

ALABAMA BAPTIST

FRANK WILLIS BARNETT, Editor.

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Organ Baptist State Convention

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State-wide prohibition straight, no compromise, is what the people want.

Rev. John L. Ray, pastor First Baptist church, Victoria, Tex., called on us Monday.

Of course we will have state-wide prohibition. That was what the majority of the legislature were elected for.

We have a great college and a great president. What a joy and inspiration it is to be associated with a man like Dr. Montague. With very best wishes, I am your fraternally—C. M. Brittain, treasurer Columbia College.

Am open for work with the churches. Can give the next few months to either evangelistic or supply work.—G. W. Stubbs, 2401 Thirty-fourth avenue, North Birmingham, Ala. Telephone 3657-J.

The Russell County Association meets at Phoenix Tuesday after the fourth Sunday in August. The connection is good either by Montgomery or Columbus. We want you with us. Arrange to stop over with me either before or after the association. Your friend—J. G. Dobbins.

Brother Crumpton writes: "Please say to the brethren I am much on the road these days and cannot answer letters promptly. The great June collections I was expecting have not reached me yet. I feel sure hundreds of churches are yet to be heard from. It is very important that church treasurers forward funds promptly."

Dr. George B. Eager says: "The alumni address delivered in Norton Hall by Rev. W. A. Hobson, D. D., of Jacksonville, Fla., was sui generis, and proved a rich treat to professors, old students and new students alike. It abounded in pleasanties, apt hits and racy stories, as well as in some passages of impassioned eloquence and heart-reaching appeals."

A good sister writes: "Enclosed find check for \$2, for which please send me the Alabama Baptist for one year. It has been a weekly visitor to my parents' home all my life and longer, and now that I am just beginning a home of my very own I must have the Baptist to make it complete. Hoping to receive a copy next week, and with best wishes to you and your paper, I am very sincerely—"



REV. C. ROSS BAKER, D. D.,

Of Opelika, who has been called to the Fifty-sixth Street Baptist church, is one of the most eloquent preachers in the country. We sincerely hope he will accept, for Dr. Baker and his charming wife will add much to the social and religious life of the Birmingham district.

Our meeting at Bragg's has closed. Dr. L. L. Gwaltney, of Greenville, did the preaching, to the delight of all. One bright girl was baptized, and others will doubtless follow. Brother Gwaltney preached the gospel in great tenderness. The church at Bragg's is a heroic little band. They have wrought nobly against odds. They are a noble and loyal little band, ready with every good word and work.—J. J. Justice.

I am on my field at Camilla, Ga., having arrived just this afternoon. Had a delightful trip with my family and found that my goods had arrived, and will try to eat supper in my new home tomorrow night. Will write you when I have fully settled down to work. Fraternally—O. P. Bentley.

(We surely will miss Brother Bentley. He seems a part of our organized work in Alabama. We pray God's blessings upon his work at Camilla. We heartily commend him to Georgia Baptists.)

At the close of our regular meeting the last fourth Sunday at Tallasatchie J. B. Byrd tendered his resignation as pastor, which was at once accepted by the church. May the Lord direct to us a suitable man and Brother Byrd to some good church, for of such he is full worthy. Sincerely—Jos. F. Bradley, Alpine.

The State Normal School at Jacksonville has just closed a very successful year. Four hundred and forty-six teachers were enrolled from 47 counties. This school has been sending teachers into the rural districts for many years, and it has accomplished a vast amount of good by this means. President C. W. Daugette manifests some pride in the fact that his alumni are holding some of the most important positions in the state—they being county superintendents, probate judges, circuit clerks, teachers in high schools and public schools, lawyers, doctors and business men.

The people are tired of a few counties having the privilege of flooding all the dry counties with liquor.

I am sending you \$1 for Brother J. G. Gay, of Riderville. He wants his subscription moved up. Blessings on you and family.—R. R. Brasher.

Brother S. O. Y. Ray has been up this way assisting us in raising funds for a pastor's home at this place and an extra lot at Hamilton. Subscriptions secured O. K. We have enjoyed having Brother Ray here and appreciate his help. Sincerely—W. A. Darden, Guin.

What becomes of our option if we vote dry in our county if our neighbor is privileged to run his option for wet across the line? The state is the natural unit. It makes the laws. Counties can make no laws, but are wholly dependent on the state. The state is under obligations to protect the people of the dry counties.

Enclosed please find money order to the amount of \$1. It is from Sister Nancy Tucker to renew her subscription to the Alabama Baptist. Sister Tucker is 86 years old, and is unable to attend church. She has been a reader of the Baptist for several years. She asked me to write to you and express to you her high appreciation for your kindness. She says that your paper has been such a comfort to her. Fraternally—H. T. Vaughan.

Our protracted meeting closed at the First Baptist church Tuesday night. We were delighted to have J. Jeter Hurt, of Durham, N. C., assist our pastor, Rev. J. Jeter Johnson. It seemed to me the weather was never warmer. Dr. Hurt preached the gospel in its purity and simplicity, and God graciously blessed us. Ten bright boys and girls gave their hearts to the Lord and joined the church.—A Member, Huntsville.

Am paying my first visit to Alabama. How delightful to preach a few days to the noble First church, Huntsville. Pastor Johnson carefully preserves each issue of the Alabama Baptist. Today I have read the numbers back to April. I want to know these Alabamians better. Send me your paper, therefore. I send you my love now, and a check when I get back to my desk. Yours—Jno. Jeter Hurt, Durham, N. C.

Three Great Lecture Courses of Pelham Heights Encampment, Aug. 1-10, '14

COMPARATIVE RELIGIONS.

By Prof. W. O. Carver, Louisville.

1. Why and How to Study Religions.
2. How and Why Men Make Religions.
3. Religion in Japan.
4. Religion in China.
5. Religion in India.
6. Mohammed and Mohammedism.
7. Why Christianity Is the Best Religion.

THE CHRISTIAN'S RELATIONSHIPS.

By Mr. R. D. Garland, Richmond.

1. The Relationship of the Christian to Christ.
 2. The Relationship of the Christian to the Gospel.
 3. The Relationship of the Christian to the Word.
 4. The Relationship of the Christian to Self.
 5. The Relationship of the Christian to the Spirit.
 6. The Relationship of the Christian to the Father.
 7. The Relationship of the Christian to the Father
- (continued).

HOME-MADE PSYCHOLOGY.

By Prof. R. E. Gaines, Richmond, Va.

1. A Hungry Boy.
2. Hod-Carriers and Masons.
3. The Gang Spirit of Ideas.
4. The Dynamo.
5. Food for Thought.
6. From Sense to Common Sense.
7. Along the Trail.

REPORT ON DENOMINATIONAL LITERATURE

Whether right or wrong, denominations exist and will continue to exist and to multiply. It is surprising that many of them, differing only in a few essentials, do not unite; but every attempt to unite them only results in adding another to the already long list.

Baptists are essentially different from all others, and must continue to differ. It is not because they love division, nor is it because they are sticklers for forms; but because they recognize the word of God as their statute book, from which they get authority for what they believe and practice. They regard, therefore, the Bible as the very best literature for the denomination. It has been demonstrated on every foreign field that the reading of the Bible alone, illumined by His spirit, leads inevitably to right living. But, aside from the infallible teaching under the Spirit's guidance, if we develop a well-rounded Christianity, we must have reading matter other than the Bible.

If we would offset the false teaching now so prevalent, circulated largely through pernicious literature, we must have books and other publications setting forth the truth, in pleasing form, to put in the hands of the people. The promoters of false doctrines are leading thousands astray, not so much by their preaching force, which is of little consequence, as by the dissemination of printed matter. Women are being used successfully as distributors of their papers and books. Laymen, too, are enlisted for Sunday work and week night services, and at the close of every service stacks of literature are given out, and on every accommodation train the distributor is on his job. The prices paid for books seem to be of small concern when parties are unable to purchase the literature is given on promise to read it.

We have Baptist books which ought to be widely read, but the prices of many of them put them beyond the reach of the common people. The sale of a dollar book is a rare thing in the country.

Most of our books are written for people of culture. A great field is open for writers who use the language of the common people and for the publishers who will sell at the prices suited to the common people. We boast of our numbers, but we must go to the country to find them, and country people have not been trained to read. They never will become a reading people until books are carried to them. We glory in the loyalty of our country people to the faith of the fathers, but they are being misled by designing men, who take advantage of their ignorance and who play upon their prejudices.

We boast of the open Bible in the hands of a free people, but there are thousands of homes without a Bible and many thousands more where it is seldom read. We are only a little removed from the time when Baptists bitterly opposed Sunday schools. Are we right sure we have gone beyond that period now, seeing there were last year 8,333 churches in our bounds reporting no schools? More than a third of the churches in the bounds of this convention without Sunday schools! Said God to His people in olden time: "These things shall be in thine heart, and thou shalt teach them diligently to thy children." That is God's command to His people today. We need, and must have, books for children. These should be carefully written, and running through them, like a golden thread, should be the doctrines we hold dear. If charming literature for children could become a feature in our publication work the popularity of our board would grow immensely.

Already Southern Baptists have in the Sunday School Board, under the leadership of its wise secretary, a great publishing house in the making. Every year our store of denominational literature is being enriched by the publication of books from the pens of gifted writers. We mention especially one which has made its appearance this year: "What Baptists Believe, or an Exposition of the New Hampshire Confession of Faith," by Dr. O. C. S. Wallace. Why should not every one of our Baptist schools make it a text-book, and every advanced class in the Sunday school be taken through it every year?

We Make a Plea for Tracts.

They should be scattered by the million. The wide-awake publishers of denominational literature could find any week material for dozens of fine

tracts in the religious papers, which will be lost forever after publication unless some one makes it his business to gather them up to be put in permanent form. A fine illustration is found in a tract recently sent out by the Sunday School Board: "Obedience to a Heavenly Vision," by Dr. J. B. Gambrell, a clipping from a newspaper. Another by the same author has been in circulation for several years in our state on "The Fine Art of Baptists Working Together." Still another in circulation in the same state, an editorial by Z. T. Cody: "The White Ant of Covetousness." Probably the most touching appeal for denominational schools is a newspaper clipping from C. C. Brown on: "A Chapter From My Own Experience."

One notable tract, worthy of mention, made its appearance among us only a little while ago, the title being "Christian Union—A Deliverance by the Baptist General Convention of Texas." Not for years, if ever, has a stronger pronouncement been made by Baptists. Every preacher should become thoroughly familiar with its contents; our denominational schools should teach it, and every advanced class in the Sunday schools should go through it. To do this it should be published by the tens of thousands at a nominal price. We could easily mention others.

The American Tract Society sends out a tract on tracts, "What Tracts Can Do," under the following divisions: "Tracts Can Go Everywhere," "Tracts Speak in All Languages," "Tracts Take no Note of Jeers," "Tracts Can Be Made the Vehicles of Truth," "Wherever They Go They Bring a Benediction."

We have found men and women who have given great sums for education and missions in the way of endowments. God be praised for every one of them! A crown awaits the man or woman who will endow a Small Book and Tract Publication Fund under our Sunday School Board. Thousands of small books and tracts will be read by busy people and persons of small means were one book selling for a dollar is read.

But probably in the minds of most of the brethren when this subject was assigned to your committee, was the

Denominational Paper.

Looking at it simply from a business standpoint, we should make much of the denominational paper. There can be no enthusiastic support of our boards without the information that can come alone through a paper. From the publisher's standpoint also, as a matter of business, the paper should be eager to put the work of the denomination before the people. Blessed is the publisher who is wise enough to give the right of way in his paper to well-written reports of denominational work over hair-splitting discussions of unimportant matters!

The Greatest Missionary Force in Any State Should Be the Paper.

As much as we claim the name, our people are not missionary if giving their money to the cause is to be the token, and surely it is. Even in our best churches the giving for any purpose is done by the few, not by the many. This is especially true of giving for missions. Whole associations can be found where the figures do not indicate any interest whatever for any missions, not even associational. Some claim it is because they object to our methods, but this is only an excuse, and the poorest sort of one at that.

Of those who do give, how many are induced to do so from appeals unworthy of the great God whom we serve? For instance: "The books close April 30," "Let our state come up with her apportionment," "We will be disgraced if we fall below," "Will we be able to hold up our heads at the convention if we fall down on our apportionment?" The shame of it is all the secretaries, editors and pastors do it, and the greatest shame is that it moves our people when every other appeal fails.

Your committee do not wish to be at all pessimistic. We believe we are coming out of all this—not rapidly, for it is a matter of education, and that is always a slow process.

A Well-Edited Paper is the Greatest Educational Force We Can Have.

Coming as it does every week, with a message to

every member of the household, it gets the most ready hearing and wins its way to the warmest place in their hearts. Every preacher knows how easy and pleasant it is to preach to a congregation of informed people. At the mention of a school, a preacher, a missionary, a secretary or a board the intelligent reader's countenance flashes back a mental recognition.

The family religious weekly which publishes a well-selected sermon every month endears itself to the shut-ins and aged and greatly profits the preachers and teachers. Your committee believe:

That Each State Must Have Its Own Paper.

That it should loyally support every interest of the denomination in the state; that in return every pastor and every agency of every board in the state should see that the paper is put in every Baptist home. Except in very rare cases

One Paper is Enough for One State.

However, that is a matter which cannot be regulated. Only as the brethren learn from sad experience will they know the deceitfulness of appearances.

Many a poor fellow, in order to "fill a long felt want," took his financial life in his hand, ventured out into the field of religious journalism and lost all. The figures were easy to make. His sanguine friends encouraged him by subscribing on the spot. The preachers sent in long lists of good names, who would pay when the crops were gathered. The luckless editor finally ended his inglorious career by giving his subscription list to a brother editor in an adjoining state to fill out the unexpired terms of the few subscribers who had paid.

We have often heard the remark, "Anybody can start a paper; only a very few can finance it," and it is true.

In order to secure the greatest development along co-operative lines

Some Denominational Enterprise Should Be the Rallying Point Around Which Interest May Crystallize.

It might be the college, or the State Mission Board—better the denominational paper, for in it all interests naturally center. It is the denominational engine. If the fuel is furnished liberally and a master hand guides, the power to move things will be generated. It is the friend of every preacher, every church, every board, every school. It is the medium of communication where brethren exchange views, publish denominational news and air in a brotherly way their differences. A well-conducted discussion, or controversy, if you please, is no bad thing for a paper. Most people like it; but probably nothing can be more easily overcome than this. Too often indulged in, it ruins the reputation of the paper among the peace-loving readers and promotes piety in none. An old preacher describing two papers, said: "When I rise from reading one I want to fight somebody; when I finish reading the other I want to be a better man." There should be no place for the censorious and mean, nor for the weak and apologetic paper; but the sturdy, sensible, strengthening paper is greatly to be desired and should be encouraged.

Not the least advantage, coming from the religious paper, is the opportunity it affords the young to practice their gifts as writers. Young preachers must have congregations to practice on and young writers must have somewhere to publish their effusions. Older readers may not appreciate what they write, but they can afford to be patient. The young writer and all his kin and the church to which he belongs like what he writes immensely, and every one of them will be tied on to the paper by reading his productions. Some in this presence will laugh at the suggestion, but they well know their photograph of years ago is herein described.

If we are right in our conclusions: That every state should have its own paper; that one paper is sufficient to every state; that the paper should be the center, and that the pastors and leaders should work diligently for its circulation, the question of the

Ownership Naturally Follows.

Some of our papers are owned by individuals; but for the most part, we believe, they are owned by

joint stock companies. It is contended, by some that **Denominational Ownership** is preferable; that pastors and others cannot be expected to grow enthusiastic over the circulation of a paper belonging to private parties; that the membership must be brought to regard the paper as "our paper" before any interest can be kindled for it; that the paper cannot be regarded in any sense as "the denominational organ" unless it is under the control of the denomination.

Whether that would remedy matters, your committee is not in position to decide. So far as we are informed, denominational ownership, though frequently tried, has in no case proven a success. However, we can conceive of no good reason why a paper might not be as successfully conducted by a board as other interests of the denomination. Like the ownership of public utilities by the government, denominational ownership of papers is in the air and will continue to be discussed.

The Lord lead us to right conclusions:

Respectfully submitted,

W. B. CRUMPTON,
CHAS. T. ALEXANDER,
A. J. HOLT,
W. L. PICKARD,
B. F. RODMAN,
GEO. W. M'DANIEL,
I. P. TROTTER,
E. B. ATWOOD,
W. T. DERIEUX,
W. J. WILLIAMSON,
H. L. WINBURN,
O. F. GREGORY.

NOT TOO MUCH.

We have had a good deal to say of late about methods, and have spoken very plainly on the subject. Some of our readers may have gotten the impression from what we have said that we think Georgia Baptists are being asked for more money for the promotion of the kingdom of God at home and abroad than is meet. If so, we beg to disabuse their minds of all such suggestions. If Texas Baptists can give \$150,000 for State Missions alone, and right in connection with it endow their schools and put a half million dollars additional into their sanitarium work; then assume one-fifth of the Judson Centennial fund for Foreign Missions and one-fourth of the building and loan fund for Home Missions, we should be ashamed to say that Georgia Baptists were asked for too much in the \$90,000 proposed for Foreign Missions, \$60,000 for Home Missions—these to be gathered up between now and the last of April, \$75,000 for State Missions during the year, \$50,000 for the enlargement of the orphanage, and now \$100,000 from the state at large and \$100,000 from Atlanta for the hospital. The mission offerings ought to be regular, systematic, steady, no pastor allowing anything to interfere with them. And then the other things ought to be, as it were, but a drop in the bucket for a people for whom God has done such great things in the years past, and is doing especially in the present time.

Mistakes are often made in methods. The state has made them, the general government has made them, our State Mission Boards have made them and the General boards have made them; but this is no reason why the people of God should withhold anything that in His goodness He enables them to do, if they have but the will. Methods are things of a little while, changing ever and anon, improved upon and corrected where mistakes have been made in them; but the great work of Christ goes on steadily, and the large-hearted follower of Jesus lets no little trifle of methods affect him in his allegiance and service to the Master. So let us put aside all idea of too much being asked, and all of us set ourselves to give it heartily, cheerfully, as unto our Lord.—*Christian Index.*

The Northern Baptist Convention at Boston approved the idea of having another Denominational Day next year since the one held last March for the first time was considered very successful. The committee, head by Dr. H. L. Morehouse, declared that the object was "to acquaint our people, as well as others, with the facts of our history as Baptists, our distinctive principles, our achievements, our missionary and educational enterprises and our place, and part in the evangelization and uplift of the world."

"FORE THE SUN GOES DOWN."

Years ago a pastor strayed
Along a path of woodland shade,
And met a lad near Prattville town,
A running fast and homeward bound.

"Say, stop, my lad, and tell me why
You're rushing off so swiftly by
As if to gain some precious goal,
Or make some wounded person whole."

"Oh, mister man, I cannot stay,
But reach yon house while yet I may;
For papa's living way up there,
And mama dear, and sister fair!

"Oh, mister man from Prattville town,
Can I get there 'fore the sun goes down?
No other home have I on earth;
And that's the home of my birth."

"Then hasten on, my little boy;
May God in mercy give you joy
To reach your home 'fore the sun goes down,
And win yourself a golden crown."

With winged feet the boy sped on—
A faithful child, a faithful son—
And did not stop till home he reach'd—
A better sermon never preach'd.

That splendid day was closing fast;
For all such scenes can only last
While sunny billows roll between
The skies of blue and hills of green.

All that home was bathed in light
With evening's sun of glory bright;
But soon the lights of day grew dim,
Yet not till Robie stood with him.

Sure men must die as they are born;
And Robie's dead, his spirit's gone
To mansions where no sun goes down;
A robe he's won and a golden crown.

Years have passed, but mem'ry still
Lingers 'round that flaming hill;
For mem'ry lives when men are dead,
O'er scenes like these when all have fled.

—R. M. Hunter.

GETTING READY FOR THE SEMINARY.

By President E. Y. Mullins.

There are many brethren who are now considering the question of entering the seminary at the beginning of the next session, September 30. I wish in this way to remind them of the importance of the step they are considering.

The following sentence is from a letter just received from a brother who planned many years ago to attend the seminary and then did not come. He writes as follows: "I am confident now that I ought to have gone on to the seminary and trusted God, but I did not, and now it may be too late." There are other things in his letter similar to this. He is now struggling and hoping to enter this fall. There are scores and even hundred of brethren in the same situation. I wish to urge upon them the importance of strong effort and purpose. Remember that it may be "now or never" with you. Remember also that "where there is a will there is a way."

Please also bear in mind that you do not make this effort in your own strength. God will help you. Undoubtedly it will cost effort to overcome obstacles; but for the minister who wishes to fit himself for his life work no conquest ever yields greater results than the overcoming of the difficulties between him and his preparation for the work. If you need advice or help of many kind to enable you to realize your desires, write to me, and I will be glad to help you.

A Scotchman, returning home after a long absence, was shocked at the changes he found. "The people," he said, "used to be reserved and solemn on the Sabbath, but now they look as happy on that day as on any other!"

THE HORSE'S POINT OF VIEW IN SUMMER.

If a horse could talk he would have many things to say when summer comes.

He would tell his driver that he feels the heat on a very warm day quite as much as if he could read a thermometer.

He would say: "Give me a little water many times a day when the heat is intense, but not much at a time if I am warm; if you want me to keep well don't give me any grain when you bring me warm into the stable, just a half dozen swallows of water, and some hay to eat until I am cool.

"Don't water me too soon after I have eaten my grain; wait an hour. Especially do I need watering between 9 and 10 at night. I am thirstier then than at almost any other time of day."

He would say: "When the sun is hot and I am working let me breathe once in a while in the shade of some house or tree; if you have to leave me on the street leave me in the shade if possible. Anything upon my head, between my ears, to keep off the sun, is bad for me if the air cannot circulate freely underneath it, unless it is a sponge kept cool and wet. If you treat me as you would yourself, and do not clip off my foretop, you need not have much fear of losing me by a sunstroke.

"If on an extremely warm day I give evidence by panting and signs of exhaustion that I am being overcome with heat, unharness me, take me into the shade and apply cold water or even broken ice, wrapped up in a cloth or put in a bag, to my head, sponge out my mouth and go over my legs with a cool, wet sponge."

He would talk of slippery streets, and the sensations of falling on cruel city cobblestones—the pressure of the load pushing him to the fall, the bruised knees and wrenched joints, and the feel of the driver's lash.

We would tell of the luxury of a fly net when at work and of a fly blanket when standing still in fly season, and of the boon to him of screens in the stable to keep out the insects that bite and sting.

He would plead for as cool and comfortable a stable as possible in which to rest at night after a day's work under the hot sun.

He would suggest that lying through a warm night in a narrow stall neither properly cleaned nor bedded is suffering for him and poor economy for the owner.

He would say that turning the hose on him is altogether too risky a thing to do unless you are looking for a sick horse. Spraying the legs and feet when he is not too warm on a hot day, he would find agreeable.

He would say: "Please sponge out my eyes and nose and dock when I come in tired and dusty at night, and also sponge me with clean cool water under the collar and saddle of the harness."—*Dumb Animals.*

Dr. Hight C. Moore in Biblical Recorder: "In 1865 the American Baptist Publication Society received a gift for the establishment of a weekly newspaper and started the National Baptist, with Dr. Kendall Brooks as editor. He was succeeded by Dr. Lemuel Moss in 1868, and he in 1872 by Dr. H. L. Wayland, to whom the paper was later sold, and by him sold in 1894 to the Examiner, of New York. In 1895 some Philadelphia Baptists organized a stock company and the Commonwealth began its career, with Dr. J. S. James as editor. For the past several years the sanctorium has been occupied by Dr. J. Milnor Wilbur, but he is just now retiring from the position and will be immediately succeeded by Dr. Henry N. Stringer, who, to enter upon his editorial duties, has resigned his pastorate of the South Broad church."

The young Mohammedan reformers have been demanding that the Koran be made accessible to Moslems to whom Arabic is an unknown tongue. This thought of the need of the people for a sacred book in the vernacular has led to the translation of the Koran into Turkish. It was found, however, that the translation of the Koran created skepticism among Turks, as readers discovered so many incongruities and falsehoods that they questioned its inspiration. As a result the Ottoman government has seen best to stop this enterprise and has ordered all copies of the parts so far issued confiscated and destroyed.

A large part of the Mosaic law is devoted to the preservation of health. But the hygienic side of religion was neglected by Christianity during the Dark Ages.

If we are to secure the largest possible co-operation of the secular press in the fight for the kingdom, we must learn to recognize news when we see it. If we do that it will not be long until newspaper men will appreciate church affairs as news.

A tale is told of the Rev. Newman Hall. He got very much incensed at the language and behavior of one who had offended him, and he wrote a scathing article which before publishing he read to a wise friend. The friend listened, made no comment, but simply asked: "Have you thought of a title? I suggest, 'Go to the Devil,' by the author of 'Come to Jesus.'"

The Southern Association of College Women first saw the light in July, 1903, in the halls of the University of Tennessee. Her sponsors professed these objects: "First, to unite college women in the south for the higher education of women; second, to raise the standard of education for women; third, to develop preparatory schools, and to define the line of demarcation between preparatory schools and colleges."

It seems to us that many twentieth century Baptists are in an apologetic mood and go about with bowed heads when confronted with the question of church unity. True Baptists are upstanding men and have nothing to hide, and ought not to try and conceal their position, which is historically correct and justified by historical data. Let us abandon our seclusion and overcome our inertia and look the religious world squarely in the face.

Mrs. O. H. P. Belmont will give a reception to her daughter, The Duchess of Marlboro, at Marble House, Newport, today. The reception will be held on the terrace of the villa and addresses will be made by the most prominent women in the United States. Miss Kate Gordon, of New Orleans, La., will be one of the speakers, and her subject will be "Woman Suffrage in the South." Miss Jane Addams, Mrs. Maud Ballington Booth, Mrs. Florence Kelly and other equally eminent women will be on the program.

A missionary in writing from Japan says: "Again the nation has been plunged in sorrow—this time because of the death of the revered and beloved Dowager Empress, the consort of the late Emperor Meiji. She was a most beautiful person. Her heart and hand were ever open, extending sympathy and charity whenever bereavement came to her notice. She visited hospitals and schools frequently, was the patroness of the Red Cross Society and in many other ways supported her august husband in the discharge of his duties."

Dr. Alexander MacLaren was thoroughly averse to listening to any discussion of his sermons, but one comment reached him which pleased him greatly. A farmer's wife, who had heard him preach in a little village kirk, said, "I never heard anything like your prayers and sermon; I can hear him now, and the strange thing was I never, at the time, thought about its being Dr. MacLaren. It just seemed listening to a message from God." "That is good," said the preacher when it was reported to him, and his biographer adds, "His look was radiant."

It seems that Villa is full of energy. A war correspondent says: "One day Villa found that some soldiers who were trying to get a horse into a stock car were not doing it to suit him. Grabbing the halter, he fairly kicked the horse into the car. He never hesitated to grab a sack or do any other physical labor when the humor suited him, in order to set the example of hard work for his men. In fact, a criticism frequently heard from his own friends was that he tried to do everything himself, and he puts on no airs. Other peons who have won seats of authority sit down in them and have their boots blackened and their leggins laced by people who are still common or garden. 'Pancho' Villa takes his boots and leggins out into the street in front of his quarters, sits down on a curbstone, and puts them on himself."



EDITORIAL

DAN CRAWFORD AND THE BAPTIST POSITION.

Dan Crawford, the returned missionary from Africa, who is now stirring America with his pictures of the Dark Continent as he goes from city to city, speaking to thousands of people, was born in Greenock, on Scotland's famous river, the Clyde, about 45 years ago. In the middle eighties he came under the influence of Prof. Henry Drummond, whose movement in the Scotch universities was beginning to affect Scotland. With other young men Crawford formed in his own town what was known as the West End Christian Union. It consisted of a group of devoted disciples "hot for gospeling," as Crawford puts it, who caught Drummond's idea of service and went out on deputation work, hired theatres, held meetings and sought to instill into the dry and placid religious life of Scotland a new spirit.

A writer in the Congregationalist, in speaking of his having been brought up in the Presbyterian church, says:

"Crawford's own Bible studies as a young man led him to sympathize with the Baptist position and certain personal relationships brought him into contact with the spiritual movement that centered about the famous George Muller, of Bristol. His own brother-in-law, Alfred Green, has today charge of the great work which Mr. Muller established. And if Mr. Crawford should make a detailed statement of his faith, he would probably confess that the Muller doctrine of dependence on God rather than on human instrumentalities has been his guiding star all through his 23 years in Africa. That is why he went out, with the backing of no society, and why for more than a score of years he has literally depended on what might come to him in providential ways rather than in actual solicitation, either by letter or by word of mouth for funds from individuals.

"Good it is we have no society guaranteeing a stated salary. For cut off as we are from our nearest bank by 1,000 miles, the said society would be baffled how to send out quarterly remittance."

That he pays little attention to denominations we gather from the following:

"The best thing I have found in America is the lack of emphasis on sectarianism. I have spoken in many a church without being told what denomination it belonged to and without having any idea as to its ecclesiastical fellowship."

Realizing his great work, we can but feel that he make a mistake in not becoming a more pronounced Baptist and embarking in his work with many churches to uphold his hands and the means to carry on his work after he has gone to his reward.

The recent death of Mrs. M. B. Thornton at Eufaula brought sorrow to many homes. She was truly an "elect lady." We loved her in our boyhood days, we loved her in our young manhood, and we loved her more when it pleased God to reveal his blessed Son in us, for she was a loyal and devout Baptist, whose heart always beat in sympathy with us in our work in the ministry and as editor. It was always a privilege to call on her during our visits to Eufaula. We shall miss her greatly. She had a sweet custom of sending with her renewal the first violets which peeped forth in spring. Her life was filled with a sweet fragrance of good deeds.

At the opening of the first electric street railway in Constantinople the ancient rite of sacrificing the lamb was observed. Across the tracks of the street line two young lambs were placed, and after the customary prayers of the Mohammedans they were killed on the spot, the rails were smeared with the warm blood, and prayers invoking the blessings of Allah on the new line were offered.

Have a three-fold aim:
To learn about missions.
To pray for missions.
To give to missions.

A noted publicist in writing of Constantinople says: "Here is still the chief seat of that venerable eastern communion, which alone of Christian churches uses no mere translation, crude and imperfect, of the gospels in its worship, but the vernacular of whose ritual is even now daily chanted in the very language in which the New Testament was inspired."

For the first time the convention appointed a committee on religious literature, and our brother, W. B. Crumpton, was made its chairman. When its time came on the program he was off with a committee, and the brother who read it consumed the whole of the 20 minutes assigned to it, making it seem unusually long. On motion it was recommitted with instructions that it be abbreviated. We publish it in its unabridged form. It reads good to us.

"Our preacher was inspired last Sunday," gossip the women at the sewing circle. But those behind the scenes knew that the preacher did not sleep well the night before, and had agonized all through the Sunday morning. The listener jumps into his Sunday clothes at the last minute and expects to be edified with no mental preparation, no spiritual readiness, no expectancy of heart, no commitment of soul. Of course, the sermon is not half so interesting as the Sunday sheet.

A man who knows Villa says: "With all his fearlessness under fire, and the bravado with which he has accomplished robberies and murders involving personal danger, Villa is constantly suspicious and apprehensive of being taken unaware. In camp he will rarely eat food that is specially prepared for him, but instead will go wandering about among his soldiers and, stopping here and there, make a meal out of the rations they are cooking for themselves. Even tobacco he suspects, depending on a casual cigarette or cigar taken from any soldier he may meet."

Saturday, August 22, 1914, will be the fiftieth anniversary of the adoption of the Red Cross Treaty of Geneva. Fifty years have rolled by since the holding of that first international convention in Geneva, Switzerland, when the Red Cross Treaty was adopted. That was on August 22, 1864. For a half century the humanitarian arms of the civilized nations of the world have been marching to the relief of distressed people under the banner of the Red Cross on a white ground. Almost everywhere human beings exist today the Red Cross is recognized as the insignia of mercy, succor and neutrality.

Villa, the bandit chieftain, who has risen to be the most powerful man in Mexico, who is called by his men "Pancho," the Spanish nickname for Francisco, was named by his parents Doroteo Arranzo. George Marvin in World's Work well says: "Everything is in a name. That 1,600 armed men in Northern Mexico call Villa 'Pancho' means a lot. It gives you one intimation of his power, defines in a word one reason for his success. 'Pancho' Villa—not Doroteo Arranzo, nor General Villa, nor even Francisco Villa—took Torreón and Juárez, and in the eyes of the world ranged himself alongside Huerta as the other man in Mexico."

Many years ago our government decided to remove certain Indians from their homes in Georgia, Florida, Alabama and Mississippi; and the Choctaws, Chickasaws, Seminoles and Creeks were given land in Indian territory, now Oklahoma. Many were forced to go, the eviction being accomplished by United States troops. Recently the lands in Oklahoma have been allotted, and gradually the reservations are being broken up and the tribal relation is melting away. The 20,000 Indian children in schools maintained by the general government are being fitted socially, industrially, intellectually, and, to a degree, morally, for the duties and responsibilities of American citizenship. The commissioner of Indian affairs reports for 1912 an Indian population of 327,425, exclusive of Alaska. Many, however, who are registered as Indians are actually white people who, at some period in the past, had an Indian ancestor.

Department of Sunday School Work -- State Board of Missions

Headquarters 504 Farley Building, Birmingham

FIELD FORCE

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

IS IT?

On a post card bearing the imprint of the Standard Publishing Company, of Cincinnati, O., there appears on one side a picture of Christ being baptized in the river Jordan.

On the reverse side, under the heading, "Bible Teaching on Baptism," the question is asked, "What is baptism for?" The following answers are given: First, entrance into the kingdom; second, remission of sins; third, washing away sins; fourth, putting on Christ; fifth, salvation.

The Standard Publishing Company is the publishing house of the Disciples denomination and also stands sponsor for the book which they publish, "Training for Service."

Personally I do not believe baptism is for any of these things, because I do not believe the Bible teaches it.

H. L. S.

A PERTINENT QUESTION.

Apropos the question of the senior and adult organized class, the point is raised occasionally that young people want to be in a "world movement" and there are organizations that offer this, and that it is impossible to get into said "world movement" without affiliating with some of these non-denominational organizations.

In my judgment no world movement of a religious character that is not built around the local church can succeed. Not among the people of our faith at any rate.

It is folly to say that no one is asked to surrender a conviction to become a part of a non-denominational movement just as it is folly to say that any denominational body wants church union except that their particular tenets shall be the basis for such union.

Organized classes (some of them) are now going so far as to ask the church for a written quit claim to a room before undertaking to furnish it.

There are many gatherings of an interdenominational character for purposes of good, but why is it necessary to establish a new form of organization for senior and adult classes, owing allegiance to no denominational organization, have no creedal statement of its own and accepting any.

If an annual meeting of representatives of organized classes of the various denominations is necessary (which is doubtful), why cannot the Convention Bible classes (Baptist) and the Wesleyan classes (Methodist) and the Brotherhood of St. Andrew and Phillip (Presbyterian), etc., come together through their accredited representatives, maintaining their denominational loyalty, discuss the matter of reaching men and women in their respective churches and go back home with a stronger determination to be a more useful member of their local church?

There has been more strength sapped from many of our church members in the past five years by these alleged "world movements" than can be recompensed in a decade of staying at home and attending to our own business.

The Sunday School Board of the Southern Baptist Convention suggests the "Convention Adult Bible Class Department." Motto, "The Bible and the Church;" class names, Berean for young men, Fideles for young women, T. E. L. for married women; convention for men or men and women.

Full information will be sent from Nashville or from my office on request.

H. L. STRICKLAND.

THE B. Y. P. U. WORK OF THE SOUTHERN BAPTIST CONVENTION.

By I. J. Van Ness, D. D.

B. Y. P. U. mottoes:

- (1) ALL BAPTIST YOUNG PEOPLE UTILIZED.

- (2) "We Study that We May Serve."

B. Y. P. U. aim: Training in church membership.

B. Y. P. U. song: "Loyalty."

It is not our purpose to give in detail the history of the B. Y. P. U. work in the south, but rather to set forth the fundamental principles upon which that work has been conducted, and thus to show the things we count of most value. The Southern B. Y. P. U. after many vicissitudes, was formally organized in Atlanta in November 1896. Its headquarters were first located in Birmingham, but afterward transferred to Louisville. For a short time a secretary was in the field, but during most of its history the organization has confined itself largely to holding an annual meeting in connection with the Southern Baptist Convention. In the last few years its sessions have been a part of the convention proper. During the entire period of its history it has worked in the closest co-operation with the Sunday School Board at Nashville.

The Distinctive Characteristics of Our Work.

The work of the Baptist Young People's Union in the south has had from the beginning certain distinct characteristics, and it has steadfastly held itself to the development of its work along these lines.

1. It has been developed along strictly denominational lines. This has been in no spirit of narrowness, but with the feeling that a work to be positive and aggressive must be distinctive.

2. It has been developed in the closest co-operation with the general organizations through which the churches were working. The Southern B. Y. P. U. has never stood apart by itself and had an independent existence. Its annual meetings have been in connection with the Southern Baptist Convention. Its work has always been closely allied with the Sunday School Board and in most of the states it has been developed in co-operation with the State Mission Board.

3. It has been developed on the

basal idea that its mission is to train for church membership. One definite and precise task was undertaken at the beginning by those interested in this kind of work. They sought for no glory or prominence, nor to magnify one class above another, nor did they try to do too much. The task which the B. Y. P. U. of the south undertook was to secure in the local church a simple organization to train young men and young women for the active duties of church membership. The whole work has been built upon the idea that we must make effective church workers for local Baptist churches if the work was to justify itself. Even the work of teaching was directed along this line.

It has been developed along the line of what is known as the group plan. This follows from the principles stated above. If the B. Y. P. U. is to be a training school for church membership, then every one in the union must be given an opportunity to secure the training. The old way put certain bright young people at an advantage. The group plan pays no attention to commanding gifts, but gives each member of the union some part in the program. Dr. Francis E. Clark made a great contribution to the work of the young people's society when he conceived the Christian Endeavor pledge, for it transformed the young people's society from a social club into a religious organization. The group idea—which means that the program for each week is managed by one of four groups into which the entire membership is divided, and each week we utilize only the members of one group—has been as distinct a contribution to the work among young people. It put to the forefront the opportunity of giving every one a chance, and so made training a reality.

Strictly Denominational.

The B. Y. P. U. of the south stands for an organized effort to develop in each church a live, active, young people's society whose direct purpose is to make effective members of Baptist churches. We have made our aim direct and positive. We have no disposition to be narrow, but we have a disposition to be effective, and to be effective we believe we must be clear-cut and pronounced along denominational lines. As a result our young people have had a distinctive work of their own. This positive denominational tendency has shown itself to advantage in many ways. Take, for example, the matter of topics for the weekly meetings. For a long time these topics were prepared for use among all denominations. Sometimes they were prepared by the representative of one denomination, and again by some one else. As a result they did not get anywhere. It was this fact that the topics did not seem to lead anywhere that led the representatives of the Southern Union to prepare their own topics. We have had, therefore, in our meetings topics upon

distinctly Baptist principles, upon great underlying doctrines and upon missionary subjects of direct interest to our own people. Our study course books have been able to emphasize the distinctive things that pertain to Baptist church membership. All this has been done in a broad and tolerant spirit, but it has been done in a positive and uncompromising way. Our work has been direct and to the point. Connected With Other Denominational Agencies.

In other sections of the country it seemed best at first to carry on the B. Y. P. U. work through a separate organization. This effort finally failed because it could not finance itself. At last the effective work of the organization was taken over by the regular agencies with which the churches were familiar. From the very beginning in the south the B. Y. P. U. work was allied directly with the Southern Baptist Convention. For a brief period it had an independent life, during which it met with the same difficulty in procuring the money which it needed. Then the organization became a most effective one for purposes of promulgation and general direction only, while the field work was carried on by agents of the Sunday School Board, having the same appeal as the other field workers for the Sunday School Board. The result has been that these men have gone forth, not as exploiting a new organization, or under the necessity of securing money to keep alive another organization, but as the representatives of the recognized agencies of the convention, seeking simply the good of the churches. In recent years our work has gone forward so rapidly that state B. Y. P. U. secretaries have been put in the field. In every case these men represent the State Mission Board, from which organization they receive their salaries, and so their work is upon exactly the same plan as the missionary work in the state. There has been no effort to have great conventions merely to create enthusiasm for an organization. Instead, the effort has been to get as closely as possible to the churches themselves, and to lay stress upon effectiveness in the local church rather than enthusiasm in a general organization. The B. Y. P. U. work has commended itself to the brethren everywhere because it was thus a part of the general work. The Sunday School Board from the beginning has been the publisher of all the literature which was used.

(To Be Continued.)

IN HENRY COUNTY.

We hear much nowadays about "putting a place on the map." Is it not a yet greater thing for the place that is on the map to become a living, breathing reality? That is what Henry county became to me in the recent trip with Brother Bunyan Davie. He is well known and greatly beloved all over the county, having done work there time and again.

Though needing rain, the cotton and corn were growing in long, full ranks all over its fertile soil. The towns

(Continued on Page Sixteen.)

BAPTIST NEWS

ALABAMA BAPTIST
The Pelham School

BAPTIST PERSONALS

The Word and Way begins its nineteenth year in serving a large and growing constituency.

A Baptist sanitarium is to be located at Waco, Tex. The Texas Baptist keep doing things.

The Virginia Baptist Young People's Union convention will be held at Virginia Beach July 7-16, in the auditorium of the Virginia Beach public school building. An interesting program will be carried out.

The Biblical Recorder, of North Carolina, has entered upon her 80th year. This virile paper has had some able and distinguished editors. Dr. Hight C. Moore, who at present sits in the "easy chair," is keeping the paper up to the high water mark.

At the business meeting of the Walnut Street Baptist church, this city, Wednesday night, the church voted to employ J. F. Schofield and wife as assistants to the pastor, to have charge of music, pastoral visiting and other phases of the church life.—Western Recorder.

In Chicago are over 6,000 non-English speaking Baptists. A Bohemian Baptist church in that city has been maintaining a mission among its fellow countrymen down in Tennessee, and has now lettered out 46 members to form a Bohemian Baptist church in that state.

At the ninety-first convocation of the University of Chicago, held on June 9, Dr. Kuno Francke, professor of the history of German culture and curator of the Germanic Museum at Harvard University, gave the convocation address on the subject of "The Unpopularity of German Literature."

Alabama has just closed an essay contest, the subject of which was "Woman Suffrage." Bledsoe Kelly, a junior at Howard College, won the first prize; Miss Elizabeth Stanford, of Tuscaloosa, the second, and Miss Katharine Grider, of Attalla, received the third prize. Honorable mention was accorded to 12 other contestants.

Burmese Baptists now have one college, two theological seminaries, two Bible training schools, four secondary schools, four hospitals, seven dispensaries, nine medical missionaries, 31 stations, 63 single women, 65 married women, 196 missionaries, 695 village schools, 898 churches, 27,399 students, 62,496 church members, whose contributions last year were \$93,331.

Rev. A. K. DeBlitz, of the First church in Boston, announced that this historic church was preparing to celebrate the two hundred and fiftieth anniversary of its organization next year. Because of this long history and its relations to the Baptist interests in early days he asked that a committee from the Northern Baptist Convention be appointed to take part in the celebration, representing the Baptists of the United States.

The summer quarter of the University of Chicago, which opened this year on June 15 and extends to August 28, is the most largely attended quarter of the year. Over 3,000 students were in attendance at the last summer quarter. Besides a large proportion of the regular faculty of the university, more than 50 from other institutions are giving courses during the present quarter.

Two cornerstones were laid at the University of Chicago on the morning of Convocation Day, June 9. The first was that of the new classics building on the Midway. The building, to cost \$250,000, will be completed in February of 1915. The cornerstone of the new Julius Rosenwald Hall, to be devoted to geology and geography, was laid by the donor himself. The building, to cost \$260,000, is expected to be completed in November, so rapid has been the construction up to the present time.

At the ninety-first convocation of the University of Chicago, held on June 9 in Hutchinson Court, more than 600 candidates received titles, certificates and degrees. Three hundred and thirteen bachelor's degrees were conferred in the senior colleges, 39 degrees in the law school, 25 in the divinity school and 72 in the graduate schools. Among the associates was a Filipino, and among the masters were a Hindu and a Chinese. A Japanese received the degree of bachelor of divinity and a blind man also received the same degree.

The Jackson Clarion-Ledger says: "The Baptist Record, the leading denominational paper in the state and the Mississippi organ of the Baptist church, is now nicely domiciled in its new home in the Huber building at 160 East Capitol street, where P. I. Lipsey, the publisher and editor of this eminently successful paper, will be glad indeed to see his friends. The Baptist Record has met with a wonderful growth and by its sterling worth has won for itself a permanent place in hundreds of homes in this state, where its coming is regularly looked forward to with delightful anticipation."

Usually when a business turns out many more dollars than went into it the business is pronounced a success.

Judged from this standard alone, I have no doubt that the Pelham School could be proven to be a conspicuous success.

It is perfectly easy to say complimentary things of the school which closed last Tuesday at Pelham. The good things were so numerous and so much enjoyed by every one that writing about them is a pleasure. Secretary Strickland was apparently happy, and deserved to be happy.

I very much doubt whether the faculty could have been improved. In this communication is not room to mention names. Indeed there is no need to mention names, since the readers of the Baptist have been well advised of the workings of the school from week to week.

The number and personnel of the students—I do not speak of the guests—was very pleasing. It was a school for preachers, and the preachers came from Dan to Beersheba. They stayed close by the work, too. One result of the high-class instruction was apparent: The preachers determined to have more of it. Not a few decided to enter for work at Howard College in September.

The fellowship was beautiful. The faculty was accessible to students at all hours. It was interesting to see Drs. Sampey and Carver listening with much interest while a preacher, without any previous training, explained his view upon this or that passage of the Scriptures.

In many instances the churches of these pastors were paying the expense of attendance upon the school, and in some cases were cultivating the crop the preacher had left behind. Thus, I think, any one can see that the school reached far and in many directions.

J. M. S.
(Howard College.)

LOVE ONE ANOTHER.

The saintly Samuel Rutherford was pastor of the little Presbyterian church at Anwoth, Scotland. Though he labored contentedly in his narrow field, his fame had traveled far. One Saturday afternoon the learned and celebrated Archbishop Usher was passing near Anwoth, and he had an intense desire to tarry over Sunday and hear the gospel from the lips of the dissenting minister. Fearing that his presence as a bishop might be embarrassing, he disguised himself as a wayfaring man, and going to the manse asked for lodging for the night. According to the custom of the good pastor's house not to be "forgetful to entertain strangers," the wayfaring man was gladly welcomed. As the evening wore on Rutherford retired to the study of his sermon, and Mrs. Rutherford, as was her custom, gathered the family and the stranger into a class and began to question them as to the mysteries of the word of God. The subject for discussion that evening was the Commandments. The good woman turned to the stranger and asked him the number of the commandments, and he answered "Eleven." Whereupon Mrs. Rutherford taught him a lesson that he would not soon forget as to the value of the exact knowledge of the Scripture. That night she spoke to her husband as to the ignorance of the stranger. Early the next morning Rutherford arose, and, as was his custom, retired to a secluded spot for prolonged devotions. But as he approached the spot he heard a voice, and, looking, he beheld the stranger guest. He at once accosted the stranger, and the archbishop disclosed his identity. Rutherford besought him to preach to his people that morning, and so later the great prelate stood in the little Presbyterian pulpit. He announced as his text John 13:34: "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another!" "There," whispered Rutherford to his wife, "is the eleventh commandment."—Watchman-Examiner.

At the third International Conference for Cancer Research the question was asked whether any means existed for preventing or lessening the frequency of cancer. The president, Dr. Delaisieux, replied that the basic means of combatting cancer would be a crusade against alcohol and tobacco.

Rev. W. H. Majors succeeds Rev. William Russell Owen as pastor of the Capitol Avenue church, Atlanta, Ga.

Rev. G. W. McDaniel, D. D., of Richmond, Va., will assist Pastor Solomon in a meeting at Hattiesburg, Miss.

Rev. Henry Alfred Porter, pastor of the Gaston Avenue Baptist church, Dallas, Tex., is preaching a series of sermons for summer Sundays on Jonah.

Dr. Hight C. Moore, secretary of the Southern Baptist Convention, will spend July and August at Ridgecrest, N. C. This makes his sixth summer at this popular Baptist assembly grounds.

Rev. J. A. Maples, well known in Alabama, has resigned at Mineola, Tex., to get into the fight against the saloons. We read in the Standard where Drs. Gros and Dickinson were eager to get into the fight.

Just three weeks ago we announced the death of Mrs. A. R. Bond at her home in Aberdeen, Miss. We have just learned that at the time of her death Brother Bond himself had undergone an operation for appendicitis and is just now able to be about the house.—Baptist World.

Dr. J. G. Bow left June 29 for a month's vacation at Burkesville, Ky., where he visits his brother, L. D. Bow. His schedule is hunting, fishing, feasting on fried chicken and a general all-round good rest. He deserves a choice vacation, for it is his first vacation in 19 years.—Western Recorder.

The First Baptist church of Hopkinsville, Ky., recently provided a purse of \$1,000 for its pastor, Dr. C. M. Thompson, which he is to use on a trip to Europe. We feel sure that some pastors in Alabama would be willing to take such a trip if their churches would be as liberal as the one above mentioned.

The Atlanta Journal announces that Dr. Len G. Broughton, founder of the Baptist Tabernacle, of Atlanta, 16 years ago and for the past two years pastor of Christ church, London, has been unanimously called back to his old church. When recently cabled as to the prospect of a call Dr. Broughton replied: "Willing to be shown will of God."

Rev. A. W. Bealer, of Eastman, had an unusual experience, and a very trying one, in conducting the funeral of Nick Wilburn, who was recently executed at Gray, Ga. The services were held in a church some three miles from Eastman, and Brother Bealer vividly illustrated the effect of sin upon human lives and made an effective appeal for the cultivation of the pure and holy.—Christian Index.

Rev. L. B. Connell, Texarkana: "We closed our meeting last night. Twenty-three additions to the church. Brother A. E. Page, the state evangelist, was with us and did the preaching. Brother Page is a strong and forceful preacher. He is sound in doctrine and fearless in his denunciation of sin. I do not think the State Board made any mistake when they selected Brother Page."—Baptist Standard.

Dr. Henry Alfred Porter, pastor of the Gaston Avenue Baptist church, Dallas, Tex., says: "Among the nearly 100 invitations the pastor has received since coming to Gaston Avenue none gives him more pain to decline than the one to preach the sermon at the celebration of the centennial of the Brunswick Street Baptist church, Fredericton, N. B." The pastor was born in Fredericton, and the Brunswick Street church was the last church of which his father was pastor. Two of his brothers are now officers in that church.

Dr. A. J. Holt, writing in the Baptist and Reflector tells in a most sensible way "some things he would not do." Among them this one will probably impress editors and some others: "I would never enter any denominational work that required financing, and become personally involved to keep it going. That seems like a hard way of looking at things, but after a most excruciating experience that cost me the hard-earned accumulation of years, I have been driven to the conclusion that it is a mistake for any one man to assume financial obligations for the whole denomination, unless he is able to sustain the loss of that which he assumes."

The Freemason Street church, Norfolk, desiring "to place on record an expression of love, devotion and esteem" for their gifted pastor, Dr. Sparks W. Melton, voted at a recent session unanimously and enthusiastically to add \$400 to his salary, making it a round \$4,000. This church, by the way, recently decided to spend \$25,000 on a new Sunday school building. Freemason Street is a great church and is accustomed to do things in a large way. The relations of pastor and people are ideal. Dr. Melton is one of the younger ministers, who beats his off well, never going into his pulpit unprepared, and those who observe him at all closely can see him grow.—Religious Herald

Alabama Baptist Woman's Missionary Union

MRS. CHAS. STAKELY, Montgomery.
President

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State W. M. U. Watchword—Remember His Marvelous Works.—Ps. 104:5.
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.

THOUGHT FOR THE WEEK.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—Horatius Bonar.

RECEIPTS FOR MAY, 1914.

Foreign Missions.

Sheffield L. A. S., \$4.50; Wedowee W. M. S., \$4; Phoenix (First) W. M. S., \$2.85; Birmingham (East) W. M. S., \$1.05; Mt. Pleasant (Coffee) W. M. S., \$2.20; Kennedy W. M. S., \$1.10; Pine Flat W. M. S., \$4; New Brockton W. M. S., \$2.50; Dolomite W. M. S., \$3; Orrville L. A. S., \$10; Mt. Olive (West), Butler W. M. S., \$3; Covin W. M. S., \$1; Bellamy W. M. S., \$2; Elam W. M. S. (Tuskegee), 70 cents; Clanton W. M. S., \$3.35; Birmingham (West End) W. M. S., \$10; Montgomery (Clayton Street) W. M. S., \$3. Total, \$58.25.

Bible Woman.

Mt. Olive (West), Butler W. M. S., \$20; Grand Bay W. M. S., \$20; Huntsville (First) W. M. S., \$13. Total, \$53.

Hospitals.

Sheffield Y. W. A., \$2.

Jane Hattermer Desks.

Fort Deposit W. M. S., \$15.

Kindergartens.

Birmingham (Southside) S. B. B., \$1; Dolomite S. B. B., \$4; Headland S. B. B., \$2; Marbury S. B. B., \$1.50. Total, \$8.50.

Kathleen Mallory Hospital.

Miss Louise M. Jones, \$10; Anniston (P. M.) W. M. S., by Mrs. O. M. Reynolds, \$5. Total, \$15.

Home Missions.

Mt. Pleasant (Coffee) W. M. S., \$2; Big Creek W. M. S., \$1; Kennedy W. M. S., \$1; Pine Flat W. M. S., \$2; New Brockton W. M. S., \$2.50; Notasulga W. M. S., \$7.60; Mt. Olive (West) W. M. S. (Butler), \$3; Covin W. M. S., \$1; Florence (First) W. M. S., \$1.10; Bellamy W. M. S., \$1; Cherokee W. M. S., \$1.25; Montgomery (Clayton Street) W. M. S., \$3. Total, \$26.45.

Foreigners and Frontiers.

Sheffield Y. W. A., \$1; Anniston (P. M.) Jr. Y. W. A., 80 cents. Total, \$1.80.

Home Board Schools.

Birmingham (Southside) S. B. B., 96 cents.

Indians.

Alexander City Y. W. A. and R. A. B., \$1.

Thank Offering to Home Missions.

Equality W. M. S., 35 cents.

Jubilate Home Missions.

Birmingham (Richmond Place) W. M. S., by Mrs. Darden, \$2.

State Missions.

Mt. Pleasant W. M. S. (Coffee), \$2; Big Creek W. M. S., \$1; Kennedy W. M. S., \$1; Pine Flat W. M. S., \$1; Dolomite W. M. S., \$3.75; Mt. Olive (West) W. M. S. (Butler), \$1; Covin W. M. S., \$1; Carbon Hill W. M. S., \$2; Bellamy W. M. S., \$1; Sheffield Y. W. A., \$1; Cherokee W. M. S., \$1; Anniston (P. M.) Jr. Y. W. A., \$1; Ensley W. M. S., \$20; Montgomery (Clayton Street), \$2.85; Huntsville (First) W. M. S., \$11; Beatrice W. M. S., \$5. Total, \$65.60.

Aged Ministers.

Montgomery (First) W. M. S., \$24; Mobile (First) W. M. S., \$3.81; Pratt City L. A. S., \$5; Dolomite W.

M. S., \$10; Bethel W. M. S. (Butler), \$1; Excel W. M. S., \$1; Union L. A. S., \$1; Hepzibah W. M. S., \$1; Dadeville W. M. S., \$5; Camp Hill W. M. S., \$5.50; Montgomery (Chisholm) W. M. S., \$1. Total \$59.31.

Debt-Paying Campaign.

Montgomery (First) W. M. S., \$60.34.

Ministerial Education.

Orrville L. A. S., \$5.

Mission Literature.

Miss Emma Martin, Headland, 23 cents; Midland City W. M. S., 35 cents; Miss Lillian S. Forbes (Eufaula), 70 cents; Selma W. M. S., 5 cents. Total, \$1.33.

Our Mission Fields

Birmingham (Hunter Street), 40 cents; Montgomery (Clayton Street) R. A. B., 20 cents; Marion (Siloam) W. M. S., 60 cents; Lincoln W. M. S., 60 cents; Grand Bay W. M. S., 40 cents; Hanceville (Mrs. B. E. Styles), 40 cents; Dadeville W. M. S., 20 cents. Total, \$2.80.

Orphanage.

Pine Apple W. M. S., \$15; Wedowee W. M. S., \$3.55; Coffee Springs L. A. S., \$5; Alexander City W. M. S., \$15; Prattville L. A. S., \$1. Total, \$39.65.

Scholarship Fund.

Duke W. M. S., \$1; Equality W. M. S., \$1; Mt. Olive (West) W. M. (Butler), \$1; Covin W. M. S., \$1; Bellamy W. M. S., \$1; Sheffield Y. W. A., \$1. Total, \$6.

Training School Support.

Florida W. M. S., \$4.

Grand total, \$428.34.

"WHAT THE TRAINING SCHOOL HAS MEANT TO ME"

—Reported by Telephone.

"Yes, indeed, I remember you—I enjoyed my little visit with you so much—was charmed with your college. I heard of your 'high honors,' too; and wish I could have attended your commencement. On your way back home? Such a long trip, too. Yes, but you know I think Virginia is the best of all."

"You want to talk to me again about the Training School? Good! I am never too busy for that. You have only an hour in Richmond?—I wish you could come up to the office—I can never do it justice over the phone. Yes, I am glad you have studied the catalogue. What! you want to do young people's work in your state and don't think all those classes necessary? Well, listen—Hello! (I thought they had cut off)! It is true I don't directly use my knowledge of Sunday school work, for instance, but I ought to know it, for more and more missionary education among the young people is being carried on in connection with the Sunday school. Neither do I teach Old and New Testament, but Dr. Sampey and Dr. Robinson in those classes gave me a new vision of Christ and we cannot help others to know Him unless we know Him ourselves. Mrs. McLure's personal service class has helped me wonderfully, and so has sociology, church history and everything. Medical lectures? Why they have made me more careful about my own health—and domestic science—well, I often prepare my breakfast, when I have to catch an early train. Yes—I have to play and sing sometimes when the organist comes late. I only wish I could have taken every class, even Greek."

"But possibly the Training School has meant more to me along the line of spiritual development. How? The training in exercising 'unselfishness'—learning how to live and work with people. The greatest of all is the prayer life—there we begin to learn how to pray—in fact, to be at the Training School is to be with Jesus in the school of prayer, for there Christ

seems so near. Mrs. McLure? I can't begin to tell you about her; she is just next to me's mother; well, go and see for yourself. The girls? I just love every one who has ever been there—and who will ever go. Really everybody is so considerate, unselfish, interested in each other's joys and troubles, and loving in every way. The only trouble is one expects elsewhere to be all these things and one's self to continue to be and thereby come disappointments and little heartaches. Yes, it is a hard struggle to keep it up.

"Any fun? Certainly, we had all the fun we had time for and more, too, I guess. Why we had receptions, picnics, parties, company, etc. We did have to study very hard, for our mission work too not a little time. No, the Settlement House was not there then. This is the second year. I came by Louisville last May, and of course went to the Settlement; I almost envied the girls the privilege of working there—in the Mothers' Club, clubs for girls, boys and children—every kind of good work. You must read the new Settlement leaflet. When I was there we were trained in all kinds of church work, W. M. U. work, city missions, hospital, etc. Of course, this has helped me wonderfully. (Hello (Central wants the line). There are so many things I haven't told you about. The kindergarten giving unusual opportunities to hear noted speakers, and especially so many missionaries. It is worth going there just for these. Yes, indeed, it matters not what a girl expects to do, in China, in the slums, in her own state, her own church or her own home, a course at the Training School would so enrich her life that she would be more efficient and a greater blessing.

"Why don't more go? There's no room—the present building holds only 40. This year there were over 60, but rooms were rented across the street. I know it was awfully crowded in the dining room and chapel. Going to do? Why build a \$75,000 house on the next lot. No, about \$45,000 is still to be raised. Yes, it will require sacrifice, but I think every Baptist woman, girl and child in our southland will be glad to have a part in building this 'House Beautiful.' I know they would if they loved it as I do. Time for your train? I'm so sorry. Well, goodbye. Be sure to go this fall if you possibly can. Send your application at once and let me hear. Don't forget. Good-bye."—Alice Taylor, Young People's Leader in Virginia, in Our Mission Fields.

THE HOUSEHOLD ANGEL

Unconscious of her charms and winsomeness,
She moves about the house with graceful mien;
No dazzling beauty hers, but her sweet face
Beams with a loveliness calm and serene.

She has no wish for earthly fame or glory,
But lives above the world's vain fleeting show;
And daily manifests the sweet old story,
That others may its power and beauty know.

Upon home's altar she keeps ever burning
The fire of pure affection, warm and bright,
That no intrusion from the cold world's censure
May enter in, its peace and joy to blight.

Into her ever-patient ear we whisper
Our troubles, when before us seems to close
The door of hope. She speaks sweet words of comfort,
We courage take to battle with our foes.

—Retta Bryson Titus.

A SOUTHERN BAPTIST EDITOR AT THE NORTHERN BAPTIST CONVENTION

We are not perplexed here in the south with the foreign populations as our brethren are in the north; at least, not yet. A part of the Home Mission Society's work (as of our Home Board in the south) is to supply, as far as possible, the incoming hordes of immigrants with the gospel. Great work is being done, but more remains to be done. When on the Tremont Temple platform the other day the representatives of 26 separate nationalities now rooting themselves in American soil lisped and babbled and brokenly voiced their plea for help, it was enough to move a sphinx to utterance and action.

The business houses of Boston close early in the evenings and the famous Common is crowded with a multitude of passers-by or of those seeking rest on the seats or lawns of that spacious park. A number of well-known convention preachers—including Drs. Brougier, Bustard, Riley and others—held services every evening at 7 o'clock on the common. Music was furnished by the Salvation Army band and some good gospel seed sown broadcast.

Can greater efficiency be accomplished by a readjustment and perhaps a consolidation of the societies of the convention? This question is being considered by the Northern brethren, a special committee having reported at Boston that there is no legal barrier in the way, but making no recommendation as to what course should be pursued. The matter is still in suspense, and by agreement cannot be settled until after the sitting of two more annual sessions of the body. Meantime, the work goes steadily on, as it should, and nobody is hysterical over the outcome.

Not on the opening day, but on Sunday morning the annual sermon is preached before the convention. The preacher this year was Dr. Henry C. Maute, many years secretary of the Foreign Mission Society, lately special lecturer on missions at theological seminaries, author of several popular books, and traveler just home from his third tour around the world. His text was Hebrews 11:39-40, from which he derived as his theme, "The Faith of the Fathers and the Timeless Order." He spoke with power and was heard with profit.

The jubilee of the Foreign Mission Society was held just 50 years ago at Philadelphia. Few must be the number present at the Centennial in Boston in 1914 who were present at the jubilee in Philadelphia in 1864. Yet there were a dozen of the veterans (among them Mrs. J. Gordon) here, and they were seated on the platform and introduced to the convention, receiving much respect.

The climax of the convention was reached in its concluding sessions. The Centennial exercises began Wednesday afternoon and closed Thursday evening. Gems were the addresses of Dr. O. P. Gifford on "Adoniram Judson," of Dr. Frank M. Goodchild on "The Judson Centennial in Burma," and of Dr. N. E. Wood on "One Hundred Years of Baptist Missionary History." But the climax of the climax was the presentation of two sons of Judson—Adoniram B. Judson, M. D., and Edward Judson, D. D.—who both spoke after being greeted with several minutes of irrepressible cheering. To this great scene we shall revert again in our forthcoming article on "In the Footsteps of Judson."

The convention appointed last year a Commission on Baptist Bodies Using Foreign Languages. The report of this commission shows that there are now 12 well-defined bodies organized into conferences representing 862 churches, with 687 ministers and more than 70,339 members—reporting 4,067 baptisms last year and contributing more than \$165,000 for missions. The report continues: "As Baptists, we rank first among the principal evangelical denominations in the proportion of our membership using other languages than the English. According to published statistics 6 per cent of our church members in the territory of the Northern Baptist Convention use a foreign language, while among the Congregationalists there are 5 per cent; Methodists and Presbyterians, 3 per cent each."



DR. HIGHT C. MOORE.

Dr. Hight C. Moore, the scholarly editor of the Recorder and secretary of the Southern Baptist Convention, who journeyed northward to attend the Northern Baptist Convention in annual session at Boston June 17-24 and to glimpse through Baptist glasses some of the cities on the way, is writing a series of interesting articles for North Carolina Baptists.

The Home and Foreign Mission Societies closed their fiscal year with debts aggregating \$276,000. An effort was made to cancel them before the meeting in Boston, but only \$56,000 was raised. One of the features of the convention, therefore, was making provision to clear the societies of debt. And the feature of the feature was the offer of Mr. John D. Rockefeller, through Dr. W. C. Bitting, to pay \$50,000 on the debt outright and then to pay the last \$50,000 when the balance is raised. The brethren were glad to hear from the deacon, as their applause showed; the offer was so timely that Mr. Rockefeller, who has given away \$85,000,000 to philanthropic objects, may well be styled a "Doctor of Deficits"—the kind of "D. D." who is good to have around in case of a pinch. Of course the brethren should not depend too much on their multi-millionaire member—a feeling that one could hardly escape when the convention raised while in session only \$51,000, leaving the other \$68,000 yet to be raised—but Mr. Rockefeller ought to give largely and might perhaps give more than he does through his own denominational channels.

Just before final adjournment it was stated that 2,750 messengers had been registered. This is the largest in the history of the convention, Philadelphia in 1911 standing second with 2,478 messengers, while Chicago in 1910 stands third with 2,355. From a bulletin we learned that about half the delegation at Boston was composed of preachers, about 500 were laymen, and the rest were women.

We did not hear the remarks of Dean Shailer Mathews in his short address on the place of the State Convention, which excited a good deal of interest. As reported in the Herald, he declared its relation to the Northern Baptist Convention is one of the most vital constitutional questions before the denomination at this time. He said the adoption of an appointment system was a marked step in the co-operation between the two bodies. The plan of a single collection agency will follow, he believes. The state organization is bound to be the collective agency in time, and also will distribute funds to the state needs; it will be a direct agent for state and city evangelization. We want spiritual power more than we want money."

Not fewer than 600 Baptist men gathered in Ford Hall Tuesday evening—each with a 75-cent ticket, which was certainly reasonable—and sat down to a

delightful Brotherhood banquet. Music was dispensed by a male quartette. Hon. W. G. Wasson, of Pittsburg, Pa., was toastmaster. The president of the Brotherhood, Dr. F. T. Galpin, of Pittsburg, Pa., made a speech on "Saving the World in Adolescence." Dean Shailer Mathews, of Chicago, followed with a racy and delightful talk on "Militant Idealism." And the closing address was by Mr. Robert E. Speer on "The Ultimate Meaning of Christianity," which he defined in terms of truth, power and unity. It was the first time we had heard Mr. Speer, and our high anticipations were quite realized in his address.

There is room for the special day now and then in our local church life, but the idea may be carried a little too far. An illustration might be found in the suggestion—it was merely a suggestion—that in the interest of uniformity the following special days be included in the Social Service year:

Third Sunday in January, Health Day.
Third Sunday in February, Education Day.
Second Sunday in March, Civic Day.
Sunday nearest Easter, the Lord's Day.
Third Sunday in May, Father and Mother's Day.
Second Sunday in June, Children's Day.
First Sunday in July, National Day.
Second Sunday in August, Recreation Day.
First Sunday in September, Labor Day.
Third Sunday in October, Prison Day.
Second Sunday in November, Temperance Day.
Christmas day, Peace Day.

As we understand, "the Lord's Day" occurs not only the "Sunday nearest Easter," but 52 times a year. Still, the scheme as a whole may be suggestive and serviceable.

Dr. Hight C. Moore, who attended the Northern Baptist Convention at Boston, says: "The following bright little story floated around Ford Hall, Tremont Temple and the hotels: Dr. Woelfkin had just completed presenting the report of the work of the committee on faith and order. Having descended from the platform he made his way to the corridor and proceeded to pass out of the building. Just then 'Mutt,' the Tremont Temple cat, happened to come along and marched bravely beside him as he walked down the corridor. One of the delegates noticed this and said, 'Dr. Woelfkin, I presume that explains where you get your catechism for the committee on faith and order.' 'Oh, no,' replied Dr. Woelfkin, 'that is simply my mascot for protection against dogmatism.'"

The radium treatment of cancer has aroused public discussion only equaled in sensationalism by the popular furore over the Friendmann treatment for tuberculosis. That this substance has some value in the treatment of cancer cannot be denied, but unfortunately the public has gotten an exaggerated impression of its effects. The establishment of the fact that we have in radio-activity an agent which will even specifically affect cancer is of very great importance. No other agent has been discovered which in any degree approaches its effectiveness. But from the evidence at hand, it is clear that at present radium may only supplement, but not replace, surgical treatment.

"You have given us the kind of church news that we have been looking for," said Mr. C. H. Dennis, managing editor of the Chicago Daily News, to the committee in charge of the "Go to Church Sunday" movement. Mr. Dennis pointed out the fact that every newspaper has among its readers Baptists, Congregationalists, Christian Scientists, Jews, Presbyterians, Roman Catholics and representatives of every other creed, consequently that a paper can give most space to the news that will interest all alike. "This will go, and go big, because you have taken in Protestant, Jew and Catholic," he said.

Organic unity on the basis of denominational compromise is unthinkable. In these days of loose talk about getting together Baptists must speak the words, not of conventional politeness, but of conviction and admonition, calling Christians to a closer study of the Bible.

TWELVE THINGS TO LEARN.

- The value of time.
- The need of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.

STORY OF THE ELEVEN POOR BOYS.

John Adams, second president, was the son of a grocer of very moderate means.

Andrew Jackson was born in a hut in the pine woods for which the state is famous.

James K. Polk spent the early years of his life digging a living out of a farm in North Carolina. He was later a clerk in a store.

Millard Fillmore was the son of a New York farmer, and his home was an humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Alleghany Mountains. His father cut the logs and built a house in what was then the wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was 21 years old.

Ulysses S. Grant lived the life of a village boy in a plain home on the banks of the Ohio river until he was 17 years of age.

Andrew Johnson was apprenticed to a tailor at the age of 10 years by his widowed mother. He was never able to attend school and picked up all the education he ever had.

James A. Garfield was born in a log cabin. He worked on a farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—Selected.

HOW SORRY ARE YOU?

Mother had a hard headache and had gone upstairs to lie down. The children were in the sitting room talking it over. "I am so sorry for mother," sighed Marjory. "So am I," said Teddy. "How sorry are you?" asked David. "I am so sorry for her that I am going to fill the wood-box as full as it will hold, and get a lot of kindling, and start the fire for supper." "Oh," said Marjory, "how I see what you mean. I am so sorry that I am going to ask her to let me get supper. I can make toast and tea and scramble eggs." "I'll help set the table and wipe the dishes," said Terry, so mother got a nice rest that helped to drive away her headache. "I don't think that folks are really sorry for one," said David, "unless they are willing to help."—Primary Plans.

BURYING ONE'S FATHER.

The apparent roughness of Jesus' word to the young disciples whom He called, and who declined to follow Him, saying, "Suffer me first to go and bury my father," has troubled many young people. To say in answer to that word, "Let the dead bury their dead," seems almost heartless; and it is hard to reconcile with the beautiful spirit which Christ teaches in relation to the family.

But it was an Oriental expression that the young man used. Dr. George Adam Smith once asked an Arab to be his guide in the desert. The young man declined regretfully, saying, "Let me first bury my father." And his father was sitting there, hale and hearty.

The young disciple's father was not a corpse, awaiting burial, which Jesus refused. He was living, and did not need his son, so far as the saying goes. To have stayed to bury his father would have meant that he could not have come after Jesus at all. And the reply meant that the old life could be cared for

Children's Page

by those who still lived in the young man was called to a new one. When his father needed him, he could help; now the kingdom of Christ needed him more.—Cleveland B. McAfee, D. D., in *Christian Endeavor World*.

THE TOYS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words and unmissed—
His father, who was patient, being dead,
I visited his bed,
But found him slumbering deep,
With darkened eyelids and their lashes yet
From his late sobbing wet,
And I, with moan,
Kissed away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with
careful art
To comfort his sad heart.
So when that night I prayed
To God, I wept and said,
"Ah, when at last we lie with tranced breath,
Not vexing thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom thou hast molded from the clay,
Thou'lt leave thy wrath, and say
I will be sorry for childishness."
—Coventry Patmore.

"OUT OF THE MOUTH OF BABES."

Elizabeth Christine, wife of Frederick of Prussia, once met the little daughter of the gardener and conversed with her for some time. Then she invited the little one to come and dine with her. The child gladly followed the gracious lady and sat beside the queen. The guests all watched with interest to see what the child would do and even the queen wished to hear how her little guest enjoyed herself. All unconcerned about her surroundings, the tot folded her hands and prayed:

"Come, Lord Jesus, be thou our guest.
And let what thou hast given be blest. Amen."

"IF YE KNOW *** HAPPY ARE YE IF YE DO."

By Rev. V. J. Masters, D. D.

In an editorial the Continent, of Chicago, says: "Contempt of doctrinal preaching is the outcome of the preaching of doctrine without making an appeal to life. Dislike of ethical (social salvation) preaching is the result of omitting from the sermon the real substance of ethics, which is the will of God revealed in the word of God (that is, doctrine). The two need to be blended. We need doctrine that ends in ethics—ethics that roots in doctrine."

The Continent is progressive, but has a strong penchant for sanity, and is an exponent of a great and thoughtful consistency. We are not surprised that it is frequently engaged in reducing extreme unionism preachments so that they shall without embarrassment keep company with reverence for the truth of Scripture and with common sense. We commend this newspaper and some other exponents of present-day, get-together dogma for their evident conviction that they must square their new attitude with something more dependable than sentiment, however amiable and admirable this may be.

The Continent has uttered a truth of importance in the quotation. It is true that "contempt of doctrinal preaching is the outcome of preaching of doctrine without making an appeal to life." It is not all

the truth. Contempt with some religionists may also grow out of their prejudice against truth embodied in doctrine. On the part of worldlings it may be only a convenient pretext for refusing to accept Christ, and as such may be cultivated with assiduity, lest by chance the truth of their sinfulness in rejecting Christ should dawn upon them. But it is a great fact that doctrinal truth will be held in contempt if it does not produce fruitful lives of service in those who profess doctrine. Let us apply this to our own Baptist body.

First, our Baptist body has made remarkable and gratifying progress in formal missionary activities within the last ten years. Within that time our gifts to missions have increased more than 300 per cent, and last year totaled above \$1,500,000.

Second, as compared with most of the other large evangelical bodies in America, the amount of our Southern Baptist gifts is far more significant of a conscience for missions than it is with others. Practically all our receipts are from the rank and file of our church membership. Southern Baptists have developed fewer large givers among wealthy men than have other Christian bodies. This reflects no credit on us, but it does show that we are not relatively so backward as might be supposed in the development of the average membership of our churches.

As between stressing doctrine and holding doctrine and neglecting deeds, and stressing deeds and holding doctrine in derision, we will do—NEITHER. Between two wrong things we have no right to choose either. He is not wise who becomes so impatient with doctrinaires whose formulas do not eventuate in service to the common weal that he scoffs at doctrinal truth. He had as well scoff at bread because some gourmand foundered himself by overeating and taking no exercise. Bread was intended to strengthen the body for that exercise which is profitable, and the most up-to-date formula of physical culturists cannot produce bodily health without bread.

Bread should eventuate in health. Doctrine should eventuate in a life of service. As a matter of fact, it normally does so eventuate. The men and women who really do most to bring the kingdom are those who have most reverence for the teachings of the word of God.

Still there are those who contend for doctrines, but do not things of loving helpfulness and service which Christ commanded. Let no man think he can thus please our Lord, who said: "Ye know these things, happy are ye if ye do them." If we had to put ourselves either with strict doctrinal people who are doing nothing, or the doers who hold reverence for all the teachings of God's word loosely or in actual contempt, we would risk our chances with the former. There is more hope for a man with reverence for truth who has received no adequate teaching about his duty to practice it than for the man who gets his religion from his "inner consciousness" and any odds and ends of the Bible he may find convenient, but who is boastful of his breadth and kindness and humanitarianism. The first man is stumbling for lack of further instruction; the latter from a trust in human wisdom which is willing to slight God's revealed teachings.

The fires upon Baptist doctrinal staunchness today are sustained and determined. Those who seek out the vulnerable spot in our armor have discovered that many of our people who are theologically staunch are doing very little to bring the kingdom of God among men. More and more they will direct their darts against this point. There is only one adequate reply for us to make. Like Paul, we must hold on to the doctrines which are true, while at the same time we put to rout gainsayers by doing more deeds to help men with the truth to impel us than others do who discount the value of doctrinal truths which we hold.

The challenge is, we think, fair. Are Southern Baptists ready to accept it? We confidently believe they are. We are now frankly diagnosing our lacks and needs and courageously facing the facts of our shortcomings in a growing determination to train our people for lives of service. A Christian body which does these things will not turn its back upon the call of God to go forward, even though that call may be voiced in part through the criticism and challenge of unsympathetic elements in the social body of our day.

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COL. T. BINGHAM, Supt., Asheville, N. C.

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

FROM EAST CHATTANOOGA.

My work starts off well here with the Chamberlain Avenue Baptist church. The congregation has doubled since our first visit to this field. The outlook is very encouraging. These are indeed a great and loyal good people, and know how to make a pastor and his family feel good. On the night of June 23 we were greatly surprised to see quite a crowd come up the street, open our gate and come into the house, and all we could do was to throw up our hands and surrender. They marched in and took possession of our dining room, and when they left it the table was loaded down with all kinds of good things to eat. Never have we had such a pounding before. These people know what a preacher and his family need to eat, and they brought a great supply. God is certainly good to those who trust Him and do His good will. A great reception was given this scribe, the pastor, and family at our church the evening of June 25, in which all the denominations and their pastors took part. The program rendered was as follows:

- Song by the congregation.
- Prayer by Rev. E. J. Baldwin, pastor of the East Baptist church.
- Song.
- Welcome on behalf of the church by R. H. Sturgill.
- Welcome on behalf of the pastors—Rev. McIntyre, pastor of the Christian church.
- Song by male quartette.
- Welcome to and for the city—Rev. R. K. Triplett, pastor of the King Memorial M. E. church.
- Welcome for the Ocoee Association—W. D. Powell.
- Song.
- Welcome to the state—Rev. M. O. Fletcher, pastor of the Mack Memorial M. E. church.
- Response by Rev. J. E. Merrell, the pastor.
- Song by male quartette.
- Benediction by Rev. D. W. Crawford, after which refreshments were served by the ladies of our church, to the delight of all present.

It was a great service, and all present went away feeling that the cause of Christianity was lifted higher than ever before in the minds of some, if not all.

Wish you could have been with us, Brother Barnett. I know you would have enjoyed the services and the delightful repast.

Respectfully,
J. E. MERRELL.

Alcohol, when taken in its pure state, which is rare with the modern method of sale, and insufficient quantity, acts as a poison and will produce instant death, as has been proven many times by actual cases. Possibly the patient will live for several hours, but the intense suffering would cause one to say that death would be a great blessing. When taken in smaller quantities for any length of time it tends to shorten life and produce diseases which terminate in death.

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MRS. H. P. FITCH,
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Bradley County, Tenn.

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,
Judge of Probate.

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HUMAN WELFARE AT THE PANAMA EXPOSITION.

Dr. Philip Rauer, of Stuttgart, Germany, who is to prepare the human welfare displays at the Panama-Pacific Exposition, arrived in this country recently with a corps of wax modelers and glass blowers specially trained by him in this delicate scientific work—artisans who have no competitors in the world. On their arrival in San Francisco they will at once begin the work of preparing the animated models for the exhibit to be made by the International Health Commission, which is a branch of the Rockefeller Foundation. This display will illustrate the ravages of the "bug of laziness," the hook-worm, which scientists claim afflicts a great part of the population of the United States and a still greater proportion of the people of the tropics.

Following the completion of this work, Dr. Rauer will prepare the elaborate models for the human welfare exhibit of the United States government. This will be followed by similar work for the state of New York, for Cuba, Argentina and other nations, for the General Electric Company and for the United States Steel Corporation, which is spending \$100,000 on an elaborate exhibit showing its method of caring for the health of employes.

Among the models will be a human heart so large that visitors may walk through it and watch the pumping of the red and blue blood through the ventricles and auricles, and study the effects, on the great life engine, of impurities in the blood and of fresh air. Another wonder will be a human eye as large as a bay window, showing the destructive effects of bad factory lighting. Cuba will expend a liberal portion of her \$250,000 appropriation to show how her modern sanitary work in eradicating yellow fever and the plague made the construction of the Panama canal possible. Among her exhibits will be a yellow fever mosquito about the size of an ostrich, showing its two saws, its dagger, its suction pump and poison injector at work on human flesh.

In heaven John says the redeemed "rest not day nor night." Thought and praise never become weary. Labor is recreation; work is rest, and toil is luxury. In an eternity of tireless activity we shall shine like the unresting stars that forever "declare the glory of God."

Militarism has got itself enhaled with an unreal aureole of romance and poetry. But one has only to know a little of war to feel its dreary horror.

Unless residents of a community where lawlessness exists are willing to take legal action against evil does very little can be accomplished.

If you think you can't do a thing—well, you know the answer.

Riches have wings—otherwise there would be but few high flyers.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case; and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Sister: Read My Free Offer!



I am a woman. Know a woman's trials. Know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.
If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address

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

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Having observed the remarkable curative effect of Shivar Spring Water in thousands of cases, many of which were considered hopeless, we unconditionally guarantee satisfactory results to all of our customers. We agree to refund the entire price in case of dissatisfaction, the customer to be the sole judge. If you suffer with DYSPEPSIA, INDIGESTION, GASTRITIS, DISEASES OF THE STOMACH, LIVER, KIDNEYS, OR BLADDER, BRIGHT'S DISEASE, DIABETES, RHEUMATISM, GALL STONES, NERVOUS HEADACHE, URIC ACID POISONING, OR CHRONIC SORES DUE TO BAD BLOOD, fill out the order blank below and if the water does not give you perfect satisfaction simply advise us and we will promptly and cheerfully refund the amount paid.

Shivar Spring,
Box 15 E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give a fair trial in accordance with instructions contained in booklet, and if the results are not satisfactory you are to refund the price in full upon receipt of the two demijohns, which I agree to return promptly.

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(Please write distinctly.)

Note:—The Advertising Manager of the Alabama Baptist is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

I have just closed my first year's work in Athens, Tex. and it has been a very pleasant one. The Lord led us to this field and has been leading us since we came. Sometimes I find myself looking back across the Mississippi river, thinking of my many friends over there, and feel that I would be glad to meet them and have fellowship with them as in days past, but I am in Texas now and it is my task as well as my pleasure to make new friends and to learn to love them as I loved the people of Alabama. At the same time I shall never forget my friends of the past. I have found the Texas brethren to be a fine set of fellows—men of hope and courage. As to my work: It has moved steadily forward. Our Sunday school is nearly four times as large as when we came, and we have received into the fellowship of the church. We haven't had a protracted meeting since I came, but expect to start one August 17. Dr. T. T. Martin, of Blue Mountain, Miss., assisting us. We started the first of the year with several hundred dollars of debt and we came out with a clean sheet—all paid and everybody glad. I ask all the brethren and sisters who read this to pray for our meeting, that the Lord may have a great victory over sin and Satan in our town. Yes, we greatly enjoy the Alabama Baptist. It keeps us posted about the work in our home state and brings letters from many friends. I send you my contribution to keep the paper coming. Fraternally yours in His Service—D. W. Morgan.

A dead letter may be one she gave her husband to mail.

FACTS ABOUT THE "VOLUNTEERS" OF CORDOVA INDIAN HEAD BAPTIST SUNDAY SCHOOL.

A Sunday baseball game was in heated progress one day last May. The participants were boys, and the racket disturbed our church conference. I told the boys if they would give up the Sunday ball and take an interest in the Sunday School I would manage their team myself and we would play enough at night and on Saturday to get tired out by Sunday. They were all agreed. Two weeks passed, but no boys at Sunday School; but the Sunday playing was cut out. I determined they should be taught some time or other if we had to stop the game for half an hour on Saturdays, but I suggested that we all meet at the church on Thursday night and organize our own Bible class and make a rule that nobody could come to the class that "dressed up." They were to come just as they came from the mill. I had a stereopticon, and sent for some Bible slides, and we began to have lectures on the Old Testament, and with charts and maps, besides the pictures. We soon had 40 to 50 boys coming, and the baseball feature kept up.

We added new features to the class from time to time as the boys would suggest. Of course they organized their class and got a certificate, and they chose the name "Volunteers" for themselves.

I quit asking them to come to Sunday School on Sunday because I knew why many of them did not come, and besides they were learning a great deal about the Bible on Thursday nights. They knew I wanted them to come, however, without my telling them, and there was another organized class of seven boys meeting on Sunday, two of whom attended Thursday night. One of these seven suggested one night after seven months of week day work with them that the boys come to Sunday School, and went around and got five boys to promise to come—reaching boys through boys. Three of the five showed up Sunday. The next Thursday night seven promised to come, and five showed up, and for the next few Sundays the class grew larger and larger. When the two classes were sufficiently welded they called a joint meeting of the two for the purpose of making it one class, meeting twice a week and with one set of officers.

They went to the county convention and captured the county banner, 24 of them traveling 27 miles each way. Mrs. C. L. Barton is their teacher on Sundays, and they have a man for leader on Thursday nights. We continued the stereopticon feature, only not every Thursday night, as some Thursday nights it takes nearly an hour for them to see which one can repeat the most memory verses, and they haven't time for the stereopticon every night. Some nights the memory verses run up to 75, and they must come thick and fast, as they won't allow over 10 second' pause between verses. We never ask for a collection on Thursday nights, but they very often volunteer one, and they maintain a pretty good treasury at times. They have bought several hundred New Testament portions, such as the gospel of John, and are undertaking to put one in every home. Last Thursday night we had a de-

lightful time going from house to house. The boys did their own speaking. There were some 30 boys in the group. Half a dozen older boys would appear at the door and introduce the class and state their purpose. They were quick to notice when their work was appreciated. At one place they were requested to sing and they sang their battle song, "The Fight Is On." They said they were sorry they were too young to fight Mexicans in Mexico, but were taking it out in fighting the devil in Cordova.

Remember that some of the boys that we got in had never been to Sunday School in their lives, and all were past their twelfth birthday; others had not been for several years, while others had been attending "off and on," and a few regular attendants. The Thursday night work is open to boys of all denominations, also the girls.

As to the number on the roll—unless the boys are of certain ages and come regularly they are counted visitors. There are 46 on the roll at present, with an average attendance on Sunday of 25 and average attendance on Thursday night of 36, with from 10 to 15 that are marked visitors. For months we labored along, with the church paying no attention to the work; in fact none of the church members knew anything about the class for a long time except the pastor. Now, however, we often have a number of adult members of the church present. Our superintendent is a regular visitor and helps in the work. There is another meeting of the class on Friday nights in the gymnasium, where the boys enjoy all the benefits of the gymnasium fitted up for the Textile Club.

For a while we conducted a night school at the church for some of the boys of the class, which was discontinued when the weather got too cold, but the necessity for this is now being met by the Textile Club's night school. We have a small library and keep the books circulating among the boys, which seem to have taken the place formerly occupied in a few cases by Diamond Dick literature. Fortunately this kind of literature did not have much of a foothold. Cigarette smoking also is decreasing, and a number of the boys have expressed a desire to surrender their lives to the Captain of the host and become volunteers for Jesus.

They elect a sheriff and deputies at the regular elections, and boys caught disturbing the meeting by loud whispering or caught smoking cigarettes around the church where there are other boys, or using rough talk, are hauled before the bar of justice and given a hard bumping or something or other. Sometimes they get fined a number of memory verses, and sometimes a nickle or a dime, but it is some court, and nobody has ever been able to bribe a jury in this court.

A. G. SULLIVAN.

I am having a restful time here in Kentucky. The International Sunday School Convention in Chicago was perhaps the most elaborate program ever undertaken. I thoroughly enjoyed it, and feel that it will mean a general uplift for the work of the Sunday school everywhere. Hope you are having an enjoyable summer, but am sure you are kept quite busy. I will return July 18. Fraternally—A. K. Wright.

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Very Delightful and Popular Places for recreation, Summer Homes, and health recuperation.

A Vacation at Monteagle or Sewanee will make you Vigorous and Happy, and Monteagle Assembly will entertain you with

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Summer Season, June to October
Assembly Season, July and August.

SUMMER TOURIST TICKETS on sale daily. Limited to October 31, 1914. Stop-overs permitted at all points on N. C. & St. L. Ry.

SPECIAL LOW-RATE TICKETS to Monteagle and Sewanee on sale June 30, July 6, 10, 17, 24, 25, August 3, 7, 14. Limit September 5, 1914.

ARTISTIC SUMMER FOLDER. Ask the nearest Ticket Agent for a Monteagle Annual and for a free Copy of N. C. & St. L. Ry., beautifully pictured Summer Folder, or write

W. L. Danley, General Passenger Agent
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All in keeping with fashion's dictates.

Seed Pearl Strands with Seed Pearl Pendants.

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BROTHER J. W. HILLIARD PASSES AWAY.

Rev. J. W. Hilliard, my former pastor at Mt. Zion church, near Huntsville, breathed his last at 5 o'clock June 30, and was interred in the family burying place, two miles north of Mt. Zion church. He was pastor of Mt. Zion church more than a quarter of a century and one of the most successful preachers in the state. He had nearly 400 members for years. Several branch churches were organized with members from his church. Few people knew more of the Scripture than did he. He was beloved by thousands. It is a rare thing that you ever see as long a funeral procession. My pastor, Rev. J. J. Johnson, preached the funeral.

Sincerely,
W. E. PETTUS.

Huntsville, Ala.

FROM HUNTSVILLE.

Dear Brother Barnett:

If the pastors and preachers of this great and good state will excuse me for going way up yonder to the old North State for a preacher to conduct our recent revival here in the First church I will tell them about it and just why I did it. It has been my very great pleasure for seven years to have the pastors of this state to assist in all my meetings. They are splendid men and strong preachers, every one of them. To say they did me good work is simply speaking the truth, and to say that they are delightful fellows is merely saying what every one knows who knows these men of God. They are: L. L. Gwaltney, J. G. Dobbins, J. L. Jackson, W. M. Anderson, Preston Blake and A. A. Walker. These men are powerful in the Lord and will make glad the pastor and the church who secures them for revival work. I was fortunate in every case.

There are other good men in Alabama. I hope to have them with me some time, but this time my heart yearned for an old friend, and I felt that it was of the Lord. This friend was that genial, affable, lovable, pure-minded, noble-hearted, hard-working, Christian gentleman, gospel preacher, royal John Jeter Hurt, pastor of the First Baptist church, of Durham, N. C., my schoolmate and friend. I wrote for him and he came, to the delight of us all, and gave us the story of the cross in the pleasure of the Lord. It was his first work in the good state of Alabama, and he greatly enjoyed it. I know he did, for he said so. Brother Hurt is always well informed, but his eyes were opened a bit wider concerning Alabama, and he left the old state singing her praises and to tell of her glory.

If the lost of Huntsville will not accuse me of heartlessness in respect to them, and the Baptists of Huntsville will not sue me for slander, I will say that I brought Brother Hurt here largely for the churches' sake. He did the work of an evangelist and of a revivalist gloriously. The Christians were moved upon until they moved out to do real service for their Lord. They were led to see things quite differently. Some of them, I believe many, will not live again in the land of captivity, but will ever be found on the hills of glory. Ten lost ones were led to accept Jesus as Lord and said, being questioned, that they wanted to be known in the world

as Christians. Brother Hurt pleased us. We treated him well, and both he and we are on our way rejoicing. The glory of the Lord was established, and that is why we are happy.

J. J. JOHNSON.

SOME THINGS TO REMEMBER WHEN YOU TALK FOR HOWARD COLLEGE.

1. Howard College is a Baptist college.
2. Howard College High School is an A-1 high school.
3. Howard College is in Birmingham.
4. Birmingham is the most interesting and inspiring community in the south.
5. Good buildings, beautiful campus and hygienic surroundings.
6. The college is growing in equipment, in endowment and in student enrollment and in conscious usefulness.
7. In advancing its equipment and standards the college is trying to remember the needs of all our people.

GOOD MEETING.

Last Sunday night we closed a meeting of nine days, in which Rev. W. M. Burr, of Cleveland, Miss., was the speaker. "God's Plan for Financing His Kingdom" was the general theme. Dr. Burr holds that tithing is as binding on us as keeping the Sabbath, marriage bond or being baptized. He brings forth strong arguments that the tithe is and has always been the Lord's. He shows that individuals and nations have always been blessed in the observance of tithing and cursed in withholding the tithe. He claims that no one gives till he has surrendered the tenth. What is given more is a real gift.

I have had Brethren Duke and Snow, of Dallas, Tex., with me in my work. They hold practically the same views as Burr. But if there is any difference Brother Burr goes deepest into the subject. He has been studying the subject of tithing 25 years. He not only lectures on the subject, but scatters literature as he goes. He is now devoting his whole time to this work, and will go where he is wanted. I doubt if any man among us is doing more for the ultimate success of the kingdom than is Burr. It seems to me a great pity that he is not in the employ of some board, where he could work more effectively.

At the close of the work here we had about a dozen who were ready to tithe that had not been tithing before. We already had five or six titheers. We rejoice in the good work, and most heartily commend Brother Burr to any who may wish help on this line.

A. A. HUTTO.
Russellville, Ala.

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Large crowds were out to hear us preach last Saturday night and Sunday at 11 a. m. at Big Hill Missionary Baptist church, in the northern portion of Pickens county, and at Cross Roads, in Pickens county, Sunday night. The Lord bless all who may read these lines. Yours in Him—B. H. Wilkerson & Gordo.

Just closed a glorious meeting with Rev. F. M. Barnes, of Guntersville. This is a new church, both as to organization and building, but they are surely forging to the front, and if other folks are not careful they will be the leading folks in town. They now have the largest Sunday school and congregations. Brother F. M. Barnes is wide awake and quite popular with his own people and the people generally. I hereby sound a note of warning. Other churches are looking for just such a preacher as Barnes. Well, enough said. The people there were kind enough to say that we had the best meeting ever held in the town, and it was largely due to Barnes and his good people.—W. M. Anderson, Birmingham.

I am enclosing check for renewal. I can't keep in touch with the work unless I have the Baptist. I wonder that any one interested in our Baptist enterprises can do without it. Sincerely—M. E. Bell.

WON'T YOU BE A CHRISTIAN?

Oh, won't you be a Christian
While you're young?
Don't think it will be better
To delay it until later,
But remember your Creator
While you are young.

Oh, won't you love the Savior
While you're young?
For you he left his glory
And embraced a cross so gory;
Won't you heed the melting story
While you're young?

Remember, death may find you
While you're young;
For friends are often weeping,
And the stars their watch are keeping
Over the grassy graves, where sleeping
Lie the young.

O, walk the path to glory
While you're young;
And Jesus will befriend you
And a peace divine will send you
While you're young.

Then won't you be a Christian
While you're young?
Why from the future borrow,
When, ere comes another morrow,
You may weep in endless sorrow
While you're young?

—Selected.

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The fact, though, that this has been the best school for many does not necessarily mean that it is the best for all. It is not. It has some of the good features for which you are seeking, so the interest of your child demands that an investigation be made of the advantages offered here.

Former pupils, patrons and the Georgia Colleges know us best. Enquire of them. Out new catalogue is ready for distribution. It gives reliable information concerning equipment, courses and cost. A copy will be sent for the asking. Write for it.

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End it in two days.

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Yet thousands of people still pare corns, or use some old-time treatment. They simply coddle corns, and every little while they become untendurable.

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See how **Blue-jay** stops the pain. See how it underlines the corn. And see, in two days, how that corn forever disappears.

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THE MAN BROTHER BROCK WANTS.

In the Alabama Baptist of June 24 Brother L. N. Brock tells us what sort of man he wants to aid him in a meeting, and intimates what sort he does not want. I think the following suggestions are along the line of his needs:

1. He should be a man who has been saved by grace, and knows he has been so saved.
2. He ought to know that men are lost and that the gospel will save them.
3. He ought to be able to show others that they are lost.
4. He ought to be willing to aid the pastor (not independently hold a meeting in the church of which he is the pastor).
5. He ought to be able to strengthen all right relations between pastor and people. Avoid the man who fails to leave the pastor stronger with his people than he found him.
6. He ought to have patience, power and politness.
7. He ought to be willing to do his best, whether that be in a large gathering or convincing people they are lost, and allowing them to be gathered by the pastor and his people.
8. If it pleases the Holy Spirit to have the meeting close with no visible results, he should be able to say, "Thy will be done."
9. He ought to accept such remuneration for his services as the church is able to give, and not devote to securing a large purse time and influence that ought to be used to help, bless and save the people.

If some one will suggest to Brother Brock the name of such a man and he will invite him we may expect to hear of a great work being done, whether the visible, immediate results are one or one hundred.

JNO. W. STEWART.



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music. E. A. H. MACSETT, Fort Wayne, Ind.

NEXT WORLD'S SUNDAY SCHOOL CONVENTION.

Interest in the next World's Sunday School Convention, to be held in Tokyo in 1916, has already assumed large proportions. This convention is being promoted by a group of distinguished Japanese, including Count Okuma, the newly appointed premier of the empire; Baron Shibusawa, Japan's great captain of industry, and Baron Sakatan, the mayor of Tokyo. These men are deeply interested in the moral welfare of the youth of Japan. During the visit of the tour party connected with the World's Sunday School Association, under the leadership of Mr. H. J. Heinz, chairman, these prominent leaders manifested great interest in the Sunday school as an agency through which the character foundation of the young people of Japan might be effected. The American Sunday-school party was given a reception by Count Okuma at his home, and on that occasion the count expressed the hope that America might become the teacher of Japan in the religious education of the young, and that as Commodore Perry had opened the Island Empire to material advancement, so might the Sunday school leaders of America open the door to moral and religious advancement. The Japanese people are looking forward eagerly to the convention for help in suggesting ways of solving their problems of moral and religious education.

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What could be of greater interest to you than to know where your friends and loved ones are who have died and gone before? Every one has experienced the baneful effect of the Great Enemy, 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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FROM MONTGOMERY.

During the past few months we have been having quite a season of spiritual uplifting in Montgomery, so I thought I would "take my pen in hand" and write you a little about it.

In the first place, at the Southside church, where I am best acquainted we have just closed an exceedingly helpful and fruitful protracted meeting. Brother O. E. Bentley stopped long enough in his transition from Enterprise to Camilla, Ga., to give us nearly two weeks of the best sort of preaching, as all will understand who have heard this golly man. Indifferent ones in the church have been aroused and our prayer meetings are now about doubled in attendance.

The entire neighborhood of the church has had a "heart-warming" as a general result, and 34 names have been added to the church roll, 23 by baptism up to date, and more expected.

And withal a wedding is among the features scheduled for tonight. Up to date we have received about 105 new members in the past year and a half, since I returned here. It appears that I came back in time to bury some of my old-time friends of 15 years ago, and also to receive several old-timers into the church membership, both by letter and burial of another sort. Mixed with this has been the pleasure of performing the marriage service for several whom I knew as exceedingly little children. During the winter I baptized several, among whom were a Syrian and his wife, Moronite Catholics, who will ultimately become missionaries to their own people in this country.

developed within the church during the past year, and organization is becoming continually more perfect. It is now true that, under the leadership of both veterans and new recruits, considerable "brotherly oversight" is being exercised by way of the Home Department.

Soon after the Southside meeting closed I met Dr. Siskely, and in telling him about our meeting he said in effect: "You needn't boast. We received at the First church about as many as you did during the last few months without any meeting at all." I replied that I had been wondering what had become of a lot of our converts, and now I thought I knew. He understands a joke all right.

At the Clayton Street church Brother Beal has had a constant "revival" on ever since he has been there. The reports tell of crowded houses to hear him preach, full house prayer meetings, almost constant accessions by letter and much disturbing of the baptismal waters. I will not undertake to tell how many have been received there since he took up the pastorate, but the number is large. Plans, he says, are being made for many improvements of a far-reaching kind, one of which is to build a new house, if I am not mistaken.

In like manner Brother W. R. Semore, at the Highland Avenue church, has recently held a meeting, doing the preaching himself, addressing packed houses for about two weeks

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JOHNSON'S CHILL AND FEVER TONIC

25c and 50c

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Order a "BOSS" from your dealer today. Test it 30 days. Your money refunded immediately if not satisfactory. Guaranteed to work on good Oil, Gasoline or Gas Stoves. Patented glass door guaranteed not to break from heat. Genuine stamped "BOSS." Write now for free booklet and dealers' names. The Huenefeld Co., 515 Valley St., Cincinnati, O.



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2125 1st Ave. N. W. ... and receiving into membership somewhere about 40. Then, to further demonstrate his prowess, he went out to West End church and helped Brother D. Z. Woolley in a meeting for over two weeks. There also the good Lord gave them fine results, and between 35 and 40 were added to that church.

In like manner Brother Shugart is preaching to crowded houses each Sunday at the old Second church, on Adams street.

I wish I had time to write you a little about our monthly mass meetings for the purpose of securing a better observance of a Sunday rest day, but must stop now. We are also trying to work up our associational interests to a better condition of efficiency, but there is enough for another letter yet remaining. Fraternally yours, JNO. F. GABLE.

CHURCH WRECKED.

A few struggling Baptists of Arab, Ala., in 1913 made a big sacrifice to build a house of worship, which was badly needed in the progressive little town of Arab. We finished this house in the fall of 1913 without calling for outside help, though there is still a small debt hanging over us. On Friday, June 26, we had a storm which wrecked our pretty church house. It will cost anywhere from \$150 to \$200 to fix our house so we can hold meetings again. Now, brethren, we are

not on the beg, but need help. We would appreciate any contributions from any one who feels it their duty to help a few struggling Baptists. Send your gifts to either Rev. M. H. Taylor, Arab, Route 1, or R. J. Riddle, clerk Gilliam Springs Association, Arab, Ala. We refer any one to Rev. W. B. Crumpton as to our worthiness:

IN MEMORY OF MRS. W. N. ALDRIDGE.

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst Mrs. W. N. Aldridge on the 14th day of May, 1914:

Resolved (1), That we as members of the W. M. U. of Corona extend to the sorrowing family our sincere sympathy in this sad bereavement.

Resolved (2), That a copy of these resolutions be placed upon the minutes of our society, of which Mrs. Aldridge was a faithful member, and a copy be sent to the Alabama Baptist and the Mountain Eagle for publication.

MRS. L. F. WATTS,
MRS. G. E. BAGWELL,
Committee.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Kingworm, Itch, Scaly Patches, etc., cannot be cured by these parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 30c at druggists, or by mail from Tetterine Co., Savannah, Ga.

You Look Prematurely Old

Because of these early, grizzly gray hairs. Use the "L'ORANGE" HAIR DRESSING. Price \$1.00, retail.

Sunday School Work

(Continued from Page Five.)

along the railroad seemed to be thriving and the country side was dotted thickly with the homes of its well-to-do farmers.

The churches visited on this trip were Headland, Bogum, Concord, Talbert, Aberville and Pleasant Grove. There was a fine spirit of receptiveness of the message brought, a kind expression of appreciation of the work we tried to do, and in most cases a ready willingness to put into effect the new plans presented to them.

It was good to see familiar faces in our audiences again and again as we went from church to church, because there were superintendents and teachers who followed us to other churches to learn more about the work.

Everywhere the singers were on hand to lend their voices to the occasion. They have a good habit, we learned, of singing in the afternoons instead of having "all-day singings," and thus many of them were enthusiastic Sunday School workers.

There is a long list of those who are "fellow helpers to the truth." We were the guests of Mrs. Oates and her sister, Mrs. Lindsey, of Headland, two of our noblest Baptist women; of Mr. and Mrs. Stokes and Mr. and Mrs. Holley, of Aberville, who are loyal, efficient workers in their church; and in the homes of the two Murphys—George and C. C.—at Murphey's Station. Brethren Walter Oates and Locke and Tison and Savell helped make it possible and pleasant to go

the excellent and beautiful dinners each day for their throng of visitors at the country churches.

The church at Murphey's Station, though of the one-room type, is yet a very attractive building with its white exterior and the white walls, stained pews and cool, fresh matting on the floor. There are some very earnest young people in this church, and we bid them Godspeed in their determination to have a live, perennial Bible school at this place. Misses Maude and Ethel Murphey, two young girls just out of school, are a power here.

Not only was Sunday School work done, such as teaching, grading, organizing Cradle Roll and Home Departments, but Brother Davie brought before most of the churches some of the phases of the "Enlistment and Co-operation" work. This was received with earnest attention.

Brother W. M. Martin, of Aberville, started a "Pass-It-On-Club" by buying several books which he gave to the workers in various sections about one of the churches of the condition that they were first to read it, and then to keep it in circulation in their territory. A great thought that!

It was a busy, happy trip, and we trust it was a fruitful one. Many were the cordial "come agains," and we are looking forward to the day when we can accept them every one.

LILIAN S. FORBES.

Rev. R. S. Gavin, a former Alabama pastor, who for a number of years was at the Huntsville First church, but who lately moved from Lakeland, Fla., where he serves one of the very best churches in Florida, to the First Baptist church, of Corinth, Miss., re-

cently closed one of the most successful revival meetings ever held at the First Baptist church, Chipley, Fla., of which the writer has been pastor for about two years. He was also assisted by Rev. A. T. Camp, of Samson, Ala., who did excellent work in organizing classes of personal workers and directing the music. Gavin is a tower of strength. His preaching is scriptural and logical, convincing and inspirational. We had about 50 accessions, 35 of the number by baptism. Gavin is a preacher without any of the many objectionable methods of many of our modern evangelists. Nothing sensational, no appeal to sentiment and meaningless emotions, but straight out from the shoulder gospel preaching that reaches the heart through the minds of his hearers. No mourners' bench; just take Christ where you are. He is as real in the rear of the house as he is at the first pew from the pulpit. Our congregations grew in size till the large brick structure was overtaxed. The moving picture shows didn't make expenses while Gavin was with us, and many strong men, one of them a prominent Presbyterian lawyer, united with us. Gavin has helped us no little, and our work is now on the mountain top. No pastor can do better than have Gavin hold a meeting for them. Camp makes a good yoke-fellow for Gavin. His way of organizing personal workers and getting them to work is wonderful, and besides, Camp is one of our very best preachers. Both Gavin and Camp are old friends of the writer. May the Lord bless them both.—E. P. Smith.

Baptist church, of Opelika, met together, and with the able assistance of Dr. and Mrs. C. Ross Baker organized a Baptist Young People's Union. The meeting was very enthusiastic, and every one present seemed to feel that they should take an interest in the organization. After a talk by Mrs. Baker, Dr. Baker gave a very interesting and instructive talk, which was followed by short talks from the president, vice-president, the secretary, the corresponding secretary and the treasurer. The officers elected are as follows: Douglas Arant, president; Miss Elizabeth Love, vice-president; Miss Blackmon, secretary; Miss Ida Mae Meadows, corresponding secretary; W. D. Newman, treasurer, and Miss Erin Black, chorister. Mr. Roscoe Arant, Miss Lucile Hunter and Miss Ida Mae Meadows were appointed by the president to arrange a program for next Sunday afternoon.

Our pastor, Brother J. J. Justice, being absent, Rev. John R. Caldwell most graciously served as pastor for us last Lord's day. Though up in the 80's and having been actively engaged in the ministry for 50 years, he still stands with outstretched arms, warning and wooing sinners to the fold of God with as much earnestness as if he were just in the prime of life. I expected great things from our elderly brother and was not disappointed, for I had heard through my brother, T. U. Crumpton, and Rev. W. B. Crumpton that he was a man of the Pauline type and filled with the Holy Spirit.—J. R. Crumpton, Pleasant Hill.

Most aristocrats are victims of heredity.

The recent revival at Twenty-seventh Street church, Birmingham, conducted by Rev. T. O. Reese and Gospel Singer J. P. Scholfield, of the Home Board, resulted in a general revival in the church, and 23 were added to the membership, most of whom were by experience and baptism. The church will soon call a pastor and launch a building scheme. Brother Reese is now in a meeting at Bernice, La.

TIME WORKS VAST CHANGES
In men and things, but there is one thing that has remained the same for nearly a century—that's Gray's Ointment, the great preventive of blood poison and remedy for boils, bruises, burns, carbuncles, ulcers, old sores, etc., originated in 1820 by Dr. W. W. Gray. Family pride in maintaining its high curative powers and standard of excellence has kept it unchanged, and it is today what it was 93 years ago—the best remedy in the world for skin troubles. You can easily prove this free, by writing Dr. W. F. Gray & Company, 801 Gray Building, Nashville, Tenn., who will send you a trial box free of charge. 25c at druggists.

MORTGAGE SALE.

By virtue of the power of sale contained in a mortgage executed to the undersigned on the 8th day of July, 1907, and recorded in volume 474, page 33, of the Record of Deeds, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public outcry, to the highest bidder, for cash, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale on Monday, August 10, 1914, the following described real estate, to-wit:

The north twenty-five (25) feet of lot two (2), in block eighty (80), according to the Elyton Land Company's map and plan of the city of Birmingham, Ala., as the same is now surveyed and laid off, the property being a rectangle fronting twenty-five (25) feet on the west side of Twenty-sixth street and extending back a uniform width of twenty-five (25) feet a distance of fifty (50) feet, situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, together with the costs and expense of foreclosing same, including a reasonable attorney's fee, default having been made in the payment of said indebtedness.

CENTRAL INVESTMENT COMPANY, Mortgagee.

J. T. STOKELY, Attorney for Mortgagee. jly8

MORTGAGE SALE.

By virtue of the power of sale contained in a mortgage executed to the undersigned on the 8th day of July, 1907, and recorded in volume 474, page 34, of the Record of Deeds, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public outcry, to the highest bidder, for cash, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale on Monday, August 10, 1914, the following described real estate, to-wit:

The south half of the north fifty (50) feet of lot two (2), in block eighty (80), according to the Elyton Land Company's map and plan of the city of Birmingham, Ala., as the same is now surveyed and laid off, the property being a rectangle fronting twenty-five (25) feet on the west side of Twenty-sixth street and extending back a uniform width of twenty-five (25) feet a distance of fifty (50) feet, situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, together with the costs and expense of foreclosing same, including a reasonable attorney's fee, default having been made in the payment of said indebtedness.

CENTRAL INVESTMENT COMPANY, Mortgagee.

J. T. STOKELY, Attorney for Mortgagee. jly8

TEETHING BABIES SUFFER IN HOT WEATHER

USE
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PURELY VEGETABLE—NOT NARCOTIC

MORTGAGE SALE.

By virtue of the power of sale contained in a mortgage executed to the undersigned on the 8th day of July, 1907, and recorded in volume 434, page 35, of the Record of Deeds, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public outcry, to the highest bidder, for cash, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale on Monday, August 10, 1914, the following described real estate, to-wit:

The south twenty-five (25) feet of lot two (2), in block eighty (80), according to the Elyton Land Company's map and plan of the city of Birmingham, Alabama, as the same is now surveyed and laid off, the property being a rectangle fronting twenty-five (25) feet on the west side of Twenty-sixth street and extending back a uniform width of twenty-five (25) feet a distance of fifty (50) feet, situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, together with the costs and expense of foreclosing same, including a reasonable attorney's fee, default having been made in the payment of said indebtedness.

CENTRAL INVESTMENT COMPANY, Mortgagee.

J. T. STOKELY, Attorney for Mortgagee. jly8

MORTGAGE SALE.

By virtue of the power of sale contained in a mortgage executed to the undersigned on the 8th day of July, 1907, and recorded in volume 434, page 36, of the Record of Deeds, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public outcry, to the highest bidder, for cash, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale on Monday, August 10, 1914, the following described real estate, to-wit:

The north half of the south fifty (50) feet of lot two (2), in block eighty (80), according to the Elyton Land Company's map and plan of the city of Birmingham, Alabama, as the same is now surveyed and laid off, the property being a rectangle fronting twenty-five (25) feet on the west side of Twenty-sixth street and extending back a uniform width of twenty-five (25) feet a distance of fifty (50) feet, situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, together with the costs and expense of foreclosing same, including a reasonable attorney's fee, default having been made in the payment of said indebtedness.

CENTRAL INVESTMENT COMPANY, Mortgagee.

J. T. STOKELY, Attorney for Mortgagee. jly8

NOTICE TO FILE CLAIM.

Letters testamentary upon the last will and testament of James H. Fowles, deceased, having been issued to the undersigned by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson county, Alabama, notice is hereby given that all claims against said estate must be presented to the undersigned within the time allowed by law, or the same will be barred.

This, the 1st day of July, 1914.

CAROLINE LYDIA FOWLES,

Executrix.

622 Brown-Marx Building.

jly8-4t

Denver, Col., leads the cities of the nation in the number of high schools in proportion to its population.