

ALABAMA BAPTIST

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Please change my paper from Samson to Abbeville, Ala. Will write you later.—A. T. Camp.

Rev. D. D. Head, of Carbon Hill, Ala., will be assisted in a meeting September 6 by Evangelist T. O. Reese and Singer J. P. Scholfield.

On September 27 Evangelist T. O. Reese will begin a co-operative meeting with the First and Second Baptist churches, McKinney, Tex. The meeting will continue about three weeks.

Home Board Evangelists Reese and Scholfield will assist Rev. A. A. Wright, First church, Ensley, in a meeting in the autumn or early spring.

We had the pleasure of speaking to the Cusseta saints on Wednesday night. There is a noble band of Baptists at Cusseta. Bishop Bledsoe is greatly beloved. We heard many good things about the meeting recently held for them by Rev. C. J. Bentley.

Please send my paper to No. 174 Sixth avenue, South, New Decatur, Ala., until the 15th of September, after which time I will be in Howard if it is the Lord's will. I have accepted the pastorate of the Southside church, New Decatur. I will go to Howard and preach here each Sunday. I am well pleased with the work.—George W. Wilburn.

I wrote you last Saturday something making appeal to the churches to come to the rescue of the boards now that they can get no further credit at the banks. I do not remember how I put it, but I fear I did not put it strong enough. We are in a critical condition. The churches can save the day by making prompt and liberal offerings now while the banks have closed against us.—W. B. Crumpton.

My work is in Georgia, but Alabama is my home, so thought some of my friends there may wish to hear from me. I have just gotten home from Holliman Creek church, in Stewart county, Georgia, where we had a glorious meeting. The visible results were four for baptism, among them a man 45 years old, who had lived a very wicked life. God be praised for His blessing towards His unworthy servant. Yours cordially—A. Z. Mathews, Columbus, Ga.

Nineteen Additions at Knoxville: As a result of a revival in Bethel Baptist church 16 were baptized and two came in by letter, while a third came back from the Campbellites. Brother James I. Kendrick, of Pratt City, was with us and did the preaching in true Pauline fashion. His sermons were sound; his methods common sense. Every one was delighted with him. He came to us a stranger, but leaves with a host of friends. One of the lasting results of the meeting is the purpose to build a home for the pastor hard by the church. Such a meeting leaves the church in better condition for service.—L. N. Brock.



At the bedside of his dying wife, President Wilson wrote his offer of mediation to the European Powers.

Mr. J. F. Barnhart and Miss Mattie Belle Payne were united in marriage at Pratt City on August 15, 1914, Jas. I. Kendrick officiating.

I understand my daughter, Claudia, and her party will arrive from Amsterdam in New York Monday night.—W. B. Crumpton.
(This is good news.)

Rev. Austin Crouch, formerly of Woodlawn, but now at Murfreesboro, Tenn., who is in the city visiting friends and relatives, will assist Rev. A. A. Hutto in a series of meetings at Russellville.

We will start our meeting at Gordo, Ala., the fifth Sunday in August. Evangelist T. T. Martin, of Blue Mountain, Miss., will be with us for 15 days. We are expecting great things of the Lord, and ask your prayers for His blessings on the meeting. Yours truly—J. H. Newton, Gordo.

The Scofield Correspondence Course has been purchased by the Moody Bible Institute, of Chicago, by which it will be conducted hereafter. This course was founded more than 20 years ago by Rev. C. I. Scofield, famous as a Bible teacher and the author of the Scofield Bible. Thousands of students have been enrolled in the course all over the world.

The associations are holding their annual meetings now, and we would be glad to have some brother represent the Alabama Baptist Ministerial Society at each one of these gatherings. If you are willing to help us increase our membership let us hear from you, and we will send you some blank applications.—W. J. Elliott, secretary and treasurer, Montgomery, Ala.

I am in a very fine meeting with Pastor C. L. Ejland at Siloam church, in Crenshaw county. Eighteen joined up to Wednesday night. Great crowds attend the services each time, and at night the house cannot hold the people. Many are interested and ask for prayer, and we feel like many more will join before the meeting closes. Thirteen joined at one service. Pray for the meeting. Fraternal—W. M. Olive, Luverne.

A good meeting was held with Popular Dell church, commencing Saturday night before the fourth Sunday in July, the pastor, Rev. Joe Nelson, of Jay, Fla., doing the preaching to the satisfaction of all who attended. The interest was good throughout the meeting. Good congregation at both day and night services to listen to one who could break to us the glad tidings of salvation and cause our hearts to rejoice. There were 13 additions to the church—10 for baptism. Among the number for baptism was an old lady 75 years old. This church was organized three years ago with nine members, but now has a membership of 54, with a live Sunday school and prayer meeting. Pray for us.—A Member.



Our Dead

August 6, 1914

SHE SLEEPS, the wife and mother sleeps,
The gentle heart is still,
That throbb'd with pity deep and true
For every human ill,
Half-mast above the White House roof
The starry flag appears,
And all the roses that she loved
Are wet with dewy tears.

The nation puts its party creeds
And party strife away,
To stand beside the President
And share his grief today,
From where the coast of Maine is bound
With granite gray and grim,
To far Alaska's golden shore
Columbia weeps with him.

The mistress of the White House sleeps
To wake, alas! no more,
And sorrow like a sentry stands
Beside the White House door,
But still to us from Paradise
She speaks of better things,
And where she walked on earth we hear
The stir of angels' wings.

—Minna Irving, in Leslie's.



THE EFFICIENCY COMMISSION AND A WORD OF ADMONITION.

By J. F. Love.

Together with the other officers of the general boards I have refrained from public discussion of the questions involved in the prevalent agitation of missionary organization and operation. But after reading the letter which Dr. Dargan, chairman of the Efficiency Commission, has given to the denominational press, and in the light of conditions confronting the work of the Foreign Mission Board at the beginning of the second quarter of the convention year, I feel that I ought not to withhold this word of admonition.

I preface this work with the explicit statement that I do not wish to prejudice the work of the commission or the views entertained by any one who thinks that changes ought to be made, whether such changes shall affect the Foreign Mission Board of any other. Indeed, I want the commission to secure all the information that is possibly available, and in the light of it and to the full scope of its prerogative as stipulated by the Southern Baptist Convention, go into the question of denominational efficiency with complete thoroughness. The work of the commission ought to be so thorough that we shall not for a long time have to divert the thought of our people from the task of putting our message afield to that of overhauling the machinery with which we do it. Now that the work is in the hands of the commission, its work ought to be done without timidity on its part and without finching on the part of the rest of us. We ought to settle the present unrest when the commission makes its report at Houston. A question mark is a poor standard with which to lead a militant host in holy war. Mission work, like the truth, must have an affirmative support to make it effective. Should the present state of mind become chronic Southern Baptist mission work of all sorts will be doomed. Positive conviction for what we are doing is necessary to success.

Now, my word of admonition is this:

1. Give the commission such facts as you have and will be of service to the men who compose it in reaching a safe and sober conclusion. There are a thousand varying opinions, and each is held with more or less of confidence in its finality, but these personal opinions will not help the commission. We should give it not our preferences, but our facts. The business of the commission is to recommend to the convention not what any or many want, but what in the light of knowledge the cause needs. Let the man who knows speak, and let the commission hear him. Let none of us be too sure of his impromptu wisdom concerning the grave matters committed to the commission. These involve a business of a million dollars a year, the missionary effectiveness of 3,000,000 Baptists and the intricacies of world problems in missionary administration. He is a rare man who is capable of grasping on the moment the details of a work of such magnitude. Wise men will take pains to study these things with care before they either propose change or approve as final present methods. Those who have had most to do with important denominational enterprises know how hard it is to make sure of the wisest course and the most faithful discharge of stewardship.

2. Having given the facts to the commission, let us all give these select brethren credit for courage and consecration to do right in the light of all the facts. The grace to trust chosen brethren is one we ought to cultivate and must cultivate if our democracy is not to betray us into anarchy. It will strengthen both our charity and our faith if we will when discussing the work and motives of committees and boards consider the individuals who compose them. Boards and committees are not impersonal things; neither are they self-made. They are composed of our brethren who are chosen for certain duties because they have by their lives won the confidence of the brotherhood. This Efficiency Commission is not infallible in its judgment, but it is composed of good and wise brethren, who can be trusted to do what seems to be right, and with the opportunities which they will have for getting at the facts and deliberating upon them they will together probably know better what Israel ought to do than any one man who at present holds an opinion upon the matters committed to them.

3. But my chief and final admonition is that while

we trust these brethren and await their recommendations concerning methods, the rest of us drop that subject and take care of the work. We can for the present afford to use the plans given us by honored fathers of our faith and which have not been fruitless. Let us talk up the work God has given us to do and not the work we have given the commission to do. This is of primary importance at the district associations. We should be trying with all might to make a Baptist conscience for giving our message to the world. My observation is that wherever and whenever discussion of mission methods supersedes passion and effort for actual mission work a blight falls on the denomination.

Moreover, the demands of the work claim immediate and constant attention. Already the receipts of the Foreign Mission Board have fallen behind those for the same period of last year by \$10,000. If this condition is allowed to become more aggravated we shall both hurt the work the friends of change in methods have sought to help and handicap any method which the commission may recommend. Being jealous for the right method, we ought to be zealous for the work. While the commission talks and deliberates, let the rest of us "perform the doing of it." Even a better method cannot atone for infidelity to present duty. We have a sacred cause to take care of, and it makes insistent call for our help. We have done much talking about mission methods for the past quarter of the year. Southern Baptists are now getting into their associations and the State Mission period. It is time for emphasis to be put into action. We should make the associations rings with a constructive, positive program, and we should fill the State Mission coffers with large and willing gifts, our pledge that we believe in doing missions.

EFFICIENCY IN ASSOCIATIONAL MEETINGS.

By Victor I. Masters, Editorial Secretary.

There are evidences that brethren are giving increasing thought to making more useful the meetings of the district associations. There are about 850 of these bodies in the Southern Baptist Convention, composed each of an average of 30 churches.

Recently much is being said, and not too much, concerning church efficiency. In our Baptist system of organization no other body is so naturally adapted to inspire and plan for church efficiency as is the district association. It is composed of delegates from the various churches. The discussions of internal matters in the associational body will more surely be practical than similar discussions elsewhere, and there is no reason why they should not also abound in idealism and inspirational value. An editorial last month in the Home Field said:

"In the nature of the case the welfare of the churches and their efficiency is the prime concern of the district association. The discussion of various missionary and benevolent activities and of the doctrines of the word minister to the welfare of the churches, but still more direct is the ministry of a general and well thought-out discussion of their needs, based upon an actual survey of their record and environment."

I repeat the utterance with emphasis, not to minimize the importance of discussing at the associations various places of our co-operative denominational activities. These activities ought to be presented and by well-prepared speakers, but still more ought the efficient functioning of the local churches in their own environment to be an object of capable inquiry and deliberation, for the reason that the support of all things else and the very existence of enlightenment to feel the appeal of objects away from home depend upon the efficiency of the local church in teaching and spiritualizing the ideal of its own body and community.

I commend this subject to the careful consideration of thoughtful brethren in each association. It is not enough to give one of the best hours at the annual meeting to discussing the state of the churches. If this is done without some one or more than one making preparation on the internal needs of the association and churches, so that he can pitch the discussion on a profitable plane, the result will probably be tame and react upon the cause which it is sought to magnify.

Usually visiting brethren who represent various boards or other co-operative tasks of the denomination are well prepared on their subjects and speak

to the edification and satisfaction of the association. These visitors are not prepared to speak on the local needs of the association, or, if they are, consider it improper to do so. The only way out is for some local pastor or layman to take it upon himself to be prepared to lead this discussion. He will assuredly find a hearty and appreciative response on the part of the association.

Before me is a vigorous article in the Christian Index on associational efficiency by Rev. W. H. Faust, of Georgia. Brother Faust says some plain and earnest words, which will do good. His characterization of the average chairman who is to read a committee report at an association is somewhat picturesque and amusing. With due allowance for splendid exceptions, we fear it is also a true, though not complimentary, picture. Brother Faust says:

"The average chairman of a committee does nothing at all during the year, and waits until the day before the association convenes or until it is in session, and then sits down and jots on a bit of paper a few platitudes, which show conclusively that he knows but little about the work and reads it. It is adopted, and that is the end of it."

Brother Faust shows the weakness of the scheme which in some associations puts most of the time at the disposal of "the visiting brethren." About this much might be said. We will condense what we say into a few sentences. First, it is hurtfully true at some associations. Second, the large majority of the associations suffer from too few visiting representatives of our co-operative work rather than too many. Third, it is only fair to say the association usually expects the representative of a board or other denominational agency to be well prepared on a subject about which they desire to hear, while it is not usually sure that local men will be specially prepared on other topics; for instance, the great, over-topping subject of the state of the church, now under discussion. The supposition may be wrong, but it is probably based upon experience.

It is not a situation for which any one in particular is at fault. It appears to us to be a situation to be improved by thoughtful and patient effort on the part of every one of us who in any way touches the meetings of our associations. Particularly is it a subject for the consideration of moderators, executive committees, pastors and active laymen in our associations.

The publicity department of the Home Mission Board has on hand a blank form which pastors or laymen may find useful in preparing a report for the association on the state of the churches. It is free on request. I give notice that it will require some real work on the part of the brother who fills out the blanks. But the work will give abundant material for the state of the church, which is properly the central subject at district associations, and which will come into its rightful prestige if some members of the association will really prepare to lead the discussion.

To sum up: The state of the churches is central among subjects suitable for associational discussion. Second, it is useless to give it a good hour, if nobody has given some real thought and work to preparing a report. Third, rightly to magnify this will not minimize other important objects which should be presented, and the good judgment and spirit of our associations will not permit any such seeming conflict. Fourth, no group of men will rejoice more in the new emphasis than will "the visiting brethren," who are expected to present various great co-operative activities and press them on the hearts of the associations.

Home Mission Rooms, Atlanta, Ga.

When Cicero became the victim of dyspepsia and other ills, instead of wasting money on doctors and drugs he undertook the regime of the gymnasium. For two years he applied himself to systematic work, and with healthy nerves, vigorous digestion and oxygenated blood he returned to the struggles of the forum, where he was crowned with the laurels of success.

There are in Alabama a number of good men whose minds being under the influence of prejudice and blind to the impression of the fairest evidence are still fighting the work of our boards and hindering our missionary work at home and abroad. They are to be pitied, but the men who are misleading them deserve our warmest censure for their unworthy methods of attack.

PREACHING THE WHOLE TRUTH.

A distinct advantage of denominational evangelism is that the whole truth as Baptists hold it may be presented without embarrassing and offending brethren of other denominations. While the evangelist may say very little in his preaching that would embarrass others, the little that he says in the heat of a revival, when men's hearts are being opened, counts for much.

Particularly is the truth in its fullness set forth in the personal workers' classes, which are conducted daily at some central church while the city campaign is in progress and which are made up of the leaders and workers in the various participating churches.

The Fellowship of the Churches.

These city simultaneous campaigns are large enough to touch and influence a whole city with the Baptist message. They bring the Baptist churches of the city to a sense of fellowship and comradeship in service that they have not otherwise attained. Our Baptist denomination does not bind together the churches of our denomination in a city. That result must be had in other ways, and we know of no human method so helpful to this end as that of intimate co-operation in a common service. In the campaigns of the evangelistic departments the churches have just this kind of contact, and from city after city has come testimony to the effect that these meetings have not only blessed each participant church, but have helped each to discover the others in a more intimate and sympathetic way.

Magnifying the Local Churches.

Still the simultaneous evangelistic campaign centers in and magnifies the local church. Street meetings, shop meetings, slum meetings, tent meetings, mass meetings, workers' classes, etc., have their value. Our evangelistic department uses them for all they are worth. But in these campaigns all roads lead to the local church of Christ, and this body is magnified and made the essential center and conservator of all that is done.

This is at once in accord with the faith of the Baptists and the needs of today. In a day when so many men are loudly telling the world that creeds are bad and that the more indefinite and hazy and dreamily broad one's religious faith is the more it is to be commended, to honor the local church conserves the truth and holds our people to a faith that is real and tangible.

Helping the Negroes.

Evangelist J. W. Bailey less than a year ago was employed by the Home Board to work among the negroes in the south, and particularly in co-operation with the white evangelists in city campaigns, his responsibility being to bring the negro Baptists of the city together in a campaign similar to that conducted among the whites.

Evangelist Bailey was in Birmingham during the campaign at the Sixteenth Street Negro Baptist church. Evangelist J. Tolliver, another negro evangelist, was employed for the campaign to help. A very sad happening in connection with the campaign was the fact that before it was over Brother Tolliver fell at his post, called to answer the last great summons.

By accident I spoke to the negroes at the Sixteenth Street church at a mass meeting on Sunday afternoon. Rather the speech was the result of collusion between the pastor, Dr. J. A. Whitted, and Evangelist Bailey. I enjoyed the experience, and the audience was not lacking in these tokens of approval that tend to send a speaker away hoping that he has accomplished good. The main address was by Evangelist S. W. Kendrick. He made this address after the taking of an old-time negro collection, in which the brethren and sisters brought their money up to the table, where two men changed the money for them, while the audience sang one of the old "spiritual" hymns.

I was impressed with this church and its pastor, Dr. J. A. Whitted is a yellow man, a native of North Carolina, with a commanding presence, winning countenance and courteous manners. He called for voluntary prayers, and one after another in the audience prayed until the pastor stopped them. Scripture quotations were called for, and they came from men and women thick and fast until the pastor stopped them. The first Psalm was recited in unison—a great swelling volume of reverent sound. I wondered how many white congregations could give as

ready evidence of familiarity with the word of God. The appointment of Dr. J. W. Bailey has proven a very happy thing. I know of nothing so easily done that has demonstrated such marked power to draw into a fuller understanding the white and negro Baptists in the cities where the campaigns are held.

We have yet to hear the first instance in which one of the Home Board evangelistic meetings, either in a campaign or separately, has been followed by a reaction, which makes the work of the pastor harder after the meeting than before. In fact, one of the strong points of denominational evangelism is that it builds up the people of God and leaves them stronger, instead of using high pressure and sensational methods that have so often been followed by reaction and injury.

Southern Baptists have cause for joy in possessing this body of trained evangelists under the Home Mission Board—a vehicle for bringing men into the kingdom of Christ that has no parallel among the Christian bodies of America. Together with the evangelistic workers of the various State Mission Boards, the Home Board evangelistic staff has already created an atmosphere that has practically driven out of the south the "wildcat" evangelist, who was so often in evidence up to ten years ago. There are indeed independent evangelists today, many of them doing a great and good work. But these are the better and more responsible men, and not usually of the sensational type.

Home Missions Rooms, Atlanta, Ga.

BACK TO THE MAIN THING.

The discussion of doctrine, organization and methods of work is a good thing. It may be done in a constructive or in a destructive way. It may tend to unification and fellowship in service, or to division and strife. There is danger now that the divisive spirit may blind our people to present and pressing obligations. It is of little moment whether the general boards are united or not as compared with our tremendous obligations to our missionaries, and through them to the lost, either in the home or in the foreign lands. It is well to "contend earnestly for the faith once for all delivered to the saints," but let it be remembered that world-wide evangelization is included in that faith. Let it also be remembered that faith, including creed, is dead without works.

Much has been said about doctrine and organization and methods, and much more might be said. But it is time now to come back to the main thing. The main thing is to give ourselves and our means for the support of the work at home and abroad. The papers of the south have turned the thought of the people away from aims and prayers to other matters, and the receipts for Home and Foreign Missions have fallen off as compared with last year. Unless we come back to the main thing all the departments of the state work will also suffer. If we cannot discuss doctrines and methods, and pray and give at the same time, it would be far better to hold up these discussions until we can do the more urgent things. Instead of involving our boards further in debt by decreasing or delaying contributions, we should both increase and make haste and not delay our offerings. While we quibble about matters of doctrine, whether of greater or less importance, expenses go on, interest on borrowed money increases, and the work on our mission fields is delayed. Consequently, there is a loss on every hand. Whatever else we do, we should give spiritual and material support to the work which we have undertaken, and then enlarge our vision and undertake greater things for the good of humanity and the glory of God.—Christian Index.

TRUE AMERICANISM.

True Americanism is this:
To believe that the inalienable rights of man to life, liberty and the pursuit of happiness are given by God.
To believe that any form of power that tramples on these rights is unjust.
To believe that taxation without representation is tyranny, that government must rest upon the consent of the governed, and that the people should choose their own rulers.
To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all.
To believe not in a forced equality of conditions

and estates, but in a true equalization of burdens, privileges and opportunities.

To believe that the selfish interests of persons, classes and sections must be subordinated to the welfare of the commonwealth.

To believe that union is as much a human necessity as liberty is a divine gift.

To believe, not that all people are good, but that the way to make them better is to trust the whole people.

To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety and fair dealing to all nations.

To believe that for the existence and perpetuity of such a state a man should be willing to give his whole service, his property, in labor and in life.—Henry Van Dyke in Harper's Magazine.

A GREAT OPPORTUNITY.

Last session 50 divinity students were matriculated at Howard College. The next session promises to matriculate 75 men who have definitely given themselves to preparation for preaching the gospel.

It seems to me that this announcement ought to interest our Baptist churches. The churches will also be interested to know that among this 75 men there are quite a number who give good promise of unusual careers as ministers of the gospel. If the churches will make a proper notice of this matter of which I am speaking there need not be any distress because of fewness of men who are prepared to preach the gospel to this and to coming generations.

What I mean by a proper notice on the part of the churches is that they shall determine that these men shall have the best advantages—that they may be able to pursue their college work without the embarrassment which cripples application and jeopardizes leadership. I am sure that the men who are at present pastors of the church in Alabama will rejoice at this opportunity.

There is another item, however, that I cannot fail to mention in this connection. Howard College has inaugurated a chair of Bible and missions. While it is true that this has been done in the interest of all our students, it is also true that our divinity students will profit most by this forward step of the college. Many of our best thinkers believe that the churches ought to pay the salary outright of the man who occupies this chair. This seems to me to be an entirely correct view of the matter. It gives me very great pleasure to say to the brotherhood that a man has been chosen for this position about whose qualifications there cannot be question. The Rev. James R. Edwards, who did seven years' continuous work in Colgate University, after a number of years of good experience in the pastorate, both north and south, will occupy the chair of Bible and missions.

These two items then—an increasing number of divinity students and a chair of Bible and missions—constitute what I think is an unusual opportunity for the churches. What will they do with it? If I may be permitted to answer my own question, I would say that the Baptist churches of the state will rejoice in this announcement and that they will reverently enter into the joy of the service which the opportunity makes possible.

JAMES M. SHELBURNE,
President.

In deciding where you are going to educate your boy or girl consider the following pithy paragraph of Dr. Harris: "Baptists stand for certain distinctive truths that are dear to the heart of Christ. These truths are so vital that the society which is organized about Christian principles would be much poorer and farther from the ideal if these truths were dropped out or failed to receive their just emphasis. There are many ways in which our denomination may secure for these truths an adequate recognition. For instance, it may do so by building up in every community an efficient Baptist church that, in its pulpit, its Sunday school, its young people's work and its missionary interests, is loyal to the denominational point of view. It may do so by founding denominational schools and colleges in which with the largest hospitality there is no failure to emphasize the views for which we stand."

Dr. Len G. Broughton, who declined the call of the Tabernacle church, Atlanta, has received a call from the First church, Los Angeles, Cal.

All temperance workers need to be aroused. State-wide prohibition is at a crisis. If its friends do not crowd it to the front no one else will render this service. If it is to reach its destination in Alabama it will not do so sitting on a sidetrack. We feel that we must speak.

The denomination was never so well equipped for theological education as today. Not all our institutions are as well endowed or well supported as they might be, but the amount of money invested was never so great, nor were faculties ever as large, able and alert to contemporary conditions.

It's curious how a man so seldom turns out to be what he stared out to be when he was a boy. You've seen it lots of times. Fate or providence or just pure accident heads him off and starts him on some new track and away he goes where he had never thought of going in the first place.

I am afraid that the universities will prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt.—Martin Luther.

Indian society is built by religious prescription in layers superimposed one upon the other. Originally these seem to have been trade guilds, but the priesthood has used these earliest associations and with religious cement has built them into a pyramid, of which the priest is himself the apex. The deep religious nature of India has thus, by diabolical contrivance, been used against the liberties and social rights of the mass of the people, and the so-called high castes have had the pre-eminence for centuries.

As we read the pages of Justin or Ignatius our hearts and our minds are moved by their expositions of the gospel, but what really won the enormous place in the Roman world their message gained was their martyrdom. The gospel cannot be commended by any result of education so effectively as by simple, self-sacrificing loyalty to its implications. At the same time the more intelligent that loyalty, the more convincing the appeal. One great need of our denomination today is a much larger number of Baptists who hold their faith with the intelligent breadth that comes from the possession of a sound education.

We greatly enjoyed our visit to the Selma Association, which met at Town Creek church, whose history is well worth preserving. We found "Jud" Dunaway an agreeable host. The parsonage was arranged to accommodate the visiting preachers. We were glad to get a glimpse of the home life of Brother and Sister Miles Hardy. Rev. McNeil Poteat, the son of Dr. E. M. Poteat, who is supplying at Selma, was present. Orrville's new pastor, Rev. J. M. Ballantyne, was also on hand and preached a fine introductory sermon. The church building was in fine repair and the grounds nicely kept. It was here that Brother Crumpton was ordained, and it was here that Dr. Bailey organized the Ladies' Benevolent Society in 1872, with Mrs. W. R. Hardy as president and Miss Fannie A. Traylor, secretary. The Town Creek community is justly celebrated for its hospitality.

In 220 institutions reporting in 34 states the Congregationalists have one student in college for every 69 members in their churches; the Presbyterians have one student for every 70 members; the Methodists one for every 143 members, and the Baptists one for every 176 members. Dr. Horr pertinently asks: "Does this statement of facts have any bearing upon the success of Baptists in influencing the future? Can we expect the principles of Christianity for which we stand to be effectively commended if, as a denomination, our members are less well educated, are less broadly informed, and are addressing themselves less effectively to their life work than the members of other denominations? Would it not be an important means of influencing the future for Baptist principles if we could change place with the Congregationalists, and if we had one student in every college for every 69 members instead of one for every 176 members?"



EDITORIAL

THE CRY FOR ECONOMY.

The cry for economy in the management of our denominational enterprises is a healthy sign, for economy in the management of any business results in greater efficiency, just as extravagance or waste leads to the opposite. We are not alarmed because our people are beginning to demand that our organized work be systematized. The best definition of efficiency is "the rate of useful work to energy expended." The cost of doing business in all lines, like the cost of living, has gone up, and it is reasonable to suppose that this holds good in our mission work. We have confidence in our boards and in our secretaries, and we believe that the best way for them to silence criticism is just simply to take the people fully in their confidence and show them just what a dollar given does to advance the kingdom. We believe the overhead expenses are as moderate as possible without sacrificing efficiency.

We hear so much these days of efficiency—efficiency in this and efficiency in that. It has been harped on until the word has become trite. Shorn of all of its verbiage, efficiency is nothing more than getting a thing done at the least possible cost with the least possible friction and in the least possible time.

THE MORGAN IDEA.

The Morgan idea of buying up great commercial, manufacturing and railroad enterprises and putting them in a trust is getting a set back. The New Haven fiasco is opening our eyes to the fact that consolidation does not always mean efficiency in management.

The trust bubble in the business world has been pricked, but it is all the rage in the religious world. Great leaders are crying out for unity. There is much talk of the waste brought about by denominational competition, and they propose to do away with it in the local field by setting up a mongrel church to supply the religious needs of the community.

And on the foreign field, taking up the idea of big business, they propose to divide the territory.

The Morgan idea in business enriched him, but impoverished the people, and the Morgan idea in religion, if carried out, will be at the expense of the churches.

The hundred thousand dollars he gave to bring about church unity is going to do as much mischief in weakening our denominational convictions as Carnegie's gifts to education.

We are glad that Southern Baptists refuse to take any step which leads to their being merged in a great interdenominational religious trust.

CONSOLIDATION.

Just as the political and business world are getting their eyes opened to the dangers of consolidation the religious world is becoming enthralled with the idea of unity. It's in the very air we breathe, and it is even beginning to cast its spell over some Baptists, who seem to fear that they will be called bigots if they fail to join in with every interdenominational movement that comes along. Great pressure is being put upon our people. It may seem an act of religious discourtesy to fail to act with the evangelical denominations that are parcelling out the territory on the foreign field, but let us be true to our convictions, even though we give offense by so doing.

The New Testament is the text-book of humility. Whoso undertakes to live by it must be willing to be humble-hearted. This was the last great lesson that Jesus gave to His disciples.

System is the order of the day, and it is worth while unless it gets to be a fad. We have known enterprises that lost much business because they gave too much time to installing and operating a new system.

Dr. Cody says: "The Baptist Courier has no candidate for governor and takes no part in the party, personal or factional politics of the states. Ours is another task. But we have a very profound concern for one of the issues in the present campaign, in which the moral welfare of the state is involved and which is in danger of being quietly sidetracked. We refer to state-wide prohibition."

In an address on Round Top, at Northfield, Rev. W. E. Entzminger, for 23 years a Baptist missionary in Brazil, declared that 24 hours in Brazil would convince any thoughtful man that Roman Catholicism is not Christianity, but the antithesis of Christianity. Proceeding he said: "Roman Catholicism has robbed the people of the Bible and given them instead the dogmas of the church. It has robbed the people of Christ and given them the cross."

Fifty years ago David Lipscomb was riding along the road with an infidel doctor talking on the Bible. The doctor asked: "Can you tell me one good thing the Christian religion has given to the world?" Lipscomb replied: "It has given us better hogs and better horses, and better cattle, and better farms, and better society, and better civilization. No country without the Bible has ever had a mail system, a telegram system, a bank, or even a two-horse wagon—till the Bible got there. No infidel can be persuaded to live in a country that has no Bible."

What is a nation? The question is easier to ask than to answer. The term nation is ordinarily used interchangeably for the state, meaning any politically organized community of persons having unity and independence, but it takes something more than the political state organization to make a nation. It is used more or less loosely for race, people, realm, community, commonwealth, as well as state, since these words suggest germs of nationality. It is also used, let us admit, not only to assert and maintain position among organized groups in western civilization, but to proclaim assumed superior qualities of western civilization over the civilization of the east.

The death of Mrs. Woodrow Wilson, wife of the president, which occurred on August 6, brings grief throughout the nation. Before her marriage Mrs. Wilson was Miss Ellen Louise Axson, daughter of Rev. Samuel Edward and Margaret Jane (Hoyt) Axson. She was born in Savannah, Ga., and there she received her early education at home, before entering the Woman's College at Rome, Ga., where her father was the Presbyterian pastor. Until the death of her parents Mrs. Wilson spent most of her time in Rome, but subsequently she went to Gainesville, Ga., where she lived with a maternal aunt. She was married in Savannah in the old home of her parents, and her husband's father, also a Presbyterian minister, assisted by her grandfather, performed the ceremony. The homestead in which they became man and wife was an object of moving interest to her and Mr. Wilson when they visited Savannah in the spring of 1912. She was buried at Rome, Ga.

Some years back when Li Hung Chang was in this country besieged by reporters he said: "I am a journalist myself." He felt that the profession of writing was so noble that he was honored to claim membership therein. When one young reporter seemed amused at Li's claim to be a newspaper man, the old Chinaman continued: "I have written a great deal that has been published in our Chinese papers, and which the editors didn't dare refuse. There were decrees from the throne." Evidently, sagely comments the old man, "that was all this young fellow needed for his article that day. He left me immediately, after offering me a cigar, and the next morning I read in one of the New York papers that 'Li Hung Chang is a writer who uses an axe on any man who dares blue-pencil his stuff.'" He complimented the American newspaper men, saying that, "while they have not treated my visit in the severe manner of the Germans, or in the half-patronizing attitude of the London and French journals, they have tried to get at the truth regarding China and the affairs of the Far East."

MEN, WOMEN and THINGS

Dr. G. Campbell Morgan will be released for one year from the pastorate of Westminster Chapel, London.

When Justin McCarthy asked General Grant what was the first requisite of a general, he got in reply one word, "Patience."

Dr. Cecil V. Cook, formerly pastor at East Lake, resigns at Danville, Ky.; to become pastor at Charlottesville, Va. He will move on his new field about September 1.

Dr. Francis E. Clark, founder of the Christian Endeavor Society and president of the World's Christian Endeavor Union, will be 63 years old on September 12.

In 862 Baptist churches made up of foreigners in this country there are 687 ministers and 70,339 members. Their contributions to missions last year amounted to more than \$2 per capita.

Rev. Gordon Potat, son of Dr. E. M. Potat, president of Furman University, Greenville, S. C., is to go as a missionary to China under our Foreign Mission Board.

The Baptist orphanage in South Carolina has received \$75,000 from Mr. Jesse C. Eason. We hope some of our wealthy Baptists will be equally as generous to ours at Evergreen. Superintendent Reynolds could handle it advantageously.

Tamerlane, the Oriental conqueror, got one of the greatest lessons of his career from watching an ant tug a tiny burden up a small incline. The ant made 69 unsuccessful attempts, falling back each time, but the 70th time overcame the obstruction and went on its way.

The Tent Evangel, Borough of Manhattan, New York City, is having the greatest attendance in its history, and many are confessing their faith in Christ. The preachers include such men as F. E. Meyer, J. C. Masseur, John McNeill and others quite as distinguished. The tent will remain open until September 1.

Rev. F. H. Watkins, of Valdosta, in the Christian Index, in commending Rev. and Mrs. T. M. Thomas to Georgia Baptists, says: "I have known Thomas for years, and know him to be one of God's own men, and by his side walks a little woman excelled by scarcely any as a pastor's wife and a friend to his flock. They both will be a valuable addition to the Father's laborers in our great state."

Dr. H. L. Morehouse, corresponding secretary of the American Baptist Home Mission Society, has been reported by the New York papers to be in Europe. Dr. Morehouse was invited to attend the Church Peace Conference at Zurich, Switzerland, as a representative of the Federal Council of Churches, but declined with regret the invitation. Dr. Morehouse is in the Catskill Mountains on his vacation and is enjoying splendid health.

There is nothing more important than the election of a moderator, one who knows the people, is familiar with the way the association does its work, and, above all, one who will keep business going. There is nothing that will kill an association leader than a moderator who waits and waits on everybody and lets things drag. The people must get the impression that there is something doing, and the moderator is more responsible for this than anybody else. This is especially true the first day, for that will set the pace for all the rest.—Baptist Record.

Dr. Henry Allen Tupper, representative of a peace organization in New York, has had repeated and exceptional opportunities to form an intelligent estimate of Carranza, the Mexican leader. In a recent interview Dr. Tupper expresses a high opinion of both Carranza's character and ability. "I have reached the conclusion that he is a man of forceful character, strong determination and patriotic impulses. Physically he is a man of impressive and attractive bearing. Morally I believe him to be a man above reproach." This sums up Dr. Tupper's view of the great Mexican leader.—Religious Herald.

When the Japanese warships were recently in the harbor of San Francisco the churches of the city wished to present officers and crews with copies of the Bible. This they did untidily, and it fell to Rev. Dr. Charles Aked, president of the Federated Council, who has recently declared his disbelief in a large part of the Bible, to make the presentation to the visitors. His speech, so far as reported, was naturally more about the Japs than about the Bible, and it may be needless to say that he declared he "brought the big cases of Bibles to them in no censorious spirit toward their own religious beliefs." Why not have some believer in the Bible present the Bibles next time?—Gulf States Presbyterian.

Of Dr. A. T. Robertson, of Louisville, Dr. Curtis Lee Laws says: "His addresses at Northfield have been informing and inspiring. Perhaps the most significant feature of the conference is the great Bible class, conducted each day at 8:45 a. m. by Dr. Robertson. At that early hour from 1,000 to 1,200 people gather in the auditorium for the study of the Epistle to the Galatians. The Greek text is used, but those without the knowledge of Greek are not much handicapped. Dr. Robertson is a great teacher, and he teaches this class, it seems to us, just as he would teach a class of students at his seminary. Without fuss and feathers, without attempted eloquence or oratory, he digs down into the depths of the word and talks about the deep things of God. He enlivens the hour with his drollery and wit, for struggle as he may he cannot hide the humorous side of his nature."

Forty years ago some Baptists, enthusiastic for good preaching, pure air, fish fishing, bathing and sailing, devised a scheme to give the people at Martha's Vineyard some of the first, and themselves plenty of the best. They bought four or five acres of land midway between the popular Cottage City, as it was then called, and the more aristocratic Highlands and East Shop sections. Here they built a temple seating 1,000, and have held a series of meetings every year since. Each morning there is a devotional service led by different ministers. At 9:30 there is a lecture on some religious subject, and every week-day evening an entertainment. No meetings are held afternoons, which are left for outdoor recreation, excursions, fishing, sailing or loafing. The central figures about which these Baptist Vineyard meetings have turned for years is Dr. O. P. Gifford. The closing Sunday is always "Gifford Day."

Rev. W. B. Feagin sends this from Uniontown, Ala.: "Please send the dear old Herald to the above new address. We regretted to leave Bristol and Southwest Virginia to come to Southern Alabama, but we are happy on our new field, and are among the most loyal people I have ever known. I am pastor of the First Baptist church of this place and also of the church at Gallon, a country place 12 miles west of here. These are great fields for labor, and a fine opportunity awaits me. Blessings upon the Baptists of the Old Dominion and success and victory crown the efforts of all who vote to rid our dear old state of its greatest curse."—Religious Herald.

We are glad to have Brother Feagin in Alabama.

Rev. Charles E. Rust, of Rochester, in his admirable book for young people, "The Church a Field for Service," says about denominational papers: "A Baptist ignoramus is a misnomer, a religious paradox. The big Baptist will be intelligent regarding the great world movements of the kingdom and the part his denomination is taking in them. He cannot grow unless he reads, and he cannot read unless he subscribes for the denominational journals. These papers are published to build up kingdom Baptists, and deserve heartiest support of all the Baptist constituency."

Betsy Ross, who made the first United States flag, was a Baptist. Marginal references in our English Bible were first prepared by John Canne, a Baptist. The first evangelical churches in India, Burmah and Cuba were Baptist. "Pilgrim's Progress," the most widely read book in the world outside of the Bible, was written by John Bunyan, a Baptist. John D. Rockefeller, the richest man in the world, and who has given more to the cause of Christianity than any other man, is a Baptist. The first two presidents of Harvard College were Baptists; it was finally endowed by a Baptist. Baptists have given more to Foreign Missions than any other denomination.—Western Recorder.

Apropos of the affiliation with the University of Chicago of a Congregational theological seminary and a Unitarian theological seminary, the Herald and Presbyter, a Presbyterian paper published at Cincinnati, O., makes the following observation: "Dr. Mathews intimates that these affiliations make the Chicago University the largest theological institution, and that other seminaries are likely to affiliate and that at the present time the Divinity School of the University of Chicago is furnishing a very considerable portion of the professors in the theological seminaries of our denominations in the United States."

James Fenimore Cooper was for three years a member of the class of Yale, 1806, until his expulsion from college for some too boisterous prank. That the discipline of the college authorities did not rattle with him in after life is shown in a letter to Prof. Benjamin Silliman at the height of his popularity.

Denominational growth and intelligence are threatened when we fail to take advantage of new educational opportunities.

John L. Sullivan, of prize ring fame, is said to have saved 100,000 since he abandoned the use of alcoholic liquors, eight years ago.

Plutarch said to the Emperor Trajan: "Let your government commence in your own breast, and lay the foundation of it in the command of your own passions."

Mrs. Rose Thorpe, authoress of the well-known poem, "Curfew Shall Not Ring Tonight," is now 64 years old and is living in San Diego, Cal. The poem was written in 1867 at Litchfield, Mich.

We regret to learn that Dr. S. M. Provence, of Texas, has been quite ill, but we are glad to note that he is recovering. Dr. Provence did some splendid work as associate editor of the Alabama Baptist.

The eighth annual session of the Brazilian Baptist Convention was held in Rio de Janeiro, the federal capital, on June 23-28. It was the most significant session of this body since its organization in 1907. This was true from many considerations.

When Whitefield was asked if he expected to see John Wesley in heaven he answered: "No, I do not expect to see him there. John Wesley will be so near the throne and I shall be so far from it that I can have no hope of seeing John Wesley in heaven."

"The oldest living Baptist" is said to be Mrs. Polly Johnson, who is 103½ years old, and who has been a member of the church in Malone, N. Y., for 82 years. Mrs. Johnson is now living with her daughter, Miss E. A. Johnson, East Somerville, Mass.

The Sunday school of the Tremont Temple church in Boston has now gone beyond the 3,000 mark, the report for the year announcing that the school now has a membership of 3,077. On the last Decision Day in this school 52 boys between the ages of 12 and 17 years took a definite stand for Christ.

Rev. Dr. R. S. MacArthur, who is supplying Tremont Temple, made an address at the Union Ministers' meeting in Boston. His subject was "The Unity of the Spirit." While expressing the conviction that sects will always exist, he declared himself strongly opposed to the spirit of sectarianism in his own or any other denomination.

Rev. F. F. Soren, pastor of the First Baptist church, Rio de Janeiro, Brazil, left his field there July 14 and arrived in Louisville, Ky., August 8. His church has a membership of 520. It also has six mission churches in the city. The local work is in a most prosperous condition. Brother Soren baptized 30 converts the last service he conducted before leaving for the United States.

San Francisco Baptists celebrated the founding of their cause in that city in a rally held July 6. The first Baptist missionary to California arrived in San Francisco February 28, 1849, and began work at once. A church was organized on July 6 of that year, the first Baptist church in California. There are now 14 churches in the city, including several among foreign-speaking populations.

The North China Mission was plunged into sorrow June 30 because of the drowning of Brother J. C. Banel, missionary at Laiyang. Four months ago he and Miss Jewel Leggett were happily married at Pingtu. It was supposed that he was crossing a river swollen by recent heavy rains returning from a church in the country. He had opened work in this new station and there was no other white missionary near him save his wife.

Prof. Calyton Edward Crosland, the recently elected principal of Fork Union Military Academy, and Miss Ida, daughter of Mr. and Mrs. Francis Marion Holley, are to be joined in holy wedlock on Wednesday, the 19th of August, at 8 o'clock at the First Baptist church in Abbeville, Ala. Mr. and Mrs. Crosland will receive an old-fashioned Virginia welcome when they come to their home at Careby Hall, Fork Union, as they plan to do on the 5th of September.—Religious Herald.

The success of the English Baptists in raising £250,000 for their sustentation fund called forth a notable article by Dr. Nichols in the British Weekly on "Baptist Country Ministers." Dr. Nichols attended the meeting held in celebration of the completion of the fund. Of Baptists he writes: "Where would liberalism be in England without the labors and sufferings of the Baptist church and other churches of a like mind? We love the Baptists for their political work, but we love them much more because they have stood and stand for the Christianity of the New Testament."

"The Prodigal Daughter"

Our Scripture lesson for this sermon is found in the 15th chapter of the gospel by Luke. As we all understand, when Jesus uses the word "he" He refers to the feminine also. When He says "him that cometh unto me" he also means "she that cometh." So the story of the "Prodigal Son" is the truest picture than can be painted of the "Prodigal Daughter."

Perhaps there are those of you here tonight who came expecting what is commonly called a "sensational" sermon. Well, perhaps you will call it that when you get through. What is a "sensational" sermon? It is a sermon that departs from the ordinary line of preaching and goes right down after the sins of the people. According to our present interpretation of a "sensational" preacher Jeremiah would have to plead guilty to the charge. He said: "Cry aloud! Spare not!" And I honestly believe that if Jeremiah should drop down in Jacksonville and preach a sermon tonight half the folks who heard him would draw their skirts about them and say: "I don't like any such preaching; he's a sensationalist." Isaiah, according to our present interpretation, was a rank sensationalist. He cried out mightily against the sins of the people. Amos was a sensationalist. So was Micah. I tell you if Micah should walk in a church today and call all the people who were not paying their tithes to God thieves many of them would walk out and say: "I won't listen to such sensational preaching." John the Baptist was a sensationalist. He said: "Ye Pharisees! Hypocrites! Ye vipers! Ye offspring of snakes! Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance!" And—and I say it sacredly—Jesus, our Lord, according to the present day standard of preaching, was what the world today calls a "sensationalist." He dared to cry out against the forms of the Pharisees. He dared to tell the people that the whole Jewish system was wrong. He dared to upset the very fundamental principles that had been cherished and followed for years. One of the charges brought against Him when He was tried was that "He stirreth up the people! He teacheth throughout all Jewry!" Meaning of course that Jesus cried out against the things that existed at that time. And I tell you that whenever God does give a preacher enough courage today to stand up in his pulpit and cry out against the hypocrisy, the forms and Phariseism that exist in many of the churches now, right straight some kid-gloved somebody will bob up and say, "He's a sensationalist!" And I believe that if Jesus Christ himself should come into some of our churches today and see there the deep-seated sin and hypocrisy that exists He would preach such a sermon as would make half the members of that kind of a church draw their skirts about them, so to speak, and retire with the sneer on their lips: "I won't hear any such preaching as that—that man preaches too plain—he's a sensationalist!" In the name of God, let us pray that God will raise up some more sensational preachers. It would be of far greater credit to a young minister to be classed with men like Jeremiah, Isaiah, Amos, Micah, Jesus, Peter and Paul—as "sensationalists"—than to be put down with a lot of the spineless preachers today who haven't got courage to speak out the truth.

Now, our theme for tonight is on "The Prodigal Daughter." I wonder how many of you people in this vast throng have ever heard a sermon on that topic? Well, how many of you have ever heard a sermon on the "Prodigal Son?" (Hundreds of hands went up all over the house.) Now, how many have ever heard a sermon on "The Prodigal Daughter?" (Less than a half dozen hands out of about 1,200 people went up.)

Yes, that is just as I expected. Very few sermons have been preached—straight, full sermons—in the interest of the poor girl. Wherever you find institutions for men and for women you will find the men's the largest. Wherever you see a humanitarian movement put on foot in the interest of men, and one for the women, you will generally see the strongest support given to the men. I think the time has come when the neglected girl should come into her own. Our Scripture says that the prodigal went into "a far country." How many girls are there leaving their modest, happy homes in the country today and rushing into the city to "get a job?" There are hundreds of girls at work in the cities today who would have been better off if they had never left their homes in the village or country. And right here I want to say that I have never yet found anything in the Bible to justify a woman in quitting the home and going out and rubbing up against men in the commercial sphere. Woman's place is in the home. And generally when you see a woman at work in commercial life you can put it down that a man is responsible in one way or another for it. For instance, if some of the professing Christians—men—in our churches who are growing rich and fat off of the labor of the poor workmen who are toiling in their marts of trade, would pay these men a decent wage for their work it would not be necessary for those laboring men to thrust their wives and daughters out into the commercial struggle to make an existence for the family. And men are responsible for the presence of so many women in commercial life in another way. I knew of a family in Tennessee

A Gospel Sermon Preached at the First Baptist Church, Jacksonville, Fla., by Rev. Hugh S. Wallace, of Atlanta, Ga., Who is Now Field Secretary for the Bethsaida Home in Jacksonville, a Home for Unfortunate Girls and Women.

where the children worked in the mill and the father carried dinner to them at noon. We have got too many trifling fathers and brothers. If every father and brother would do his full duty by his wife or sister we could take a large percentage of the women out of the commercial struggle. There is enough money spent by the men of Jacksonville for whiskey, vice, tobacco, chewing gum and soda water to take every working girl out of the hard life that she is being forced to live; place her in that sacred sphere—home—where God intended that she should live and labor, and at the same time keep the wolf of poverty from the homes of every one of those girls and women. The records show that before Atlanta closed her segregated district that men paid annually \$700,000 for the privilege of going to those resorts and getting disease and carrying it into their own homes and the homes of others. And if \$700,000 was spent on vice, how much more do you suppose was spent in Atlanta annually for beer, whiskey, tobacco, chewing gum and soda water? And the same thing applies to Jacksonville, because Atlanta has recently dumped a lot of her filth down here on you people—and Jacksonville is far worse off today than Atlanta is.

Then of course some girls work because they want to work. Their parents can't dress them as fine as they want to be dressed, so they run out and get them a "job" so they can have money to keep up with the styles (which change almost with the moon).

The prodigal, after staying in the "far country," wasted his substance in "riotous" living. Now you don't believe that that young man went down there to that "far country" and went to the dogs in a day. They don't do it that way. Riotous living is generally the result of fast living—extravagant living. And fast living is often the result of careless living.

A girl comes to the city and goes to a city boarding house. God have mercy upon the poor girl who is in a big city in a boarding house with no sweet Christian woman to help care for her. When she gets to the boarding house some fast girl says to her: "Now, let's go out tonight for a 'joy ride.'" But the girl says: "Who are the boys we are going with? Are they good boys?" She is so innocent, pure and sweet. She knows no wrong. But she is innocent, and does not know the ways of men. She goes on the ride. The man tells her that he loves her—he almost forces the girl to allow him one privilege and another. God knows the story.

Then again, another girl comes to the new girl in the city and says: "Come on and let's go to the theater. We'll have a good time." But the girl replies: "Mama told me that they showed things in theaters often that were suggestive and bad. I don't want to go." But the fast girl urges her, and, pure, sweet, innocent girl, she goes. She meets a "friend" there. They sit and look at half-dressed (or quarter dressed, better say) women. They sit and look at men and women say and do things that are vulgar and impure. Out in the night—after many such trips to the theater—goes the girl with the man. A home has been robbed of a precious jewel. She didn't mean to do wrong. She was deceived. She just didn't know. But that does not replace the lost jewel in that mother's home.

And now I want to say a word about a question that I hesitate to touch. Not because the question does not need to be preached on, but because some women might misunderstand the meaning of what is said on such a question. My friends, if our women do not change the way they are dressing we will have a nation of degenerates.

The other day I stood on a street corner in this city and saw a certain girl who had on a waist that exposed her bosom, and I said to a news dealer standing by: "Just look at the way that girl is dressed! What do you think about the way our women are dressing these days?" "It's certainly getting awful," he replied, "but that girl is just a street-walker. She is a bad character here in town. She rooms down here in a certain hotel and receives men!" This thought went deep into my heart and mind: Yes, she is a street-walker; that girl was a bad character; but how is the average man going to draw any distinction between that girl, who proved to be a street-walker, and the professing Christian women who dress just like the street-walker dresses? How is the average man who stands on the street corner going to tell any difference between one girl who comes along, who is known to be a street-walker, and the Sunday school teacher, dressed just like the street-walker, who comes right along behind her?

Eighteen hundred years ago God spoke to the women on this very question, and today God speaks the same message to the women of Jacksonville: "Let your women adorn themselves in modest apparel." And God says to the women of Jacksonville: "Be not conformed to Paris." God put it this way: "Be not conformed to this world." And if vile, sinful Paris is not "the world," then I don't know. It is a shame that our sweet, pure-minded girls and women are such slaves to style that they are willing to wear anything that fashion decrees, no matter if the styles are taken from the vilest women in the vilest city on earth! I believe that if some of our professing Christian women knew that the styles they are wearing were taken from the lowest type of women in Paris they would get out a lot of their waists and cover up the bosoms, and get out their skirts and sew up the split places in them.

Now, I cannot conceive that any pure-minded, respectable woman—to say nothing of a Christian woman—would deliberately go with her bosom uncovered or with her skirt tight or split, just for the purpose of placing temptation and evil suggestion before the eyes of men. Certainly that cannot be their motive in dressing as they do. It must be thoughtlessness on their part. And right now I can fancy some woman saying: "Humph! It's a poor weakling of a man who would be tempted just by seeing the exposed bosom or split skirt of a woman." Yes, but that is exactly what the saloon men have been saying for years about our mothers' boys. They have been saying: "It's a poor weakling of a boy who can't pass by an open saloon without having the temptation and suggestion of drink to come into his mind." But the women have been saying for all these years: "Close up your saloons and take away from the eyes of our boys and men the temptation and suggestion of intemperance that you place before their eyes." But, alas! and I say solemnly before God, there is a temptation that comes to men that is far greater than the temptation to intemperance. And that is the temptation to impurity. There are far more of our men and boys who are impure than there are who are intemperate (so far as whiskey or drink is concerned). Statistics show that 75 per cent of all men are impure. Statistics also show that from 25,000 to 50,000 girls and women are every 12 months dragged into the white slave net. In the name of our God, won't you women, who have been pleading for all these years for the saloons to be closed and thus remove from the eyes of our men and boys the temptation to intemperance, won't you quit going upon the streets with your bosoms exposed and your skirts split, and thus remove the temptation to impurity from the eyes of our men and boys?

Now, I'm going to close. Just this thought: What are we going to do about the 250,000 girls and women who are already in sin, who are now, with eyes put out, grinding at the awful mill of the most damnable sin on earth? Did not Jesus come to seek and to save that which was lost? How can we reconcile the attitude of many of our churches toward unfortunate girls and women with the attitude of our Lord and Savior? Jesus said: "The servant is not above his Lord," but has not the servant—the church—been above its Lord—Jesus—in the matter of dealing with "publicans and sinners?" Men and women of God, what is the average church doing to save the unfortunate girls and women who are imprisoned at our very doors in houses of sin? O, that God would send a mighty stroke of conviction to His church on this question! And I believe He is going to do it. I believe that the time is coming—God speed the day—when God will positively withdraw His presence and power from the church that draws its skirts about itself, so to speak, and thanks God that they are better than other men, and that they are too good to get down with the publicans and sinners like Jesus did. What answer can the church give for her neglect of these human souls—souls for whom Jesus died, souls Jesus came to save? Didn't Jesus say: "I came not to call the righteous, but sinners to repentance?" O, church of the living God, are you spending your time like the Master spent His—are you doing the things that the Master did—or are you, like the Pharisees of old, murmuring at every effort that is being put forth by true disciples of Jesus Christ to get down with the publicans and sinners and really seek and save that which is lost?"

One may with difficulty decide which is the more imperative duty—the upbuilding of our schools in mission lands across the sea or the resuscitation of those at home. Neglect the first and our foreign mission enterprise will inevitably suffer even as it is now sorely hindered for lack of trained native leadership. Neglect the second and our home forces will be weakened and our source of missionary and ministerial supply will be partly cut off. It is wise, also, to consider these two significant and pressing needs as one. They ought not to be separated and set off, as inevitable rivals, one against the other.—Stand-ard.

Alabama Baptist Woman's Missionary Union

MRS. CHAS. STAKELY, Montgomery.
President

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Field Worker—Miss Addie Cox.
State W. M. U. Watchword—Remember His Marvelous Works.—Ps. 105:5.
Sent contributions for this page to Mission Room.

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

SCRIPTURE MESSAGE.

The Lord is good unto them that wait for Him to the soul that seeketh Him.—Lamentations 3:25.

THOUGHT FOR THE WEEK.

"Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach.
It needs the overflow of heart
To give the lips full speech."

LET US REMEMBER IN OUR PRAYERS

Our missionary, Mrs. J. M. Justice, Buenos Ayres, Argentina.

The superintendent of the Bethlehem Association, Mrs. B. B. Finkler, especially at this time, as she is in sorrow.

Mrs. J. M. Kallin, vice-president of the Southern District.

The associational society officers, that they may be diligent in the Master's business.

SUGGESTED PROGRAM FOR ANNUAL ASSOCIATIONAL W. M. U. MEETING, 1914.

Song, "Trust and Obey."

Scripture, "Be strong in the Lord."—Eph. 6:10-20.
Prayer.

Address of welcome.

Response.

Reports from societies represented.

Song, "The Son of God Goes Forth to War." Adopted W. M. U. Hymn.

Talk—How a Missionary Society May Bring Mission Truths Before the Entire Church.

(1) The mission study classes. (New books: "Baptist Home Missions," "The Child in the Midst" and "The Upward Path.")

(2) Bulletin board, presenting striking facts in a striking way.

(3) An occasional public meeting.

(4) The writing of newspaper articles.

(5) Use of the radiophon.

Discussion:

(1) "The Importance of Having the Graded System of Missionary Societies in Every Church."

(2) Circle plan. (Year book, page 35.)

Vocal solo, duet or quartette.

Talk or paper, "The Necessity of Prayer and Bible Study."

Talk, "Why Every Southern Baptist Woman Should Take 'Royal Service.'"

Song by the children, "Be a Little Sunbeam."

"Commission and Declaration of the Order of Royal Ambassadors," by the boys.

Message from state worker.

Prayer.

(Meeting of the executive committee during the noon hour.)

Afternoon Session.

Song, "Take Time to Be Holy."

Scripture quotations.

Prayer for the spiritual development of the women in our association.

Presentation of Training School Episode (or in case it has been used, the Sunbeam Demonstration).

Talk, "Advantages of Having Annual Meeting at Separate Time and Place from the Association."

Discussion—Why the quarterly reports of each society should go (1) to the district secretary, (2) from the district secretary to the associational superintendent, (3) from the associational superintendent to the state corresponding secretary. (W. M. U. minutes, pages 60.)

Song, "To the Work."

Talk, "Why Each Society Should Send Representatives to Annual District Rally, Annual Associational Meeting and State Convention."

Talk, "Success of Woman's Hour at the Pelham Encampment."

Reports of committees on nominations, memorials, resolutions and place for next annual meeting. (Time to be left, if possible, to state secretary.)

Song, "Labor On."

Prayer.

(Prepared by our efficient field worker.)

THE W. M. U. HOUR AT THE PELHAM ENCAMPMENT A MARKED SUCCESS.

On Monday the Training School Episode, representing the life and work of the students, was presented. Miss Mary Blunt Keith, who received the Master's degree last May, had charge of the first scene. Most of those participating were real Training School girls, thus having the tone of their speeches colored by experience. The last two scenes were presented by the Southside Y. W. A. from Birmingham, under the direction of Miss Willie Gene Stewart. The necessity for enlargement was made quite clear, and those in the audience were inspired with a desire to assist in the stupendous task of raising the \$75,000.

The Y. W. A. and college girls' hour on Tuesday was exceedingly interesting. Miss Clyde Metcalfe, the state Y. W. A. leader, presided. Thoroughly charming and delightful was she in manner and message. Miss Margaret Reynolds' beautiful talk on "What the Y. W. A. Really Is" was full of original plans and practical suggestions. Miss Ruby Moore, of East Lake, told in an impressive manner how her Y. W. A. is conducted. The report of the Blue Ridge conference was enjoyable, as was also Miss Metcalfe's description of her work as college correspondent.

The conference on "Leadership in W. M. U. Work" was held by our state secretary-treasurer, Miss Laura Lee Patrick. The place of the pastor's wife or daughter was especially considered. Brief talks were given by Mrs. A. G. Moseley, Mrs. Bennett, Mrs. Herbert, Miss Clyde Metcalfe, Miss Kate McLain and Miss Margaret Reynolds. All were interesting. Miss Alice Huoy, of China, was then introduced. She told of the urgent need for native trained workers in China, relating some striking instances in connection with their work.

Thursday was Royal Ambassador day. The boys, from about 12 to 16, who were at the encampment formed themselves into a real R. A. chapter and prepared a special program for the occasion. Mr. Ray Smart presided and Mr. Claud Moody acted as secretary. The Ambassador hymn was sung, the declaration made and a yell given. The subject of the program was "Africa." Mr. Smart, impersonating Dr. George Green, told the story of Shabo and Silena, using the African curios. Selections on the work in Africa were read by Hobson Ferris and Henry Bennett. Miss Florence Goldson sang a solo and Mr. Hardy recited a stirring poem. At the conclusion of the program Miss Metcalfe spoke in commendation of the Ambassadors' excellent work. This good program was gotten up by Miss Addie Cox, who presided over the meeting.

The Sunbeam demonstration on Friday was beautiful. A scene from Japanese school life was enacted, Miss Kathleen Moseley taking the teacher's

part. The Japanese song was a pleasing feature, and the decorations were very effective. Thirty children or more participated, and Miss Metcalfe was heartily congratulated on the signal success of the meeting. "The Joy of Sunbeam Leadership" was discussed by Misses Grace Schimmel, Arrie Moody, Myrtle Bradford, Johnnie Spear and Addie Cox. A prayer by Miss Patrick closed the meeting. Miss Mallory brought a beautiful message to the Sunbeams.

At the morning hour Saturday Miss Kathleen Mallory, of Baltimore, Southern W. M. U. secretary, made an inspiring address on "Methods in W. M. U. Work." Miss Patrick voiced the sentiments of all present when she said: "We are grateful for the presence of Alabama's former secretary-treasurer, whom we love and delight to honor." Miss Mallory found how uplifting her talk had been when, at its conclusion, she secured pledges for the W. M. U. cottage to the amount of \$100.

A council for associational superintendents, secretaries and society officers was held in the W. M. U. auditorium Saturday afternoon, Miss Patrick presiding. Mrs. A. L. Harlan and Miss Cora Goodwin told of their work as superintendents. Several, including Misses Mallory, Metcalfe, McLain, Moody, Hannah Reynolds, Cox and Spear, entered into the interesting discussion of plans for development and efficiency.

Sunday afternoon Miss Mallory gave a very practical and helpful talk on personal service. "It is not considered the main part of our work," she said, "but only one feature—just as mission study is a feature."

The woman's hour was by no means all of the encampment the women and young people enjoyed. There was a continual fest of good things, and may you come next year and share them with us!

ONE WHO WAS THERE.

HONOR ROLL.

Birmingham—Ensley W. M. S., Avondale W. M. S., Richmond Place W. M. S., Southside W. M. & A. S., Ruhama S. B. B.

Calhoun—Anniston (P. M.) W. M. S. (Circle B), Jacksonville Y. L. M. S., Anniston (P. M.) R. A. B., Anniston (P. M.) Foster Mission Band—G. A.

Central—Alexander City S. B. B.

Cherokee—Gaylesville S. B. B.

Columbia—Ashford L. A. & M. S., Columbia L. A. & M. S.

East Liberty—Dadeville W. M. S.

Escambia—Flomaton W. M. S., Brewton W. M. S.

Etowah—Attalla L. A. S.

Judson—Abbeville W. M. S.

Marshall—Albertville S. B. B., Albertville G. A.

Montgomery—Southside W. M. S.

North River—Jasper L. A. S.

Pine Barren—Beatrice L. A. S.

Tuscaloosa—Tuscaloosa First W. M. S., Tuscaloosa First G. A.

Washington—Leroy S. B. B.

Class A.

Bethlehem—Monroeville W. M. S.

Bigbee—Cuba W. M. & A. S., Sumpterville W. M. S.

Birmingham—Woodlawn (Fifty-sixth Street) W. M. S., Birmingham (Twenty-seventh Street) W. M. S.

Birmingham (West End) W. M. S., Dolomite W. M. S.

Calhoun—Anniston (P. M.) Missionary Jewels.

Jacksonville Royal Ambassadors, Anniston (P. M., Circle A) W. M. S.

Carey—Lineville Y. W. A.

Central—Goodwater W. M. S., Goodwater S. B. B.

(To Be Continued.)

The Beyond

Socrates, grandest of the great-souled Greeks once said, when speaking of a future state, that we shall never know with certainty about it unless some one shall come from the other world to tell us. Thanks be to God, one has come from that other world to tell us. Jesus said to Nicodemus: "No man hath ascended up to heaven but he that came down from heaven." When, therefore, He witnesses of that other world, He can say of a truth: "We speak that we do know and testify that we have seen." Two other worlds beyond all human ken he uncovers in the parable of the rich man and Lazarus. The one a place of beatific enjoyment due to glorified companionship as represented to Jewish thought by Abraham's bosom; the other, a place of torment symbolized by "Gehenna," the gruesome spot outside the walls of Jerusalem, where the refuse of the city was consumed by fire. Call the former "the intermediate state," "paradise," "heaven," or what you will, it is a place, a real place, a place of perfect bliss, where we shall be with the Lord, and be like Him, and hold sweet communion with the highest and holiest intelligences in the universe. Call the other place "Gehenna," "hell," "the underworld," or any still milder word you may prefer, it is nevertheless a place, a very real place—a place of torment to which men are consigned who are driven away from the presence of God and from the glory of His power forever. Grant that the robes, the crowns, the harps, the streets of gold that are used in descriptions of the one, and the undying worm, the quenchless flames, and the clanking chains that make us shrink back in horror from the other are all of them figures of speech. They nevertheless mean something, and back of the figures lie tremendous facts—ineffable splendors and unfathomable woe. And between the two there is "a great gulf fixed." Jacob saw in his dream a ladder whose foot rested on the earth and whose top reached unto heaven, but no such ladder was ever planted in the bottomless pit. There is no such thing as climbing out of its abysmal depths. And this is what infests it with such tremendous horrors, and makes men recoil from a belief in its reality.

If, after a long and rigorous probation hereafter, or even after millenniums of purgation, even by fire, there was prospect of deliverance, then the thought might be endured. But when it is drawn out from everlasting to everlasting our sensitive nature instinctively revolts, although our purblind sensitive nature may be a very incompetent judge in matters of such transcendental moment. Of course there is not the same difficulty about the acceptance of the doctrine of heaven, for no matter what our lot in this life may have been, it is pleasant to think that there is a better world to which it is our privilege to aspire.

And yet the very same lips of love that discoursed so sweetly of the "Father's house" with its "many mansions," said with awful emphasis: "Fear not them that kill the body, and after that have no more that they can do, but fear him who, after he hath killed, hath power to cast both soul and body into hell, where the worm dieth not and the fire is not quenched." So that heaven with all its glory is not more clearly uncovered by the great Revelator than is hell with its dreadful gloom. Jesus loved men all too well to soothe them into somnolence by smooth speeches, or to lure them to their doom by setting before them illusive hopes.—P. H. Henson in the Baptist Teacher.

Where there is a will there is a way. Some do not favor the use of the church envelope and the method of regular contributions throughout the year. They say it may suit some, but for the mit is not practicable. While in Bristol at the Chautauqua Pastor Rosser told us of an incident which showed that the regular envelope system can be worked by any one who has interest enough to work it. He had a letter from Dr. J. T. Henderson, written from Jerusalem. In the letter were the church envelopes for each member of the Henderson family and the envelopes contained the contributions for the month. Between battles in a campaign in Northern Virginia during the civil war Stonewall Jackson wrote a letter to his home in Lexington and sent in the letter his regular contribution to Foreign Missions.—Religious Herald.

WHY DOG-DAYS ARE HOT.

Dog-days was given in ancient times to that period of summer which was the hottest. According to ancient belief, the dog-star, which rose with the sun, had an evil influence on the earth. As a matter of fact, it is because of the peculiar position of this star that we do get our intense heat of summer.

The great fixed star, Sirius, or the dog-star, is the central sun of a system or constellation of planets, just as our sun is the center of a constellation consisting of Mercury, Venus, Mars, Jupiter, Earth, etc. This constellation is seen plainly in winter southeast of Orion, and is known as the Great Dog, showing Sirius in the mouth of the "dog." As the earth revolves around the sun, we pass by the different constellations just as a ship on a certain route passes by well-known islands, etc. At the season of "dog-days" the earth and the sun and Sirius are all in the same line.

This position is called the point of "superior conjunction," and the rays of the dog-star, Sirius, are added to the rays of the sun. We do get an increase of heat, but the time varies somewhat from the first week in July to the last week in August, some authorities claiming the strict time of dog-days to be from the 3rd of July to the 11th of August, others from July 24 to August 24.—Selected.

THE BUSTING MANIA.

Trusts! President Taft writing on the trust law shows that when the Standard Oil was "busted" the court decided that all other combinations that could, by any means, be suspected of restraining trade would be liable to prosecution. Everybody supposed, at the outset, that the law was aimed at the big corporations only, but after the decision in the American Tobacco and Standard Oil cases, it was found that the law applied to the little as well as the big ones. So the Wholesale Grocers' Association, the Periodical Publishers, the Cotton Growers, the Poultry Dealers, the Butter Makers and farm and labor organizations were brought into court. They had forgotten that whenever you hit big business you hit little business. They forgot that no proof is required that a corporation is acting in restraint of trade. Suspicion is all that is necessary. Then the government spies set to work and do the rest. So there has been plenty of work for the department of justice, and some of it has proved to be rather dirty work. The deplorable tale will be told by the historian of our time.—Leslie's.

By the death of Sir Francis Flint Belsey the Sunday school work of the world has sustained a great loss. Sir Francis was the president of the first World's Sunday School Convention, in London in 1889. He was knighted in 1910 because of his distinguished services to the Sunday school cause. It was upon his motion that the Zurich convention voted to accept the invitation from Japan to hold the next World's Sunday School Convention in Tokyo in 1916.

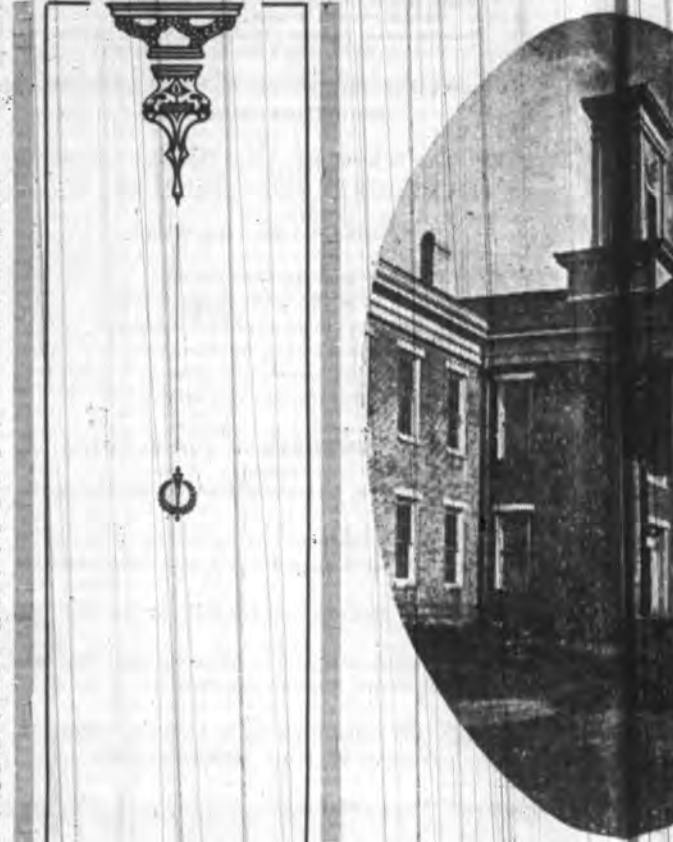
During the International Sunday School Convention recently held in Chicago there were 136 separate sessions, 480 speakers and more than 5,000 messengers. The statistical report showed that there are now 18,441,036 enrolled pupils and 1,690,739 officers and teachers in the Sunday schools of North America. The aggregate increase during the past three years has been 1,823,686, which is an average of 1,665 for every day during that time. Great is the Sunday school army today, but far greater it should be tomorrow.—Biblical Recorder.

Li Hung Chang, the richest man in the Chinese empire, wrote some memoirs, in which he remarked: "I remember when I was a youth at Lou Chow that riches and promotions seemed as very gifts of the celestial regions. But I have found that neither great wealth, nor distinguished decorations, nor both put together, will guarantee a man against unrest of mind or turmoil of soul. How great and honorable is the peacock's feather of the throne, yet how much easier rests the head on goose feathers."

There is no Methodist Greek, Presbyterian Latin, Episcopalian French, Roman Catholic Spanish, any more than there is a distinct variety of Baptist Hebrew, but these languages may be taught in associations and in an atmosphere that is friendly or hostile to our Baptist doctrines.

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INFLUENCE.

We must render an account of the stewardship of influence. No man liveth to himself. How serious beyond all words is this question of influence! The highest offering to God is the offering of life, consecrated to Him. Some time ago there came into our church a man who had been the victim of drink. He was converted. One day he said to me that he was being terribly tempted. "I'm afraid that I will fall into the gutter—drunk." I said to him: "I would rather hear that you were dead than that you were drunk." He was startled. "Isn't that an extravagant statement?" I said: "No; it is better for any Christian man to prefer to be dead than to be drunk, or to be the victim of licentiousness or other debauching, evil habits." We are called upon to offer God our lives. Gladstone was right when he said: "One example is worth a thousand arguments." The right kind of a Christian life accredits the gospel; that makes an irresistible appeal. The best apologetic for the Christian religion is the gospel incarnate in a man.—George W. Truett.

Men are being turned from church life by a thousand forces. Their going is making stringent times for boards and other church agencies. Men hold the purse strings of the church. Personal interest only holds church men. There is need of a cry of alarm on behalf of the ark of God, not from pessimists and cynics, but from men who are sure of victory.

Missions says: "Churches will never rise above the level of the ministry. Ministers' salaries are lower among the Baptists today than they were 20 years ago. (If you cannot credit that, write to Secretary E. T. Tomlinson, 23 East Twenty-sixth street, New York, and get the figures. He speaks from facts gathered, not from guesswork.)"

The Southern Baptist Theological Seminary was the first seminary to establish a chair on the Sunday school. It was among the first to establish a chair of Biblical theology. It was among the first to introduce the study of sociology into the theological curriculum.

"Baptists can never afford to flirt with the Bible. The moment we surrender any part of it we are undone." That is what Dr. H. Allen Tupper said the other day en route from Mexico to New York. It is the truth.—Texas Baptist Standard.

The Baptist and Reflector recently had on its front page a picture of Morristown's beautiful new church and also a good likeness of Pastor Spencer M. Tunnell. We congratulate not only the saints at Morristown, but Tennessee Baptists.

Prof. A. T. Robertson, in his speech on "The Making of Ministers" at Nashville, called attention to the fact that the Baptist statistics for 1913 show no increase in the number of ordained ministers.

"The Arrest, Trial and Conviction of Jesus."

The contents of this little volume have been often delivered by James M. Rollins, of the St. Louis bar, and formerly member of the state senate of Missouri. Mr. Rollins having practiced law for nearly a score of years, gives us an interesting study of the greatest trial in history from a lawyer's standpoint. Having practiced law, it is a subject which has greatly interested us, and we welcome the new light on the subject.
 Hughes Printing Co., St. Louis. \$1.00.

"The Religion of the Lord's Prayer."

This is a helpful treatment of the Lord's Prayer by one of our most discriminating, thinkers, whose ideas are always clothed in beautiful words. It is truly a booklet worth having. Buy it and you will be apt to read and re-read it.
 Sunday School Board, Nashville, Tenn. 40 cents.

"The Path of Life."

The J. B. Lippincott Company, Philadelphia, Pa., have issued the above volume, most attractively printed and bound. The purpose of the compilation is to set forth the main features of Swedenborg's doctrinal teachings in his own language as completely and yet as briefly as is consistent with clearness and accuracy. Swedenborg made an impression on his day and time, and those who wish to get at the heart of his teaching can find it in this volume.

"Convention Adult Bible Classes."

This book by Rev. J. T. Watts, Sunday school secretary, State Board of Virginia, tells you how to organize and conduct them. Mr. Watts has for a number of years made a special study of adult class work, and has written this book in response to the desire of our Sunday school secretaries for a brief, portable discussion of the practical phases of adult class work. The book is endorsed by the Field Workers' Association of the Southern Baptist Convention and has been given a place in the teacher training normal course of the Sunday School Board. This book ought to find its way into many teachers' hands in Alabama.

A History of Vassar.

"Before Vassar Opened" (Houghton Mifflin Co., Boston. \$1.25 net) is an authoritative volume by Dr. James M. Taylor, who has only recently retired from the presidency of Vassar College, after a long term of service. This book ought to be of great interest to all the lovers of the Judson, for of keenest interest are the passages that set forth the policy and the academic ideals of Dr. Jewett, the first president of Vassar, whose labors as president of the Judson can never be forgotten by Alabama Baptists.

It is also of great interest to all southerners, as the opening chapters sketch the history of the higher institutions open to women in the south during the years before Vassar was founded.

Dr. Taylor gives an interesting picture of Matthew Vassar, who amassed a fortune of \$800,000. This Englishman by birth was a shrewd, practical, self-educated, deeply religious man. He desired that his wealth should serve some high purpose, and through his niece, Lydia Booth, head of a seminary in Poughkeepsie, and through Dr. Milo P. Jewett, a man of education and of wide experience, who purchased Miss Booth's school, Matthew Vassar was led to found a college for women.

The narrative pauses with the death of Matthew Vassar in 1868, when the college was well-established and already recognized as a potent influence in the educational life of America. All those who know how high a standard of scholarship has been maintained by Vassar will welcome an introduction to the days when those standards were being discussed and defined.

"The Carpenter and the Rich Man."

This book is the logical successor "The Call of the Carpenter," which ran through nine large editions and is still selling by thousands all over the country. Mr. Bouck White is fully as spectacular in his writings as in his attempts to discuss industrial issues with his fellow clergymen, which resulted in his being sent to jail.

We were interested to read in the Watchman-Examiner an editorial stating that the minister-author was a man of spotless character. His visit to some of the New York churches, was denounced by some and defended by others.

In this Mr. White holds up the needle's eye to an opulent modern society and asks, "Who shall pass through it more readily today than the rich man of the Bible?" Christ, the workingman, the opposer of privilege, the champion of the poor, the hater of riches, looms up large in these pages.

His exposition of selected parables and incidents in the life of Jesus is given the arresting title, "The Carpenter and the Rich Man." "The Immorality of Being Rich" is the fundamental postulate of the book and, he assumes, of Jesus' teaching. This naturally leads to a consideration of "The Imbecility of Being a Millionaire." It suggests an answer to the question, "Why did Jesus commend confiscation?" In "The Carpenter and the Rich Man" he shows how repugnant to Christ was the swollen fortune which itself makes for a lack of fellowship. For fellowship is the basis of His teaching. Without it the social revolution will destroy—with it it will be Christianized, spiritualized, civilized.

A reviewer well says: "When one overlooks his socialistic phareology and gets the man at his best, unhampered by attempts at impossible exegesis, he finds his message full of vigor and moral passion directed toward lofty ends. Such chapters as these on 'The Middle Class,' 'Fellowship' and 'The Grandeur of Man' are burning utterances on social protest and ethical inspiration."

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By C. B. Williams, Dean.

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2. Young preachers from the east expecting to settle in the southwest for their life work need to catch the Texas spirit while training theologically and equipping themselves for their life work. It is hard for many men trained elsewhere and coming later in life to catch the Texas spirit and do things on the colossal scale characteristic of Texas.
3. Fort Worth has a good elevation above the sea level and fine breezes sweep the prairies, which give us a location scarcely excelled for health of body and vigor of mind.
4. The Southwestern has a faculty of scholars and teachers, most of whom are still growing. And they are growing as scholars and as teachers. They are growing in the right direction—with the truth and for the truth, to proclaim the truth to all the earth.
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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.

Feverish and fagged out, due to excessive summer heat, the writer took himself away from his church work for recreation, but fell into the hands of one S. P. Lindsey, better known as "Sam," and it was he who prescribed as a panacea for preachers "pulpit sweating." River Falls was the first resort. What a good meeting this was, and how kind the people were to the visitor, especially the Sturdivants, who cared for my physical wants. Twenty-five were added to the church. Elm was the next point of attack. Here is a big country church—a sleeping giant. Twenty accessions; 19 baptized. S. P. Lindsey needs no commendation from me, but I do want to say that some others should imitate him in preaching to village and country churches and thus teaching that all the college graduates are not seeking the high places in the cities. Country churches need the best, and in Lindsey they have it.
—R. M. Hunter.

A WOMAN'S APPEAL

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

I closed my last meeting with my own churches last Friday night. I began at Maplesville the first Sunday in July. Failing to get help, I did the preaching. We had a fine meeting, but only six additions to the church. The church seemed to be very much revived. From there I went to Billingsley, where I had the help of Brother I. A. White, of Attalla. Brother White began with me on Sunday and continued through the week. We had a great meeting. Fourteen were added to the church, 10 by baptism. I have yet to hear a man who can preach better than Brother White. He is simple, plain, safe and sound. No man can make a mistake to use him. The next place was Stanton, where I was assisted by Brother Ira Harris, of Wilsonville. Brother Harris is also a fine preacher. While there, were only three received, the church was greatly helped. Some of the brethren say they have not attended a better meeting. I went next to Plantersville, where I was assisted by Brother J. R. G. White. We had a real good meeting, but only three additions. Brother White also is a great preacher. I had him before and knew what it meant to have him. He is one of our best. I am now with Brother F. M. Burns, of Centerville, at Rehobath church, in Bibb county. The meeting is starting off well. Great crowds are attending. From here I will go to Enon church, in Shelby county, to assist Brother J. L. Busby. God's blessings be upon you and the paper. Your brother—R. R. Brasher, Stanton.

The market is long on men who can take orders, but short on those who can intelligently issue them.

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Headquarters 504 Farley Building, Birmingham

THE PHIL CAMPBELL INSTITUTE.

Last December, in compliance with the wishes of the State Board of Missions, Rev. A. L. Stephens, Sunday school field worker in the northern section of Alabama, moved, with his family, to Phil Campbell. Although his general work keeps him on the field and away from his home town nearly all the time, he takes a keen interest in all that pertains to the life of his adopted town. A fellow townsman, writing in the Franklin County Times, says concerning him: "Brother Stephens has done more for our town since locating here last winter than any other citizen."

Naturally his chief interest centers around his Baptist church, where he holds his membership. We found the Sunday school graded, departments separated by curtains and some neat, new benches installed—just the size to make the little folks comfortable. For their further help he planned a joint Sunday school and B. Y. P. U. Institute, running five days, with A. L. Stephens, Dean Blackwelder and Miss Forbes as its faculty. Dr. C. D. Graves, of the Foreign Mission Board, who is to assist in other work in the association, came in time to make the closing address on Friday night.

There was an average attendance of 60 at the school. Quite a number of these were junior and intermediate boys and girls, and there were more men than women present at the various sessions. It was a real school, where books, tablets and pencils were in hand, where lessons were studied and recited, where definite periods were kept, the two hours of the morning session each day being broken by a 15 minutes recess. An hour and a half intermission at noon brought them back refreshed for the two hours of the afternoon, with another recess in the middle of that period. "There's the bell for books" was the shout that would go up when it rang out, and the bright faced crowd would stream in ready for business.

We have never taught anywhere a more interesting class. Phil Campbell is justly proud of its excellent and commodious school building, of its principal, Prof. O. E. Little, and of his splendid corps of teachers. That good teaching has been done was evident. The boys and girls were full of interest, full of questions and so apt to learn. There is a great future ahead for this town and its churches if they but hold and use these fine young people.

It was good to be there during the time of watermelons and peaches. The "teachers" had many beautiful Elberta peaches slipped into their hands by the pupils, and watermelon cuttings made recess delightful.

The visiting faculty were the guests of Brother and Sister Stephens. She is a real "help meet" for him, bravely and cheerily keeping the hearth fire burning and faithfully rearing the interesting family of five little ones. His interests are hers, and she is willing to make all necessary sacrifices to help him further the great Sunday school cause. We would not forget the grandfather and grandmother, who were so kind to us while there.

FIELD FORCE

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

We hope that we did a good job of teaching. We pray that the Holy Spirit may continue the work begun.

LILIAN S. FORBES,
DEAN BLACKWELDER.

AREN'T YOU SORRY, TOO?

Daily we are meeting some of our Baptist young people who did not come to the encampment, and about the first sentence they say is: "Oh, I'm so sorry I didn't get to Pelham. I read all about it in the papers, and it was so splendid. I just wish I had been there!" So do we. We will have another summer full of good things at the encampment grounds next year. You can note that down and keep it ever before you. Then next year you can be as glad as we were. The "Pelham habit" is a good one to get, and we who have it greatly enjoyed wearing our badges as "regulars."

We are sorry that you did not have one of the great privileges that came to us this year. We got to know, appreciate and love some of our workers who have come back for a rest from their arduous work in other lands than ours. This year we were honored by having with us Dr. and Mrs. T. O. Hearn and Miss Alice Huey, all of the North China Mission, and Brother J. H. Benson, of the Mexican Mission. At the great Southern Baptist Convention you only get a glimpse of "our missionaries" and hear a few words about the work from their lips. But at Pelham we heard their forceful addresses; we were in their prayer services and in Sunday school classes taught by them. We met them face to face and had quiet, informal chats with them just as if they were our own familiar friends.

There will be a deeper note in our prayers for them, a keener interest in every letter they write for our mission journals and a more personal touch in every gift we make to the causes they represent, because of our daily walk with them on Pelham Heights. We wish you might have it, too.

L. S. F.

SEPTEMBER 13.

We hope this will be a lucky date. It is the second Sunday in September, and is the day on which the Sunday schools of Alabama are asked to make an offering to the Sunday school department of the State Mission Board. Suggested programs are being sent to each superintendent in the state, to be used in connection with Rally Day.

A detailed account of some of the work done by this department of the State Board is being prepared and will be printed in the Baptist of next week.

H. L. S.

THE SCHOOL AT DELTA.

I once asked of a man who was the proud father of a number of "olive plants" which of his children he loved best. He replied, "The one I was with last." For some reason the image of this man slips into my mind and

takes a seat every time I come to say good-bye to a school just closing.

The almost incessant rains and muddy roads surrounding the school on every side proved a serious handicap, but the interest was fine, and a goodly number responded to roll call every time and completed the work with great enthusiasm.

One feature most encouraging was the unanimous plea for the school to continue till the entire manual had been covered. As this could not be done, I left them planning for a suitable leader and time in which to finish the study. If I read correctly the signs of the times a number of normal diplomas are destined to grace the parlor walls at Delta in due course.

B. DAVIE.

SCHOOL AT RABBIT TOWN.

It is evidence of no small degree of interest in the modern Sunday school methods being presented by our denomination to its constituency when communities of busy farmers lay down the implements of agriculture and, joined by wives, sons and daughters, bring their books and dinner pails and sit for six hours a day on hard benches in eagerness to acquire greater efficiency in Sunday school work. Yet this is a condition manifold itself throughout the country, and the interest grows with the passing days.

The latest case in point with which the writer was personally connected was the school at Rabbit Town, 12 miles from Jacksonville, Ala., where an enthusiastic band of workers met on Sunday morning, the 16th inst., and adjourned Wednesday night following, with only two failures to make the required percentage. The last thing done was a motion made and seconded to resume the study of the manual under local leadership at an early date, complete it and receive diplomas.

B. DAVIE.

SMILE AWHILE.

Pastor Sam Bennett, of Jacksonville, handed me out a mutual reminiscence which I had forgotten years ago. Sam and I were "boys together" in Barbour county away back in the nineties. I was agent for the Southern Express Company, and Sam was in my office one day when a chance meeting took place between two old cronies—negroes who had been separated for many years. With much bowing, scraping, grinning and clasping of hands they conversed with each other as follows:

"How you gittin' on?"
"I'se well. How you gittin' on?"
"I'se well. How your folks?"
"Dee's well. How your folks?"
"Dee's well. How many chillun you got?"
"I got four. How many you got?"
"I got two. Whar your chillun at?"
"Dee all at home. Whar yourn at?"
"One of 'em in Mt. Andrew and de udder one in heben."
"Hoo-o-o-E!" said the other. "Dem niggers sho is fur apart."

B. DAVIE.

NEW RIVER ASSOCIATION.

It was the pleasure of the writer to spend a few days last week with Brother J. E. Bell, of the New River Association, in a church-to-church campaign. Brother Bell has a great vision of the work and well defined plans for the accomplishment of good results. In this campaign he has enlisted pastors and laymen, and in this way is laying a solid foundation. Our country churches are ready and anxious to be shown what and how to do. One of the great questions is that of the young people. In the New River Association are numbers of young people bubbling over with enthusiasm, and can be used for a great service in Baptist work if they will be given a little help. It is the plan of Brother Bell to make provision for the development and training of our young people. Sunday schools are being organized in the churches where they have no schools and courses of study recommended for the young people. The older people are waking up to the great problems of the day and are beginning to co-operate in our denominational work. After this campaign is over the churches of this association will be different churches better churches.

J. C. BORUM.

The famous Vaughn class of men in Calvary Baptist Sunday school, Washington, D. C., has celebrated its silver jubilee. This organization, from a small, apparently insignificant beginning, but founded in prayer and faith, has grown, under the blessing of Providence, to a position of wide influence in the District of Columbia, and has become actually a world-force for practical uplift in good citizenship. After the death of Mr. Vaughn his mantle fell upon the shoulders of Gen. W. S. Shallenberger, second assistant postmaster-general for 10 years. The hand of death veer recently took this good man also, and his successor has not yet been appointed.

A Vermont school teacher was left in control of an apparently worthless farm in Florida. She decided to raise beans upon a small patch, and by much work, and in spite of mistakes, raised a profitable crop. At the end of four years she is now cultivating six acres, entirely without assistance, except in picking time, and in spite of mistakes and losses, she nets about \$100 a month.

A few years ago a farmer in Wisconsin was laid up with rheumatism, but he didn't give up. He saw he must change his business. He began to make sausages just a little better than any one in his vicinity, and soon was selling them to his neighbors. Today Jones' sausages are advertised and known from coast to coast. He gets more for them because they are better. A family near me won't eat any other kind. This little story out of the business world carries its own moral.

If you can put into the day's work something of interest, something that partakes of the spirit of the game or sport, the work goes easier.

REMEMBERED HIS BEST FRIEND.

Brother W. A. Alexander, one of the most loyal Baptists in Mobile, moderator of the association for years, when he realized that the end was approaching remembered Christ, his best friend, in his will.

To the Foreign Board he bequeathed \$10,000; to the Home Board, \$2,500; to the State Board, \$1,000; to the orphanage, \$1,000, and \$500 each to the boards of ministerial education and aged and infirm ministers.

Why not all of us? We thus project our lives into the future, to live on to represent us through all time. More and more Christians are going to do as Brother Alexander did.

W. B. CRUMPTON.

MY RESIGNATION.

Atmore had a great meeting, with Brother H. C. Risner to do the preaching. There were several conversions and a few additions to the church. But the town, I hope, was helped. The church wants a man for all time, and can pay a fine salary—anywhere from \$1,200 to \$2,000 per annum. They are rich, and should do great things for the Lord. They wanted me either to move there or resign, and I have done the latter, for no one object my size can occupy two given places at the same time. To have moved there would have been several hundred dollars to me. But the Flomaton church loves us and are good to us, and we love them—my wife and I. They pleaded so hard for us not to leave them I could not withstand their tears. So here I am with two Sundays occupied. May God bless Atmore for all their kindnesses to me, and may God send them a great and good shepherd. However, I want to say that if Atmore could have waited long enough I would some time have moved there. But they could not and did not wait, and who can blame them if they will only let the spirit of Christ prevail? And this we all should do.

R. M. HUNTER.

Flomaton, Ala.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to T. H. Spencer on, to-wit: the 2nd day of August, 1912, and which mortgage is recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 648, page 489, of the records of mortgages therein, which said mortgagee, T. H. Spencer, will sell, under the power in said mortgage, on Monday, the 21st day of September, 1914, at the court house door, Third avenue entrance, in the city of Birmingham, Jefferson county, and State of Alabama, during the legal hours of sale, at public outcry, to the highest bidder, for cash, the following described real property, to-wit:

Lot twenty-one (21), block six (6), Boyles Highland Land Company. Said lot recorded in office of Probate Judge of Jefferson county, Alabama, in Map Book, volume 7, page 107.

The indebtedness secured by said mortgage is due for balance of purchase money on above described real estate, and default having been made in the payment of the indebtedness secured by the above described mortgage, said sale will be made for the purpose of applying the proceeds thereof to the indebtedness secured by said mortgage, together with all costs of foreclosing said mortgage, together with a reasonable attorney's fee for foreclosing same.

T. H. SPENCER, Mortgagee.

W. T. HILL, Attorney for Mortgagee.

IN MEMORY OF LITTLE EVA WATSON.

On the 3rd day of August, 1914, little Eva took sick. She suffered until Wednesday morning, the 5th, about 3 o'clock, when the angel of death claimed her as its own. She was too sweet and good for this world of sin and suffering. She was about 2 years old. She leaves a father, mother and two brothers to mourn her loss. Their loss is heaven's gain. She is a bright and shining star. There is no sorrow on earth that heaven cannot heal.

FLORA HALL.

Francisco, Ala.

On Monday, July 27, I went to Eden church to help Brother J. F. Register in a meeting that closed July 31 with 16 accessions to the church. After the meeting closed I went to Samson and met Mrs. Fendley, and we came on here together, and on reaching Geneva we found an automobile awaiting us that brought us to our home, which place was entirely taken in hand by the natives. Some noble women had a sumptuous supper set for us, and besides that in the dining room there was precept upon precept, bundle upon bundle. My! but we have the stuff in our pantry that makes a preacher strong and persistent. We had heard much of the good people here and were not surprised. The work is moving off nicely. Come to see us.—W. E. Fendley.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of ten and fifteen years' standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chablain, etc. It is the absolute master of skin diseases as thousands will testify. See at druggists' or by mail from Shuptrine Co., Savannah, Ga.

We closed a good meeting at Pell City last Wednesday morning. It began Monday night, August 3. We had very good congregations through the entire meeting, and the church was very much revived. Three professed faith in Christ and were received for baptism and membership. It was the best meeting we have had during the three years of my service there. Bro. M. K. Thornton did all the preaching. His sermons were strong, sound, tender and convincing, and were greatly enjoyed by the church and congregation. He is a tireless and faithful collaborer in a meeting. We give to Him whose right it is all the praise and glory. Brother Thornton greatly endeared himself to the people of Pell City, also to the pastor.—J. G. Lowrey.

I have just closed my last revival meeting with glorious results. We had my brother, A. D. Glass, at Pleasant Hill to help us. We baptized five. The church was greatly revived. I then went to Antioch, Waverly, Ala., where we had the best revival the brethren say they have had in 15 years. We baptized eight and received five by letter—13 in all. We had the old-time grove meeting, where sinners stood up and confessed that they were sinners and asked for an interest in our prayers. We received one candidate for baptism at the grove meeting. I then went to Autauga Line church, where Brother W. D. Veasey had begun the meeting. Brother J. H. Wallace came to us Monday night and preached the balance of the week with great power. At night we hardly had standing room. He said that he saw something that he had never seen before—mothers standing in the aisles holding their babies to hear him

preach. Oh, how badly we need a larger house. We received 11 members, mostly old people. I baptized one brother 76 years old and another one 66 years old. We also had the grove meeting at this church. Love to all the brotherhood.—T. W. Glass.

It was my privilege and pleasure to spend a few days, covering the first and second Sundays in August, with Brother L. N. Brock and his people in a meeting at Beulah church. This is one of the few country churches that has preaching every Sunday, if indeed it is not the only one in the state that has this distinction. I went as an entire stranger to both pastor and people, but their cordial reception and warm-hearted hospitality made me forget I was among strangers. I never enjoyed preaching anywhere more. I got a fresh view of the importance of our country churches. There ought to be some recruits to the ministry and our missionary force in the not distant future from Beulah church, and I believe there will be. Sixteen were baptized and three received by letter and statement as a result of the meeting. Another movement of great significance was started, and that is the building of a home for the pastor near the church. If the members are as wise and progressive as I believe them to be they will carry the movement to a speedy completion. Heaven's blessings on this good pastor and wife and this capable church.—James I. Kendrick.

Our church at New Hope, four miles from Haleyville, has just closed a good meeting. Ten were received after baptism. The pastor was assisted in the meeting by Brother W. T. Blackmarr, of Anniston, Ala., and Brother Jesse Love, of Phil Campbell. We have built a larger house in a more convenient place, have a good Sunday school, and everything is moving nicely.—S. R. L.

Last week I aided Rev. Theo Harris in a fine meeting at Poplar Springs Church, in Monroe county. Great crowds attended the services from the beginning, and 14 were added to the membership, while a number of backsliders were reclaimed and the church revived. The Poplar Branch saints know how to treat the visiting preacher. My brief sojourn among them will be long remembered. This afternoon I begin a meeting with Rev. J. D. Wilks at Union church, near Mobile. With best wishes, fraternally—W. P. Hines, Mobile.

I assisted Hon. M. W. Rushton, a consecrated layman-lawyer, at Sprague Junction in a meeting last week. This is a small church, but has some of the Lord's anointed in it. Being in the cotton belt, not many white people live there, but we had very good congregations and had a fine meeting. Twelve joined for baptism, and others are expected to come. The church was lifted up and expressed a determination to live a more consecrated and aggressive life. There is a fine field in that section for a good, hustling man.—W. M. Olive.

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Parrie, Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did, I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60 pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

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The Management of the Alabama Baptist Piano Club has received a letter from one of its old members who selected the Ludden & Bates Self-Player-Piano. He describes the instrument as "The Prince of Home Entertainers" and continues as follows: "After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Similar expressions are received by the hundreds from those who have had their instruments for sufficient time to judge, and are delighted with the prices, terms and privileges afforded by the Club.

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RAMBLINGS FROM COOSA RIVER ASSOCIATION.

The Baptist meeting house at Murrell was destroyed by a cyclone something more than a year ago, but the faithful little band got together and said, "We must have a house." It was not long until one of the prettiest church buildings in the county stood on the old site on the hill top. On the second Sunday in May it was dedicated free from debt. Brother F. G. Mullen, their faithful pastor for 20 years, was almost overjoyed.

The Coosa Valley church house was also destroyed by storm. But a better house now stands on the same site, and is free from debt. Brother R. A. Kidd is the pastor of this people, and is happy in his work.

Gantt's Quarry is a bustling little city of several hundred population, but there was no church building there of any kind until the Baptists built their house of worship the early part of this year. Brother L. M. Latimer, pastor of the First church at Sylacauga, has been the loyal friend of the work at the Quarry. Brother A. C. Swindall held a series of evangelistic meetings with this church recently and baptized three splendid young men. The church is not free from debt, but the debt is covered by pledges.

The new church home of the First church of Sylacauga will be ready for occupancy by the end of August. It is built of gray pressed brick and fronts on two streets. It has four massive columns at each entrance. It will be one of the prettiest, as well as one of the best equipped buildings in the state. Brother Latimer is an untiring worker and the word "fail" is not in his vocabulary.

The Coosa River Baptist Sunday School Association met with the Lincoln church July 15 and 16. We had a great time—one of the best conventions we have ever held. The brethren there have improved their building greatly. Several Sunday school rooms have been added and the auditorium conveniently and artistically arranged. Rev. J. W. Long is the pastor, and has done a good work this year.

Brother T. E. Steeley has just closed a glorious meeting with the Bon Air church, in which 22 were

added to the church by baptism and 14 by letter. He had previously baptized 12 this spring. He preached the gospel in a plain and convincing manner. Three of the men baptized were grandfathers. No high pressure methods were used. Their house is entirely inadequate for the demands of the place, and the Sunday school has outgrown its quarters. Brother Steeley has been giving half time to Bon Air this year. It pays to have good preaching. J. W. HAYNES.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum or Piles, you know what to do. Tetterine, 50c at druggists' or by mail from Shuptrine Co., Savannah, Ga.

Going to church don't make anybody a Christian any more than taking a wheelbarrow into a garage makes it an automobile.—Billy Sunday.

The devil hates the church, but he likes the work some highbrows do in it.

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THE CHURCH NEEDS A REVIVAL.

A revival means a reviving. There must be existing at a time previous to the revival something to be revived. So when we speak of a revival of religion it is supposed that religion now exists in that particular community. There are, of course, two classes of people in all places—one class composed of sinners and sleeping Christians, who very sorely need a revival; there is the other class of wide-awake Christians, who do not need a revival for their own benefit, but are anxious to help in it in order to help their fellow man. Some churches have already had their revivals for the summer season, but most have not, and to those churches and pastors who have not had their revivals this article is addressed.

In order to have a successful revival there must be previous preparation. The announcement should be made to the congregation several weeks ahead when possible. The pastor and Christian workers should labor diligently in the days preceding the revival. The pastor should help prepare the field by personal work, by seeing that the choir is trained, by earnest prayer, by organizing the members into prayer meeting, etc., hold sunrise prayer meeting previous and during the revival, and lastly he can help by diligently devoting his time to anything that will in any way promote the revival.

The wide-awake Christians can help prepare for the revival in different ways. They can give their pastor their loyal support in any way that they could help him. They can give him their presence in sunrise prayer meetings. They can do personal work, invite their neighbors and friends to the meetings, and last, and one of the most important ways, by earnest and fervent prayer. Some of the greatest revivals of history have resulted from earnest prayer of good Christians.

Then following the preparation and during the revival all Christians of the community should be on the alert, taking possession of all opportunities to do good while the meeting is in progress, give the visiting preacher your support, hold his hands up so that he may declare the whole counsel of God.

This is a season of revivals, and may you Christians catch the vision and help your pastor in preparation for the revival. The eternal destiny of souls depends upon you.

Yours for a better world,
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