

ALABAMA BAPTIST

FRANK WILLIS BARNETT, Editor.

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Organ Baptist State Convention

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Rev. S. J. Parrish has been called to the First Baptist church, Natchez, Miss. Rev. H. W. Head is supplying at Park Avenue. Fraternity—J. E. Cox.

The Baptist State Sunday School Convention will be held at Pelham, Ala., beginning on Tuesday night, July 30. Reduced rates are put on sale July 20, good returning until August 31. Be on hand.

The death of Francis, the handsome 4-year-old son of Mr. and Mrs. W. W. Perry, of West Blocton, was a great grief to us, as we had learned to love the little fellow. We join our tears with those of the bereaved family.

The many friends of Rev. J. W. Long, former pastor of the Jacksonville Baptist church and present pastor of Lincoln Baptist church, are delighted to know of his rapid improvement since an operation some three weeks ago for appendicitis.

The Campbellites are making a systematic fight on close communion. They are the most inconsistent open communists on earth. Send 2 cents and get "What Alexander Campbell Taught on Baptism and Communion," by W. J. E. Cox. He has done his work well.—W. B. Crumpton.

The writer has just closed a brief meeting of six days with Pastor J. E. Holly and his church at Molino, Fla. There were many hindrances to the work, but there were 21 additions—17 for baptism. Brother Holly is loved by his people and has done faithful work. He tells me that during the past 39 years he has baptized 3,105 people. He is a true yoke fellow.—J. J. Justice, Pleasant Hill.

Sunday was a busy day with us at Northport. Besides teaching a class in Sunday school and preaching twice the pastor baptized four candidates in the afternoon, and then drove six miles to hold a funeral service. Five were received into the church during the day. Our Sunday school attendance is growing nicely. We have a splendid corps of workers in our school. Our church has been hurt financially by a big fire that broke out early this morning in the business part of town. Six business houses and their contents were burned.—H. D. Wilson, Northport.

Evangelists T. O. Reese, J. P. Scholfield and A. B. Hunt came to us June 7 and continued with us in our meeting at West End Baptist church two weeks. The results were in every way most satisfactory. More than 50 additions to the church. The preaching by Brother Reese was of a high order—strong, pungent, uplifting and free from all sensationalism. The singing under the direction of Brethren Scholfield and Hunt was inspiring and God-honoring. These capable, consecrated servants of the Lord have our loving esteem and highest commendation.—W. M. Blackwelder, Birmingham.



REV. WILLIAM LOWNDES PICKARD, D. D.

We congratulate the Georgia Baptists on the selection of Dr. Pickard to be president of Mercer University. He is an eloquent speaker, a trenchant writer and a man of scholarly attainments. His many friends in Alabama will rejoice at his new opportunity for service.

THE BAPTIST STATE SUNDAY SCHOOL CONVENTION

Please keep in mind the meetings in the order in which they come at the Assembly Ground, Pelham, Ala. Make plans to attend both if possible; if not both, be certain to be on hand for one or the other. The Baptist State Sunday School Convention meets first, beginning on Tuesday night, July 28, and runs through Thursday night, July 30.

Reduced railroad rates are put on sale July 20, good returning until August 31.

The hotel will be reopened on Saturday, July 25, for the accommodation of guests. Rates are as follows: Single day, \$1.50; four days up to six days, \$1.25 per day; week, \$8; dinner, single meal, 50 cents. The hotel and all other public utilities belong to the Baptists of the state, and if there is any profit accruing it will be used to keep the grounds in condition and make necessary improvements.

Every department of Sunday school activity will be discussed in conferences and addresses by those who are making good now in their respective places. Our denominational program will be fully explained, and representatives from the various associations are being urged to come with a view of returning to carry the work to every Baptist church in the state.

Financial requests will be as follows: We request each school to send some offering to defray the necessary expenses of the convention. There is printing and postage, some railroad fare, etc. And then one regular offering each quarter for our Sunday School Department.

News comes from some associations that the leaders are going to have every Baptist school in the association represented. The weather will be warm; if the rooms and tents play out we can adjourn to the hillside and sleep on the grass.

The officers of the Baptist State Sunday School Convention are to meet tonight (Monday) at Pelham to perfect the program. Let the redeemed of the Lord come forth and cover the mountain at Pelham even as the waters cover the sea.

HARRY L. STRICKLAND.

THE PREACHERS' SCHOOL FOR 1914.

We are preparing a resume of the work done at the Summer School for preachers and religious workers generally, now just closing. Expressions heard on every hand indicate benefits received. Nearly 100 preachers have been reached by a part or all of the course. In addition quite a number of ladies have been present, some remaining for the entire time.

Plans are already forming for the 1915 session, which is to be the greatest yet. Dr. Sampey feels pretty certain that, in addition to Dr. Carver and himself, we can get Dr. Mullins at least for one week. And we confidently hope for Dr. Hendricks' return. I feel certain he will return if he is not abroad.

The Women's Work will be represented, and every phase of our denominational endeavor will be presented. Let's have for our slogan: 250 men and women for the entire course, besides the visitors.

H. L. B.

If you know a good Baptist man or woman who wants to take charge of a school write to Rev. J. W. Johns, Cherokee, Ala., for further information.

Rev. John W. Stewart, 113 South Sixty-third street, Birmingham, Ala., is available for supply work or to assist in meetings. He is too well known in Alabama to need any commendation from us. Brethren, use him.

I see in this week's issue that you have Mobile Association to meet July 1. This is a mistake. July 15 is correct. More than a month ago our noble layman and former moderator, W. A. Alexander, died after many years of faithful service for the Master.—J. M. Kallin, Clerk.

At the union meeting of the organizations in the Jacksonville Baptist church, held on Tuesday afternoon in the mission room, a very interesting and helpful program was rendered. The subject was "State Mission Day." The president of the Ladies' Missionary Society, Miss Hannah Crook, presided over the meeting with her usual grace and earnestness.

We acknowledge with pleasure the following invitation: "The people of Tallapoosa county, Alabama, and the Horseshoe Bend Battle Anniversary Commission extend you an earnest and cordial invitation to be present at the site of the battle ground, 12 miles north of Dadeville, on Saturday, July 4, 1914, at 10 o'clock a. m. for the celebration of the one hundredth anniversary of the battle of Horseshoe Bend, fought between the American forces and the Creek Indians at that point on March 27, 1814. Reception by the Tohopeka chapter, Daughters of the American Revolution, and citizens of Dadeville July 2, 1914 at 8:30 p. m. at Dadeville, Ala."

Dr. W. M. Anderson came to us June 12 and preached for 10 days. From the very first service he won the hearts of all who heard him. The attendance grew larger at every service, and the last night the house was filled as long as one could get in, and many were turned away. Dr. Anderson preaches a plain, practical sermon—so simple that even a child can understand. He also carries with him a peculiar personality or magnetism, which draws all classes of people close to him. In all his preaching he never ceases to hold up before the lost a crucified Savior. Our men's meeting on Sunday afternoon reached the hearts of men who had not attended church for years, many of whom say they are going to live different lives from this time on. There were 31 additions to the church. Among them were some of the leading citizens of our town. Our church has been made much stronger by Dr. Anderson's coming. Pastor and people are closer to each other than ever before, and the whole town has been moved as never before.—F. M. Barnes, Guntersville.

A STORY OF THE FIRST TWO FOREIGN RESIDENCES IN THE HAKKU FIELD

It is not a great undertaking to tell about those first homes. There were only two of them. The story of these two homes and the location of a site for our compound is so interesting to us we feel others would like to know how we sometimes buy property and build houses in China.

Once upon a time there was a large grove, wild and dense, because nothing was cut down. The grass and bushes and trees were sacred, being part of this "lucky spot of the gods," which brought luck to all living near it. Such a tangle it was! There were large, stately trees and small trees. There were trees that had grown straight and graceful, and others that were crooked and dwarfed and gnarled. Some of the trees bore luscious fruits, while others were covered with fragrant flowers. The beautiful white jessamine climbed to the tops of some and made the air sweet with its fragrance. There were clusters of the graceful fern-like bamboo and the modest little wild rose. Many dainty-leaved vines clung to the pieces of old walls and wound in and out among the bushes. The grove was beautiful then, but we think it is more beautiful now, because to us it is "home."

For some reason the grove ceased to bring luck to those around it and was no longer sacred. So when members of the mission located there were searching far and wide for a building site for our compound their attention was drawn to this spot as the place to locate the center of work for all the vast Hakka country. We mean by "compound" a colony of workers, with their dwellings, schools, hospital, dispensaries and church. The "Sacred Grove" was well suited for such a purpose, not only because of its beauty, but also on account of its elevation. The chief thought of the missionaries had been to find some place above the high water line; that is, the annual overflow of the Pearl or North river.

All things having been considered, they set about in true Chinese fashion to secure this property. Through a "middle-man" the names of representatives of over a thousand of the owners were signed to a whole scrawl of a deed and the beautiful sacred grove became more sacred because it was bought by our board and set apart for mission work among the Hakkas. "Yes, everything is settled now," so they thought, and their minds were at peace. The hardships of the little native house in the city would soon be a nightmare of the past. No more would the smoke from their neighbors' houses on three sides and forming the outer walls of their dwellings ooze through the walls and under the eaves and smoke them out of house and home. No more would the stench rise from the filthy streets and float in at their windows and doors. The poisonous vapors from the open drains in the central court would no longer threaten them with disease and death. Dr. Hayes and Mr. Saunders were calmly snoring to the music of the hammer and trowel and their wives dreamed they breathed the fragrance of the grove in big, airy bed-rooms when they were aroused by the mob at their door. What did it all mean, this great commotion at the break of day? At the last moment several of the thousand owners had turned up, claiming that their names were forged and that they had not given their consent to the sale of the road which cut off one corner of the property. The mob howled, the foreigners were threatened, the middle man was beaten, and confusion reigned for days, but that road could not be sold. So with one corner of the compound cut off from the rest, plans were made, contracts drawn up and at length the work begun—two new houses, two homes, actually being built in the beautiful grove. With all their joy they could not quite forget the little native house inside of the walled city. While waiting for the clean, new houses away from the smoke and filth and odors of the Chinese city and rather than give up all had bravely faced death, two of the number succumbed to the dreaded fever, requiring several months to regain their strength; another was for years a nervous wreck, and finally with her husband had to leave the station in Ying-tak, and two others wear the martyr's crown. While they were not slain by the angry mob, nevertheless they gave their lives to the cause, for in a more healthful location their frail bodies might have withstood the disease that was the cause of their death. Now only two of the

original number remain to testify to the hardships of those pioneering days, truly "a survival of the fittest" in physical strength and endurance. While joyful preparations for the new homes were being made their hearts filled with sadness when they glanced back over the experiences of the past.

But disappointments came. A long time after everything should have been finished, according to contract, the rains poured down in torrents, and those houses, our homes, had no roofs. There they stood, the walls soaked through and through and not a workman on the place. The contractors had made debts far and wide, left their men unpaid and, like we have heard they sometimes do in America, "thrown up the job" and "skipped out." In a short time the walls would fall and all would be lost. What could they do? Only one thing. Call a new contractor, engage more workmen, and at a great extra cost put on the roofs and finish the houses. But all this is past history. Now those houses are homes. One is our home, and was home ever sweeter, more appreciated than it is away out in the interior of China, where, aside from our work among the natives, centers everything we have in this world—our social and intellectual and spiritual life? Do some "stumble" because we try to make that home, which means so much of our lives, beautiful and home-like? The houses are large, airy and cool, and, perhaps we ought not to say it ourselves, but when we come in from the narrow, filthy streets, the damp, close, dark Chinese houses, oh how fresh and clean everything seems. The Chinese often exclaim when we show them over the "foreign house": "So clean. Oh, so clean." One woman from the upper, wealthier classes, who had come a great distance to see us in our foreign houses, when being shown over the bed rooms up stairs, clasped her hands on her bosom and cried: "Oh, oh, the heaven you tell us of must be like this—so beautiful, so clean!"

When you have seen their homes you won't wonder that we love ours so. And this suggests to me that perhaps the criticism sometimes made of us and our homes and home-life is due to the contrast and not to what is really seen.

Now let us look into one of the Chinese—I like to have said "homes." The Chinese language had no such word until a few months ago Dr. Chambers, a missionary in South China, made the character by placing the characters for "father" and "mother" and "love" under the character "roof" and called it "hum," thus making the Chinese combination of radicals and sound resemble as nearly as possible our English word, "home." Whether or not they can call it "home," let us look for a moment into one of their abodes. Do we step from the narrow, sloppy streets into a beautiful grove, and from there upon a long, wide verandah, then into a large, airy hall? No. Far from it. The house I am trying to describe to you is one we pass almost daily on our way to the city chapel. It is average. There are many better and many worse. It is one of a solid block, with an open space in the center. The outside walls form part of the next door neighbor's house, and his walls in turn serve his neighbor, and so on around the block, with the backs of the houses all opening into one common court or back yard, often not larger than your dining room. Think of 40 or 50 little playmates with only this small space or the filthy, wet streets for a play ground.

The air and light must come in through a door in the front and back and openings in the roof made for the smoke to escape. Side doors of windows would go into their neighbor's house.

We step from the street into the front room. The two stones that form the steps are broken into many pieces. Often they are wet and slippery because some one has just gone ahead of us with a "tam" of water, splashing it out as he went. There is no flooring. Perhaps once upon a time, many, many years ago, the room was floored with tiling or cement, but now there is only earth, with deep holes here and there that are usually filled with muddy water. On each side of the room is a pair of bed boards covered with a soiled mat. When I was last in this house there were sweet potatoes just as they came from the field and peanuts on the vines on one of the beds to make room for the family and vis-

itors during the day. We were invited to sit on the other pair, because there was only one chair, and it was occupied by a poor, old crippled woman. There was an altar in the back of the room. Under the dust and dirt we could see ugly little images and idols and papers and candles used in worshipping their gods. The rest of the small room was filled with all manner of things—baskets, clothing on the walls, poles for carrying things, buckets, shovels, etc. We did not go into the back room, but we could see through the open door. Black, sooty cooking vessels of earthenware were scattered around on the dirt floor. In the corners were stacks of grass and sticks for fuel. The smoke rising from the open fire filled the house, its only escape being the doors and opening in the roof. Both rooms were draped in spider webs, soot and dust. Near night chickens and hogs were brought in from the fields, and perhaps also a cow or buffalo. When the family had had their steaming hot sponge bath out on the front steps or in the open court and were ready to roll themselves, each in his one thick quilt or blanket, for the night, the two doors were closed and barred to keep out the tigers and thieves. And thus it goes on from year to year and generation to generation.

Now, since you see our surroundings and I hope appreciate the contrast, you don't think it strange that we love our homes so, and perhaps you will permit us to say ourselves they are sweet and clean and beautiful. We don't feel that it is wrong to do all in our power within our small, but sufficient, income to make these mission houses—our homes—just as attractive and home-like as possible. Should they not be the sweetest, most sacred spots in the memory of our children, the scene of their enchanted dreams of life, their childhood's home?

OLA LLOYD ROACH.

NEXT SABBATH: HOW WILL IT BE KEPT?

Mr. Speeds will clean his auto,
Mr. Spurr will groom his horse,
Mr. Gadds will go to Coney
With the little Gadds, of course,
Mr. Flite will put carbolic
On his homing pigeons' perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Hett will test his furnace,
Mr. Feete will mend his chair,
Mrs. Feete will soak her bunton,
Mrs. Hett will wash her hair,
Miss De Spill, with iron and cleaner,
Will remove a coffee smirch,
Miss McBird will practice trilling,
Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle
Round and round the state will mote,
Mr. Swait will watch a ball game,
Mr. Stake and son will search
Through the bosky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong
When the nation turns from worship,
Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To the cushioned pew in church!

Reader, well I know the answer,
But if I should speak aloud
What I think's the real reason,
It would queer me with the crowd.
You'll be popular, dear reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the church.

—Newark News.

The man who does not attend any church virtually votes to do away with all churches.

BAPTIST PERSONALS

Miss Margaret Judson, dean Shepardson College, Greenville, Ohio, is a granddaughter of Adoniram Judson.

Dr. Robert Stuart MacArthur, pastor of the First church, Baltimore, Md., will have his summer residence at Suffield, Conn.

Rev. John E. Briggs, of the Fifth church, Washington, D. C., observed his fifth anniversary as pastor of that church June 7.

Rev. Edward Judson, D. D., son of Adoniram Judson, was recently elected honorary president for life of the Foreign Missionary Society of the Northern Baptist Convention.

Now it is stated that Dr. S. C. Mitchell, of Richmond, Va., who is at present at the head of the medical college of Richmond, has been elected president of Delaware College, at Newark. He is certainly in great demand.

Dr. C. C. Brown has resigned the pastorate of the First church, Sumter, S. C., after a continued service of 39 years. It is the only pastorate Dr. Brown has had. We hope his church will refuse to accept his resignation.

Rev. Eldridge B. Hatcher, D. D., is in Richmond gathering and arranging materials for the biography of his father. He expects to devote himself to this for several months to come, and hopes to have the volume ready for publication by the end of the year.—Religious Herald.

Prof. Charles E. Meriam, of the department of political science in the University of Chicago, who is a member of the Chicago city council from the Seventh Ward, was recently made chairman of the committee to investigate the causes of crime in the city and suggest methods of prevention.

Announcement has just been made that the Council of the University of Paris has formally approved the nomination of Prof. James Rowland Angell, head of the department of psychology, director of the psychological laboratory and dean of the faculties of arts, literature and science in the University of Chicago, as lecturer at the Sorbonne in 1915.

Prof. Starr Willard Cutting, head of the department of Germanic languages and literatures in the University of Chicago, was a member of the Goethe monument committee which had charge of the dedication of the heroic bronze statue to Goethe in Lincoln Park, Chicago, on June 12. The German ambassador to the United States took part in the exercises.

Rev. Samuel Zane Batten, D. D., secretary of the Social Service Department of the American Baptist Publication Society, will leave America shortly after the meeting of the Northern Baptist Convention to attend the Peace Congress, to be held in Zurich, Switzerland, August 2 to 9. Dr. Batten goes as the representative of the Social Service Department of the American Baptist Publication Society. He also represents the Baptist Brotherhood and the Social Service Commission of the Northern Baptist Convention. He is also to represent the Federal Council of Churches in America.

Dr. M. P. Hunt, who resigned the pastorate of the Walnut Street Baptist church, Louisville, Ky., to go to Fayetteville, Ark., has been pastor of the Walnut Street church three times. Here is the record: His work began there in 1894 and continued until 1900, when he resigned to become pastor of Patee Park, St. Joseph, Mo., where he remained for three and a half years. From there he went to Kansas City, where he acted as the western secretary of the Southern Baptist Convention for 18 months, when he again became pastor of Twenty-second and Walnut Street church in 1905. This pastorate continued for five years, when on account of his health he resigned to accept work in Colorado. In April, 1913, he again accepted care of Twenty-second and Walnut Street church, where he has labored successfully for one year.

A very interesting episode in the history of the Foreign Board was the appointment last week of two excellent and devout young Baptist women as missionaries to China—Miss Shumate, of Virginia, and Miss Ada Bell, born in Virginia, the daughter of our beloved Dr. T. P. Bell, editor of the Christian Index. Dr. and Mrs. Bell came to Richmond with their daughter and spent several days here, to the joy of their friends. Miss Ada goes to the very field to which her father was appointed 33 years ago. He was prevented from carrying out his wish to serve in China, but later on was assistant secretary of the board for several years, and has been ever since one of its most cordial, constant and sympathetic friends. We know that his heart is full of holy fire at the decision of his daughter, and on her and the fine young Christian woman who was at the same time designated for the greatest of mission fields, we invoke the richest blessing of Jehovah!—Religious Herald.

NEW BOOKS

"Progress and Plenty," by James S. Paton, advocates the single tax, a scientific currency and a minimum wage to abolish poverty and unemployment. 12 mo., 136 pp. Price 75 cents; postpaid, 85 cents. The Shakespeare Press, New York.

This valuable addition to the literature of political economy will be of special interest to all who are familiar with Henry George's "Progress and Poverty" and those concerned with the currency question. The author states frankly that he believes the principles he sets forth, if applied, would settle the money question as fundamentally as George's method of taxation would settle the land question, and his claim seems well founded. While all the followers of Henry George agree that his theory of land taxation is complete and perfect, they are not agreed on George's theories as to currency. Mr. Paton is thoroughly conversant with the theories presented by the recognized leaders in all schools of economic thought. He carefully reviews theories that have been set forth and then outlines in detail what he considers a scientific currency. Throughout the book there is the charm of brevity and clearness of expression—as unusual as it is refreshing.

"Struggles and Triumphs of a Long Life."

The personal life sketches and autobiography by George Whitefield Clark is the interesting story of a Baptist preacher, and is of particular interest to the Baptists of New Jersey. American Baptist Publishing Society, Philadelphia. 50 cents net.

"Death, a Penalty," an opinion written by John O. Yeiser, of the Nebraska board of pardons, with an introduction by George W. P. Hunt, governor of Arizona, is a pamphlet against capital punishment. Published by National Magazine Association, Bee building, Omaha, Neb., for 25 cents (postpaid).

"Regeneration in Relation to Other Doctrines."

Our friend, Dr. B. J. W. Graham, junior editor of the Christian Index, in sending us a copy of the above volume, writes:

"Every fellow who writes a book is like the father and mother of the first born baby."

Of course he is proud of his first book, and well he may be, for he clearly states not only what regeneration is, but gives its proper relation to other great doctrines. It is a timely discussion, and will enable any one who reads it to get a better hold on the joys of personal religion. Dr. Graham is safe and sane, and his book is backed by the Scriptures. Send 75 cents to the Christian Index Publishing Co., Atlanta, Ga., and get a copy.

"Jan and Betje."

Illustrated, cloth, 122 pages. Price 30 cents. Charles E. Merrill Company, New York.

We have received a copy of the latest addition to Merrill's story books, "Jan and Betje," a story of two Dutch children, by Marg Emery Hall.

This book is written in response to the growing demand for stories of child life in other lands. The children of Holland are probably more interesting to the American children than those of any other country. Miss Hall writes in an attractive style, telling the story from the children's viewpoint and entering into their life and interests. It is expected that the book will be widely used as a supplementary reader in the third and fourth years of school.

"The Glory of the Triune God," by Prof. F. Bettex, Neberlingen, translated by Andreas Bard and published by the German Literary Board, Burlington, Iowa, at 35 cents, with usual discount to pastors, is written to call men from atheism back to a vision of the Triune God. In these days, when many socialists, monists and pseudo-scientists are denying the existence of a Supreme Being, it is good to have a German scholar write who truly and reverently believes in the Father, Son and Holy Ghost.

"The Great Fictions Which Are Ruining Mankind." By Charles Elihu Slocum, M. D., Ph. D., LL. D. 8 vo. Price \$2 net; carriage, 15 cents.

This book is given to the discussion of several live questions of the day, all of which are of vital import to mankind. The themes are dwelt upon in dual lines, the first line being in the usual spelling, and the next line repeats the words in full phonetic arrangement of the letters, a letter for each sound and only one sound for each letter.

The following comment was made by a reader of the advance sheets:

"Dr. Slocum gives us in this book refreshing views of what is necessary to inaugurate a grand future for the full benefit of every one, the poor and rich alike. He opens up a delightful vista of the future, wherein health and true prosperity abound. All persons should unite to make such conditions real for the proper advancement of Christianity and civilization, all being necessary for the preservation of the nation."

The Slocum Publishing Company, Toledo, O.

BAPTIST NEWS

Samuel Wait, a New Yorker, was the founder and first president of Wake Forest College.

The business of the church is not to furnish hammocks for the lazy. It is rather to offer well-fitting yokes for drawing life's loads.

The first president of Harvard College was forced to resign for no other reason than that he embraced and preached Baptist views.

Miss Kathleen Mallory, corresponding secretary of the W. M. U., traveled nearly 14,000 miles last year. She is one of the best assets that Southern Baptists have.

Mr. William N. Hartshorn, of Boston, subscribed \$120,000 to the endowment fund of the Northfield Seminary for Girls, as the gift of himself and his wife, lately deceased, Ella Ford Hartshorn.

Brown University completed 150 years of its history with the commencement exercises June 17. Two hundred degrees were awarded, including bachelor's degrees to 106 men and 50 women, 27 masters of arts, three masters of science and five doctors of philosophy.

Rev. Curtis Shugart, pastor of the Second Baptist church in Montgomery, is stirring that city by making serious charges against some of the big men in the church, claiming they rent their property to immoral people and for immoral purposes. It is probable that the same charge could be made against some men in every city in the country.—Labor Advocate.

Dr. Hight Moore, editor of the Biblical Recorder, says: "Believing in the power of the printed page and hoping to establish at Washington a great Baptist paper, Rice founded 'The Columbian Star' in 1822 as a Baptist weekly, but it was later moved to Philadelphia and thence to Atlanta, where it is surviving in our excellent contemporary, the Christian Index."

The American Baptist Publication Society is located in Philadelphia, while Crozier Theological Seminary is near by; the American Baptist Home Mission Society is located in New York, as is the Watchman-Examiner, one of the greatest of the Baptist newspapers of the world; and the American Baptist Foreign Mission Society is located in Boston, with Newton Theological Institution in a suburb.

Together Baptists worked, North and South, from the organization of the Triennial Convention in Philadelphia in 1814, with Richard Furman, of South Carolina, as president, till the separation at Brooklyn in 1845. Of our two great Confessions of Faith one is an English adaptation approved by the Philadelphia association and the other is an original production written at the call of the New Hampshire convention.

The Watchman-Examiner says: "Mr. Arnold Bennett was so surprised and delighted at finding in a Boston hotel an excellent library of selected books with its own printed catalogue that he has mentioned it in the book that gives his experiences in the United States. Mr. Bennett need not have been surprised, but it takes a long time for people to understand that 'cultured Boston' is no misnomer, and let it be remembered that Baptists are the leading denomination in Boston."

It was in 1802, when Washington was a village of fewer than 4,000 inhabitants, congress was holding its second session there. The second president was occupying the White House, just completed, and Pennsylvania avenue was hardly more than a country road—that six persons united in the organization of the First Baptist church in Washington. The records show that Rev. William Parkinson, chaplain to congress, was the first preacher, though not pastor; that the Lord's Supper was administered for the first time on May 2, 1802, and that in 1807 the church secured its first pastor in Rev. Obediah Brown, who served 43 years.—Biblical Recorder.

At a business meeting of the members of the Gaston Avenue Baptist church, Dallas, Tex., it was unanimously voted to buy a site for a new church. The property decided upon it 181x181 feet in area. The congregation will begin preparations to erect a great church edifice in the near future to take care of its remarkable growth. Dr. Henry Alford Porter, pastor of the church, says that the location of Gaston Avenue Baptist church in the geographical center of the city would make necessary the erection of "one of the largest and best equipped buildings in the United States." Nothing definite has been decided as to the cost and style of the church, but it is learned that it will probably be one of the finest churches in the south.

Recently the following notice was given the 6,700 employes of the Edison shops, West Orange, N. J.: "Cigarettes not Tolerated. They Dull the Brain."

We need men of action in Alabama, but spare us from those who are merely agitated and save us from barren agitation.

Harvesters are now beginning to take from the fields the greatest, by far the greatest, crop of wheat ever seen in the United States. Reports concerning other crops, cotton excepted, are favorable, owing to the high condition of the growing plants.

The University of Arkansas has provided free for all who may attend a program made up of specialists from many parts of the United States. We are glad to note that Dr. Arch C. Cree is to deliver a number of addresses at this Rural Life Conference.

Mediation is applied brotherhood. The conference at Niagara Falls is an object lesson in religion. Certainly Christian people should pray earnestly that a wise and just solution of the problem may be found without the iniquity of war with a neighboring nation with which we desire most heartily to be at peace.

According to plans recently made in March next President Wilson will lead the great international fleet of warships at the formal opening of the canal, standing on the bridge of the famous battleship Oregon, by the side of Rear Admiral Clark, who commanded the ship when she made her memorable hasty voyage around Cape Horn in the days of the war with Spain.

For over 12 years as editor of the Alabama Baptist we have been in the good business of making friends, until today it is our greatest joy and biggest asset to know that all over the state there are men and women and children who are truly our friends. This we know from thousands of kindly letters and from hundreds of friendly greetings as we travel up and down this commonwealth. With such a host of friends do you wonder that we strive to make the paper friendly?

The Church of England makes a specialty of church union, and much that is written by its leaders breathes a fraternal spirit, but most of them agree with Bishop Lightfoot that "episcopacy is the historical backbone of the Church," and with Father Tyrrell that "if the claim of apostolic succession as commonly understood be questionable that of general ecclesiastical continuity remains unassailable." This being true, as a Baptist we have no desire to be "absorbed" in any "historic church" or adopted into "corporate communion" or merged into the "mother church."

The birthday of the American nation is the Fourth of July. The birthday of the Hebrew nation was the day of the Passover. On that day was a special ceremony of recognition of the fact that their land had been given to them by Jehovah, the wave-offering of the sheaf of first fruits of the harvest. At the Passover the barley, the earliest grain of Palestine, is just ripe. Nowhere in the land could a field of barley be cut nor any parched grain eaten until this sheaf had been offered in the temple by the priest, a public recognition that the land and its harvests were theirs by gift from Jehovah. At the feast of Pentecost, 50 days later, the wheat harvest had come, and two loaves of bread, made of the first wheat cut, were offered in the temple as the sheaf of barley had been.

General Picquart, the chief figure and real hero of the Dreyfus tragedy, who died lately, was a popular lieutenant-colonel of the French army. He discovered that the Jewish Captain Dreyfus had been unjustly convicted on forged testimony. He knew Dreyfus but slightly, and did not like him. But he was a man of honor and of courage. He could not remain silent or indifferent to a cruel injustice. He told the truth; he risked everything that men value—place, military title, social prestige, chance of promotion, even liberty and life. He was ostracised and thrown into prison, and at one time he feared murder. But he never flinched and never hesitated. In the end, with the aid of others, he forced a retrial and a vindication of Dreyfus. His own vindication followed, and with it honor and glory. But when he began his fight all the odds were against him, and every temptation was to go with the popular current. His was heroism of the rarest and sublimest kind.



EDITORIAL

HELP US TO HELP YOU.

The Alabama Baptist is edited for the sole purpose of creating, assembling and distributing Baptist ideas which will help individuals and institutions to grow more efficient in rendering worthy service to society. The ideal which governs the editor is to offer each week to all readers those ideas, those suggestions, that information which will enable them to express themselves more efficiently and more completely in every religious work that contributes to individual spiritual growth, to family piety, to a fuller church life, to missionary expansion. We strive to cultivate in our readers a growing sense of their personal responsibility for better moral, social and religious conditions in their community. We want the paper each week to go into Christian homes as a helper and inspirer—homes from which healthy, enduring, self-reliant, service-rendering men and women will go forth to advertise to the world that it is a joyous thing to be a follower of Jesus.

THE AVERAGE MAN.

We take off our hat to the average plain citizen in almost every community in Alabama who, with unselfish zeal, is performing patriotic and religious duty day by day without a thought of getting a big name for himself or any earthly reward, but who if called up to a higher place could be relied upon for equally effective service.

"The wisest man could ask no more of fate
Than to be simple, modest, manly, true,
Safe from the many—honored by a few;
To count as naught in world or church or state;
But inwardly—in secret—to be great."

And just because many of our churches are made up of men of this stamp—just average plain citizens—merchants, mechanics, farmers, laborers—we take hope, for we know that while they frequently work in silence, when the hour or occasion demands it they are not afraid to lift up their voices in defense of right and in outcry against wrong.

God bless the average man.

THEATRE HEADACHES.

According to the Journal of the American Medical Association, "the most frequent cause of headaches occurring during or after the theatre is eye strain. People who use the full energy of the delicate eye muscles to obtain perfect vision are often unconscious of this strain. In the theatre the continuous effort to keep everything constantly focused exhausts the nerve centers and headache results. The practice of seating the audience in total darkness while they are staring into an intensely lighted stage, is another serious factor. The pupils being widely dilated in the dark, admit the excess of light from the stage, often producing irritation of the eyes, which lasts sometimes for day. Those subject to headaches should never sit where it is necessary to raise the eyes to watch the stage. This unnatural position of the eyes is very tiresome even to those who never have trouble at other times. Unfortunately the theatre-going public has not insisted on proper ventilation without drafts. The overheated foul air of itself lessens the spectator's vitality and power of endurance. This followed by drafts frequently produces stuffing up of the nose, or cold in the head and a disagreeable headache from internal pressure, which is usually worse the following morning."

But in spite of this many church members who get restless and nervous if they have to sit for an hour in the church will continue to crowd the theatres.

A man by the name of Jones once said: "Every man from his eyes down is worth but one dollar and a half a day, but it is what we possess from the eyes up that makes us worth more than this."

There are 2,084 foreign students registered in American universities and colleges. Of these 42.2 per cent come from Asia, 27.4 per cent from North America, 19.2 per cent from Europe, 7 per cent from South America, 2.4 per cent from Australasia and 1.8 per cent from Africa.

Rev. J. I. Oxford, of Carrollton, Ga., is authority for the statement that in 1904 85 per cent of the principals and teachers in the Georgia public schools were of other denominations than our own, principally Methodists. At the same time Baptists were paying 56 per cent of the taxes in Georgia.

One of the big dailies reported that Governor Glynn, of New York, said at the alumnus smoker held at Georgetown University at the last commencement that "the Catholic church will be subject to persecution until its adherents band together and show, instead of the teeth of the lamb, the fangs of the lion!" She will show her fangs just as soon as she thinks she has sufficient power. It has been her way through history.

The French republic has had 48 changes of government in the 43 years of its existence, but the reign of the Ribot ministry was the shortest on record. It lasted only 52 hours. When Alexandre Ribot presented himself to the chamber of deputies with his cabinet slate and began to explain his program he was received with jeers and uproar and at the close of the session the vote of confidence in the proposed ministry was defeated by 374 to 187.

The terrible war between Russia and Japan, one of the bloodiest and costliest wars of modern times, was brought to an end in 1905 at Kittery Navy Yard, in the state of Maine, through the good offices of the United States. At the present moment we have the right to expect that the long trouble between the United States and Mexico, which so recently threatened war, will be speedily brought to an end at Niagara Falls through the good offices of Brazil, Argentina and Chile.

While it is provoking, it is still amusing when a bishop of the Episcopal church, in a serious article in a magazine of note, in writing on "An American Contribution to Unity," says: "We stand firmly with the Baptists, however, on the affirmation of the necessity of baptism, and our rubrics provide for immersion or pouring, and though such stipulation is not inserted in the Quadrilateral, which only contains the simplest and fundamental truths, there is little doubt that provision would be gladly made by all Christian people for a continuance of such severity."

The selection of Niagara Falls as the place of meeting for the A. B. C. mediators and the envoys from Mexico and the United States is peculiarly appropriate in this year 1914, which marks the completion of the 100 years of peace between Great Britain and the United States. It is also interesting that the treaty of Ghent, which marked the close of the war of 1812, was the basis of the movement which recognized the jurisdiction of the United States over Niagara Falls, and led to the enactment of the Burton bill for their protection, and the concluding of the treaty which continues this protection.

Lord Strathcona, Canadian high commissioner in England, and one of the great builders of empire, who died recently at the age of 93, was plain Donald Smith, a poor Scottish boy in the Hudson Bay Company's service. With little education, no social connections and no artificial advantages, he rose step by step, first in the company's service and then in that of Canada and of the empire. Ability, courage, patience, hard work, honesty, simplicity—by these the poor boy conquered and made himself wealthy, powerful, eminent, famous. The title which came to him added nothing to his fame as a railroad builder, legislator, statesman, commissioner, philanthropist. His advice to young men was: "Be true, be upright, do your duty bravely, use your opportunities fairly and serve your fellow men."

Department of Sunday School Work -- State Board of Missions

Headquarters 504 Farley Building, Birmingham

MR. C. E. LEONARD.

When the matter of the permanent location of the Summer Assembly Grounds was under discussion and I was asked by the commission to assist in the finding of a suitable place, the Lord so directed that I found myself one rainy morning at Pelham. Without any sort of acquaintance with a living soul about there it so chanced that I called at Mr. Leonard's house and found him busy about his farming affairs. He is a good farmer, as well as business man.

We talked about the matter of the mission that I was on. Mr. Leonard at once saw the possibilities for good in such an enterprise and entered into the spirit of the thing with as much enthusiasm as if he had been one of our own denominational leaders, although he is of another faith.

Well, the location was finally chosen on the mountain which was a part of his farm. He sold us the land, donated \$250 on the purchase price and then the largest share in the \$500 donated by the citizens of Pelham. Campbell & Wright advanced the remaining \$1,500 of the purchase price.

So then we had a location, a well-wooded and beautiful mountain, with no improvements and no money to build them. Mr. Leonard loaned us \$3,000 to begin the work of building. Throughout the trying times of the following months he stood by and helped us in many ways. Last year when the Preachers' School promised such splendid returns in a spiritual way it was Mr. Leonard who suggested the scholarship idea, and subscribed two to start matters off. Today I have his check for \$50 to pay these scholarships. The money was divided between four men and helped them to come to the school. One of the most unassuming of men, he is a man who is giving of his best thought, his time and his substance for the betterment of mankind and in the service of God.

I write this because I feel like our people ought to know and will be glad to know the facts that I have stated.
H. L. STRICKLAND.

A SUCCESSFUL SUNDAY SCHOOL CAMPAIGN.

Since the plan of our Sunday school census was published in the Alabama Baptist of the 11th inst. we have had numerous requests asking for information as to the methods used by us after getting the information asked for on the cards.

We outlined our work for the period ending June 1, and included in the plan: (1) Getting these prospective scholars into the school, (2) special days, (3) organizing the school.

By the time the census was complete there were quite a number who had already joined the school by reason of the publicity given the school while the census was being taken. Those who received these lists of prospective scholars did quite a deal of personal work, thereby reaching people which the other incentive did not appeal to. But still there yet remained those who would be attracted to the school by the special days. We

FIELD FORCE

HARRY L. STRICKLAND, Secretary, Birmingham
MISS LILIAN S. FORBES, Birmingham BUNYAN DAVIE, Clayton
A. L. STEPHENS, Phil Campbell



THE RICHMOND PLACE BAPTIST SUNDAY SCHOOL.

An A-1 Standard Sunday School According to the Standard Set by the Field Workers' Association of the Southern Baptist Convention. Rev. L. W. Dockery, Pastor; R. R. Darden, Superintendent; H. C. Hancken, Secretary; Miss Clara White, Pianist.



THE RICHMOND PLACE BAPTIST YOUNG PEOPLE'S UNION.

An A-1 B. Y. P. U. H. C. Hancken, President; H. C. Kilpatrick, Vice-President; Miss Velma Davidson, Secretary; Miss Martha Johnson, Treasurer; H. C. Corley, Bible Readers' Leader; Miss Eva Johnson, Corresponding Secretary; Miss Clara White, Pianist.

The Richmond Place Baptist church, although in point of numbers one of the smallest, if not the smallest, in the entire Birmingham district, has reached the highest standard for efficiency set by the Field Workers' Association of the Southern Baptist Convention, both in the teaching service and in the training service. It demonstrates what determination and consecration will accomplish even in the face of what might seem to a timid one insurmountable obstacles.

Brother Darden believes that nothing is too good for the Lord's work, and he proceeds to put his splendid business talents into proving it by using them all for the glory of God. He has the hearty co-operation of a sympathetic and helpful pastor and corps of teachers and officers. Brethren, in the words of the lamented Sidney Lanier, "It's all in the man, and not in the land."

HARRY L. STRICKLAND.

placed in the hands of our noble women the responsibility of preparing and rendering a program which would appeal to the children. This was carried out in our Children's Day exercise, which was a credit to any Sunday school. Yet we thought there was still another special day which would strengthen our hold on the older people, and we decided to have Rally Day, in which the entire membership of the school would participate, including the Home Department and Cradle Roll. This made all feel welcome, and the result was there were a number of people who seldom attended the sessions of the school

who joined the school.

Now, so much for procuring the new scholars, but our problem is yet to solve. We were not sleeping on our oars concerning the difficulty with which people have been kept in the Bible school after they have been enrolled. Consequently we began to organize from the very first in accordance with the new Normal Manual, so when we got these folks into the Bible school we could hold them, and we have succeeded wonderfully.

We also organized a teacher training class, which met in conjunction with the teachers' meeting on Thursday nights. This crowded us for time,

as we only had one hour for the service; and now we needed to divide that, giving 30 minutes to each, but it is marvelous the success with which these meetings met. The attendance was beyond any expectation of ours for this great field. Some meetings the house would be comfortably filled, so much so that one of the deacons of the church made the remark that he had never seen anything like it at any teachers' meeting in his life. Knowing that a great many of these folks had taken the Sunday School Manual, there was organized Class No. 2, which are taking "Talks to a Training Class."

To add to the already increased interest, Miss Forbes spent one week with our folks on the Pupil Study Division of the Manual and increased the interest on the part of the teachers wonderfully. But it remained for Brother Strickland to address the school on last Sunday at our Rally Day exercise, which aroused the people as never before to the opportunities which our ever broadening field affords.

Our school has outgrown the house, and the good people of the church are planning to rearrange the building to make it possible to accommodate the school. We have been convinced that a Sunday school can be successfully conducted through the warm summer season. Our June record shows 43 new pupils and a record-breaking average attendance. May the Lord continue with us, and may the work of His kingdom prosper everywhere.

T. D. McG.

ELEMENTARY SUNDAY SCHOOL TEACHERS, THIS IS FOR YOU!

Remember to send to Miss L. S. Forbes, 505 Farley building, Birmingham, by July 15 the best hand work done by the pupils in the elementary department of your Bible school.

We want the books made of the children's story papers, hand work done by them in cutting, tearing and pasting, map work and illustrative note book work.

Mark the name of your church plainly on each article, and put the name and address of the sender on each package, so that they may be shown as the exhibit from your church and so that they may be returned to you at the close of the encampment.
L. S. F.

A FORWARD MOVEMENT.

Late one afternoon I received a telephone message asking me to come to Corinth church, near Haleyville, the first Sunday in June.

I had planned for several months to spend that Sunday at home, but felt it my duty to go. So I spent the day with them and did the best I could. The church doesn't belong to any association, but will line up soon, I think.

After adjournment some enrolled in the training course. One week later they ordered cards to make their canvass, and today (16 days since my visit there) they write me for rings for curtains, stating that they are
(Continued on Page Sixteen.)

THE HOUSEKEEPER'S FOURTH OF JULY.

We put him to bed in his little nightgown,
The most battered youngster there was in the town;
Yet he said, as he opened his only well eye,
"Rah, 'rah, for the jolly old Fourth of July!"

I said we were glad all the pieces were there,
As we plastered and bouned them with tenderest care.
He will grow all together again, never fear,
And be ready to celebrate freedom next year.

We kissed him good night on his powder-specked
face,

We laid his bruised hands softly down in their place,
And he murmured, as sleep closed his one open eye,
"I wish every day was the Fourth of July."

A NAMELESS BIOGRAPHY.

So many splendid and stirring things happened during the American Revolution that it would take a book to tell about them all. But there is one that I'm sure you'll all want to hear about, and that's the story of a man whose name I fear you will all guess at once.

This story begins at the time when the king of England had stationed some of his troops in Boston because the colonists had rebelled at his unjust taxation, and he felt that they would not dare to defy him if the British regulars were among them.

The colonists were angry, and began to collect ammunition and form companies of minute men; who made it their business to keep a close watch over the British troops. They found out that the British were planning to go to Concord and destroy their stores of firearms; but they weren't to be caught that way. It was decided to send one man by way of Roxbury and another by way of Charlestown to warn the people living along the way that the British were coming. But how could they find out if the enemy would go by water or by land? The minute man who had been chosen to ride by way of Charlestown arranged a signal. "Hang a lantern in the tower of North church if they go by land," he said; "and hang two if they go by water." Then he rowed over to Charlestown and waited. At 11 o'clock two lights gleamed in the tower. He leaped on his horse and dashed along toward Medford, rousing every farmhouse on the way.

"The regulars are coming!" he cried. "Get up and arm!"

By the time the British got to Concord they found it deserted, for the Americans had all their ammunition safe and had formed such a valiant little band that the enemy were forced to retreat.

What was the name of the minute man who saved the day?—The Continent.

FOURTH OF JULY.

The United States is the only country with a known birthday. All the rest began, they know not when, and grew into power, they know not how.

At the siege of Yorktown, Lafayette said to Thomas Nelson, governor of Virginia, "To what particular spot would your excellency direct that we point the cannon?" "There," promptly replied the noble-minded, patriotic Nelson, "to that house; it is mine, and it is the best one you can find in the town; and there you will be most certain to find Lord Cornwallis and the British headquarters."

On the Fourth of July, 1776, the representatives of the United States of America, in congress assembled, declared that these United States are, and of right ought to be, free and independent states. This declaration made by patriotic and resolute men, believing in the justice of their cause, and the protection of providence, and yet not without deep solicitude and anxiety, has stood for many years, and still stands. It was sealed in blood. It has met dangers and overcome them; it has had enemies, and it has conquered them; it has had doubting friends, but it has cleared all doubts away.—Daniel Webster.

In a certain town a committee was soliciting funds for a Fourth of July celebration, and the workmen in a factory were contributing 25 cents each to the fund. But one old Irishman refused. Some one remarked: "Why, Pat! Wouldn't you give 25 cents for the glory of the only country that ever whipped England?" "Putt me down for a dollar!" cried Pat. "Putt me down for a dollar!"

Children's Page



OLD GLORY.

Oh, Blue is the color Hope caught from the sky,
And Red is the flaming of dawn in the east;
And White is the promise of Peace, by and by—
The blessing of God upon greatest and least.
And the Stars, like His own in the heavens above,
Pure, fadeless, serene, through the ages shall grow,
The beautiful symbols of Infinite Love
Reflected from God in his children below.

—Robert J. Burdette.

THE RED, WHITE AND BLUE.

Our flag is made up of three colors—the red, white and blue. Let us see what these colors mean. Did you ever think how the red blood which courses through the veins of our bodies supplies the very life-power to the body? So the red in the flag is the symbol of the life of the nation. And when we read how the life-blood of men has been poured out upon the battlefield in defense of the flag we cannot help thinking of the bravery of those men. So the red of the flag speaks of courage.

White stands for purity the world over. So the white in the flag suggests honor, which is the safeguard and strength of our nation, and which keeps us from doing anything which will offend against the law or weaken the moral power of the nation.

Then we all know that blue stands for loyalty. Who has not heard the expression, "true blue?" So the blue in the flag means patriotism—that steadfastness of purpose, that devotion to native land, which makes the citizen proud of every noble deed of his countrymen, and willing to make any sacrifice for the sake of his country.

"Say, Chimmie, dey tells me dat down Sout' dey celebrates Crissmus de same as we does de Fourt' of July."

"It's a cinch den dat dey don't have no Happy New Year."

PATRIOTIC PREPARATIONS.

Here is money, my boy, to go down to the store,
Some bunches of crackers to buy,
And rockets and pinwheels and maybe balloons,
For tomorrow's the Fourth of July;
And the crackers will bang, with a beautiful noise,
And the rockets will burst overhead,
And fall in a glorious fountain of fire,
Or stars of blue, yellow and red.

You can get some torpedoes to add to the din,
And perhaps a toy pistol as well.
With plenty of cartridges, blanks, to be used
The smoke and the racket to swell;
And do not forget on your way to stop in
At the drug store and get a supply
Of arnica, court-plaster, lotions and lint,
For tomorrow's the Fourth of July.

—M. Irving.



THE MORNING OF THE FIFTH.

Oh, say, can you see, by the dawn's early light,
Quite as well as you could early yesterday morning?

Are your members all here? Is your hearing all right?

Are no plasters or stitches your features adorning?
Did the rocket's red glare and the pinwheel's fierce flare

Pass you happily by as they shot through the air?
If so, thank your stars that once more you have tricked the grave

In the land of the free and the home of the brave!
—Judge.

MUSIC BETTER THAN NOISE.

In European countries occasions akin to our Independence Day are commemorated by means of fetes and other picturesque ceremonies, quite adequately, just as heartily and with as much patriotic fervor as among us. Continental peoples have a genius for festivities, national as well as all other kinds. For adult patriotism, oratory may suffice; but this is not satisfying to the youth of the land. In the legitimate interests of boyhood and girlhood things equally brilliant and satisfactory must be substituted for the noise, the flare and the varicolored flame; and substitutes even more resplendent have been found in abundance. We have no methods by which the Fourth shall cease to be a day of terror, and shall become instead one of happiness, recreation and enlightenment. Noise is now being replaced by music—the music of bands, and of choruses drilled weeks beforehand by skilled leaders, and the singing of national airs and popular songs. There are tableaux, plays, floats devised by artists, representing historic and patriotic incidents and achievements; parades in which the army and navy, the police and fire departments, the militia, school children and industrial organizations take part; picnics with circuses and pink lemonade, peanuts, ice cream and watermelon sufficient to satisfy the most anacondan digestion; parks and other public places and buildings, both public and private, gorgeously illuminated by electricity; children's carnivals and dances; school celebrations; athletic sports, with distribution of copies of the the constitution, and so on.

WASHINGTON'S COUNSEL.

Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened and at no distant period a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue.—George Washington.

SOME REAL DEBTS.

Do you worry when your monthly bills come around? If you do, it might be worth while to know that there are some real debtors in the world. For statistics that have just been completed at Washington reveal the fact that the national debts of the world aggregate \$42,000,000,000. Ten years ago it was about \$32,000,000,000, and 40 years ago it was but a little over \$20,000,000,000—having doubled in four decades. The largest national debt is that of the republic of France, a total of \$6,284,000,000. The next largest is that of the United Kingdom, including British India, a total of \$4,961,000,000. Germany lacks less than \$50,000,000 of this total, the debt of the empire and of the German states totaling \$4,914,000,000. Russia owes \$4,553,000,000; Austria-Hungary, \$3,753,000,000; Italy, \$2,707,000,000; Spain, \$1,815,000,000; Japan, \$1,242,000,000, and down at the foot of the list of great powers is the United States with \$1,028,000,000. But if the nations of the world owe much they also own much. For their annual revenues total \$12,179,000,000 and their annual expenditures \$12,308,000,000. But these national debts are not worrying us. It's the \$2 you owe us that keeps us wake at night.

Alabama Baptist Woman's Missionary Union

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

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President

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 - Field Worker—Miss Aggie Cox.
 - State W. M. U. Watchword—Remember His Marvelous Works.—Ps. 105:5.
- 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.

And the spirit and the bride say, come. And let him that hears say, come. And let him that thirsts, come; let any one that will, take the water of life freely.—Rev. 22:17.

THOUGHT FOR THE WEEK.

When morning glids the skies, my heart awaking cries,
May Jesus Christ be praised.
Alike at work and prayer, to Jesus I repair;
May Jesus Christ be praised.
To thee, O God, above, I cry with glowing love,
May Jesus Christ be praised.
This song of sacred joy, it never seems to cloy;
May Jesus Christ be praised.

Does sadness fill my mind, a solace here I find;
May Jesus Christ be praised.
Or fades my earthly bliss, my comfort still is this:
May Jesus Christ be praised.
Be this while life is mine, my canticle divine:
May Jesus Christ be praised.
Be this the eternal song, through all the ages long:
May Jesus Christ be praised.

WOMAN'S HOUR, ENCAMPMENT AT PELHAM HEIGHTS, AUGUST 1-10, 1914.

- Saturday, 10 a. m.—Mission study.
- Sunday (afternoon hour)—Devotional exercises, led by Training School girls.
- Monday, 10 a. m.—Training School demonstration.
- Tuesday, 10 a. m.—Y. W. A. and College Girls' hour.
- Wednesday, 10 a. m.—"The Pastor's Wife in the W. M. U. Work."
- Thursday, 10 a. m.—Royal Ambassador conclave.
- Friday, 10 a. m.—Sunbeam demonstration.
- Saturday, 10 a. m.—"The Work of Society Officers and W. M. U. Methods."
- Sunday (afternoon hour)—Personal service.
- Monday, 10 a. m.—Council of associational superintendents and secretaries.

THE TRAINING SCHOOL SETTLEMENT.

No part of the work of the school has been more encouraging than the Settlement, begun a year and a half ago at 512 East Madison street. Under the wonderful leadership of Mrs. Maud R. McLure, with the valuable assistance of Miss Emma Leachman, city missionary, and scores of earnest students, it has moved on by leaps and bounds. A brief history of its activities has been prepared for this meeting and statistics will be found on the page given you by our secretary. The secret of the marvelous success that Mrs. McLure and her co-workers have achieved is, we earnestly believe, due to their purpose not simply to aim at reform, but to aim at redemption. As one has said, "not to try to patch up the material that is there, sending it out shabby from the past, the worse for year, but to undertake the joyous task of trying to bring it back to the One to whom it belongs, that this spirit may possess that life again and the penitent soul be set free to start afresh."

The work had outgrown the rented quarters, so the executive committee of the union authorized the purchase of a building with playground; \$5,000 of the endowment fund was advanced to the Training School at 6 per cent interest. At present the upper floor brings in a rental of \$180 a year, which leaves only \$120 expense to the school for this convenient and well equipped work shop. Mrs. S. E. Woody,

co-chairman of the local board, gave her invaluable services in all the matters involved in renovating and turning a desolate spot into a place of beauty. Mrs. T. H. Wayne and Miss Leachman have her appreciated help.

Thirty-five of the students have had regular work at the Settlement this session and every one in the school is brought into touch with it in some way. The expense of running the Settlement, exclusive of rent, has been about \$45 a month. A paid worker will be needed for the summer, which will increase the expenses to \$75 per month.

Settlements of a similar kind are in operation at Meridian, Norfolk and Atlanta, and one is to be opened shortly in Richmond, Va. All under the direction of our students.

The Training School Enlargement.

We did not choose this time to ask for larger quarters. To our human judgment it seems most inauspicious. But has not God, by the very blessings he has poured out upon the school, spoken to us, "Arise and build?" The increase in attendance this session has been 32 per cent, and 20 students have had to stay in rented rooms across the street. Chapel and dining room are both inadequate, and we must extend our boundaries.

In April the president of the union came to Louisville to take up this important question. After long and earnest session with the advisory committee, Drs. Frost, Mullins and Carver, Messrs. Whyte and Neal, the principal of the school and the two chairmen of the local board, it was decided to hold the present site and buy the additional space needed for the future in the adjoining corner lot. This was secured at a cost of \$20,145. The funds being provided from the enlargement fund, with wise forethought has been gathered during the past four years.

The suggested plan is to build at the earliest possible time one wing of a future building. This is to contain chapel, dining room, principal's office and room, pantries, closets, isolated infirmary suite (diet kitchen, nurse's room, bed room and bath), students' sitting room trunk rooms, baths, etc., and bed rooms for 60 students. This, with our present building, will care for 100 students. In the future the plan of a central building, two wings with a court between, can be completed if necessary. This wing furnished, repairs and alterations in the old building, with new heating plant will cost about \$75,000. What shall we do? In the face of such wonderful opportunities can we not have a new standard of adventurous faith, a "passion for sacrifice" such as make men and women dare great things?

Easter morning a tiny box marked "Enlargement" was found on the principal's table. Within were three small, beautiful diamonds, the sacrificial gift of one of the students. "An alabaster box" very precious. Another gift was from a young Chinese nobleman, a medical student in Louisville, with a note: "It is a great undertaking; it gives great value. I enclose \$10 as my good will to this work." Miss Priest, missionary from China, sent \$10 as her offering.

The local board and the principal of the Training School ask the honor of starting this new fund with a subscription of \$1,000 from the board and \$100 from the principal.

Oh, friends and co-workers, can we prove our selves workmen who need not be ashamed? Workmen worthy of this great opportunity? Should not a realization of the power of intercessory prayer be our first step? It is said "the water of life in the hills of God can be brought to the desert by free channels of prayer." Can we not do it?

MRS. GEORGE B. EAGER, Chairman.

W. M. U. OF SELMA ASSOCIATION, AT MT. GILEAD CHURCH, HAPPY AGAIN.

Those of us who were fortunate enough to convene with the Woman's Missionary Societies of the Selma Association on June 18 at Mt. Gilead Baptist church, Jelks, Ala., will not soon forget the pleasure nor the locality. This little church, rebuilt in the midst of a lovely grove of trees, having been destroyed a few years ago by a severe storm, resplendent in its coat of new paint with interior improvements, was as beautifully decorated for this occasion as if for a bride, in a lovely color scheme of green and white.

The meeting was opened at 10:30 a. m. with the pretty and ever appropriate song, "Come to the Church in the Wildwood," followed promptly by prayer and devotional exercises led by Mrs. W. E. Mealing, who used verses of Scripture from the 67th Psalm.

Then, as an inspiring introduction, the well-trained choir, composed of Mesdames Carlisle, Traylor, Dudley and Miss Diddie Dudley sang sweetly "The Eternal Theme."

Mrs. T. E. Traylor spoke feelingly the sweet words of welcome, which were very graciously responded to by Mrs. Law Lamar, of Selma.

After roll call by the secretary, which met with ready response from a goodly number of representatives from the various organizations of the body, several papers were read, as follows: "Foreign Missions," Mrs. J. C. Melton; "Home Missions," Mrs. W. D. Hardy, and "The Sunday School Board," Miss Matilda Stilwell.

Miss Kate Welch then made her customary annual address in the same sincere spirit of zealous love. It was short and to the point, namely: the upbuilding along all lines of our associational organization.

Doubly welcome was the presence with us of our state corresponding secretary, Miss Laura Lee Patrick. Her fervent prayers and helpful talks, both in the morning and afternoon sessions, were greatly appreciated. So good it is to have present with us those of our state workers fresh from the convention to bring with them a part of the warm life of this great meeting.

The dinner, as usual, was abundant, and served in true southern style under the shade of the great overspreading oaks.

The afternoon session was filled with many good things—several pretty songs by the choir, another interesting talk by Miss Patrick, a paper on "State Missions" by Mrs. T. E. Harris, read by Mrs. Woodward, and the splendid financial reports of the societies.

Miss Kate Welch was unanimously re-elected superintendent, with the same secretary and treasurer of last year.

None went away without feeling the warm spirit of true fellowship that pervaded the entire day, and all felt extremely grateful to the ladies of Mt. Gilead church for their delightful hospitality.

PAULA DUNKLIN, Secretary.

The people of Australia, New Zealand and Canada are almost as democratic as Americans; not of course from imitation of the United States, for the Australasians know little of us and the Canadians think little of us, but because under like conditions they have developed similar views. They have no use for an aristocracy and they do not like to have an aristocracy thrust upon them. The representatives of the minor nobility who are sent out from London to fill the eight governorships of Australasia are coming to be regarded there, especially by the labor party, as an expensive and superfluous luxury.

NOTES OF THE NORTHERN BAPTIST CONVENTION

Dr. Cortland Myers, pastor of Tremont Temple, made the address of welcome a notable feature.

Dr. Henry L. Morehouse has served 35 years as corresponding secretary of the Home Mission Society of the Northern Baptist Convention.

Judge Edward S. Clinch, of New York City, a lawyer of ability and consecration, was elected president of the Northern Baptist Convention.

The committee recommended that the convention meet at Los Angeles, Cal., next year. An invitation had also been received from Atlantic City. The recommendation of the committee was adopted.

Dr. Franklin read a cablegram from the Baptist college in Central China, supported by both Baptists of the north and of the south, reporting many baptisms, with an encouraging outlook.

The young people's session gathered the largest audience of the convention, packing the Temple. There were 1,500 young people from Boston churches alone. Dr. C. D. Case, of New York, presided, and said that this was the first meeting of the Young People's Convention under the Northern Baptist Convention.

An action of importance, which met with prolonged applause, was the unanimous adoption of a recommendation of the executive committee that the woman's American Baptist Foreign Mission Society, on its application, be admitted to membership as a co-operating society in the convention.

At the service devoted to evangelism Rev. J. Whitcomb Brouger, D. D., of California, spoke on "Platform Evangelism;" Rev. J. C. Massee, of Ohio, on "Hand-to-Hand Evangelism," and President Milton G. Evans, of Crozer Theological Seminary, on "The Evangelistic Aim and Message." It seems a bit curious that two of the speakers put forward at one time had held pastorates at Chattanooga.

The report on Denominational Day was presented by Dr. Henry L. Morehouse. The observance of Denominational Day this year was general, he said, and productive of good results. The committee proposes that for March, 1915, attention shall be concentrated on some specific thing that has differentiated or still differentiates Baptists from other denominations. The committee is ready to furnish helps and suggestions to this end.

Dr. Frederick E. Taylor, of Indiana, who carried the greetings of the Northern Baptist Convention to the southland, told the convention of the heartiness of the welcome he received and of the happy time he had at Nashville. "How those southerners can talk and preach and sing!" he said. "The whole thing was magnificent. The only sad note at Nashville was that same sad note heard here in the Northern Baptist Convention—money, debts."

The heart of the democracy of the convention is the election of the important committees by the state delegations. The convention took a recess of one hour to give each state delegation opportunity to organize and nominate to the convention one committeeman on each of the following five committees: Nominations, resolutions, order of business, reports of co-operating societies, and place of the next annual meeting.

One of the principal events was the report of the Board of Education, presented by Secretary F. W. Padelford. It outlined the history of the founding and work of the Education Society, and presented clearly the tasks now confronting the board. In moving the adoption of the report Dr. H. F. Stillwell said that while the first call is to evangelism the second is to education. We are in transition period, a maelstrom of opinion. We must think in millions. There is no challenge like this. The strongest men must be interested. Are you ready?

The report of the commission on foreign-speaking Baptist bodies using foreign languages was presented through Dr. J. F. Hergert, of Ohio. It mentioned 12 bodies of foreign-speaking peoples organized into conferences representing 862 churches, with 687 ministers and 70,339 members, reporting 4,067 baptisms last year, and contributing more than \$165,000 for missions. There are in the Baptist membership 31,900 Germans, 23,271 Swedes, 2,015 Norwegians, 575 Finns, 671 French, 1,404 Italians, 1,018 Hungarians and 1,565 Poles, Bohemians and Slavs.

The report of the committee on relations to the Southern Baptist Convention was necessarily long, and dealt with the situation in Oklahoma, where the Southern Baptist Convention overlaps the work of the Home Mission Society and the Northern Baptist Convention. The secretary of the State Convention of Oklahoma had requested a conference of representatives of the three bodies. The conclusion of the report is that it is beyond the power of the com-

mittee of this convention to comply with the request, and that the matter must be left with the Oklahoma State Convention.

One of the eagerly anticipated reports of the convention was that of the Efficiency Commission, Dr. R. M. West, chairman. Contrary to expectation, it contained nothing startling. There are no legal barriers to the removal of the societies to new locations, though the committee was not prepared to pass upon the desirability of such a change. Attention was called to the incomplete data in many states as to the total cost of home mission activities and in some the manipulation and profusion of workers, due to incomplete co-operation and imperfectly centralized supervision. The acceptance of legacies with a "string," either as to domicile or correlation of any society with another, was condemned.

Dr. A. J. Rowland, secretary of the American Baptist Publication Society, in a brief address, described how the work of the International Sunday School Lesson Committee was done and recommended that "the convention authorize its Commission on Religious and Moral Education to appoint a sub-committee of five from its own body on lesson courses to co-operate with the American Baptist Publication Society, and that this sub-committee be empowered to name a member of the International Sunday School Lesson Committee in order to meet the requirements of the agreements between the Sunday School Council of Evangelical Denominations and the International Sunday School Association made at Philadelphia, April 22, 1914."

The report of the Commission on City Missions was read by Rev. H. C. Gleiss, of Pittsburg. One of the greatest problems confronting American Christianity is the evangelization of our great cities. Last year the Baptists in six cities expended through their city mission organizations not less than \$230,000. Most of this work which was actually done is lost sight of in any general survey which takes cognizance of the Northern Baptist Convention, the state conventions and the national societies. It is also generally not included in the reports and statistics of state conventions and the national societies. Somehow we must make larger use of the city mission organization as a new unit in our missionary work and bring to the task of city evangelization the full impact of our denominational strength.

Dr. A. J. Rowland, of Philadelphia, who for a quarter of a century has been secretary of the Publication Society, reported for that organization. It showed receipts for the year of \$763,381.95, an increase of about \$22,000. An increase also was noted in the receipts from churches, special gifts, etc., of \$5,191.50. For Bible work \$6,906.99 was received. Of the 138 colporters employed by the society during the year, 61 were among foreign-speaking peoples. Baptists are preaching in 20 tongues. There are now six chapel-car automobiles at work, with total converts last year of 1,248; 201 churches have been organized under the department. One new car was given during the year. A summary of the missionary work under the society for the year shows the following figures: 196 missionaries and workers, 174,495 families visited, 1,277,358 tracts distributed and 8,404 conversions.

Dr. A. G. Lawson, of New York, delegate to the Federal Council of Churches of Christ, presented the report of the committee appointed to prepare a statement of the principles of the Federal Council as adopted by the executive committee at Baltimore on December 4, 1913. He declared that progress had been made in the work of the past year, especially along the line of unifying the activities of the several Home Mission councils. The report was seconded by Rev. Charles S. Macfarland, secretary of the council. The council purposes to foster a religious campaign at the Panama-Pacific Exposition; to work for an increase of the number of chaplains in the army and navy, and to send an ambassador from the churches of America to the churches of Japan to tell the latter of the mind and of the spirit of the peoples here to the peoples in Japan. Effort will be made to induce Dr. Shaller Mathews to undertake this task.

Dr. O. P. Gifford, of Massachusetts, opened things up a bit by telling briefly of an organization known as The American Minute Men. He read a resolution, passed by the Southern Baptist Convention, protesting against the encroachments of the Roman Catholic hierarchy on our American institutions, against the presence of a papal delegate in Washington for the purpose of influencing national legislation, and against the presence of government officials at Catholic church functions. The Minute Men, he said, are organized to protect the state against organized religion. The organization does not object to the immigrant; he is welcome. It believes that every man has the right to worship God according to his own conscience, but the conscience that dictates should be his own, and not one located on the other

side of the Tiber. The Knights of Columbus are demanding state funds for the support of the parochial school. It is the purpose of the Minute Men to go up to the gilded dome and urge the legislators to pass a law to protect the public purse against ecclesiastical pocket picking.

The report of the Ministers and Missionaries' Benefit Board was read by Rev. E. T. Tomlinson, executive secretary. Dr. C. A. Eaton, of New York, in moving the adoption of the report, made a strong appeal for better financial support. The support of our pastors is the most important question before the Baptist church today. There is no other class of workers except school teachers treated with such shameful indifference as to salary. If the poor minister doesn't dress well, the question is raised, "What is he doing with his money?" and his heart breaks under the load. In this age, when money talks and people are measured by clothes, the minister cannot be suffered to be contemptible in the eyes of any one. He ought to be free to serve his church. We preachers don't want charity; we want justice. Rev. Carter Helm Jones, of Washington, in seconding the motion to accept the report, said: "We preachers are like the dog; we are going to have our day. A minister once asked the treasurer of his church for his stipend. The latter replied: 'Don't hurry; you are preaching for souls, not money.' To which the minister returned: 'But my boy at home needs things to eat, and if he could eat souls he could eat 40 of the size of yours and still have room for more.'"

Dr. Cortland Myers, in rising to speak on "Pastoral Evangelism," announced that he was in his own pulpit, where he was accustomed to keep on for 45 minutes, and if any were not able to stand it they could go out right away. None left. It was a great address. Hearing of churches and whole denominations who are losing souls rather than gaining, one asks, "What shall we do?" Paul tells us, Be willing to be accused for our brethren's sake. Passion evangelizes. It means a passion for the lost. St. Catherine felt the piercing of the nails of her Lord. Have you ever felt it for souls' sake? David Brainerd wrestled in prayer for men till his clothes were wet with sweat. Have you ever prayed like that? Believe that men are lost or quit preaching. And believe also that men may be saved. When they see you weep, then they know you mean it, and you can reach them. Here Dr. Myers told, with tremendous effect, the story of lost Sam Hadley, and showed "the Damascus road" still open. Not social service, or better environment, but sinners saved from sin. Put blood into your sermons. Tell men boldly they are sinners, and then tenderly point them to Jesus, and God will use you, and the lost sheep will get home.

Dr. Dargan, fraternal delegate from the Southern Convention, was introduced by President Bond and was received with rounds of applause, the convention rising to its feet. In his introductory remarks Dr. Dargan declared that the Northern Convention and the Southern Convention are twins, the former being the younger. He gave some interesting anecdotes of Luther Rice and Richard Furman, told him by his father. The old Triennial Convention was formed in 1840, he said, with 33 delegates. The Southern Convention that recently met in Nashville had 1,900 delegates, while at the Northern Convention at the time he was speaking there were present 2,283 delegates. While not organically united, the Baptists of the country are one in their history and one in their relation to the past, the present and the future. They are heirs and testators, receivers and transmitters, ancestors and posterity, and they are one in their dealings with the tremendous problems of the times. Apart, yet together; together, yet apart, the Baptists of the north and of the south will face the new problems of the present as they relate to the problems of the future. While standing in a friendly attitude toward movements tending to Christian unity, Dr. Dargan declared with tremendous emphasis that where any such unity was to be gained by compromise, by disloyalty to the Bible or to Christ, we shall have none of it. At the conclusion of his address wave after wave of applause passed over the audience, and as he and President Bond locked arms the convention broke into "Blest Be the Tie That Binds." This address was proof positive of Dr. Taylor's assertion that "these southerners can talk," and talk, too, with force and sense and marvelous readiness and felicity of diction.

A keen critic says: "Vanity sometimes leads a fellow to bedeck his person like a five-storied wedding cake, and some men do it because they believe in the foolish aphorism that 'clothes make the man.' It's the other way: man makes the clothes and just as often clothes unmake the man. Fine feathers may make fine birds, fine hats or fine dusters, but the best that fine clothes ever did was to make fine-looking men."

NOTES FROM BROTHER CRUMPTON ON SAYINGS OF HIS CORRESPONDENTS.

"I enclose a money order for \$2 to help in the debt-paying campaign. Our church is doing nothing now, as we are without a pastor, and there are several others near here without pastors."

A fine young woman sends this. Her heart is stirred by the appeals for the debts. Most of our people seem to feel indifferent, because it is a debt. The honor of the denomination is at stake. The debts didn't come from wasteful extravagance. We have something to show for them. The pastorless condition of the churches in many sections is distressing. In some sections the preachers are swarming—can't find work to do—they are in each other's way. "Why don't some of you move?" I asked in an association where they were overcrowded. "Doing too well," was the answer. He meant the preachers had their homes and were making good livings. The next question was: "What has become of the call to preach?"

"Here is a postoffice order for \$6 to help pay on the debt and other expenses as you see best. I will come again if I live."—John McNeese, Gatman, Miss.

This is from one of the regulars. Time and again has he sent in his gifts. The I-will-come-again-if-I-live sort of spirit is all that we need to make things hum.

"Somehow the people are not paying anything like as much money as they ought for the spread of the gospel. We have excellent machinery; we are using the latest and most improved plans; we are doing everything except paying money."

That comes from one of the best preachers and most faithful pastors in Alabama. His church is not an exception. Everywhere it is the same. There is no enthusiasm in church work; it is a drag. It comes with the increased prosperity; our people are not used to it. Luxury and ease and a "soul-thou-hast-much-goods" sort of a feeling possesses them. Some are going to see the folly and voluntarily turn to the Lord; but others, if they are His, will need "Whom the Lord loveth He chasteneth."

"Money is very scarce, now with our country churches. Some are not willing to give, not believing it right to give through the board; some are not willing to be taught; some would do us a favor to go to the anti's; some are standing in the way."

Yes, "money is scarce; yet some of the Lord's elect are parting with it for His cause sake and "will not lose their reward." "Some refuse to give through the boards." That is a solemn fact, and some preachers are responsible for it. In a few cases the preachers are misinformed; but in most cases they have never sought information and would reject it if it were tendered. "It must needs that offenses come, but woe to him to whom they come." The people should be dealt with tenderly and information given them; "The truth shall make you free."

Let us not wish anybody to go to the anti's. Here is what an old preacher said to the writer when he had made the remark of this brother: "No; let's hold on to them. I know we get out of patience with them, and probably they will continue as they are; but let us hold on to them for the sake of their children. If they go off to the anti's, as you have wished, their children will be lost to us; but if we bear with them, even though they do nothing, we have a chance to save their children to a different life." My reply was: "Brother, you are right, and I promise never to say that again." We know we are doing the work of the Lord; we know we are influenced by the teaching of the word and that we have no selfish motive. We can afford to patiently wait after sowing the seed.

"My work here is so hard. It would be much easier to seek another field with more sympathy and less uncharitable criticism of our work, but if the Lord will only bless my labors I will not mind the hard work."

This is from one of the best men in Alabama. He could easily change fields and make money by the change; but he believes his work in that needy field is not finished. Brother, "change fields when the work is hard and the grass is short;" there is an example of heroism for you to study. Bring things to pass before you think of a change. Frequent

changes are ruinous to the churches and more ruinous to the preacher. Some men may stay too long, but the great majority are nervous and are too ready to quit on slight provocations.

"I have been present at two State Mission collections at country churches recently, and the manner and spirit of each accounts for your lack of funds. We need enthusiasm in the Lord's work, no matter what the pressure. There should be as much pressure for the gospel truth on missions as on salvation. Why not? If all the country pastors are as apologetic as the two I speak of we need a great conference of pastors to stir their hearts and encourage their spirits."

Right you are, brother! The want of enthusiasm shows lack of interest; lack of interest comes from lack of conviction, and that comes from lack of prayerful study on the part of pastors.

W. B. CRUMPTON.

"HOW FIRM A FOUNDATION."

This famous hymn first appeared in a collection of hymns published in 1782 by a Baptist minister of London, Rev. John Rippon.

The first verse of the hymn is the word of the writer to the Christian, asserting the trustworthiness of the foundation for one's faith offered by the Scripture. The other verses are the promises of Jehovah to his people, given in first person, quoted from Scripture. Verse two is Isa. 41:10 versified, and changed very little. Verses three and four are based on Isa. 43:2, and verse five on Isa. 46:4. These are amplified a little more than the other verse. Verse six is based on the last clause of Heb. 13:5, reproducing the heaped-up negatives of the original.

The tune to which the hymn is sung is called the Portuguese hymn. Some one who heard it often sung in the Portuguese Chapel, London, gave it the name. It is, however, much more ancient, being the tune written for a mediæval Latin Christmas hymn.

This hymn was the favorite of President Jackson's beloved wife, and the old warrior called for it on his own deathbed. It was also the favorite of Gen. Robert E. Lee and was sung at his funeral.

Frances E. Willard wrote: "Mother says that at family prayers in her home they often sang 'How Firm a Foundation,' and her parents used to say it would never wear out, because it was so full of Scripture."

Gen. Curtis Guild has told this story of this hymn: On Christmas even of 1898 the Seventh Army Corps of United States soldiers was encamped on the hills above Havana, Cuba. At midnight a strong voice from the tent of the Forty-ninth Iowa began to sing this hymn. Others soon joined until the whole regiment was singing. Then the Sixth Missouri joined in, and the Fourth Virginia and the others until a whole American army corps was singing, "Fear not, I am with thee, O be not dismayed."

THE CHILD IN THE MIDST.

When the Lord of the great and the little,
The potter whose hand shapes our clay,
Sets a child in the midst of the market
Where the world-people chatter all day,
Sets a child with its innocent questions,
Its flower-face dimpled and fine,
In the very heart's core of the clamor
A thought of the Maker Divine—

And men, in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that spirit,
Make the flower-face withered and old,
Bind the hands and the feet with a tether
That childhood can never untie,
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

From the mine where the midnight engulfs it,
From the mill where the clogged air is thick
With the dust of the weaving that chokes it;
From the home, where it's fevered and sick
With man's toll, when God meant it for gladness,
The child in the midst in our clay
God-moulded, greed-marred, calls to heaven
For the vengeance we're daring this day.

—Margaret E. Sangster.

DR. RILEY'S LATEST CONTRIBUTION.

Many of the daily papers in Alabama have given Dr. Riley's book editorial mention. The following from the Montgomery Advertiser is typical:

"Makers and Romance of Alabama History," by Rev. B. F. Riley, D. D., LL. D., of Birmingham, is just from the press. It is a comprehensive work consisting of 618 pages of short, brilliant sketches of important men and important events of all kinds that have given dignity and charm to Alabama history. Dr. Riley is the author of a number of valuable historical books and sketches, among them being a 'History of Conecuh County,' 'Alabama as It Is,' 'History of the Baptists of Alabama,' 'History of the Baptists of the Southern States East of the Mississippi,' 'History of the Baptists of Texas' and 'The White Man's Burden.' Dr. Riley is ex-president of Howard College and sometimes professor of literature and oratory in the University of Georgia.

"Among the names that are subjects of sketches in this book, that is, the names most familiar to people in this section are: J. L. M. Curry, Alpheus Baker, Benj. Fitzpatrick, H. A. Herbert, George Goldthwaite, Jonathan Haralson, George P. Harrison, William Wallace Screws, Willis Brewer, H. W. Hilliard, W. C. Oates, Raphael Semmes, John Gill Shorter, Dixon N. Lewis, Basil Manly, Houston, Pugh, Morgan, Pettus, Samford and many others. Many romantic and historic tales embellish the work, in addition to the short stories of these eminent men.

"This book is a notable work, prepared by a thoroughly competent historian, who is more than a mere chronicler of facts. It is good for long sittings or short sittings, for each tale is short, yet fairly complete within itself. It is not like a 'straight history' of one thing, which requires to be read through or not at all. It may be read in whole or in part, but the chances are it will be generally read in whole. It costs \$2.50 and may be had by sending that sum to Dr. Riley at Birmingham, or to Rev. A. D. Glass, 801 Forty-fourth street, East Birmingham."

THE GOSPEL STILL "GOOD NEWS."

I find hearts just as open to the truth in America as in Korea. On a recent railway journey on the Pennsylvania Limited I went into the barber shop. As he was cutting my hair the barber told me he was in a wreck recently. I said: "So was I." He said: "I nearly lost my life." I said: "So did I," and added, "Were you ready if the end had come?" "No," he said, "I am not." I said: "Will you not decide today? You have been drifting and postponing the issue for 20 years and you stand today within one step of the kingdom; two words would make you a Christian. Simply say, 'I will to God.'" He wavered, but did not seem ready to take the step.

After I had returned to my berth the barber followed me through the train and said, "I cannot get away from it. God has spoken to me and I have come to say 'I will' and I say it now." Then and there he gave his heart to Christ. We said good-bye and parted. Since then I have been receiving letters from this man. He is growing so fast in his Christian life that I can hardly keep pace with him. Witnessing in the missions of New York and Chicago, at both ends of his run, he is winning others for Christ. Though an ignorant man, with little education, and though his letters are fearfully and wonderfully made, so far as grammar, punctuation and spelling are concerned, they overflow with joy.—George Sherwood Eddy.

Villa told an American war correspondent: "I want you to tell the Americans to come back and reopen their mines and factories. I will protect them and afford every facility for the carrying on of their enterprises. It would be foolish for two good neighbors to quarrel over a drunken man, and I, for my part, will give no aid to Huerta. I do not believe that the good sense of your president and people will permit war. It would be a great calamity for both Mexico and the United States, for we are a nation of 15,000,000, and you would not conquer us till the last Mexican was beaten to the ground. I don't believe that we shall have war. But if it should come I promise on my word of honor to give transportation and safe conduct out of the country. Yes, I will give them time to reach the center of the United States before hostilities begin."



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THE BLIGHT OF OUR AGE.

The saloon is the sum of all villainies. It is worse than war or pestilence. It is the crime of crimes. It is the parent of crimes and the mother of sins. It is the appalling source of misery, poverty and sorrow. It causes three-fourths of the crime and of course is the source of three-fourths of the taxes that support that crime.

The saloons fill the jails and the penitentiaries, the poor houses and insane asylums. Who has to pay the bills? The landlord who doesn't get the rent, because the money goes for whiskey, the butcher and the grocer and the charitable person who takes pity on the children of drunkards, and the taxpayer who supports the insane asylums and other institutions that the whiskey business fills with human wrecks.

Do away with the accursed business and you will not have to put up to support them. Who gets the money? The saloon keepers and the brewers and the distillers, while the whiskey fills the land with misery, poverty and wretchedness, disease, death and damnation, and it is being authorized by the will of the sovereign people.

You say, "People will drink it anyway." Not by my vote. You say, "Men will murder their wives anyway." Not by my vote. "They will steal anyway." Not by my vote. You are the sovereign people, and what are you going to do about it?

Let me assemble before your mind the bodies of the drunken dead, who crawl away "into the jaws of death, into the mouth of hell," and then out of the valley of the shadow of the drink let me call the contingent widowhood, and wifehood and childhood, and let their tears rain down upon their purple faces! Do you think that would stop the curse of the liquor traffic? No! No!—Evangelist William A. Sunday.

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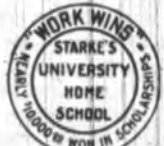
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YOUR OWN BOY AND HIS BOOKS.

Judge Ben Lindsey says in a recent letter: "I recall a gang of boys in my course. In the trunk of one in the attic were found hundreds of cheap juveniles, and I think they had much to do with the misdirected energy and spirit of adventure of these boys, which, instead of taking wholesome channels, took really to serious crime. The coarse, cheap appeal of some of this literature is certainly dangerous."

"This literature" to which Judge Lindsey refers is something more than the nickel novel. The time was when cheap juveniles might be quickly recognized because of their lurid cover and paper binding, but latterly we are beset by the nickel novel as it appears in the disguise of the bound book, so attractively bound that it takes its place on the retail book shelf with the best juvenile publications. One of the most famous of the nickel novels, the Frank Merriwell series, was sold in this way in some of the very best book stores of the country.

To help anxiously concerned parents and educators to meet this new and subtle peril of the nickel novel, the national organization of the Boy Scouts of America has appointed a library commission, composed of the following members: George F. Howerman, librarian, Public Library, District of Columbia, Washington, D. C.; Harrison W. Craver, librarian, Carnegie Library, Pittsburg, Pa.; Claude G. Leland, superintendent, Bureau of Libraries, Board of Education, New York City; Edward F. Stevens, librarian, Pratt Institute Free Library, Brooklyn, N. Y., and Franklin K. Mathews, chief Scout librarian, Boy Scouts of America, New York City.

Under their direction there has been chosen a series of books known as EVERY BOY'S LIBRARY--BOY SCOUT EDITION. The library contains only such books as are of interest to boys, the first 25 chosen being either works of fiction or stirring stories of adventurous good times. In later lists books of a more serious sort will be included.

All the books in EVERY BOY'S LIBRARY are by authors of the very best books for boys, the original editions having been sold at prices ranging from \$1 to \$1.50, but now, through the hearty co-operation of the several publishers, may be purchased in the EVERY BOY'S LIBRARY edition, wherever books are sold, at the popular price of 50 cents.

By placing these books on sale in competition with the "cheap juveniles" the leaders of the Boy Scout movement believe they have made a very practical contribution toward the solution of the vital problem of the boy's reading, not only by this means protecting him from the menace of mediocrity and the threat of viciousness found in the nickel novel in the disguise of the cheap bound book, but also at the same time providing just the sort of stirring stories the red-blooded boy in his early teens so often demands if he is to be interested at all in good reading.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 3 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggists, or by mail from Shuprine Co., Savannah, Ga.



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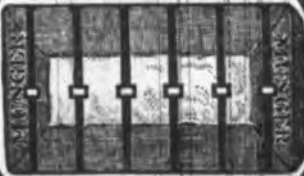
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The marriage of Miss Mary Emma Huddleston and Mr. Marshall Calhoun Davie on Tuesday afternoon, June 30, at 2 o'clock, West End Baptist church, Birmingham, by Dr. William Blackwelder was an event of importance in the social and religious life of Alabama. Mrs. Davie is a young woman of rare charm and beauty, and Mr. Davie is a solid young business man of great integrity. We wish them every joy that life can bring.

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And Help in the Effort to
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We want men and women who believe in the prohibition cause to sell among their neighbors and friends the literature of the great reform. The people of Alabama should know all about the liquor traffic. When they do so prohibition is certain.

Our agents can make a good living. They can do more than that, because they are actually assisting in the greatest reform work. The business is clean, honorable and pleasant, while at the same time of the highest possible good. Let us tell you all about how to earn this good income. Write at once.

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The State of Alabama, Jefferson County—Probate Court, June 25th, 1914.

Estate of William V. DeRamus, a Minor.

This day came Leon B. DeRamus, guardian of the estate of William V. DeRamus, a minor, and filed his application in writing in due form and under oath, praying for an order of sale of certain land described therein, for the purpose of supporting, maintaining and educating said minor.

And whereas, the 22nd day of July, 1914, having been set by this court as a day for hearing said petition and the proofs which may be submitted in support of same.

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

J. P. STILES,
July 1st
Judge of Probate.

PARKER'S HAIR BALM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
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50c. and \$1.00 at Druggists.

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FROM MONTGOMERY.

Tuesday night closed one of the greatest revivals in the history of the Seventh Avenue church. We began on the first Sunday in June, which was my first anniversary. The church about three years ago received a shock by one of the devil's greatest blows and was left prostrate and almost lifeless. Although Brother G. W. Lovell, my predecessor, did a fine work and left the church greatly revived, I very often heard during my first month's work that the church was cold and dead, but the Lord has blessed us, and by the help of the faithful ones, led by the Holy Spirit, we made some progress. The attendance at the Sunday school and church increased nearly 100 per cent. Contributions were more than doubled. We had baptized several during the last few months, so when the meeting started everything seemed to be ready for a great revival. Brother R. M. Henley led the singing, with Miss Ethel Guy as pianist, both of the Highland Avenue church. Every one seemed charmed by the music, especially the young people. We had a large junior choir. So Brother Seymour had nothing to do but give them the gospel, and this he did not fail to do at every service in a practical and yet very forceful way for 14 nights, and evidently it was the power of God unto salvation, for they came at every service except one until 42 were added to the church, three coming the last night. There were 34 professions of faith, 17 of whom were grown people. There are many others whom we hope will follow. May the Lord be praised for His marvelous works.

D. Z. WOOLLEY,
819 Clay Street.

Two of Dr. Livingstone's descendants, Dr. Hubert and Miss Ruth M. Wilson, recently sailed to take up work as missionaries in Livingstonia, not far from Lake Nyassa, which was discovered by Livingstone in 1859. These young missionaries received medical and nursing training and are going to one of the mission stations of the United Free Church of Scotland.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

English school hygienists of the seventeenth century supposed tobacco could ward off the black plague and were so anxious that school children should smoke as our teachers today are that they should leave tobacco alone.

A GREAT REVIVAL.

The Second Baptist church of Gadsden has just had a revival the like of which is seldom seen anywhere. Although there were many hindrances and discouragers, Brother Garrett, the pastor, felt that the time for a meeting had come, and the results prove that he was right in his judgment. We were led, we believe, by God to secure the services of Brother Curtis Shugart, of Montgomery. From the very beginning we could scarcely seat the people, and although we rented a great many chairs, we had to turn away great numbers every evening. Shugart preached and made us feel that the power must come from God, and as he preached the God-given messages were heard and heeded and souls were born into the kingdom.

A church that was badly divided and indifferent was made to see the error of its way, and we believe that much lasting good will result from this meeting. There were 46 additions to the church—36 by baptism. Men and boys were reached. A large amount of money was raised on an old church debt.

On last Sunday afternoon in the almost unbearable heat of a crowded court house Brother Shugart preached to men and boys. They listened with close attention for nearly two hours to the greatest sermon for men that the writer has ever heard. They responded nobly to the invitation that was given, and we believe that more good was done during that service than any other service it has ever been our privilege to attend.

D. I. PURSER, JR.

Say for me that while my wife summers in Colorado, I will supply during July and hold the protracted meeting for the Baptist church here. I also have an engagement to assist Pastor Bush, of Goodwater, in a meeting at Mt. Olive in August. I am open for only one more meeting during August.—C. Smith, Falkville.

The cornerstone of the first boys' building in Asia was laid by the Y. M. C. A. in Shanghai. The Chinese address was made by Dr. Wu Tingfang, the English one by Wilbur Messer, general secretary Y. M. C. A., Chicago. On this stone of Ningpo granite was engraved on the two faces (one in Chinese and the other in English) the words: "Jesus Christ Himself Being the Chief Cornerstone."

A million dollar brewery, which must go out of business today in West Virginia on account of the new prohibition law, is undergoing alterations preparatory to being turned into a slaughter and packing house. Other breweries of the state will be turned into ice-making plants.

The church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills.

If shy of wisdom, profit by that of others.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER" and positive proof.

To make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding anything else at all. The cost will be about nine cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

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What could be of greater interest to you than to know where your friends and loved ones who have died and gone before? Everyone has experienced the beneficial effect of the Great Knowledge, Death, and all ask "Why do our loved ones die?" "Where are they?" "Will we ever see them again?" Our new book of 427 pages entitled "WHERE ARE THE DEAD?" by Rev. Len G. Broughton, D. D., answers these important questions. The book is a marvelous conception and exposition of the teachings of the Scriptures. Non-denominational. Endorsed by all denominations. Agents wanted. Outfit sent on receipt of 15 cents. Experience unnecessary. Everybody makes big money selling this book. Our agents making \$5.00, \$10.00 to \$15.00 per day. We will show you how to do the same. We mean what we say, so order outfit now. Complete book sent postpaid to any one on receipt of price, \$1.50. PHILLIPS-BOYD PUBLISHING CO., Dept. 1, ATLANTA, GA.

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Chairs, Pulpits, Pews, Altars, Desks, Book Racks, etc. The finest furniture made. Direct from our factory to your church at wholesale prices. Catalog free. DeHoude Bros. & Co., Dept. 61, Greenville, Ill.

THE PASSION OF PATRIOTISM.

Jacob A. Riis, born in Denmark, whose recent death brought sorrow throughout America, representing a splendid type of American citizenship, has told us in "The Making of an American" how he discovered that the American of foreign birth was really made and finished. His words present a picture one will easily remember. He says: "It was when I went back to see my mother once more, and, wandering about the country of my childhood's memories, had come to the city of Elsinore. There I fell ill of a fever and lay many weeks in the house of a friend upon the shore of the beautiful Oeresund. One day, when the fever had left me, they rolled my bed into a room overlooking the sea. The sunlight danced upon the waves, and the distant mountains of Sweden were blue against the horizon. Ships passed under full sail up and down the great waterway of the nations. But the sunshine and the peaceful day bore no message to me. I lay moodily picking at the coverlet, sick and discouraged and sore—I hardly knew why myself—until all at once there sailed past, close in shore, a ship flying at the top the flag of freedom, blown out on the breeze till every star in it shone bright and clear. That moment I knew. Gone were illness, discouragement and gloom! Forgotten weakness and suffering, the cautions of doctor and nurse. I sat up in bed and shouted, laughed and cried by turns, waving my handkerchief to the flag out there. They thought I had lost my head, but I told them no, thank God! I had found it, and my heart, too, at last. I knew then it was my flag; that my children's home was mine indeed; that I also had become an American in truth. And I thanked God, and, like unto the man sick with the palsy, arose from my bed and went home, healed."

THE SUNDAY SCHOOL LESSON COMMITTEE.

A conference between the executive committee of the International Sunday School Association and the Sunday School Council of Evangelical Denominations will result in a recommendation to the International Sunday School Convention at Chicago in June of an entirely new organization of the committee which selects the uniform Sunday school lessons. Under the new plan the Sunday School Association will choose eight members; eight members will be chosen by the Sunday School Council, and one member will be chosen by each denomination represented in the Sunday School Council. This Sunday School Council is made up principally of the editors of Sunday school literature connected with the publishing houses of evangelical denominations throughout the country. Heretofore the Sunday School Association has appointed its own committee, made up of representatives from most of the leading Christian denominations. But there has been no opportunity for the denominations to say whether these representatives were satisfactory to them. The new plan will make the committee virtually an interdenominational organization, for the members appointed by the Sunday School Association will be much fewer than the members named by denominational publishing houses and ruling denominational bodies.—Continued.

Recently at the New York Baptist Ministers' Conferences Rev. William Allan, the new pastor of the Greenwood church, of Brooklyn, who was born in Scotland, reared a Presbyterian, converted a Baptist, and went to Queensland, Australia, as pastor of a Baptist church, in speaking on "Impressions of Australia," said: "The Baptists in Australia are second to none other. The Methodists there, contrary to what they are elsewhere, are not evangelistic. Baptists have been both evangelical and evangelistic, and so successful. Large churches will release their pastors for six months at a time, in order that he may carry on evangelistic services among the smaller and weaker churches." In Australia he had been closely identified with evangelism, associated with J. Wilbur Chapman and Fred B. Smith. It was through the latter that he came to America. He attended one of Dr. Chapman's evangelistic meetings in the Madison Avenue church. Dr. Chapman recognized him and called upon him for prayer. A gentleman at the close of the meeting invited him to preach in the Greenwood church, where he has been ever since.

HOW TO HELP YOUR CHURCH.

By W. E. Fendley.

Don't lay your claim to all your pastor's attention. There are others.

Don't undervalue what any one else has merely because you do not possess it.

Pray for your pastor. He needs your prayers. Make this a part of your daily program.

If you know of any sickness in the neighborhood, let him know; he has no other way of finding out.

Believe in your own church; it is just what you make it. Pray that you may be worth something to it.

If some new family moves into the community and you would like to have the pastor call, tell him so.

Don't magnify the evils and mimic the virtues of your enemies. Better put your enemies out of existence by making them your friends.

Love the church; it is the world's greatest institution. If the world is saved, it will be done through the church. Christ began it.

Attend the church. There is no inspiration in preaching to empty pews, and they cannot be converted. See that your pew is filled at every service.

Co-operate with your pastor. His business is to work with you and not for you. To co-operate means more than not to oppose—it means activity.

Be a booster. A booster is worth a hundred croakers. In fact, the persistent kicker, so far as church usefulness is concerned, is just one less than none.

Go to your pastor and say: "I do not know how much I can do, but I am willing to do what I can. I am anxious to be used any time, anywhere. Count on me. Use me."

Reverence the church. It is not a secular institution or place of amusement where people go for pastime. It is the house of God. Use it as such, or do not come.

If you need your pastor, let him know. He is not omnipresent. Don't take special precaution to conceal your need in order that you may accuse him of neglect or inattention.

Don't speak lightly of any one's social standing or educational advantages. Unavoidable poverty is no disgrace. The inclination to ignore those below your own rank is the most obvious symptom of empty-headedness.

Learn to hide your aches and distresses under a smile. Few people care much about your toothaches and rheumatism. God can do more with some troubles than the pastor. Tell Him. But call for your pastor when you need him.

Be an optimist. See the rose and not the thorn. The church has not gone to the bow-wows yet. Cheer up. You may be looking through blue glasses. Get right and you will see the good in others. God lives. Trust Him and grumble less.

Get the church and the kingdom on your heart. Consider what you can get into the church, and not what you can get out of it. The church is not kept for your convenience, but as an organization through which you can help save the world.

If you have any contention with anybody, get it straightened out. If you try and they refuse, you exonerate yourself. If you refuse, it will be chalked up against you at the judgment. What will you do about it then?

Avoid any display of Danish association in your church. Measured by the standard Christ set, goodness is greatness. There is so little difference between the highest and the lowest, that you have nothing to boast about. Safeguard the interest of your church along this line.

If you are in the act of saying or doing anything, ask yourself this question: "Will it help or hinder my church?" If it will help, do it. If it will hinder the church, leave it alone. Better sacrifice an arm or a life than to send a soul to hell.

Don't shake hands with yourself too much. If you do something worth while, your fellowmen will applaud. If you do not it is hardly worth while to try to convince people that you have. Don't crave too much glory. If you do, you won't get any. Glory only in the cross of Christ.

Guard your tongue. Your neighbors are reading your life. A cruel or unkind word may drive some one from the church. You may not mean any harm. But you are responsible for the consequences of your life as well as the motive. Don't offend. Listen to

Christ: "Woe unto that man through whom offense cometh."

Contribute to the church. The pastor cannot work on earth and take his meals in heaven. Church expenses must be met. Are you doing your share? Not if you pay more money into anything else than you do the church. Give God's cause the preference. Give Him liberally of your time and means. God gives you all you have. What ought you to give Him?

THE TEMPLE OF GOLD.

"Sire," announced the servant to the king, "the Saint Narottam never deigns to step into your royal temple. He is singing God's praise under the trees by the open road. The temple is empty of all worshippers. They flock round him like bees round the fragrant white lotus, leaving the golden jar of honey unheeded."

The king, vexed at heart, went to the spot where Narottam sat on the grass. He asked him, "Father, why leave my temple of the golden dome, and sit on the dust outside to preach God's love?"

"Because God is not there in your temple," said Narottam.

The king frowned and said, "Do you know twenty millions of gold have been spent on that marvel of art, and the temple was duly consecrated to God with costly rites?"

"Yes, I know," answered Narottam. "It was the dread year when thousands of your people lost their homes in fire and stood at your door for help in vain. And God said, 'The poor creature who can give no shelter to his brothers would aspire to build my house!' Thus he took his place with the shelterless under the trees by the road. And that golden bubble is empty of all but hot vapor of pride."

The king cried in anger, "Leave my land!" Calmly said the saint, "Yes, banish me where you have banished my God."—Rabindranath Tagore in Literary Digest.

A REAL REVIVAL.

We have just closed one of the greatest revivals in the history of the Gate City church. Brother J. J. Milford, a recent graduate of Howard College, assisted us. We had what most people call a dead church to begin with, but it was not long until Brother Milford had injected enough of the Divine grace into men's hearts to rekindle the flame that once brightened the faces of sons and daughters and to cause them to fall on their faces and cry to God to save their own children and their neighbor's children. Brother Milford knows just how to kindle a flame of sacred fire in men's hearts. Some of the results: Church put on a high plane of Christian living; one by letter and three by baptism; Sunday school more than doubled in 30 days—116 on the roll, attendance 85. Brother E. H. Reed is our efficient superintendent. All join with us in praying God's blessings on this church. J. C. ALEXANDER, Pastor.

Carranza was first in raising the standard of revolt against the murderers of Madero, and he conducted a long campaign before Villa really entered the field. A good deal of Mexican history remains to be made. While his big, soft, brown eyes, kindly expression, stamp him as a good father and fine friend, there are not wanting those who say that his quiet dignity covers a man of iron. In proof thereof one hears many stories such as the following: Noticing a young girl crying by the wayside as he entered a certain city, Carranza questioned her, and finding that she had been abused by one of his officers, he had him instantly shot as a warning to others.

When the first pharmacopoeia was prepared, in the days of Nero, the list of "cures" numbered 60. Prior to this collection remedies for internal use were seldom thought of and scarcely ever used. The cure of disease was accomplished during the Hippocratic period by the use of hygiene and by external applications.

It is now Prof. J. B. Tidwell, D. D. He has just returned from Alabama, where he delivered an address at the commencement of his alma mater, Howard College, and received the honorary degree at her hands. An honor well bestowed.—A. J. Barton.

FRECKLES

Don't Hide Them With a Veil; Remove Them With The Othine Prescription

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

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HOW TO BEGIN THE REDUCTION OF ARMAMENTS.

The civilized world is expending \$2,500,000,000 yearly on armaments. Nations would be relatively as well armed with \$10,000,000 of armament each as with hundreds of millions each, as is now the case; and relative safety is really the basis on which the present bloated armaments have grown up. The eight great powers, Germany, United States, Austria-Hungary, France, Great Britain, Italy, Japan and Russia, possess nine-tenths of the naval armaments in commission, of a total valuation of nearly \$4,000,000,000, while the other one-tenth is owned by only 12 nations, and nearly 30 sovereign states are entirely without naval armament of military efficiency. The same general proportions are true of the armies of the world. The question of bloated armaments is essentially one for the eight great powers to solve between themselves.

Each of the powers has repeatedly and officially regretted the necessity of maintaining armaments at their present-day size. Each power has claimed that its own war preparations were necessary and denied the necessity of equal preparations on the part of the others. If only the interested party sees justification for its action, which is continuously unjustified in the opinion of its fellows, there is a strong presumption of falsity in the claims of all. Each of the powers has repeatedly and officially expressed its willingness to undertake measures of relief that would be fair to all concerned. Armaments are never maintained for themselves alone, but for alleged needs of defense, each power having repeatedly and officially disclaimed any intention of aggression. If, therefore, the defense of any nation reducing armaments were insured, if in the actual event of attack none stood to lose by the reduction, all would, on their own statements, gladly begin such reduction, because it would seem as safe and as logical to them as the present orgy of arming to the teeth. The solution of the question of securing a halt in armament therefore appears to be the question of insuring the reducing nation against attack on that account. Why then should not the great powers enter into a joint convention to the effect that:

1. They engage to further by all means within their power the reduction of armaments and jointly and severally agree to come to the aid of any one of the contracting parties with the forces at their disposal in the event of any one of them being attacked on account of a reduction of armaments individually undertaken.

2. The question whether an individual reduction of armaments is the occasion of an attack against any one of the parties shall be submitted to an international commission of inquiry in accordance with the terms of the Hague conventions; and the establishment of an international commission for the purpose shall be obligatory upon the parties upon the request of any one of them.

3. The contracting parties engage to postpone any resort to force until the international commission of inquiry shall have rendered its report. Violation of this engagement by one of the parties shall release the others from its provisions.—World Peace Foundation, Boston.



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STATE OF ALABAMA, }
JEFFERSON COUNTY. }
Frank E. Davidson, Deceased—Estate of.

Letters testamentary upon the last will and testament of said decedent having been granted to the undersigned on the 9th day of June, 1914, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.
BIRMINGHAM TRUST & SAVINGS COMPANY.
By C. D. COTTEN, Secretary.
June 17

WASH DAY PROBLEM SOLVED

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THE PASTOR AND HIS REVIVAL.

Much depends upon the pastor as to the success of his revival meeting. The evangelist may be all that could be expected of him, a man of God and clear and strong as a preacher, but if the pastor is not what he ought to be, and does not do as he ought to do, the meeting in his church will be a failure just to that extent. The evangelist does not live unto himself alone. He cannot be at his best with a pastor not at his best.

If the pastor has been doing some real, tender, strong gospel preaching, if he has a shepherd's heart and has generated an atmosphere of truth and love, if he has frequent conversions at the regular services, religion being no new thing in his community and among his flock, then the evangelist can really approach his best. The field is ripe unto harvest. The hard field for the evangelist is the field where the pastor and his church are not evangelistic. The time is usually limited for a meeting, and if the evangelist can find all things ready, so that no time is lost in preparation, he can accomplish much more than otherwise.

Then when the meeting is on again much depends on the pastor. He knows the people and the conditions; the evangelist does not. So if he lays everything else down and gives himself to the meeting, visiting the homes and places of business, rounding up the situation, finding the loose Baptists and urging them to their duty in the meeting, then the evangelist can be himself again.

I was recently in a meeting with a wide-awake pastor. Every morning just after breakfast he started on his rounds, basing the day's work more or less on the developments of the day before, or perhaps the lack of developments. He was busy, zealous in the service and on the field. His observing eye was on the gathering congregation. After the service he was at the door speaking the proper word to the proper person, and then after the service he followed up all manifestations of interest. Need I stop here to tell my readers that we had a good meeting? So sure as effect follows cause, so sure does such a condition assure a great meeting.

Then the meeting closed with the offering. This is right and proper. Whether the evangelist is independent or one of the State Board or Home Board evangelists, the same is worsey of his hire. A meeting is not the honest thing unless it is paid for. Can you conceive of a church of our blessed Lord wanting a meeting for nothing? If the evangelist is independent he has to live and his family has to live. If the evangelist is paid by a board, the board has to live. Only by the most liberal offerings of our churches can our boards live. Here the pastor has an opportunity to shine. The offering will not be a success unless the pastor's heart is in it, unless he is a brave man and unless he is a man of vision.

These hints are given that they may be helpful. We are having great



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meetings all over this southland of ours, for which we give praise to our Lord.
W. M. ANDERSON,
Birmingham, Ala.

The object of the church is not to tell how to dodge difficulties, but to furnish strength and courage to meet and master them.

The Chicago Civic Club has undertaken a campaign for an all-day Saturday holiday for clerks in large stores during July and August.

In the German empire various beneficiary societies for working people paid out in 1912 the enormous sum of \$100,000,000.

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Delighted with the many other attractive features and with the courteous and pleasant manner in which the business of the Club is conducted.

COME IN--THE WATER IS FINE

...Read what those who have tried it say about the Club and its splendid instruments:...

"I am just delighted with the piano. It has given entire satisfaction and I would advise anyone desiring a piano to join the Club."—MRS. A. C. FORSYTH, Greensboro, N. C.

"The piano received is all and more than you claim. Your Club plan has proven satisfactory in every respect."—S. A. SMITH, Ardella, Ala.

"We are delighted with our piano in every way. It is a delight to deal with a firm with such a sense of fairness."—Rev. T. H. BINFORD, Charleston, W. V.

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"We are all delighted with the piano. I am very much pleased with the Club plan."—MARY ELLIOTT, Charlotte, N. C.

"Everyone, even those that know nothing about music, can tell the superiority of this piano over others."—MRS. JORDAN RIGGS, College Grove, Tenn.

"It is in every particular satisfactory. Trained musicians pronounce it a fine instrument. I heartily recommend the Club method."—S. E. MORTON, Due West, S. C.

"I certainly appreciate the Club. We are delighted with our piano in every respect."—MISS OLA STEPHENS, Danielsville, Ga.

"I shall not hesitate to endorse your pianos and Club plan to anyone whom I think interested."—MRS. A. J. SULLIVAN, Frostoria, Ala.

"Your Club plan of selling is excellent and I do not think anyone would ever regret buying a piano from you. I purchased one and am perfectly satisfied with it in every respect."—MRS. R. E. EARLY, Goldsboro, N. C.

"I would advise anyone who wants a good piano to join the Club and get the best. The Club plan is exceptionally good, as it places a fine piano in reach of anyone."—MRS. T. S. MARTIN, Greenville, S. C.

"We have one of your Farrand Cecilian Player-Pianos and are most delighted with it."—REV. LEN G. BRADGENT, London, S. E. (Formerly pastor Baptist Tabernacle, Atlanta.)

"The lovely piano came yesterday. I am just delighted with it; so are all my musical friends. The tone is full and sweet and the case is lovely."—MISS LELIA RICTOR, Greer, S. C.

"I could not be better satisfied with it than I am, and I also think it a good way to buy a piano."—MRS. T. K. LANGLEY, Hodges, S. C.

"It gives me pleasure to recommend the Ludden & Bates piano, both for beauty and tone, and would advise all to purchase no other make."—C. R. ABSTEIN, Island Grove, Fla.

"Am so well pleased that if we were in need of another piano should certainly call on you again."—JNO. R. DELANEY, Key West, Fla.

"Our Club piano is a beauty. It is all and more than we expected."—MRS. J. A. CANE, Langdale, Ala.

"I would not take twice the amount I gave for it if I could not get another. All my friends are wild about it."—MISS Bettie Holly, Lincolnton, N. C.

You are cordially invited to join the Club. Write for your copy of the catalogue today. Address the Managers,

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Write for handsomely illustrated catalogue which pictures and describes the new and beautiful styles in Pianos and Player-Pianos.

A FORWARD MOVEMENT.

(Continued from Page Five.)

ready to put up their curtains.

I hope to hear next week that they have made some low benches for their primary department and graded the school. They are coming right on with the work. Those people at Corinth are wide awake and are willing to do all they can in the best way possible.

Never enjoyed a day more than the day I spent with them.

A. L. STEPHENS.

THE HOTEL AT PELHAM HEIGHTS OPENS AGAIN JULY 25.

After conferring with the executive committee of the Encampment Commission I am instructed to say that the hotel at Pelham Heights (our assembly grounds) will be opened again on July 25. This will be Saturday before the Sunday School Convention meets Tuesday night, July 28.

Some applications have been made for rooms during the entire month and some for part of the month of July, and I had cherished the hope that we could begin this year with what is to be ultimate plan—that of keeping open for three full months in the summer. Two hundred and twenty-five people have registered at the

hotel during June. This proves conclusively to my mind that we can have visitors every day throughout the entire summer. May the Lord lead the way for an entire summer's program for 1915.

Those who desired to come early in July might come down on the 25th and get choice of rooms and remain on through the succeeding two weeks.

H. L. S.

DAINTY COOK BOOK FREE.

We are mailing free our book, "Dainty Desserts for Dainty People," to any one mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candles, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package. If your grocer does not sell it, KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

The average loss of life per annum among ocean travelers is far less than that which occurs among travelers on land. Railroad, automobile and street fatalities are so common that they attract only passing attention, yet the loss of a steamship, or even of a sailing vessel, involving the sacrifice of life, is so rare that it becomes a subject of special comment in every newspaper.

THE SMOKING PREACHER.

We have seen the handwriting on the wall for some time for the smoking preacher, and now that the General Conference of the Methodist denomination, in its session in Oklahoma City, has pronounced against receiving into the ministry young men who use tobacco, we may expect to see the movement in this direction more rapid than it has been in years. Public sentiment is against ministers of the gospel smoking, and it is getting stronger and stronger. The time is here when no minister who values his influence in any community can afford to smoke.

It is none of our business to advise preachers, or for that matter any one else, what he should do or what he should not do. This is a free country, and people may do as they please so long as they have proper regard for the rights of others, but we have felt for years that it was not very elegant, to say the least of it, to see a preacher smoking. The example before the young men and the boys is not in the right direction, and especially since cigarette smoking has become such a menace to the health and usefulness of men and boys. We wish to commend most heartily the action of the Methodists in this matter, and while there is no lawmaking body to legislate

against the smoking Baptist preacher, we hope that he will have grace, good taste, good sense, self-denial and all that is necessary to quit the filthy habit and prove himself an example to his flock in all good things.—Greenwood (S. C.) Daily Journal.

Presbyterians have spoken, too.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

There are about 470,000 Protestant Christians in China, with 548 ordained Chinese pastors and 5,364 workers. Besides there are 4,712 Chinese Christian teachers, 1,789 Bible women and 496 native assistants in the 235 hospitals. Other Chinese workers bring the total of the Chinese staff in the service of Christianity up to 15,501. There are 2,955 Christian congregations, and the Chinese Christians contributed \$320,900 for Christian work among their own people during the past year. Leading and guiding the Chinese church are 5,452 foreign missionaries from America and Europe.