well-known system of industrial insurance, providing the workman against accident, old age, sickness and invalidity. In 1908 there were 13,189,599 people insured against sickness, 23,674,000 against accidents, and 15,226,000 against invalidity and old age, all at an annual outlay of nearly \$200,000,000. When you stop to think that this vast sum is collected in dribbles of pennies from the state and from 20,000,000 individuals in weekly assessments; that separate accounts must be kept for every contributor and every beneficiary; that every insured person has a right to a hearing if he feels himself aggrieved, and the right of appeal in many cases if he is dissatisfied with the results of the hearing, then you can form some opinion of the magnitude and intricacy of the machinery that this pension plan alone demands.

Rev. J. M. Haymore, of Kentucky, has accepted the care of the First Baptist church, of Moultrie, Ga.

"My sister's husband," said Mrs. Twickembury, "is raising poultry, and has just bought a new incubus."

Dr. Kerr Boyce Tupper, of Philadelphia, has been engaged to occupy Boston and Springfield pulpits on all the Sunday of his vacation in July and August except August 3.

No man ever sank under the burden of today. It is when tomorrow's burden is added that it seems more than one can bear. Live then today, and tomorrow will always be bearable.—MacDonald.

At the recent marriage of one of the German Kaiser's daughters the Kaiser in his toast to the bride said: "On this, the day that you leave us, I thank you from the bottom of my heart for the pleasure and joy you have always been to me and to your mother."

An editor's morning mail is refreshing, even exciting, in its elements of uncertainty. He courts criticism from thousands of people scattered over the state, and he gets it. Sometimes he gets encouragement without criticism; and often, if he is wise enough, he finds encouragement in criticism.

A commission representing all religious bodies to consider and agree on the right kind of Sunday observance legislation for New York City is proposed by Rabbi Schulman, of that city. While he believes in Saturday as the Sabbath, Rabbi Schulman says that Sunday is the only possible legal rest day, and that the day should be protected by law.

Swine are not friendly with us. As to dogs we have no edible kinds. Horses are too valuable, and beef is over-expensive. For \$16 a month the Japanese laborer could have a house of his own, send two children to school, enjoy a daily newspaper, save a dollar a month, and indulge in a daily hot bath.—Dr. Inaze Nitobe, president Imperial College of Japan.

No daily paper or journal, which expects any circulation among its adherents ventures to print anything derogatory to the Roman church, under penalty of losing the patronage of Roman Catholics. While Protestants continue to patronize papers which often reflect sharply on their churches Romanists, as many publishers have learned, will not do so.

The enemies of religion are blatantly announcing the decadence of the religious press. There is some truth in the statement. The case of the religious press is one of extreme difficulty. The man who is capable of creditably sustaining a religious paper in these days would find the handling of a great commercial enterprise a simple matter.—Presbyter.

"There is a positive cure in sunshine and fresh air. The poisonous, ill-smelling places often can be purified and made beautiful just by letting in the sunlight and the sweet winds of heaven. No man can remain a pessimist who will open his eyes and his heart to the good and the beautiful around him. All he need do is give it just a fair share of his attention. It will surely sweeten his blood, cheer and life up his heart, lighten his step, brighten the glance of his eyes and inspire him in his daily work.

Southern farming has been based, as a rule, on the sale of a single "money" crop. Low cotton prices have meant poverty to cotton farmers. Low prices for peanuts and tobacco have spelled hard times in the peanut and tobacco regions. A big cotton crop brings not only less profit, but actually less money than a small one. Here are the figures for three years: The crop of 1907, 11,107,179 bales; was worth \$613,630,000; the crop of 1908, 13,241,799 bales, was worth \$588,810,000; the crop of 1909, 10,004,949 bales, was worth \$688,350,000.

A carefully prepared table of missionary statistics in the Missionary Review of the World gives the following totals for all the Protestant missions in the world: Home income, \$30,404,401; income on the fields, \$7,902,256; ordained missionaries, 6,769; laymen, 4,506; physicians, 799; wives, 6,286; unmarried women, 5,732; total missionaries, 24,092; other workers, 111,862; total missionary force, 135,954; stations, 12,123; out-stations, 38,057; churches, 15,396; communicants, 2,644,170; Sunday schools, 30,605; pupils, 1,488,019; colleges and professional schools, 2,475; pupils 128,861; other schools, 32,320; pupils, 1,541,286; hospitals, 675.

"Jack, dear," she thoughtfully began, "It was a tender-hearted man Who killed this bird that you and I Are eating in my chicken pie. Yes," she went on, "it must be so. Dreading to deal the fatal blow, I think, from all that now appears, He hesitated years and years."  
—Eugen C. Dolson in Lippincott's Magazine.

## THE DANCE IMMORAL

By Evangelist T. O. Reese.

I am attacking the pet sin of the age. The dance is the most popular amusement of modern society. Like a slimy serpent it has crept into every nook and corner of our social life, and is not only paralyzing and strangling the spirituality of many churches, but is destroying the sanctity of the home and despoiling the purity of many of our young people.

Human nature demand recreation, change, amusement—something to freshen existence and make life worth while. But I am opposed to the dance, for it is a seductive and damnable amusement.

There are many minor objections which I might bring against the dance, but I have no space here to name, let alone discuss them. I pass at once to what I consider the principal objection to this choice invention of the devil.

The modern dance had its origin in a brothel in Paris, and it was years before respectable people were caught participating in its. This fact alone ought to cause any lover of purity to spurn the dance. The dance is based, built and carried on upon consciousness of sex. Divide the sexes and the dance is dead. The dance was so planned as to fan the passions into a flame and to gratify, so far as possible, an unhallowed lust.

The dance is the greatest feeder of the brothel, as will be seen by the following facts:

Mrs. Whittemore, matron of a rescue home in New York, upon questioning 700 girls who applied for admission found that 500 of them attributed their fall to the dance.

Mr. Byrnes, of New York City, after careful investigation as to the cause of the presence of the women of the underworld in the houses of ill-fame in that city, certified to the fact that 75 per cent came through the instrumentality of the dance.

Prof. T. A. Faulkner talked personally with 200 girls in houses of evil resort in Los Angeles. They were frank in answering questions in regard to their downfall. He found that 163 attributed their ruin to dancing schools and ball rooms.

Prof. Faulkner, who was once a dancing master, says: "I know a select dancing school where in course of three months 11 of its victims were ruined."

Archbishop Spaulding of the Roman Catholic church, estimated that 19 out of 20 fallen women attribute their fall to the ball room.

Prof. Harry Stribes, the renowned champion dancer and author of many society dances, said: "I can safely say that four-fifths of the fallen women of America were ruined in the ball room."

A young dancing master from a fine family told Dr. W. W. Hamilton how he invented a certain step in order that he might succeed in the purpose which he had in dancing.

There are over 500,000 women of the underworld in America, and it is estimated that 75 per cent of that number owe their fall to the dance.

I know of nothing on earth that will so quickly arouse the animal nature and start the soul hellward with such momentum as the position in the modern dance. Dr. R. A. Torey, the leading Presbyterian minister of America, says: "But mixed dancing, the dancing of men with women in the way it is carried on today, even in the most select dancing parties, permits a familiarity of contact between the sexes that is nowhere else allowed in decent society. It is the cause of untold sin and misery. It is forbidden in II Corinthians 6:17, R. V., where we are told to touch no unclean thing—and the modern mixed dance is unquestionably an unclean thing. It is immodest, impure, unwholesome.

"It is impossible under existing conditions for any Christian to dance without bringing reproach upon the cause of Christ, without lessening his or her influence for the cause of Christ.

"In the dance as it exists today in America and in England a familiarity of contact is permitted between the sexes that is nowhere else permitted in decent society. This is true in the most select dances that are held. If any lady should permit any gentleman except her husband, father or brother to handle her anywhere else as he handles her on the dancing floor she would be regarded as immodest and unwomanly, if nothing worse. Certainly these attitudes do not become any better when taken accompanied by strains of seductive music and by movements which have beyond a question a morally deleterious effect

upon many that engage in them. I have no doubt that many a pure girl engages in the modern dance without evil thoughts, but I know that many of the men, probably the overwhelming majority, who dance with her, do have evil thoughts. The hardest fight that the young man of today has on hand is the fight for purity in thought and act, and there is scarcely any other institution now to modern society that makes the fight for purity in thought and act so hard for young men as the modern dance. If modest young women could hear the young men who dance with them in the most select parties talk afterward among themselves, I feel confident that no self-respecting young woman would ever engage in the dance again. These are not pleasant facts to contemplate, but they are facts, and we ought to face them."

as the modern dance. If modest young women could hear the young men, who dance with them in the most select parties talk afterward among themselves I feel confident that no self-respecting young woman would ever engage in the dance again. These are not pleasant facts to contemplate, but they are facts, and we ought to face them."

Do you deny these assertions? Then read these burning words from a prominent eastern woman who was asked to give her opinion on the dance:

"I am glad to lay my opinion on the subject before the world. I will venture to lay bare a young girl's heart and mind by giving you my experience in the days when I waltzed. I cared little for square dances, but in the soft floating of the waltz I found a strange pleasure, rather difficult to intelligently describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance I felt my cheeks flush and could not look him in the eyes with the same frank gaiety as heretofore. I did not understand what I felt, but if my cheeks grew red with uncomprehended pleasure then they grow pale today with shame when I think of it all."

If the reader says "the dance does not have this effect upon me," one of two things is true—you admit that you are not normal or you falsify.

The waltz, as bad as it is, as suggestive and immoral as it is, and as many as it has ruined, is becoming "stale" and "tame" and unsatisfying. It does not arouse the evil nature sufficiently. So many new dances like the "Turkey Trot," "Bunny Hug" and "Grizzly Bear" are being invented. These dances are so suggestive, immoral and disgusting that a citizen after watching for some time said, "I would rather kiss the dead cold lips of a daughter of mine than see her go into that dance hall one time."

"From the snare of sinful pleasure  
Hide Thou me;  
Thou, my soul's eternal treasure,  
Hide Thou me;  
When the world its power is wielding,  
And my heart is almost yielding,  
Hide me, oh Thou Rock of Ages,  
Safe in Thee."

## "THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

I do not know the author of this expression, but whoever he was he was only speaking poetically, or else he was far afield on his theology. There is no such doctrine taught in the Bible. All the brotherhood of man there is to it is we are all brothers of the dust, and brothers in sin, and under condemnation of sin, and "without hope and without God in the world"—a brotherhood of rebels and aliens against God, and therefore a brotherhood that cannot claim the "Fatherhood of God." "Ye are of your father, the devil." Conceived and born in sin how can one be a child of God till he is born of God when begotten of the Holy Spirit. Until the sinner is born of God he is no more the child of God than is the beast of the field or the birds of the air. Jehovah is his great Creator and his King, but not his Father. The king of England is not the father of all of his subjects—not even their creator, but their king only. He is the father of his children and their king, and in one sense is their creator. But God is the Father, the Creator and the King of his spiritual children; of all other things, except sin, He is the Creator and the King. "Ye are of your father, the devil, and the lusts of your father ye do." "If God were your Father ye would love me. He that is of God heareth my words." If the doctrine of the fatherhood of God

and the brotherhood of man is true, then we had as well cease all missionary operation. This expression is only another way of stating "universal salvation." But I am persuaded that all men do not receive Christ. "But as many as received Him to them He gave power to become the sons of God." Then those who did not receive Him had no power to become the sons of God, "for they did not believe on His name." Now "faith comes by hearing, and hearing by the word of God." And "without faith it is impossible to please God."

Now, to become a child of God, one must be "born not of blood, nor of the will or the flesh, nor of the will of man, but of God." All earth born things die, as do their ancestors. "That which is of the earth is earthy," and to the earth it must return. But that which is from heaven is heavenly, and must return to heaven, when it came. The divine seed—the life—comes from God to us. Mary believed the story of the angel. And the Holy Spirit overshadowed her, and there was born of her the Christ, the Prince of Peace. So by faith we receive into our hearts the divine seed, and there is born in us "Christ, the hope of glory." By faith we become new creatures. The old creature must die, for its father (the flesh) died, but the new creature can never die, for its Father can never die. It no longer belongs to Satan, nor to the flesh, for it is dead, and its life is hid with Christ in God. It has risen to walk in a new life. Now, if these things are so—and who will deny the word of God—how can Baptist preachers teach sinners to pray, "Our Father who art in heaven," when they know, if they know anything, that God is not the sinner's father. They also teach the sinner to say, "Forgive us our sins as we forgive those who sin against us," when they know that there are men who have the very burnings of hell and the sin of unforgiveness in their hearts. And also, "Thy will be done." And where is the sinner that can say, "Thy will be done?" It is well for a preacher to be broad, but it is safer for him that he say within the boundary lines marked out by the Almighty. It is well to be popular, but it is sad to see multitudes of sinners floating to hell on the waves of ministerial popularity. Away with your doctrine of "the fatherhood of God and the brotherhood of man," and give to us the words of eternal life through Jesus Christ, our Lord. The sinner knows he is vile, his own conscience condemning him, as his wicked heart, like the troubled sea, casts up mire and dirt. It is an everlasting shame that any man should seek to please man rather than God, and thus cease to become a servant of Christ.

I do not despise the esthetic in the art of preaching, but the most beautiful preaching is the preaching of the blessed gospel of the Son of God. What do I care whether men are pleased with the good news or not just so they are convicted and regenerated—killed to the love of sin and made alive to the love of God? Once in a great revival a man grew angry with me, walked around with his knife open to kill me. I was not afraid of him nor his knife, but was afraid not to preach the gospel. By the grace of God I preached it, and before the sun went down I baptized that very man and his wife. From that day till now he has been true to his church, and in yonder world I expect to greet him in the realms of the blest. R. M. HUNTER.

Dr. Strong in speaking of his first experience as a preacher said: "There were only 75 people, men and women, on whom rhetoric would have been thrown away, and I was compelled to use the simplest language, to preach about sin, about Christ and salvation, about heaven and hell; and, if I have ever succeeded in my after ministry, it is because I have from the very beginning said: 'I will not preach about the odds and ends of religion; I will preach about sin and about Christ' and around these two all my preaching has revolved."

The Triple Alliance is land-hungry, restless, expansionist, militarist, and therefore aggressive in character; while the Triple Entente is satisfied, conservative and peaceful. The Triple Alliance is composed of three monarchies, while the Triple Entente contains two democratic states. The Triple Alliance may perhaps be called a war group and the Triple Entente a peace group.

There are enough surplus products going to waste in the south to make us a wealthy people.

# ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters---Mission Room, 127 S. Court St. Montgomery, Alabama

President, Mrs. Chas. Stakely, Montgomery.

**DISTRICT VICE-PRESIDENTS.**

Central, Mrs. T. W. Hannon, Montgomery.  
 Northern, Mrs. Henry R. Dill, Birmingham.  
 Eastern, Mrs. O. M. Reynolds, Anniston.  
 Southern, Mrs. J. M. Kallin, Mobile.  
 Western, Mrs. Fleetwood Rice, Tuscaloosa.  
 State Organizer, Mrs. T. A. Hamilton,  
 1127 S. Hickory street, Birmingham.  
 W. M. U. Watchword: Teaching them to observe  
 all things whatsoever I commanded you.—Matt.  
 23:29.  
 Corresponding Secretary-Treasurer, Miss Laura Lee  
 Patrick, 127 S. Court Street, Montgomery.

Leader of Young People, Miss Clyde Metcalf, 127  
 S. Court Street, Montgomery.

Personal Service Sec., Mrs. D. M. Malone, Consul.  
 Rec. Sec., Mrs. Wm. E. Samford, Montgomery.  
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 mingham.

Send contributions for this page to Mission Room.

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

**SCRIPTURE THOUGHT.**

God be merciful unto us, and bless us; and cause  
 his face to shine upon us;

That thy way may be known upon earth, thy sav-  
 ing health among all nations.

Let the people praise thee, O God; let all the peo-  
 ple praise thee.—Psalm 47:1-3.

**THOUGHT FOR THE WEEK.**

Thou didst not spare Thine only Son,  
 But gav'st Him for a world undone,  
 And freely with that Blessed One  
 Thou givest all.

Thou giv'st the Spirit's holy dower,  
 Spirit of life and love and power,  
 And dost His sevenfold graces shower  
 Upon us all.

Whatever, Lord, we lend to Thee,  
 Repaid a thousand-fold will be;  
 Then gladly we will give to Thee  
 Who givest all.

To Thee, from whom we all derive  
 Our life, our gifts, our power to give;  
 O may we ever with Thee live  
 Who givest all.  
 —Bishop Christopher Wordsworth.

**DURING JULY.**

We study Home Mission heroes.  
 We give to Home Missions.

**PRAY.**

For our missionary, Miss Alice Huey, of Latchow-  
 fu, North China.

For our work in the Cleburne Association. No su-  
 perintendent, 26 churches, one W. M. S., no Y. W. A.,  
 Jr. Y. W. A., R. A. or S. B. B.

**TO THE SOCIETIES AND BANDS.**

Some time ago the new apportionment cards were  
 sent out to every organization in our union. If your  
 society did not receive the copy of its new apportion-  
 ment please notify me and I shall be glad to send  
 you another card. LAURA LEE PATRICK,  
 Secretary-Treasurer Alabama W. M. U.

"God's goodness hath been great to thee;  
 Let never day nor night unhall'd pass  
 But still remember what the Lord hath done."

**THE W. M. U. OF THE MOBILE ASSOCIATION.**

The seventh annual session of the W. M. U. of the  
 Mobile Baptist Association was held in Mobile May  
 22 at the Dauphin Way Baptist church. There were  
 50 present at the morning session, and nearly every  
 society was represented. The superintendent, Mrs.  
 S. J. Armstrong, presided. The morning session was  
 opened by singing "Stand Up for Jesus." The open-  
 ing prayer was led by Mrs. J. H. Locke. Mrs. T. L.  
 Hurlbutt led in the devotional exercises, which she  
 made very inspiring, the theme being "We Would  
 See Jesus." Miss Mattie Houston in a most cordial  
 way gave the words of welcome, which were respon-  
 ded to by Mrs. R. J. Wells, of Grand Bay. Verbal re-  
 ports were given from the various societies. The  
 secretary's report was then read and approved, after  
 which Mrs. W. F. Tebbetts sang a most beautiful  
 solo. The superintendent's report was read, which  
 showed faithfulness and love for her task. Mrs.

Kallin spoke of the necessity of appointing an execu-  
 tive committee for the associational union. The sug-  
 gestion was put in the form of a motion and carried.  
 Report of the personal service committee of the First  
 Baptist church was given by Mrs. M. E. Ballard.  
 Mrs. Barnett dismissed with prayer, which closed the  
 morning session. A most enjoyable lunch was served  
 by the ladies of the Dauphin Way church.

The devotional exercises of the afternoon session  
 were conducted by Mrs. J. D. Anderson. Reports of  
 the various committees were given. The committee  
 on time and place recommended that this matter be  
 left in the hands of the executive committee. The  
 present officers were re-elected unanimously.

LORRAINE A. McCOY, Secretary.

**RECEIPTS FOR JUNE.**

**State Missions.**

Montgomery (Southside) W. M. S., \$4.60; Shef-  
 field W. M. S., \$1.30; Hanceville W. M. S., 75 cents;  
 Montgomery (First) W. M. S., \$23.70; Montgomery  
 (First) W. M. S. (special), \$500; Birmingham (First)  
 L. A. S., \$50; Ansley W. M. S., \$3.25; Bogueloosa W.  
 M. S., \$1; Tallassee W. M. S., \$7; Fitzpatrick W. M.  
 S., \$3.52; New Market W. M. S., \$1.75; Tallassee S.  
 B. B., \$4; Columbia W. M. S., \$10; Mt. Andrew W. W.  
 (Y. W. A.), \$1.15; Blocton (First) W. M. S., \$5; Beat-  
 rice L. A. & M. S., \$6; Burnt Corn W. M. S., \$3.15;  
 Livingston W. M. S., \$16.70; Ensley W. M. S., \$40;  
 Winterboro W. M. S., \$3.30; Vincent W. M. S., \$1.25;  
 Sheffield L. A. S., \$2.25; Montgomery (First) W. M.  
 S., \$16.56; Prattville S. B. B., \$2.50; Friendship (Pine  
 Barren) L. A. & M. S., \$5; Notasulga W. M. S., \$7;  
 Notasulga S. B. B., \$1.61; Eutaw S. B. B., \$1; Hart-  
 ford W. M. & A. S., \$5; Fayette S. B. B., \$2; Banks  
 W. M. S., \$1; Northport Working Circle, \$10; Chapel  
 Hill W. M. & A. S., \$5.04; Eutaw L. A. & M. S., \$2.80;  
 Gaylesville W. M. S., \$1.25; Cedar Bluff W. M. S.,  
 \$1; Alpine Sunday school, \$1.22; Cullman (First) Y.  
 W. A., Sr., \$1; Seale W. M. S., \$5; Montgomery  
 (Highland Avenue) W. M. S., \$4.37; Columbiana L.  
 A. & M. S., \$5; Scottsboro S. B. B., \$1; Carrollton S.  
 B. B., \$3; Isney L. M. & A. S., \$1.15; Zion W. M. S.,  
 \$1.75; Dolomite S. B. B., \$2; Union L. A. S., \$3;  
 Union S. B. B., \$2; Bethel W. M. S., \$1; Pine Flat  
 W. M. S., \$5; Jacksonville (Ann Hasseltine) Y. W. A.,  
 \$3; Hurtsboro L. A. & M. S., \$5; Moulton L. A. & M.  
 S., \$5.30; Oakman W. M. S., \$2.20; Gordo S. B. B.,  
 \$1; Jackson W. M. & A. S., \$3.60; Monroeville W.  
 M. S., \$7.50; Coldwater L. A. S., \$1.45; Dothan  
 (First) W. M. S., \$12; Lanett W. M. S., \$2; Sumter-  
 ville W. M. S., \$4.50; Wylam L. A. S., \$10; Eclectic  
 W. M. S., \$1; Sylacauga L. A. & M. S., \$15; Newton  
 W. M. S., \$4; Montgomery (Clayton Street) W. M. S.,  
 \$3; Allenton L. A. & M. S., \$7.45; Gordo W. M. & A.  
 S., \$3.60. Total, \$884.52.

**Home Missions.**

Winterboro W. M. S., \$2; Jackson W. M. & A. S.,  
 \$3.20; Coatopa L. A. S., \$2.70; Montgomery (First)  
 W. M. S. (special), \$500; Gordo W. M. S., \$1.60;  
 Whistler (Bethany) L. M. & A. S., \$1.40; Isney L. M.  
 & A. S., \$1.15; Zion W. M. S., \$1.75; Goodwater W.  
 M. & A. S., \$10; Montgomery (Clayton Street) W. M.  
 S., \$2.50. Total, \$526.30.

**Foreign Missions.**

Notasulga W. M. S., \$3.75; Coatopa L. A. S., \$2.70;  
 Montgomery (First) W. M. S. (special), \$500; Orr-  
 ville L. A. S., \$18; Burnt Corn W. M. S., \$3.20; Jack-  
 son W. M. & A. S., \$4; Beulah (Judson Association)  
 L. A. S., \$5; Huntsville (First) W. M. S., \$10; Good-  
 water W. M. & A. S., \$5; Montgomery (Clayton  
 Street) W. M. S., \$3. Total, \$554.65.

**Aged Ministers.**

Winterboro W. M. S., \$3; Dolomite W. M. S., \$10;  
 Dothan (First) W. M. S., \$10; Cusseta W. M. S.,  
 \$3.65; Phoenix City (First) W. M. S., \$2.36; Albert-

ville S. B. B., \$1; Albertville Jr. Y. W. A. (Cheerful  
 Helpers), 75 cents; Montgomery (Southside) W. M.  
 S., \$2.88; Camp Hill W. M. S., \$5; Troy (First) W.  
 M. S., \$25; Opp W. M. S., \$1; Anniston (Parker  
 Memorial) W. M. S., \$7; Range W. M. S., \$2.45; Seale  
 W. M. S., \$2.50; Orrville L. A. S., \$12; Auburn W. M.  
 S., \$5; Birmingham (Southside) W. M. S., \$15; Ans-  
 ley W. M. S., 75 cents; Alexander City W. M. S., \$5;  
 Coldwater L. A. S., \$1; Fitzpatrick W. M. S., \$5;  
 James M. & W. C., \$5; Blocton (First) W. M. S., \$3;  
 Collinsville W. M. S., \$2; Woodlawn (Fifty-sixth  
 Street) L. A. S., \$20; Montgomery (First) W. M. S.,  
 \$2; New Decatur (First) L. A. & M. S., \$5. Total,  
 \$157.34.

**Associational Missions.**

Montgomery (Southside) W. M. S., \$1.44.

**Alabama W. M. U. Expense Fund.**

Ten cents.  
 Alabama W. M. U. Circulating Library Fund.  
 Sylacauga Y. W. A., \$1; Dadeville W. M. S., \$1;  
 Ensley W. M. S., \$2; Tuscumbia W. M. & A. S., \$1.  
 Total, \$5.

**Birmingham Missionary.**

Birmingham (First) L. A. S., \$5; Birmingham  
 (Southside) W. A. & M. S., \$15; Birmingham (West  
 End) W. M. & A. S., \$6.25; Wylam L. A. S., \$3. Total,  
 \$29.25.

**Bible Fund (From Sunbeam Bands).**

Tuscaloosa (First), 65 cents; Prattville, \$1; Eu-  
 taw, 50 cents; Ruhama (East Lake), \$1; Union  
 Springs, \$3; Mobile (First), \$1; Carrollton, \$3.90;  
 Dolomite \$1; Gordo, \$1; Talladega (First), 93 cents;  
 Montgomery (Highland Avenue), \$6.60; Montgomery  
 (Southside), 96 cents; Tallassee, \$1; Montgomery  
 (First), \$3.07; Avondale, \$1.08; Blue Mount (Calhoun  
 Association), \$1.15; Headland, \$1; Florala, \$5.60;  
 Russellville, \$3; Collinsville, \$1; Carbon Hill, \$5;  
 Range W. M. S., \$1.25; Mt. Andrew W. W., 90 cents.  
 Total, \$45.59.

**Mission Literature.**

Larkinsville W. M. S., 75 cents; Brundidge W. M.  
 S., \$1.40. Total, \$2.10.

**Ministerial Education.**

Montgomery (Southside) W. M. S., \$3.06.

**Denominational Education.**

Montgomery (Southside) W. M. S., \$2.88.

**Orphanage.**

Montgomery (Southside) W. M. S., \$2.88; Alexan-  
 der City W. M. S., \$15; Florala W. M. & A. S., \$8.50;  
 Carbon Hill W. M. S., \$15; Huntsville (First) W. M.  
 S., \$10; Troy (First) W. M. S. (O. Well), \$5. Total,  
 \$56.38.

**Kathleen Mallory Hospital.**

Cusseta W. M. S., \$1; Troy (First) W. M. S., \$15;  
 Auburn W. M. S., \$8.10; Orrville (Mrs. B. F. Ellis),  
 \$5; Russellville S. B. B., \$1; Miss Willie Bowison,  
 Round Mountain, \$5; Anniston (Parker Memorial)  
 W. M. S., \$5; Carrollton S. B. B., \$10; Pine Hill L.  
 A. S., \$5. Total, \$55.10.

**Home Board Schools (Sunbeam Bands).**

Selma (First), \$4.35; Tallassee, \$2; Avondale, 85  
 cents; Eutaw, \$1; Carrollton, \$4; Dolomite, \$2;  
 Gordo, 58 cents; Geneva Sunday school (primary de-  
 partment), \$3.66. Total, \$18.44.

**Foreign Kindergartens (Sunbeam Bands).**

Town Creek, 67 cents; Avondale, 90 cents; Eutaw,  
 \$1; Leroy, \$4; Carrollton, \$6. Total, \$12.57.

**Native Worker.**

Grand Bay W. M. S., \$20.

**Foreign Hospitals (Young Women's Auxiliaries).**

Montgomery (First), \$1; New Decatur (Central)  
 B. Y. P. U., \$2.55. Total, \$3.55.

**Bible and Colportage.**

Montgomery (Southside) W. M. S., \$1.54.

**Training School Enlargement.**

Oakland church, Friendship (Pine Barren Associa-  
 tion) L. A. & M. S., \$1.

HELP MAKE IT NEWSY, READABLE AND HELPFUL

The Alabama Baptist tries to give the news of the kingdom, with particular emphasis upon the happenings of interest to Baptists in Alabama. It has sent out tens of thousands of post cards asking its readers to send us news items.

The editor's wish is also to make it a means of mutual exchange of rich and valuable thought concerning the various interests of the denomination.

The Baptists of Alabama are not lacking in culture and consecration.

It is the bounden duty of many of our pastors to give expression through its columns of their views on the pressing problems which confront us in making our Baptist activities in Alabama more efficient.

We want to make the paper a source of real strength in the upbuilding of our Baptist cause, and we appeal to the strong men in Alabama to use its columns freely in outlining plans for placing all of our denominational enterprises on a sounder basis.

Brethren, we want you to help us create an esprit de corps, by bringing about a community of interests, by laying foundation principles, by forming right views of truth, by centering thought and activity on our common needs in Alabama.

The efficiency and progress of our denomination in Alabama will largely be determined by the help you give us in giving character and strength to the paper.

The financial risk and all the responsibility of management is ours, but we appeal to the strong men of Alabama to put into the paper all their wealth of ideas and help to make the paper all that any reasonable man could imagine it ought to be.

If they will do this the Alabama Baptist will be a factor and force which will cause not only the cohesion of all our Baptists enterprises in Alabama, but will send out its influences at home and abroad.

Let every one who loves our Baptist cause help us to make the Alabama Baptist better.

We not only want to make it a clearance house for information for the Baptists of Alabama, but a spring of inspiration, touching the whole work of Southern Baptists.

We will do our part if you will do yours.

#### A SERIES ON IMMORTALITY.

The editor of the Alabama Baptist does not consider it best for a paper of its class to commit itself to a fixed program and to pledge its space to a series of articles which will prevent the publication of the freshest and most important matter which each week may furnish. To do so would transform the paper into a magazine. The aim of the Alabama Baptist is rather to supply promptly to its readers the latest and most readable and trustworthy information on every topic which should be brought to the attention of Baptist ministers, church members and families, and yet every now and then it gets a series of articles of such merit that it gladly gives them space.

In last week's issue Rev. L. L. Gwaltney began a series of studies on "Thoughts on Immortality," a subject to which he has given serious study for years. We remember some while back at the Butler Association hearing him preach on the subject, and ever since then we have coveted more along the same lines for our readers.

#### THE COST OF NATIONAL IMBECILITY.

About 2,500,000 babies are born in the United States each year. Nearly half a million die in their first year, and half of all are dead before they reach their twenty-third year, before they have had a chance to do either much good or evil in the world. Of the 1,250,000 who live a certain proportion will become industrious citizens of average ability, and the smaller proportion will be the leaders of men, the doers of deeds, while there will be a very definite proportion that will, by reason of their heredity, become criminals, epileptics, paupers, alcoholics. The other more healthy and able people of the United States have to support these incapable ones. There are about half a million insane and epileptic, feeble-minded, blind and deaf; there are 80,000 prisoners and 100,000 paupers—all of whom cost the United States over \$100,000,000 a year.



## EDITORIAL

### WE MUST DO IT.

We are glad to give space to Brother Crumpton's ringing words on the "Debt-Paying Campaign for Alabama."

Our schools can go no further with their endowment until the debts are removed.

Our State Mission Board cannot meet the demands made upon it until it is relieved from the embarrassing debt which it has carried for years.

As in every crisis, our columns are wide open for a sane discussion of the questions. With all our heart we approve the plan outlined by Secretary Crumpton, and believe steps should be taken at once to inaugurate the campaign.

### A DEBT-PAYING CAMPAIGN FOR ALABAMA

is the Only Solution of Our Embarrassing Problems.

I ask the brethren to think seriously of this. On two occasions, years ago, we had such campaigns and secured relief. The prospects for such a campaign are brighter now than then. Our people are in better financial condition; there are more of them, and they are more appreciative of the needs.

How would this plan do: Ascertain the needs of all our boards; settle on a lump sum to be raised; begin to plan in July; let the campaign open on October 1 and run for 100 days?

Of course, we can think of obstacles in the way. There never was an enterprise started for a good cause that did not have obstacles to contend with. These need not be mentioned. The trouble is on us, and relief can come from such a campaign, and in no other way.

The Baptists of Alabama are too brave to fall before obstacles. They have the money and will give for the relief of the burdens which now oppress us.

What do the brethren say?

W. B. CRUMPTON

### COMMERCIALIZED VICE.

Commercialized vice has become an international problem. As organized across this continent it has become a part of the civic problems of every city.

Vice commissions are multiplying. First, some three years ago (1910), to obviate the evident necessity of enforcing the state law against the red light district, Mayor Busse, of Chicago, appointed a vice commission. He was careful in his selection to secure persons of excellent reputation and character, free from the taint of crank, and supposably persons who would likely recommend the segregation of vice. After a careful and thorough investigation of conditions in Chicago, the commission submitted its report in the form of a splendid book of several hundred pages, in which segregation was unhesitatingly and unanimously condemned, and the extinction of commercialized vice declared to be the end to be sought.

The Rockefeller Bureau of Social Hygiene, under the patronage of John D. Rockefeller, Jr., is making a study of vice conditions in this country and Europe. The bureau is committed "to go on generation after generation, continuously making warfare against the social evil."

The Mann, white slave law has been upheld by the United States supreme court. "It is misleading,"

says the court in stating its decision, "to say that men and women have a right. Their rights cannot sanction or fortify their wrongs." This is certainly wise and sound doctrine, and the country is to be congratulated in having so good a law sustained by its highest tribunal.

The United States government has for some years been effectively fighting the horrid evil, co-operating in its work with the local authorities of the various municipalities. Up to date 337 convictions of white slavers have been secured, with sentences totaling 607 years and fines aggregating over \$66,500. The growth of public sentiment is rapidly making possible the infliction of heavier penalties and insuring the practical extinction of the organized vice syndicates.

### THE CATHOLICS AND "THE MENACE."

Some people seem to think that "The Menace" is using the fight being made upon it as a chance to advertise itself and that there is no real danger of it being excluded from the malls. We wish to call attention to the following facts:

The American Federation of Catholic Societies meeting at Columbus, O., August 20-24, 1911, passed the following resolution:

"Resolved, That the congress of the United States be earnestly requested to amend section 3893 of the Revised Statutes of the United States relating to the mailing of 'obscene, lewd and lascivious' literature so that the same may include the mailing of books, papers, writings and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon faith." (Bulletin of American Federation of Catholic Societies for October, 1911.)

The context in which this is reported shows that all the publications mentioned as "defamatory and slanderous" are anti-Romish books. Any book telling the truth about Rome in a thorough-going but honest way will be regarded as defamatory. Every thorough-going Protestant book will be an interdicted book. This will bring about an Index Liborum Prohibitorum. The only judges of attacks upon this Roman Catholic faith will be Roman Catholics. They would have a government boycott against all books which tell the truth about Roman Catholics.

We already know what they did to Tom Watson. It is high time for Protestants to get busy.

### YOUR EFFICIENCY.

Your efficiency is what governs the value of your time. Being "busy" is only part of the problem of success. For it isn't the time you put in that counts, but what you get out of it. The value of each man's time to himself is the value of the capabilities, the knowledge and training he uses in his work, because these things govern what he receives in exchange for it. Thus the problem of saving your time and of making it more valuable is the problem of making yourself more valuable. To increase your power and skill for the day's work—to fit yourself for larger responsibilities—that is the only way to succeed.

We all seek power, more power to do, to live more, be more—accomplish more in briefer time—at least we should—life is so busy—and at best it is not very long.

The world is filled with men who arise in the morning jammed full of rosy aspirations, and who go to bed at night with these same aspirations—unfilled, unrealized, as far in the future as ever.

It isn't up to fate to find you an opportunity; some opportunity is playing a ceaseless tattoo on the door of every employer or employe; it is simply up to you to equip yourself to fill it.

One word is bound to stand out as vital in the church's life and especially in the life of the local church, and that word is "simplicity." There must be a certain amount of organization to direct the work, but ministers and laymen alike are asking that this organization be as simple and yet as efficient as possible.

The leading men in the church should remember that the non-active men are still men and are in need of fellowship as well as others who are better acquainted and feel more at home in the church.

Plymouth church, Brooklyn, has just adopted the pledge envelope system of weekly pledges for benevolences.



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

Headquarters 514 Farley Building, Birmingham

FIELD FORCE { HARRY L. STRICKLAND, Secretary, Birmingham. BUNYAN DAVIE, Clayton.  
MISS LILIAN S. FORBES, Birmingham. A. L. STEPHENS, Collinstonville.

HO! THE BAPTIST SUNDAY SCHOOL CONVENTION.

Programs are being mailed out this week. Let every pastor and superintendent make full and clear announcements. All white Missionary Baptist schools are entitled to as many delegates as they can get there. The more the better. Special rates on all the railroads in Alabama. Be certain to as your agent and get the reduced rates. In addition to the great speeches there will be conferences covering every phase of the work. Come with your problems. You will have opportunity to get the best there is on it. And then you can help solve other problems. If you have specially attractive hand work or anything that will help the other fellow, come and bring it along. That is what we will be there for. Write to Rev. J. H. Chapman at Pelham to reserve your rooms. Some have already done this. H. L. S.

THE SALEM-TROY BAPTIST SUNDAY SCHOOL CONVENTION.

Isn't it good to be at the beginning of things worth while? We all felt it was when the above Sunday school convention was organized in the hospitable and attractive Hepzibah church Saturday and Sunday, June 28 and 29. Back of the good beginning was the patient, untiring zeal of our field worker, Brother Bunyan Davie, who had been going from church to church throughout the association. He was helped forward in this work by the executive committee of the association. The result of this faithful work was manifest in the large crowds present on both days.

The officers elected for the coming year were: W. B. Collins, president; Young Flowers, vice-president; Miss Ella May Whaley, secretary-treasurer.

The speakers on the program were Rev. R. J. Bateman, of Troy; Rev. J. L. Thompson, of Brundidge; Rev. J. Black, of Tennille; Bunyan Davie and Miss Lillian S. Forbes. The conferences conducted by Brother Davie were special features of the program, because they brought out helpful suggestions from so many workers.

The best part of the convention came toward its close. The "A-1 Standard for Baptist Sunday Schools" was presented before the body. Dr. Bateman took the floor, and under his stirring appeal seven of the Sunday schools represented promised to take this standard as their aim for the coming year and to do their very best to make every point, so as to report "A-1" at the next annual convention.

God grant that they may attain unto it, receiving the blessing that comes to those who are pressing forward in the great work of the kingdom. May a special blessing be upon the church which so graciously and hospitably entertained the convention.

LILIAN S. FORBES.

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

TEACHER TRAINING CLASS.

To the Teacher: Study carefully the lesson you propose to teach, underscoring the things you desire to emphasize. Endeavor to get home study. Drill! Drill!! Drill!!! Use blackboard review one book at a time to get best results.

To the Class: Read and study carefully the lesson assigned by the teacher. Co-operate in every way. Do your best. Be one time at the class. Lesson 22—Division 3, section 2, Prophets—South. Blackboard Review.

DIVISION 3: SECTION 2, CONT'D.

BOOKS OF THE BIBLE.

MINOR PROPHETS—SOUTH—5.

JOEL VARIOUS OPINIONS AS TO TIME FROM 9TH TO 5TH CENTURY B.C.  
3 { 1ST AWFUL PICTURE OF DEVOURING PLAGUE.  
2ND THE LORD MERCIFUL.  
3RD TESTING OF THE NATIONS.  
CHAPT. { THE CALL TO JUDGMENT.

OBADIAH SHORTEST BOOK IN OLD TESTAMENT—ONE CHAPTER.  
JUDAH HAD SUFFERED REVERSE, EDOM IS EXULTANT.  
THE PROPHET { PREDICTS OVERTHROW OF EDOM.  
(RESTORATION OF ISRAEL).  
"THE KINGDOM SHALL BE THE LORD'S".

MICAH DURING REIGNS OF JOTHAM, AHAZ & HEZEKIAH. DECLINE PERCEPTIBLE.  
WAS GREAT { DIVINE JUDGEMENT  
PREACHER { NATIONAL GUILT  
FORECASTED { MESSIANIC BLESSING

HABAKKUK APPEARED TOWARD CLOSE OF 7TH CENT.  
SEEMS TO HAVE BEEN CONFUSION & STRIFE  
3 { THE COLLOQUY READ LAST CHAPT  
CHAPT. { THE ADDRESS FROM AMERICAN  
THE PRAYER REVISION.  
KEY WORD OF BOOK IS FAITH.

ZEPHANIAH JOSIAH REIGNED DURING HIS MINISTRY.  
IN 3 SHORT { THE PREDICTION OF JUDGMENT  
CHAPTERS { THE PLEA FOR PENITENCE  
HEGNES U { THE PROMISE OF RESTORATION.

"THE LEAST OF THESE."

While waiting at one of the rural churches for a congregation that never came I was joined by three boys, who left their work in a corn field hard by and came to investigate my presence on the premises. Was I a preacher? No. Did I come to bury somebody? No. Did I just stop to rest in the shade awhile? Yes, partly. Then I turned questioner, and made the following findings: That these boys were brothers; that their parents were members of the Baptist church; that the oldest boy was a member of the Methodist church, and the two younger were not members of any church; that the younger boys had confidence in their brother's religion; that the boys said they did not chew or smoke—testimony that seemed credible in part: (a) with the eldest boys because his denial was unchallenged by his brothers; (b) with the next younger boy because he said he had tried it "many a time and it always made him sick as a dog;" but (c) the claim of the youngest failed to hold water when his brothers charged him with having a "chaw" in his mouth "right now" and dared him to open and "let the preacher look." The little culprit finally admitted his guilt, but sought to justify himself by saying it was "the littlest chaw he ever chawed in his life." We were joined

just then by two little girls, each about 10 years old, and I knew that my audience for that day had materialized. So I asked them if they would like to hear me tell a story. They said, "Yes," and I put down my buggy cushion on the porch in front of the church for the girls, and the boys sat on the steps, while I did my best as a story teller, not forgetting to try to inject at every possible point the spirit of that sweetest story of all the ages. And there in the open—outside the suggestive walls—away from the pulpit and pew—away from the pulpit and pew of the inner building—little dreaming that they were a congregation in fact and I the speaker—a regular service was conducted. At the close of the informal program I took the little ones in my buggy, carried them to their homes and bade them good-bye amid their oft repeated assurances that they were so glad they went to church that day.

B. DAVIE.

The Georgia B. Y. P. U. held its State Convention at Macon on June 17-19. A total of 253 delegates represented 38 towns and 53 unions of the state. Mr. Arthur Flake taught a large class through the B. Y. P. U. Manual. The keynote of the convention, "Broaden Your Present Usefulness," was manifestly the desire of all. William Russell Owen was re-elected

state president. The outlook for the year's work is flattering. Frank H. Leavell, state B. Y. P. U. secretary, is doing a great work in Georgia. H. L. S.

IT WAS A SUCCESS.

The Theological Summer School closed according to schedule. The lecture work closed Saturday, and Sunday was given over to preaching.

Many brethren remained to the close. Some were compelled to leave on Thursday.

Speaking for myself, I will say that no experience has been sweeter nor more beneficial to me, although my work caused me to lose the larger part of the lectures.

To be associated with those splendid men from all sections of Alabama was indeed a benediction to me.

We owe a debt of gratitude to every man who contributed to the success of the enterprise.

Plans are already afoot for a greater school next year. The scholarship idea has been suggested and met with instant approval. Churches, associations and individuals may insure a scholarship, covering all expenses of one man, including railroad fare, board, etc., for \$30. Several scholarships have already been subscribed. We ought to get 200 by next year. More about this later, when all details will be worked out. H. L. S.

OPEN THE DOOR.

Open the door of your heart, my lad,  
To the angel of love and truth,  
When the world is full of unnumbered joys

In the beautiful dawn of youth;  
Casting aside all things that mar,  
Saying to wrong "Depart!"  
To the voices of hope that are calling you  
Open the door of your heart.

Open the door of your heart, my lass,  
To the things that shall abide,  
To the holy thoughts that light your soul  
Like stars at the eventide.  
All the fadeless flowers that bloom  
In the realms of song and art  
Are yours if you'll only give them room.  
Open the door of your heart.

Open the door of your heart, my friend,  
Heedless of class and creed,  
When you hear the cry of a brother's voice,  
The sob of a soul in need,  
To the singing heavens that o'er you bend  
You need no map nor chart,  
But only the love of the Master.  
Open the door of your heart.  
—Edward Everett Hale.

There is a great force and value in silence. It enables us to think. It forms and expresses character. The great men of the world were relatively silent men; they talked only when they had something to say, and the greatest of them said but very little.

**EASTBROOK SPRINGS**

In the Mountains of East Tennessee  
Come Here for Health and Pleasure

Spend a week or two of perfect rest and pleasure and healthful diversion back with Nature. Go swimming, boating, fishing to your heart's content. Play tennis, tennis, drive and walk at Eastbrook Springs—the resort of increasing popularity.

Now, modern hotel and cottages affording accommodations for 150 guests. Excellent table and elegant dining room service. Good music and novel entertainment. Comforts and no mosquitoes. Free use of the lake.

**EASTBROOK SPRINGS WATER**

A water possessing curative properties for many diseases, including dyspepsia, indigestion, bowels, liver and kidney troubles. A positive specific in obstinate cases of intestinal diarrhoea, dysentery, jaundice, Bright's disease and dropsy. Beneficial in malarial poisons, rheumatism and bilious fever. Shipped everywhere in 4-ounce bottles.

Write for Free Booklet giving rates and prices on shipments of the water. Address  
**J. T. SCHELL, Eastbrook, Tenn.**

**SOUTHERN FEMALE COLLEGE**  
Founded in 1842

LaGrange Georgia

LaGrange, "The City of Roses and Elms" noted for its culture and classic beauty, is 800 feet above sea level, has mild winters, an invigorating and healthful climate.

THE SOUTHERN is the second oldest chartered college for women in America—has educated three generations. Send us your girl and she will have the opportunity to become a polished woman, physically, mentally, morally and spiritually strong. The environment of the college life is such as induces and promotes the highest degree of culture and refinement. The college provides industrial, normal and religious training, music, art, an excellent faculty, modern and thoroughly equipped buildings, and a large campus.

J. E. RICKETSON, Pres.,  
Box 16 LaGrange, Ga.

**A SET OF BOOKS FOR PREACHERS AND BIBLE STUDENTS.**

1. Volume I. of a set of books contains about 300 sermons and sermon outlines. Price 50 cents.
2. Volume II. contains nearly 300 sermons. Price 50 cents.
3. Volume III. contains about 150 sermons. Price 50 cents. These volumes contain the cream, the best of recent great sermons.
4. Our fourth volume in this set of books we call "1000 Diamonds." It contains nearly 1000 bright suggestive religious anecdotes. Price 50 cents.

These books are of uniform size, large double column pages, printed on good book paper and substantially bound. You can have either book at the price named.

Or the four books for \$1.50. We prepay them.

These books are not cloth bound, but are bound with a tough, flexible material that will outlast many grades of cloth binding. These sermons are by the leading preachers of the world, such men as Rev. A. C. Dixon, D. D.; Bishop John H. Vincent, D. D.; Rev. F. B. Myers, D. D.; Bishop J. N. Fitzgerald, D. D.; Rev. D. J. Burrell, D. D.; Rev. F. L. Patton, D. D.; Rev. G. B. F. Hallock, D. D.; Rev. G. J. Buchett, D. D.; Rev. J. W. Chapman, D. D.; Rev. F. W. Palmer, D. D., and scores and scores of other men of national and international reputation.

Address Rev. Wm. E. Rutledge, 1108 Baugh avenue, East St. Louis, Ill.

**GREATEST HYMNS.**

Just out. By J. A. Lee and E. O. Excell. 400 songs. Round and shape notes. Greatest book that has ever been published.

Send today 25 cents for sample copy.  
J. A. LEE, Glencoe, Ky.

**IN MEMORY OF SISTER CELIE BEASLEY.**

Sister Celie Beasley was born in Barbour county, Alabama, in the year 1829. She joined the Baptist church at Bethlehem, in Barbour county, at the age of 13, where she remained a faithful and consistent member until death. She died at the home of her daughter, Mrs. G. M. Bynum, June 2, 1913, and was laid to rest in Bethlehem cemetery June 3, 1913. The funeral services were conducted by the writer. She was married to Bob Beasley about the year 1843, and to this union were born six children, five sons and one daughter, all of whom are yet living except one son, who died in infancy. She was left a widow in 1862, and upon her alone rested the great responsibility of training and providing for her children, which she did faithfully and successfully. While laboring under the trials and difficulties of life she could be resigned to the will of God and taught her children that all things work together for good to them that love God. Her house was a house of prayer. She often prayed earnestly for her children and that she might live to see them all members of the church, and her prayer was answered. She was a Christian mother in a true sense of the word, and remained faithful to the end. She leaves three brothers—Warren Baker, Jim Baker and Pickets Baker—and four sisters—Mrs. Lula Horn, Mrs. Lavie Wafe, Mrs. Sarah Ann Price and Mrs. Georgia Carter; also four sons—D. H. Beasley, J. L. Beasley, R. L. Beasley and W. M. Beasley—and one daughter, Mrs. G. M. Bynum, to mourn her death, besides numerous friends. We thank God for this consecrated mother, the life she lived, and the example she left and bow in humble submission to our Father's will.

F. M. SHIRAH.

**RELIGIOUS AND MORAL EDUCATION.**

Considerable interest has been aroused during the last two meetings of the Northern Baptist Convention on the matter of religious and moral education. A very important bulletin was presented to the convention when it met in Des Moines in 1912. A copy of this bulletin ought to be in the hands of all Baptists. Copies of these will be sent for the price of postage, namely:

One copy, 2 cents; five copies, 4 cents; 10 copies, 7 cents; 15 copies, 10 cents; 20 copies, 12 cents; 25 copies, 15 cents.

Send all orders to the American Baptist Publication Society headquarters, 1701 Chestnut street, Philadelphia, Pa.

We closed on the third Sunday night in June at the Second Baptist church, Gadsden, Ala., a very fine meeting. From the first service to the last both interest and attendance were good. ev. J. Stodghill, of Birmingham, did the preaching, and did it well. We were all well pleased with him. He is a most lovable spirit. He is strong, clear, logical, scriptural and preaches the gospel with power. It was a real good revival, leaving no sting or bitterness, but a sweet taste in the mouth of all. The church was effectually exhorted to duty and sinners faithfully warned. At the close of the meeting the church presented the

preacher the sum of \$38.50 as a small token of their love and esteem for him. We bade him farewell with the benediction of God's blessing with him. Four were received for baptism and two by letter. This makes about 30 additions since I came on the field last September, and we are expecting more to join soon.—W. M. Garrett.

**CLUB GUARANTEES SATISFACTION.**

We have frequently called attention to the fact that everyone who has secured a piano or self-player piano through the Alabama Baptist Piano Club has been pleased and that not a single case of dissatisfaction has occurred. That is a remarkable record.

What is the cause? The explanation is very simple. The Club is so organized that dissatisfaction is absolutely impossible. The privileges given to Club members protect them perfectly against every form of dissatisfaction. As a result every member is pleased, or as most of them express it, "Delighted."

The great saving in price which is made possible by uniting our interests in a Club of one hundred buyers is a big feature, but only one of the many attractions of the Club. Write for a copy of the illustrated catalog and study the plan. It will save you upwards of one hundred dollars and will insure absolute satisfaction. Address Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

**A FAMILY NECESSITY.**

Very few families, if any, are entirely free from occasional visits from some sort of skin trouble. It is so easy for Wills to get poison oak, and baby is so often troubled with chafes. A few applications of Tetterine will relieve any kind of skin eruption from the simplest abrasion to the worst case of eczema, tetter, ringworm, pimples, rashes, also itching piles. Price 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

**SINGLE COMB RHODE ISLAND REDS.**

Spring Clearance of Utility Birds. I will sell for the next 30 days utility pens—four hens and a cock—from my "BRED-TO-LAY AND DO LAY" strain of Reds for \$10. No better layers anywhere.

Show Birds and Fancy Eggs. If you want show birds I have them, and will be glad to quote prices.

This is what Judge Loring Brown says of my Reds (he mated the pens): "Mrs. Calloway's Reds won at the leading shows the past season; and her birds not only are correct in color, type and size, and wonderful layers, but have that right black color in wings and tails that is required to win the blue in hot competition. If you want to get right in Reds, buy a setting of eggs or a cockerel of the Calloway strain."

Eggs from my three best pens, all headed by first prize cockerels at Atlanta, Augusta and Macon, mated to prize-winning females, at \$25 per setting. Pens headed by cockerels that were head of winning pens at Augusta, Macon and Hagerstown, at \$5 per setting. Other matings of same blood line at \$2 per setting, \$3 per hundred. I have as fine Reds as can be found in America and can start you right, or furnish you blood that will improve your flocks.

MRS. P. T. CALLOWAY,  
Washington, Ga.  
(Member of American Poultry Association, Rhode Island Red Club of America, Southern International Poultry Association.)

**DAISY FLY KILLER**



HAROLD SOMMER, 150 Duane Ave., Brooklyn, N. Y.

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

**"Doesn't that Look Good?"**



Every woman, whether she can cook or not, can make the most delicious

**Ice Cream** from

**JELL-O ICE CREAM Powder**

Nothing to do but put the powder in milk and freeze it.

At Grocer's, 10 cents a package. Five kinds: Vanilla, Lemon, Strawberry, Chocolate and Unflavored.

The Genesee Pure Food Co., Le Roy, N. Y.

**FORECLOSURE SALE.**

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, The Mortgage-Bond Company of New York, by Roland L. Lide, on the 18th day of March, 1912, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in book 652, on page 226, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry, to the highest bidder, for cash, in front of the court house of said county, at Birmingham, on Tuesday, the 22nd day of July, 1913, the following described property in Birmingham, Jefferson county, Alabama, conveyed by said mortgage, to-wit:

Part of lots 10, 11 and 12, in block "A," of the survey of Ardis Heights, map of which is recorded in the office of the Judge of Probate for said county in may book 8, on page 32, particularly described as beginning in the northern line of Seventeenth avenue at a point 47.4 feet westward of the intersection of said line with the west line of Phelan street, and run thence northward parallel with Phelan street to the north boundary line of lot 10, thence westward along said boundary line 44.33 feet, thence southward parallel with Phelan street to said northern line of Seventeenth avenue, thence eastward along the northern line of Seventeenth avenue 47.4 feet to the point of beginning.

This sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 16th day of June, 1913.  
THE MORTGAGE-BOND COMPANY OF NEW YORK, Mortgagee.  
A. C. & H. R. Howze, Attorneys.

**STOCKHOLDERS' MEETING.**

A special meeting of the stockholders of the American Automatic Railway Switch Company will be held at the office of the company, in the city of Birmingham, Alabama, at 12 o'clock noon, on Monday, the 4th day of August, 1913, to take action on a resolution adopted by the Board of Directors of the company, declaring it desirable to change the location of the principal office of the company from the city of Birmingham, Alabama, to the city of Bridgeport, Alabama, said meeting having been called by the directors of the company.

C. M. STRICKLER,  
Secretary.

**DEWBERRY SCHOOL AGENCY.**

Established 1892. How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

## Freedom and Authority in Religion

By EDGAR Y. MULLINS, D. D.

President and Professor in Theology in  
Southern Baptist Theological Seminary

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

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

Price, \$1.50 net, postpaid

American Baptist Publication Society  
1701-1703 Chestnut Street  
PHILADELPHIA

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

### FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, The Mortgage-Bond Company of New York, by Roland L. Lide, on the 18th day of March, 1912, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in book 652, on page 228, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry, to the highest bidder, for cash, in front of the court house of said county, at Birmingham, on Tuesday, the 22nd day of July, 1913, the following described property in Birmingham, Jefferson county, Alabama, conveyed by said mortgage, to-wit:

The west 44.33 feet of lots 10 and 11 and part of lot 12, in block "A," of the survey of Ardis Heights, map of which is recorded in the office of the Judge of Probate for said county, in map book 8, on page 32, particularly described as beginning in the northern line of Seventeenth avenue, South, at a point 94.8 feet westward from the intersection of said line with the western line of Phelan street, and run thence northward parallel with Phelan street to the north boundary line of lot 10, thence westward along said boundary line 44.32 feet to the east line of an alley, thence southward along the east line of this alley about 172 feet to said north line of Seventeenth avenue, thence eastward along the north line of Seventeenth avenue about 47.4 feet to the point of beginning.

This sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 16th day of June, 1913.  
THE MORTGAGE-BOND COMPANY  
OF NEW YORK, Mortgagee.  
A. C. & H. R. Howze, Attorneys.

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

### OBSERVE LABOR SUNDAY.

Labor Sunday is a recognized day in the life of many churches. The Federal Council of the churches has urged the observance of the day, and the various religious bodies have approved it.

There are many reasons why the churches should honor labor. The founder of our religion was a working man. Honest toil is honorable and is the duty of every man. There are many other reasons why the churches should observe the day. Questions of social and industrial interest are before the people, and these questions make at once the agony and the peril of our time. False views of labor are common. Mistaken men are misleading the working people. Doctrines of class hatred are spreading. The industrial world is in a condition of unrest. All this shows the church's duty and constitutes the church's opportunity.

The Social Service department recommends each church to observe the day as seems most fitting. We suggest also that the churches in a community unite in a common service in the afternoon or evening. In many cases pastors have invited well-known labor leaders to address the congregation. But the pastor himself, the recognized leader of the church should speak his own message and set forth the divine meaning of labor.

Our department is co-operating with the Social Service Commission of the Federal Council in preparing a fitting program for the day. These may be obtained at a nominal cost of Rev. Charles S. MacFarland, 215 Fourth avenue, New York City. The commission also issues a leaflet giving some suggestions, showing how to enlist the people in the service.

For the convenience of our people we offer the following references:

Stelzle: "The Church and the Labor Movement." 10 cents.

Carlton: "History and Problems of Organized Labor."

Ward and others: "The Social Creed of the Churches."

Redfield: "The New Industrial Day."

Mitchell: "The Wage Worker."

Balch: "Christianity and the Labor Movement." \$1 net.

SAMUEL Z. BATTEN.

Philadelphia, Pa.

### ORDINATION SERVICE.

On June 8, 1913, a presbytery, consisting of Brother J. H. Harbison, J. C. Calvert, Harvey Edwards and F. C. Reins, assembled, by request of Ryan Creek church, Cullman county, for the purpose of setting apart to the full work of the gospel ministry Brother S. J. Calvert, a nephew of Rev. J. H. Harbison, who preached the ordination sermon and gave the charge to the candidate. Brother Calvert's examination was highly satisfactory to the presbytery. He has been called to the care of Bethel church, in the bounds of the Clear Creek Association.

S. P. JOHNSTON.

Bremen, Ala.

Last year the city of Oxford, Eng., celebrated its 1000th anniversary, and town and gown co-operated to make the event a worthy one.

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

### THE SELF-PLAYER PIANO.

The value of a piano in the home is proportional to the amount of pleasure and entertainment which the family as a whole derives from it. If only one member of the family can play, the instrument will be idle the larger part of the time. If no one can play, then the piano is simply an ornament.

That is why the self-player piano is so popular. Every member of the family can play it, and the more you use it the more you enjoy it, for it educates and cultivates your taste for music. It is without question the greatest entertainer of the age.

The Alabama Baptist Piano Club brings the best self-player piano within easy-reach. The big saving in price and the convenient terms make it easy for you to own one. Write for a copy of the Club's illustrated catalog of pianos and self-player pianos. You will be surprised and delighted with the plan. Address the managers, Ludden & Bates, Alabama Baptist Piano Club Dept., Atlanta, Ga.

### Strained Eyes

Quickly recover their strength if treated with Leonard's Golden Eye Lotion. Bloodshot, inflammation and soreness are relieved without pain in one day. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cts. or forward prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

### MR. MAXWELL SUFFERED.

J. R. Maxwell, Atlanta, Ga., says: "I suffered agony with severe eczema. Tried six different remedies and was in despair when a neighbor told me to try Tetterine. After using \$3.00 worth I am completely cured." There is nothing else like Tetterine for skin diseases. It quickly and permanently relieves Eczema, Tetter, Blackheads, Pimples, etc., and also itching piles. Price 50 cents at drug stores or by mail from Shuptrine Co., Savannah, Ga.

### COMMISSIONER'S SALE OF REAL ESTATE.

In pursuance of and in accordance with the terms and directions of a commission issued and addressed to the undersigned by the Honorable J. P. Stiles, judge of the Probate Court in and for Jefferson county, Alabama, bearing date the 30th day of April, 1913, I will proceed to sell to the highest bidder, for cash, at public outcry in front of the court house door of said county on Monday, the 4th day of August, 1913, at 12 o'clock noon, the following described real property situated in Jefferson county, Alabama, to-wit:

Lot number three (3), in block number two hundred and ninety-eight (298) of Margaret Walker's addition to Birmingham, a map of which is recorded in the office of Probate Judge of Jefferson county, Alabama, in map book 5, page 140, of the records of maps therein, which said lot fronts fifty (50) feet on the south side of Third avenue, North, and being between Ninth and Tenth streets, in Birmingham, Jefferson county, Alabama.

Terms of sale: One-half cash, balance in 12 months, properly secured.

Said lands are to be sold under the decree of said court, dated the 30th day of April, 1913, for the purpose of a division between and among the several owners thereof, who are as follows: Citizens Investment and Realty Company (a corporation), it owning an undivided two-thirds interest in said real estate, and Francis M. Brown, who owns an undivided one-third interest in said real estate above described.

Witness my hand this, the 30th day of June, 1913.

NISBET HAMBAUGH,

Jly2-4t Commissioner.

### Mary Baldwin Seminary

FOR YOUNG LADIES, Staunton, Virginia.

Term begins Sept. 11th, 1913. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students from 24 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Principal.

## Ague Attacks Quickly Cured



### A Wonderful Remedy That Takes The Place of Calomel and Swiftly Cures Chills and Fever, Ague, Malaria, Colds and Grip

Thousands who have experienced the wonderful healing power of Swamp Chill and Fever Cure are now telling their friends and neighbors about this magical remedy. You, too, should try it and when it has proved its benefits to you and your family you should spread the good news and lend your aid in the mighty effort we are making to rid the country completely of chills, fever, ague, grip and malaria. This is a tried and proven cure. It acts with magical swiftness—cures worst cases in only three days! Not a bit harmful as it contains no arsenic or other dangerous drugs and therefore causes no bad after effects. Just a pleasant tasting tonic syrup that goes at once to the seat of the trouble and removes it and brings relief from the very first dose. Get a 50 cent bottle today. You need it in the house constantly to ward off, as well as cure, all attacks of chills, grip, colds and malaria. Your money back if it fails.

If your druggist doesn't handle Swamp Chill and Fever Cure send 50 cents to the Morrison-Morton Drug Co., Fort Smith, Ark., and they will see that you are supplied.

### A 10-Cent Package of



Will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,  
Birmingham, Ala.

### FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, The Mortgage-Bond Company of New York, by Roland L. Lide, on the 18th day of March, 1912, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in book 652, on page 227, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at public outcry, to the highest bidder, for cash, in front of the court house of said county, at Birmingham, on Tuesday, the 22nd day of July, 1913, the following described property in Birmingham, Jefferson county, Alabama, conveyed by said mortgage, to-wit:

The east 44.33 feet of lots 10 and 11 and part of lot 12, in block "A," of the survey of Ardis Heights, map of which is recorded in the office of the Judge of Probate for said county, in map book 8, on page 32, particularly described as beginning at the intersection of the western line of Phelan street with the northern line of Seventeenth avenue, South, and run thence northward along said west line of Phelan street 114 feet to the north boundary line of lot 10, thence westward along said boundary line 44.33 feet, thence southward parallel with Phelan street to said northern line of Seventeenth avenue, thence eastward along the northern line of Seventeenth avenue 47.4 feet to the point of beginning.

This sale is made for the purpose of paying the indebtedness secured by said mortgage, as well as the expenses of foreclosure.

This, the 16th day of June, 1913.  
THE MORTGAGE-BOND COMPANY  
OF NEW YORK, Mortgagee.  
A. C. & H. R. Howze, Attorneys.

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

### THE HOWARD COLLEGE ALUMNI ASSOCIATION.

Dear Friend:

We come to you in regard to the alumni gymnasium—a proposition that we trust will appeal to you, and one that we believe will mean more for Howard College than anything else the alumni can possibly do for her at this time.

**OUR PROPOSITION:** We propose to erect a \$15,000 gymnasium building on the campus. An up-to-date building in every particular—a swimming pool, showers, lockers, urinals, heat, etc., in the basement; gymnasium hall with apparatus on first floor; and galleries, Y. M. C. A. room and visitors' rooms, etc., on the second floor.

**THE NEED AND ADVANTAGES** are obvious. At present we have no common meeting place for all our students except the chapel. This building will afford such a place. Where every one—students, faculty and friends—may meet in the freest, openest sort of way. There college life and spirit will best be cultivated. We think, too, that it will aid the college most vitally in its efforts for a larger student body—we doubt if any other single thing will be so attractive to young men. It will also give a higher and better basis for purer and more universal athletic life. We think also that the building will be an ornament to the campus and a suitable alumni memorial.

**OUR AIM:** We want to secure 150 men who will give \$100 each, making the \$15,000. Surely there are 150 of us. We hope to get enough smaller gifts to equip the building. We want to finish the building by winter, or before, and dedicate it at our next commencement, when we hope to have the biggest home-coming of the old students and friends in all our history. We want you to begin to plan to be here then.

Carrying out the memorial feature a little further, we propose to place a bronze tablet in the lobby of the building, with the names of all the men who give \$100 or more, thus making the building possible. We want your name to be there.

**THE TERMS OF PAYMENT:** Of course, cash is the best possible gift. But many who will gladly give \$100 cannot do it at once; so we have prepared notes for their convenience, on which we can finance the enterprise. These notes to be payable within the year—not later than May 1, 1914—the sooner, the better.

We beg you to join hands with us regardless of all other ordinary calls, which come to us all alike. Every member of our committee has gone down for his hundred and some of them out of their poverty.

Yours for the Greater Howard,  
J. T. Collins, F. W. McDonald, E. M. Stewart, Atticus Mullins, J. C. Hutto, J. W. Stewart, T. T. Huey, H. H. Haggood, J. H. Davis, W. A. Berry, J. M. Webb, H. P. Shugerman, A. L. Smith, J. A. Hendricks, R. B. Hogan, Committee.

### GOES TO GEORGIA.

I subscribed for the Alabama Baptist upon entering the work in this state and have read it with interest. I have entered into my tenth year in the state and feel very much like a native Alabamian. My stay in the state has been one of real pleasure and profit. The Lord has given me a measure of

success in every field. I really concluded several years ago to make Alabama my home for life. I am not returning to my native state through any state preference. I cross the line and leave Alabama really with a sad heart and wondering if it is all for the best. I love the brethren and the work of this state. I bow in humble gratitude to all my co-workers and pray God's blessing upon you as I take my leave. I shall not be far from the state line and shall continue a subscriber for the Alabama Baptist for life.

A better and more loyal people does not live anywhere than the Baptists of Clayton. My departure is as pathetic as the leaving of the parental home. I love the people of Clayton and commend them to any pastor. We have many things to be proud of as a result of co-operative labors in this field. Sunday school diplomas and B. Y. P. U. certificates number more than 20 in the last few years. We have a B. Y. P. U. in which the young men take part. The work at Clayton is fairly well organized, and is a very pleasant field in which to work and live. No church anywhere will ever make my stay with them more pleasant. The young people cannot be excelled anywhere for church work.

B. S. RILEY.

(We will greatly miss Brother Riley. He was always faithful to the organized work. We pray God's blessings upon him in his new field.)

### FROM LINEVILLE.

We have been in the state little more than a month and find that it costs no special effort to feel at home in Alabama. Glad to find that this (Carey) association has a Baptist Sunday school convention, and to have the privilege of attending the annual session held with Corinth church last week. We had a pleasant and profitable meeting.

We are pleasantly located in the midst of some as good people as there are in the state. The work here is promising and encouraging. We have received a very cordial welcome from our church members and the people of the community. After spending a couple of days in the excellent home of Brother J. H. Ingram we were prepared to begin housekeeping in the parsonage, and on the evening of the first day "at home" we were severely pounded. This was truly appreciated. Its numerical value counts for something to the preacher who has had the financial strain of a long move, but the spirit that prompts the pounding counts for a great deal more.

Lineville is a good town and is growing. This is a splendid section of country, and the Baptists have a fine opportunity. We have had nine additions to our church since coming on the field, and shall have a series of services in the near future.

Fraternally,

C. N. JAMES.

(We are certainly glad to have Brother James and his good wife back in Alabama.)

Sunday was a day of great rejoicing at Mexia Baptist church. We dedicated the building as a house of worship. Dr. W. B. Crumpton preached the dedication sermon. Dr. Crumpton in his discourse emphasized the fact that it was a Baptist church house, and that a Baptist church was a blessing to any community. We greatly

enjoyed his presence, and feel that it will prove a blessing to us. The pastor at the evening service took the opportunity to prove why we are Baptists, after which the Lord's supper was administered, and an appeal was made for consecrated lives for the Master. Hoping to have Brother Crumpton visit us again, we are yours in the work—John W. Cochran.

### FROM ASHFORD.

Our meeting here at Ashford came to a close a few days ago. There were only three accessions to the church—two for baptism and one by letter, but it was a great meeting. The church was more fully awakened to a sense of its duty, and the interest of the entire congregation increased at every service, and we feel sure that great and lasting good was accomplished. Rev. P. L. Moseley, of Hartford, did the preaching, and those who know him (Moseley) know that the preaching was well done. He is one among the most gifted and talented preachers of the state. We congratulate ourselves on securing his services. He came to us not with enticing words of men's wisdom, but in demonstration of the Spirit's power, and his messages were the simple old story of "Jesus and His love." On account of previous engagements we were forced to close the meeting when really it had just begun. We are planning for another meeting in September and will try to arrange with Brother Moseley to come and spend at least 10 days with us.

I leave Monday for Coffee county for a two weeks' meeting with Brethren J. L. Hogan and O. P. Bentley. Pray for the success of the meetings. God bless ye editor.

Yours in Him,

J. H. GUNTER.

### RESOLUTIONS.

Nearly four years ago Brother B. S. Riley and his good wife came into our midst, and during their stay have endeared themselves to the people of our church and our town, and especially to the young people. Brother Riley has been specially interested in the success of the Young People's Union, and through his efforts we feel that we have one of the best in the state. There is a great deal that we feel that we can say in his behalf, but his work in Clayton speaks for itself.

The union desiring to show its appreciation of Mr. and Mrs. Riley decided to tender them a farewell reception Friday evening and to show to them in a slight way our feelings for them. Therefore be it resolved:

That the Clayton Baptist Young People's Union take this occasion and opportunity to express to Mr. and Mrs. Riley our sincerest thanks for their good work among the young people of our town.

That we realize that the young people are losing two good friends, and our loss is Cuthbert's gain. That we cannot commend them too highly to the good people of the town where they will reside in the future.

That we pray God's manifold blessings upon them, and in return ask them to remember in their prayers the B. Y. P. U. and the people of Clayton.

JAS. B. LASETER.

George Muller to the end of his life read the Bible through several times each year.

### WHAT THE KETTLE SINGS.

I love to hear the kettle sing  
In winter when the wind is blowing;  
It somehow makes me think of spring,  
Though it is snowing.

A little sort of chirp comes first,  
And then a gentle drowsy humming.

That seems to say, "We're through  
the worst!

Yes, spring is coming!"

I know quite well, outside the room,  
What isn't snowy must be icy,  
And yet I dream of fruit and bloom  
In islands spicy—

And little running, laughing streams,  
And dear green woods, with vines  
and mosses,

And sunny places full of gleams,  
When the wind tosses.

The leafy branches all about  
Make just another sort of singing;  
And little flurry things come out,  
Leaping and springing.

And always, when I get to this,  
And feel a sort of pleasant creep,  
My mother wakes me with a kiss,  
And "Oh, how sleepy!"

### CRITICISING FATHER AND MOTHER.

At a certain stage in the life of many of our young people they fall into an unpleasant habit of criticising their parents. Occasional lapses in English, trivial errors in scholarship—historical, literary, scientific, or what not—"old-fashioned ideas" in matters of taste, dress, manners, and social usages, are freely commented upon. When daughters get to know more than their mothers, and sons begin to give points to their fathers, there is friction in the family which causes many an unpleasant jar. This does not mean that our young folks are intentionally rude and ill-mannered. Such habits creep upon them unconsciously. They do not mean to be disloyal or ungrateful to the parents, whom they really love devotedly. They are merely careless and unthinking in the matter. On their side, the parents often feel too deeply hurt by these criticisms to remonstrate against them. They suffer many indignities in silence when it would be wiser to administer the deserved rebuke.

Each generation enjoys privileges unknown to the one preceding—better schools, larger opportunities for general culture and a more complicated social life. The sons and daughters who profit by these good things have their parents to thank for them. It would be "more becoming" in them, as the old-time phrase has it, to remember their debt of gratitude rather than to look for blemishes. The ideal relation between parent and child is that of perfect comradeship. When parents keep in touch with their children's interests, and children confide freely in their parents, harmony reigns in the home. Happy the family whose daughters are their mothers' friends, and whose sons are fathers' chums.—E. M. H., in Christian Intelligencer.

Teacher—"Jimmie, correct this sentence, 'Our teacher am in sight.'  
Jimmie—"Our teacher am a sight."

**THE ODOR OF BAD HEALTH**

Is not always due to a deranged stomach, but often due to catarrh of the nose and throat, and the unsanitary condition of the teeth and mouth. A solution of Tyree's Antiseptic Powder used as a mouth wash, spray or gargle will keep the mouth and teeth in a clean, wholesome state and the air passage free from objectionable odors. Get a 25c box at any drug store (or by mail) and if not pleased return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any who write mentioning this paper.

**For WEDDING or any GIFT TIME**

"The House of Ruth" is at your service.

Ruth's store thoroughly represents the best wares made, is considerably larger than any house in this part of Alabama, and when quality is considered Ruth's prices are unusually low.

Ask for Our Handsome Catalog.

**C. L. RUTH & SON**  
Montgomery, Ala.

**LEGAL NOTICE.**

Estate of Mary A. Merritt, Deceased. Letters testamentary on the estate of Mary A. Merritt, deceased, having been granted to undersigned on June 16, 1913, by J. P. Stiles, Judge of Probate of Jefferson county, Alabama, notice is hereby given that all persons holding claims against the said estate must present the same within the time allowed by law or the same will be barred.

**BIRMINGHAM TRUST & SAVINGS COMPANY,** Executor of the Estate of Mary A. Merritt, Deceased.  
By C. D. Cotten, Secretary.  
jly2-3t

**NOTICE OF FINAL SETTLEMENT.**

The State of Alabama, Jefferson County—Probate Court, 24th Day of June, 1913.  
Estate of Thomas Jones, Deceased. This day came Sophia E. Jones, administratrix of the estate of Thomas Jones, deceased, and filed her account, vouchers, evidence and statement for a final settlement of same.  
It is ordered that the 23rd day of July, 1913, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.  
J. P. STILES,  
Judge of Probate.  
jly2-3t

**NOTICE OF FINAL SETTLEMENT.**

The State of Alabama, Jefferson County—Probate Court, 25th Day of June, 1913.  
Estate of A. D. Stone, Deceased. This day came Ella Stone, administratrix of the estate of A. D. Stone, deceased, and filed her account, vouchers, evidence and statement for a final settlement of same.  
It is ordered that the 23rd day of July, 1913, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.  
J. P. STILES,  
Judge of Probate.  
jly2-3t

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

**A GREAT BAPTIST CAMPAIGN.**

An Itinerary During the Summer of All the Churches in the Calhoun Association.

The Baptists of Calhoun county are planning for a rally of all the churches during the months of July and August. Rev. S. H. Bennett, of Jacksonville, and Rev. A. J. Johnson, of Oxford, have been appointed as a committee to look after arrangements, and besides a number of the strong pastors of the association, they have secured Rev. C. K. Dozier, who has spent six years in Japan. He will give at each church visited something of what he has actually seen in the "Sunrise Kingdom." Other subjects which will be treated are "The Relation of the Local Church to the Work of the Kingdom," "The Scriptural Plan of Financing the Kingdom" and such other subjects as are of vital interest to the advancement of the kingdom. The purpose is to visit each church in the county and spend an entire day, and it is earnestly hoped that every church will heartily co-operate with the movement, and with an all-day service and dinner on the ground at each church increased interest in kingdom business may be looked for. Most of the churches have already indicated a desire for these meetings to be held with them, but there are still a few that have not been heard from. We herewith append a complete itinerary as mapped out by the committee, including all the churches, with the understanding, of course, that any church in the list which is not willing for the committee to have a service arranged for it shall be passed over:

- July 13—Jacksonville.
- July 14—Friendship.
- July 15—Ohatchie.
- July 16—New Liberty.
- July 17—New Hopewell.
- July 18—New Home.
- July 19—Piedmont Springs.
- July 20—Piedmont.
- July 21—Philadelphia.
- July 22—Nance's Creek.
- July 23—Rabbittown.
- July 24—Zion Hill.
- July 25—Pleasant Ridge.
- July 26—Iron City.
- July 27—Oxford.
- July 28—Holly Springs.
- July 29—Harmony.
- July 30—Bethlehem.
- July 31—Trinity.
- August 1—Coldwater.
- August 2—Ulaton.
- August 3—Parker Memorial and First church, Anniston.
- August 4—New Bethel.
- August 5—Cedar Grove.
- August 6—Plum Springs.
- August 7—Ebenezer.
- August 9—Sulphur Springs and Boiling Springs.
- August 10—Oxanna and Glen Addie.
- August 11—Cane Creek.
- August 12—Oak Bowery.
- August 13—Ethelville and Ten Island.
- August 14—Ohatchie Town.
- August 15—Hebron.
- August 16—Duke.
- August 17—West Anniston and Blue Mountain.
- August 18—Mt. Zion.
- August 19—Wellington.
- August 20—Oak Grove.
- August 21—Mt. Gilead.
- August 22—Mt. Olive.
- August 23—Angel's Grove.
- August 24—Post Oak.
- August 25—Weaver.
- August 26—White's Gap.
- August 27—Antioch.

**HOWARD COLLEGE NOTES.**

A vigorous office campaign for education is being conducted. Those who think that school people have nothing to do during vacation are not acquainted with the facts.

As hot as it is it is pretty comfortable on our campus. There are few places in Alabama which are more comfortable at this season of the year.

The local alumni are pressing a campaign for a new gymnasium. They propose to build it this summer, and say that it shall cost \$15,000.

Howard College had more men at the seminary last year than any other southern college excepting Wake Forest, and a Howard man led the student body in scholarship achievements. Pretty good for Howard.

Every once in a while some one sends in a check to cover an endowment pledge. The highest kind of giving is the giving that increases the endowment fund. Even though they be late, there are many who will yet redeem their pledges.

It is pleasant also to have to acknowledge the receipt of remittances for the library fund. The church societies that are looking about for good things to do should put Howard College library on their calendars.

The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability which is based on no solid conviction of agreeing with everybody.

There is a growing suspicion that with all its blessings civilization has advanced so rapidly in recent times that the race has not adjusted itself to its environment. Man, naturally an out-of-door animal, has not yet discovered how to live well and safely in houses in cities.

Life is far more complex and tangled under our latter-day civilization than it was in the days of Moses and the elders.

**FRECKLES**

Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

**AUSTIN ORGANS**

There are many pipe organs that will play tunes. There are few that will educate the listener to tone combinations and that stand complete and reliable with minimum of expense for up-keep.

Austin Organs, mechanically and tonally famous, stand all tests and are rated by experts as America's greatest Product.

There are things about Austin Organs that, once thoroughly understood, will send the prospective purchaser to this Company. They have built in the past decade over two score monumental four-manual organs, and nearly 500 organs of all sizes in less than twenty years.

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**A WOMAN'S APPEAL**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago or backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 543, South Bend, Ind.



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On N. C. & St. L. and T. C. railroads, 30 miles east of Nashville. No saloons. Moral community. Strong faculty. Expenses moderate. Room and board at Dormitory \$140 per year. Opens Sept. 3. For catalog and illustrated booklet address

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"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "BANDY" size, 35c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 35c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A. I. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

**WHITTEMORE BROS. & CO.,**  
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If you are ambitious, energetic and of moderate ability, we can start you in a business for yourself, the possibilities of which are practically unlimited. We offer you a connection with the oldest, largest and most responsible company of the kind in the world, selling our guaranteed line of extracts, spices, toilet articles, veterinary and household remedies. We already have 2,300 salesmen handling our line, and want more good, reliable men in your State. No capital necessary. Branches in Memphis and Baltimore. Only men with ambition and of good character need apply. Write for particulars.

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## B. Y. P. U. CONVENTION.

The twentieth annual convention of the Baptist Young People's Union of Alabama will be held at Pelham Heights on Saturday August 9, 1913. There will be three sessions—10 a. m. to 1 p. m., 3 to 5 p. m. and at 8 p. m.

The convention will be addressed by prominent speakers at all three sessions. Their names and subjects will be given in the program, which will be mailed July 9, one month before the convention. The election of officers and committees for the coming year will occur at the afternoon session (3 to 5 p. m.)

Pelham is located 20 miles south of Birmingham on the L. & N. and A. B. & A. railroads, and a rate of one and one-third fare for round trip has been granted from points within Alabama by the railroads. The rate from Birmingham will be 90 cents for round trip.

Trains leave Birmingham on the L. & N. road at 6:20 a. m. and 3:50 p. m., arriving at Pelham 45 minutes later. From Montgomery, on the L. & N., trains leave at 7 a. m. and 3:30 p. m., arriving at Pelham at 10 a. m. and 6:30 p. m. respectively.

Trains leave Birmingham on the A. B. & A. railroad (L. & N. depot) at 8:30 a. m. and 4 p. m., arriving at Pelham an hour and ten minutes later. Those who arrive in Birmingham too late to catch the early L. & N. train may change and reach Pelham the same morning via A. B. & A.

For those who desire to go from Birmingham and spend the day and evening, buy round trip ticket on L. & N., leave at 6:20 a. m., and we have arranged for the train arriving at Pelham at 11:30 p. m. and at Birmingham at 11:53 (in time to catch all cars in the city) to stop for passengers.

The date (Saturday, August 9) is one of the days of the annual encampment of the Alabama Baptists at Pelham Heights. The annual encampment will be held August 1-10, and our members are urged to attend this encampment. For program of the entire encampment write Mr. H. L. Strickland, 514 Farley building, Birmingham, Ala.

Rates at the hotel will be: Single day \$1.50; per week, \$7. During the encampment, August 1-10, those staying four day or more will pay \$1.25 per day up to seven days, when weekly rates will apply. Single meals, 35 cents. A small fee will be charged for swimming pool and shower baths.

For further particulars write Alvin M. Douglas, secretary, 607 American Trust building, Birmingham, Ala.

**THOMAS J. WINGFIELD,**  
Chairman Executive Committee B. Y. P. U. of Alabama.

I arrived in Dothan June 19 safe and sound. Had a great trip, but am glad to be back "in the fight." Was greeted by overflowings congregations Sunday morning and evening. Next week we have a few days of special services. Please forward my paper here. Fraternally—E. H. Jennings.  
(Glad he is home again.)

The figures for 1910 dealing with illiteracy are not yet available, but those for 1900 give the south nearly 1,000,000 white illiterates over 10 years of age.

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

## To Every Reader of the Alabama Baptist

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

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

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

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

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Bank, added to steadily during the working years of life.

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

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

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**GREAT MEETING AT OZARK.**

Our protracted meeting began here on Sunday morning, June 15, Brother M. L. Harris, our esteemed pastor, preaching Sunday morning and Sunday evening to large audiences. On Monday morning Dr. J. R. Bateman arrived and took charge of the meeting, preaching twice a day until Sunday and three times on that day in addition to a talk to the Sunday school. The church was full to overflowing at every service, and it became necessary to get a hundred chairs to seat the people, and even after all the space had been taken many were turned away at the night services. Brother Bateman is known as one of the greatest pulpit orators in the southland, but those who have heard him preach have realized that the eloquence of earnestness, in addition to his gift as an orator, makes him a mighty power for God. His sermons were scriptural, practical, filled with zeal and throbbing with a genuine fellow feeling for the sinner. In his sermons Christ was the theme from the first day till the close of the great meeting. Figuratively, he broke the alabaster cruse of precious ointment and anointed Christ at every service during the meeting, and the fragrance filled all the house. God seemed nearer and Christ dearer to us than ever before.

Not only in the pulpit but in our homes, Brother Bateman was charming. His genial spirit made him not merely a welcome guest in our homes, but a guest sought after and much desired, and he has endeared himself for all time to the hearts of our people.

The meeting was the very kind we have needed for a long time, and the kind for which we have been praying. I have been living here for 20 years, and I have never seen such a revival in our church. The church received 53 members—50 for baptism and three by letter.

I have never seen our beloved pastor, Brother Harris, so happy as when, in response to his two years of earnest work with us and to the powerful preaching of Brother Bateman, so many sinners broke rank with Satan and took a stand for Christ.

In conclusion I desire to mention the excellent music which we had the privilege of enjoying during the meeting. The song service was conducted by the high-toned Christian gentleman, Prof. N. A. Jones, superintendent of the Dale County High School. Prof. Jones is an excellent singer and an enthusiastic leader. He knows just how to get people to sing, and the entire congregation sang together as one man. At times the strains, swelled by the organ and wind instruments, seemed heavenly indeed. No doubt the music contributed greatly to the success of the meeting.

Will now close. God bless all persons interested, and may every one who names the name of Christ do all they can for His kingdom. May the Lord bless the Alabama Baptist and all of its interests. I wish every Baptist in Alabama would read it, for I am certain they would be benefited thereby.

Yours as ever,  
M. A. SMITH.



**TENNESSEE COLLEGE Murfreesboro, Tenn.**

**An Ideal Place To Educate Your Daughter.**

The climate is mild and delightful. The town is the home of culture. The grounds are magnificent. (15 acres). The location is unsurpassed. The physical nature is developed. The class room work is thorough. The curriculum is high. The home comforts are unusually good. The table is abundantly supplied. The religious life is a decided feature.

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G. J. BURNETT, A. M. President, Murfreesboro, Tennessee.

**IN MEMORIAM.**

Algie Lewis was born January 30, 1881. Evie Lewis was born May 3, 1882. Algie died December 18, 1909. Evie died February 19, 1913. They were baptized into the fellowship of the Missionary Baptist church in youth. They were young men of untarnished honor, gentle and strong, pitiful to the weak, stern to all forms of wrong, yet ever modest and unassuming. Their best portion among their fellow-men was to be remembered for their little unremembered nameless acts of kindness and love. Strange and sad indeed does it seem to see Christian manhood taken away in the noontime of life, but by their humble walk with God we are assured that they have passed to the land of rest.

"Beautiful toilers, thy work all done,  
Beautiful souls into glory gone,  
Beautiful lives with thy crown now won,

God giveth thee rest,  
Rest from all sorrows and watching  
and fears,  
Rest from all possible sighing and  
tears,  
Rest through God's endless, wonderful  
years,  
At home with the blest."

Rev. Clay I. Hudson has resigned his pastorate at the First Baptist church, of Decatur. This church loses a fine pastor a man who gave his time and talents for the upbuilding of the Lord's kingdom. He and his excellent wife were fine workers and will be sadly missed here. His next church is to be congratulated.—W. M. Bailey.

On June 22, 1913, we made our offering to the orphanage at Ryan's Creek church, which amounted to \$3.26. We are growing amid all of our difficulties.—S. P. Johnston.

**How Long Have You Kept That Corn?**

How often have you pared it, just to keep it down?

How many old-time, foolish treatments have you applied to it?

Yet the corn remains.

During all this time a million corns monthly have been taken out by Blue-jay.

Folks apply this little plaster, and the pain stops instantly. In 48 hours they remove the plaster, and the corn lifts out.

No pain, no soreness, no discomfort whatever. And no more doctoring of that corn.

Think of it—a million corns monthly are ended in this way while you, in other ways perhaps, still treat the same old corns.

Why not try the new way on one corn?



A in the picture is the soft B & B wax. It loosens the corn.  
B stops the pain and keeps the wax from spreading.  
C wraps around the toe. It is narrowed to be comfortable.  
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# ALABAMA CENTRAL FEMALE COLLEGE



## FACTS WORTH CONSIDERING IN REGARD TO THE ALABAMA CENTRAL FEMALE COLLEGE

1. It is one of the oldest woman's colleges in the world—having been founded in 1856 and in continuous operation since.

2. It is a part of the Baptist Denominational Educational System of the State Convention, patronized largely by members of the Baptist church.

3. It is the most efficient school of its kind in the state. Although it is not a normal school, it ranks third among the schools of the state in number of pupils who have become teachers, and it ranks first in percentage of alumnae who have successfully passed the state examination for teachers, including the University of Alabama.

4. It gives more individual attention to each student than any other school in Alabama—the proportion of teachers to students being about one to eight.

5. Its teachers are examples for the imitation of its students. The members of its faculty are selected for their integrity of Christian character as well as for their special fitness for the duties they have to perform.

6. The students themselves take great pride in maintaining the high Christian spirit of the student body.

7. The school insures proper care and instruction under strict Christian supervision in an atmosphere of culture and refinement.

8. The teachers themselves are under as strict supervision as are the students.

9. Its charges for board and tuition are as low as good business management can make them, consistent with its high standard of excellence.

10. Its students are selected with great care from Christian homes. The atmosphere is that of a happy, well-regulated Christian home.

11. Its faculty is composed of twenty specially trained college and university bred men and women, who are consecrated to their work and thoroughly imbued with high Christian ideals.

12. The College is located in a city famous for its healthfulness, refinement and old-time Southern culture.

13. The College buildings have all modern conveniences, hot and cold baths, electric lights, etc.

14. A thorough renovation of the buildings is now under way.

15. The number of boarding pupils is limited to a hundred, the management desiring efficiency rather than numbers.

16. Every student recites every lesson every day.

17. No cliques or secret societies.

18. The church facilities of Tuscaloosa are unsurpassed.

19. The religious convictions of each student are respected.

20. The "Highest Christian Culture Our Constant Aim."

### WE BELIEVE THAT:

1. Every woman should be religious, and be trained to the amenities of life. She should have a good temper, high ideals, and be practical and judicious in conduct.

2. Every woman should be a specimen of physical perfection as near as may be. She is the mother of the race, and as such should be healthful and physically fit.

3. Every woman should be a capable and loyal daughter, sister, friend, wife or mother. She should be able to create a home, whatever her condition in life.

4. Every woman should be beautiful; if not beautiful then attractive in appearance. She should be trained to appear to the best advantage on all occasions.

5. Every woman should have some characteristic charm. She has some special talent or aptitude, and it should be developed until it appears natural rather than acquired.

6. Every woman should have a trained mind, be able to meet all conditions, make use of circumstances, and obtain good results, whatever her calling in life may be.

### OUR POLICY THEN, IS:

1. To cultivate the devotion and religious sentiment of each girl; to accustom her to correct social usages; to teach her self-control and courteous demeanor by giving her a proper attitude of mind and high ideals through precept, example and practice.

2. To develop each girl physically by systematic exercise; to correct her defects by special exercise and supervision; to teach her proper habits of personal hygiene, paying especial attention to cleanliness, food, manner of eating, exercise, mental attitude, and design and habits of dress.

3. To teach each girl the principles of various social relations; of good household management, decoration and economy; of physiology, first aid and care of the sick; of foods, their preparation and nutritive value, and of clothing and its qualities, uses and design for all purposes.

4. To teach each girl to be graceful in her movements by proper exercises and daily practices; to teach her correct poise, carriage, gestures and expression; and to teach her correct principles of personal adornment and care of her hair, skin, teeth and nails.

5. To make a good artist of each girl. Our departments of Music, Art and Expression are the equals of any in the South. These are special courses, charged for extra, but our charges are as reasonable as can be found, consistent with the quality and thoroughness of the instruction given.

6. To train each girl thoroughly in all the ordinary college studies, giving special attention to their practical application in the everyday activities of life. Though our course is thorough, our entrance requirements are not very rigid, because we are able to supervise and assist students who are deficient in one or two studies, and thereby enable them to make up for deficiencies.

To accomplish the above, the Alabama Central Female College gives two full years of college work, based on a four-year high school course, turning out graduates who are women well rounded in body, mind and soul, able creditably to fill their places in life.

Write DEAN P. W. WILLIAMS, Tuscaloosa, Ala. for Catalogue

B. F. GILES, President