

ALABAMA BAPTIST

FRANK WILLIS BARNETT, Editor.

Established 1874. Vol. 45, No. 29.

Organ Baptist State Convention

Office: 1705 Third Avenue.

BIRMINGHAM, ALABAMA, OCTOBER 28, 1914.

Published Weekly. \$2.00 a Year

You are giving us a good paper—one every Baptist in the state should read and pay for. Sincerely yours—J. R. Barnett, Ola, Ark.

The budget of the Second Baptist church, Richmond, Va., for this year is \$10,000 for current expenses and \$16,000 for missions and other benevolences.

Pastor Cortland Myers began at Tremont Temple on October 11 a series of sermons on "The Horrors of the European War, Forcing Life's Greatest Lessons Into Boston Society."

Please send my paper to 416 North Court street, Talladega, Ala., after November 1. Hoping to serve the Lord and the people there, I remain yours in His cause—Rev. H. F. Whittle.

Please change the address of my paper from Lannett, Ala., to LaFayette, Ala. "God willing," will reach that place next week, and I don't want to miss a copy of the dear old Baptist. Fraternally—A. C. Yeargan.

Dr. Charles T. Manly, who has resigned the pastorate of the church at Lexington, Va., and gone to make his home with his son in Chicago, who is a professor in the University of Chicago, has many friends in Alabama.

Change my address from Roanoke, Ala., to LaGrange, Ga. I am now giving half my time to South LaGrange Baptist church. I shall continue to serve Langdale and Beulah churches, over in dear old Alabama. Pray for me and mine. Abundant success to you in your difficult work in these distressing times. Yours fraternally—W. P. Goffield.

Please change my paper from Roanoke to Milltown, Ala. We are comfortably located at Milltown. I want to say that we have had a warm welcome here. I have looked around a little, and things look good to me. I am impressed that this is a great field. If I am not deceived, and I can't believe I am, we will make a forward march in the future. Yours fraternally—W. J. Layton.

Arkadelphia: We had a glorious revival in this church in August conducted by Brother Wilks, of Cullman, with 39 additions to the church, 27 by baptism. The church has almost met the apportionment for missions. I feel that we are gaining ground. Brother Shugart will commence a meeting here on the 9th of November and preach one week. We hope to have a good attendance and that much good will be accomplished. Yours for the work—Francis M. Leeth.

The example of our brethren in England ought to be a great stimulus to Southern Baptists, encouraging them to do their best under the difficult conditions produced by the war in Europe. The effects of that terrible war on us are small as compared with the effects upon our brethren in England; but they are not daunted as they face this difficulty. Our English brethren are determined not only to maintain their own Foreign Mission work, but to help the German missionaries. Such a determination is not only magnanimous, but it is truly heroic.

Dr. J. B. Sims, a cancer specialist, and Mrs. Mamie Crumwell, of Shelby, Ala., were happily married on Tuesday, October 20, at Montgomery in the county court house at 3 p. m. They took a steamer soon after the marriage for Mobile, and the next day on to New Orleans, for their bridal tour. I have known Dr. Sims for many years, and have always known him to be a high-toned gentleman; and also think he selected a nice lady for a wife. Therefore I felt highly complimented of the honor to perform the marriage. I wish them a long and happy life.—W. W. Carleton.

PROGRAM ALABAMA BAPTIST STATE CONVENTION AT SELMA, NOVEMBER 17, 18, 19, 1914.

Tuesday—Morning Session—First Day.

- 10:00. Devotional exercise throughout led by Rev. C. Ross Baker, D. D.
- 10:15. Enrollment of delegates and election of officers.
- 10:30. Report of program committee by Chairman P. W. James.
- 10:45. Recognition of visitors and introduction of new pastors.
- 11:00. Address of welcome by Hugh Mallory.
- 11:10. Response by president's appointee.
- 11:20. Miscellaneous business.
- 11:40. Convention sermon by W. D. Hubbard; alternate, A. J. Johnson.
- 12:30. Adjournment.

Afternoon Session.

- 2:30. Devotional.
- 2:45. Reading of reports: Board of directors, treasurer of convention, State Board of Missions, Education Commission, Howard College trustees, treasurer of Howard College endowment fund, Judson College trustees, Healing Springs trustees, Newton Collegiate Institute, Ministerial Education, Aged Ministers' Board, Orphans' Home trustees, statistical secretary. (All reports expected to be brief.)
- 4:00. Announcement of committees to report at this convention.
- 4:10. Reading of reports continued and reference of same to committees.
- 4:40. Miscellaneous business.
- 5:00. Adjournment.

Night Session.

- 7:15. Praise service—Rev. A. J. Dickinson, Jr.
- 7:30. Miscellaneous business.
- 7:45. Home Missions—Report by J. G. Dickinson. Discussion led by L. E. Warren, Atlanta, Ga.
- 9:00. Stereopticon views on Home Missions by James D. Ray.
- 9:45. Adjournment.

Wednesday—Morning Session—Second Day.

- 9:00. Praise service—Rev. J. M. Hallantyne.
- 9:15. Alabama Ministers' Benefit Society—Report by officers.
- 9:45. State Missions—Discussion; speeches to be brief.
- 11:00. Devotional exercises.
- 11:15. State Missions (continued).
- 12:00. Adjournment, to meet in Judson chapel, Marion, at 2:30. Special train leaves Southern depot at 12:30.

Afternoon Session—Judson College Chapel, Marion.

- Discussion of education, the Educational Commission, colleges, academics, seminary.
 - Night Session.
 - 9:00. Praise service—Rev. George T. Waite.
 - 7:45. Orphanages.
 - 8:45. Education discussion (continued).
 - 9:45. Adjournment.
- ### Thursday—Morning Session—Third Day.
- 9:00. Praise service—Rev. W. R. Seymoure.
 - 9:45. Miscellaneous business.
 - 9:30. Foreign Missions—Report read by J. A. White. Discussion led by board's representative.
 - 11:00. Devotional.
 - 11:15. Foreign Missions (continued).
 - 11:45. Layman's Missionary Movement—Report by H. S. D. Mallory.
 - 12:00. Temperance—Report by A. W. Brisco.
 - 12:30. Adjournment.

Afternoon Session.

- 2:30. Praise service—Rev. W. D. Ogletree.
 - 2:45. Aged and Afirm Ministers—Discussion.
 - 3:15. Woman's Work—Report by J. A. Cornley.
 - 3:45. Committee on Co-operation—Report of L. L. Gwaltney.
 - 4:45. Miscellaneous business.
 - 5:00. Adjournment.
- ### Night Session.
- 7:30. Praise service—Rev. E. W. Hagood.
 - 7:45. Sunday Schools—Report by C. R. Bell. Discussion led by H. S. Strickland.
 - 9:00. B. Y. P. U.—Report by Lamar Jeffers. Discussion led by David Marbury.
 - 9:45. Adjournment.

In Continental Europe there are 1,182 Baptist churches, with 139,270 members. Of this total number 42,930 members are in Germany.

German Baptist churches in the United States number 285, with a total membership of 30,475. The average contribution per member last year was \$17.56.

A condition offer of \$100,000 for relief work in the European war has been made to the Salvation Army by John D. Rockefeller, it is announced, but the conditions are not made public.

We greatly enjoyed the Troy-Salem Association. It met in a fine community. W. C. Black, a layman of Troy, made a splendid moderator. There were some fine addresses. The location of the church was ideal. Pastor Black was the obliging host.

The seminary opened with about 208 the first day. Prof. B. H. DeMent delivered the opening address. His subject was "The Principles and Methods of the Master Teacher." We are glad to know it will be published in the Review and Expositor.

Dr. W. M. Anderson and Prof. A. B. Hunt have just closed a great meeting with the Metropolitan church of Washington, D. C. There were 75 additions. Dr. Anderson goes to Richmond, Va., for his next meeting, and then to Louisville, Ky.

The present is, according to the Hon. James Bryce, "the most critical moment there has ever been in the history of the non-Christian nations." Never since Christianity came out of Palestine has the church of Christ been face to face with such a crisis and such an opportunity. God grant that Southern Baptists will do their part.

Here is a postal card written September 14 from Dalny, Manchuria, by Missionary John W. Lowe. He says he is itinerating in Manchuria. He tells of a great storm along the Chinese coast. Much property was destroyed and many lives were lost. He says that things are quiet at Dalny and Chefoo, but that everything is under the war cloud.—Central Baptist.

We have just closed a two weeks' revival, assisted by Home Board Evangelist T. O. Reese and Singer W. B. Scholfield. There were 108 additions to the church—71 by baptism and 37 by letter. Brother Reese is a forceful, logical, doctrinal preacher. His preaching strengthens the church and reaches the unconverted. He left Monday for Richmond to begin a joint campaign with other Home Board evangelists. Our church has received 294 members within the past 11 months.—A. K. Wright, Ensley.

During the last associational year, just closed, the LaFayette church baptized 37, gave \$1,400 for missions and other benevolences—nearly \$400 more than usual—and paid for all purposes \$5,219.59. Of this amount \$409.17 was paid by the Sunday school, \$200.59 by the W. M. U. and \$430.09 by the L. A. S. The average attendance at Sunday school was 185—the largest in the history of the school. The church is united and well organized and begins the new year in fine condition.

I have accepted the call to Linden, to begin December 1. The Pleasant Hill, Carlowville and Colliere churches have some of the real salt of the earth. They deserve the very best, and I am praying that the Lord may send His own man to this important field. We have had some additions at almost every service under the present pastorate, and four are awaiting baptism now. He asked me not to mention his name, but I plan to tell about him later on; but I have studied him at close range, and J. R. Crumpton is one of the best men I know—noble wife and children, and Miss Fannie Grumbles, tried and true, and Miss Addie, who is an inspiration to all who know her.—J. J. Justice.

The encouragement of marriages on the part of the soldiers and sailors of Germany, Austria and France has attracted much attention in Europe.

The Belgian government is now established at Havre, France, where hospitality was offered by the French government. The ministers from the United States and from Spain remained in Belgium, but the other foreign diplomats accompanied the Belgians to Havre.

Mrs. Carrie C. Caft, president of the International Woman Suffrage Alliance, has presented to President Wilson a petition on behalf of over a million women of this and other countries demanding that this nation shall take positive steps toward bringing about a cessation of hostilities.

At the outbreak of this war 30 men were working together happily in a London importing house. Some intimate friendships had been formed. Three days later 22 members of that force of workers had left for the front, six to join the German army, eight the French, four the Russian, three the Austrian and one the British. Such cleavage does war make in the human family.

The Swiss mobilized in less than a day. Their trains ran with the well-trained air and the easy promptitude which give them the appearance of perfect servants. There were pickets of infantry outside every station and sentries all along the line, but that was the only indication of something unusual; order and punctuality prevailed where they were expected.

The government has decided to place certain limits on war risks taken on ships. The bureau will refuse to take risks on vessels bound for ports on the North Sea between the latitudes of Christiana and Amsterdam, on the Kattegat or Baltic Sea or adjacent waters, to ports on the Adriatic or Black seas or on the Bosphorus without special applications and rates. On account of the unusual hazards involved the bureau reserves the right to decline any risks to the above mentioned ports.

Possibly if Mr. Carnegie had made no armor plate in the past 50 years, and Krupp no guns and Cramp no battleships, the church might have made more progress toward rendering war "impossible by this time." Maybe, too, if Mr. Carnegie had given as many millions to spreading the "fundamental doctrine of Christianity" as he has to organs, endowments, libraries and pensions, the churches would have been more effective in spreading the peace propaganda so dear to his heart. He made the mistake of leaving Christ out.

This war may secure freedom and justice for the Pole and the Jew in Russia. It may be the death-blow to militarism and autocracy in Europe. It may widen the boundaries of civil freedom. It may extend the limits of democracy. It may bring skeptical France to her knees. It may reveal to military Germany her arrogance. It may teach autocratic Russia the lessons of freedom. It may reveal to the world the wickedness, waste and foolishness of war. It may awaken new business conditions. Let us pray that it will bring about such a reaction that home and foreign mission work will take on new meaning.

The continent shakes with the tread of armed heels. The war cloud covers the skies. Millions of men are struggling to overcome their fellows. The dead and dying by tens of thousands lie on the fields of battle. It is more than sixteen centuries since the heavenly choir sang at night in Judea the song of glory to God in the highest, and on earth peace among men in whom He is well pleased. The present situation looks almost like the collapse of civilization. Satan and his minions rejoice. But the Lord Jesus Christ still reigns, and all nations will yet become His heritage. Let us not forget that "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the chariot in the fire."

Ernest Dimmet, writing in the Nineteenth Century, in describing the coming of the soldiers in a small village in France, says: "I could see distinctly the tall figures of dark men on horseback, and they were moving towards the frontier. Shortly afterwards I was near the scene. The church bells were pealing a thundering welcome, and on each side of the road the village people were standing. Nobody said a word, but as the men filed—a most interesting procession of Zouaves, artillery, Turcos and Algerian tirailleurs' arms were raised from deep baskets to the saddles or to the vans, and eggs, fruit, chocolate, glasses of light, cool wine were pressed in mute supplication upon the men. I had never before seen people in the act of giving, wearing the expression of beggars. Poor girls who had run barefooted to the road gave flowers where they could give nothing else. Ahead of everybody the priest who had set the bells ringing distributed medals into ready hands, and the tawny Turcos, musketeers as they were, beamed and grinned gratified. It was a great scene in its simplicity. A bearded man on the kerb alone shouted greetings. 'My son,' he said, 'is in Morocco, just like those black Turcos, but he is coming back, he is coming back to fight here!'"

The European War

Picked Paragraphs Concerning The Great Conflict Raging in the Old World

"The Russians have taken Lvov and are attacking Przemyśl."—News dispatch.

On Lake Chaubunagugaug, which is in southern Mass.

On Lake Mooselook megalitic, up in Maine, You just ought to hear 'em laughing at the comic paragrafing

On the names in Russia Germany and Spain.

And on Lake Chimuscutatook everybody simply roars

When anybody speaks about the Djinns, While the name "Herzogovina" sends 'em into decline—a

Funny thing. You know where charity begins. —New York Tribune.

News from the fighting front is being veiled more than ever by the tightly drawn censorship. The British war authorities have practically forbidden the giving out of any important news until a week after the events have happened, and there is a complete embargo on information about future war plans.

The British seized a large shipment of copper from America on board a Dutch steamer on the ground that it was ultimately consigned to the Krupp Arms Factory and would be used in the manufacture of cartridges and other weapons of war. Payment was immediately forwarded to the American shippers.

The war has caused great suffering among the Jews not only in Europe, but also in Palestine. The Jews of New York have been collecting money to send to these poor sufferers in Palestine. Letters from Jews in Austria to relatives in America say one pound of flour is sold for 25 cents and other articles of food at the same rate.

The convention at Aguascalientes, after a secret session, declared itself the supreme power of Mexico, and the delegates took oath to abide by the majority vote on all questions, including the form of government and the presidential succession. Fighting between the followers of Carranza and of Villa just over the border from Naco, Ariz., has placed that town in great danger.

The first break in the harmony of the British empire occurred when a rebellion broke out among the Dutch forces in South Africa, and a command under Lieutenant-Colonel Maritz of the army of the Union of South Africa, supplied it is said, with German guns, revolted and went over to the Germans. The official report says that the governor of German Southwest Africa had signed an agreement with Maritz, ceding certain portions of the Union to Germany and guaranteeing independence to the rest. Martial law was immediately proclaimed and General Botha, premier of the Union, sent a force to deal with Maritz. The Dutch throughout the Union condemn the rebellion and remain loyal.

The present news of the armies in Europe comes from Belgium, France or England. In each of those countries there is a censorship that is far more drastic than anything the country knew during the Spanish-American war or that obtained during the Boer war in South Africa. According to the cable company officials, every message that is filed in the war countries for publication in this country must have a duplicate sent at once to the state department of the country in which it is filed. The government is supposed to give this to the cable company and send it. But this is only a preliminary part of the censorship system. The manager of the cable office in which the message is filed looks it over and decides whether it is worthy of submission to the government censor who is stationed at the cable office. Sometimes the cables, it is said, are so cryptic that the manager himself destroys them without even bothering the censor.

In the old city of Warsaw will also be found the Ghetto, which is probably the most miserable of all. It forms a strong contrast to the bright and beautiful quarters of the newer city, where enterprise and prosperity are manifest on all sides. Many of the streets are extremely narrow, and the narrowness of the thoroughfares cuts out most of the sunlight. Undecipherable Hebrew hieroglyphics are over the doors of the little stores. Some of the streets are more like small lanes or passageways, but they are intended to take the place of streets. Hundreds of individuals live in little dilapidated courts back from the streets. The congestion has become much worse in the last two decades, since the systematic expulsion of the Jews from the cities outside the pale. One wonders where the poor people find enough bedrooms to sleep in, without taking into consideration the matter of living quarters. At least one-third of the 800,000 population are Jews.

Hayden's Directory of Dates says that up to the middle of the nineteenth century 6,860,000,000 human lives have been sacrificed on the field of battle.

Mr. Hamilton Gault, a wealthy Canadian, has equipped and presented to the government an entire regiment, recruited largely of men who have seen service before, a personnel not unlike that of the Rough Riders.

Germany declared war on Russia. When it was evident that Germany was to march through Belgium upon France in utter disregard of Belgium's independence as a nation, Britain declared war on Germany. Lord Morley and John Burns resigned from the cabinet. They could not agree with the policy of the prime minister.

For many years there has been in progress in Germany what is known as the Pan-German movement. Prof. Roland G. Usher, of Washington University, St. Louis, in a book issued in 1913, entitled "Pan-Germanism," presents some very astounding facts. He says: "The Germans aim at nothing less than the domination of Europe and of the world by the Germanic race."

Uncle Sam is going to see who's boss of the wireless business in this country. It is a rather strange fact that all the big private wireless stations on the Atlantic coast should belong to the belligerents—the Marconi station at Siasconset, Mass., being British, while the ones at Sayville, L. I., and Tuckerton, N. J., are German. Our government, in trying to preserve neutrality, has had a lot of worry and bother over these stations.

The trial of the assassin of the Archduke Francis Ferdinand, heir to the Austrian throne, and his wife, together with 21 alleged accomplices, began in Sarajevo, Bosnia, recently. The murderer admitted the deed, but declared that it was not a crime, as his object was to show the world the desperation to which the whole Slav population under Austria had been reduced.

In an address at Chautauqua, New York, on Sabbath, August 23, Dr. Sidney L. Gulick, of Japan, who had just returned from Europe, told of an interview he had had with Prof. Rudolph Euchen, the famous German philosopher. He quoted Professor Euchen as saying with respect to the war: "It had to come, and it might as well come now as later." Like most Germans, says Dr. Gulick, Euchen regards the war as a struggle between the Slav and the Teuton for supremacy in Europe.

A. Ross, writing upon the Slavs in a recent issue of the Century, says: "In ignorance and illiteracy, in the prevalence of superstition and priestcraft, in the harshness of church and state, in the subservience of the common people to the upper classes, in the low position of woman, in the subjection of the child to the parent, in coarseness of manner and speech, and in low standards of cleanliness and comfort, a large part of the Slavic world remains at the level of our English forefathers in the days of Henry VIII."

In England there is an association of the clergy, presided over by the Archbishop of Canterbury, the object being to foster good relations with Germany. The British council alone numbers some 12,000 members, drawn from all parts of the empire. At the meeting held in London on the 8th of May the Archbishop of Canterbury, who presided, declared the political outlook as between the German people and the English to be so hopeful that he believed that "50 years hence the historian of our time will find it hard to make people believe that anything of the sort which the association takes in hand was ever really needed." Such was the view pronounced by the Archbishop of Canterbury only six months ago.

A letter from Mr. J. G. Lehmann, secretary of the Christian Tract Society at Kassel, Germany, to Dr. Walter Rauschenbusch and published in the Watchman-Examiner, says: "We are distributing New Testament, single books of the Bible, a booklet, 'The Good Comrade,' and special tracts among all the troops as they move to the front. The first edition of 'The Good Comrade' was 140,000, and we shall probably have to print a second and third edition. It is our great business to supply the gospel to the troops so that they may have strength and comfort amid the perils of death. In various cities committees have been formed at the suggestion of our own brethren, in which the state church and the free churches are represented. They distribute Christian literature at the railway stations and in the barracks. The soldiers are all hungry for reading matter. We are publishing a list of our own Baptist soldiers and now have 3,000 names. We intend to mail printed matter and letters to all of them. We have many thousands of Russian, French and English prisoners, and would like to supply them, too, with printed matter in their own languages. As we can obtain nothing from their countries, we must do the work ourselves. We have printed extracts from the French Scriptures. This is an immense missionary opportunity. The soldiers are now receptive as they never have been before, and if a living faith could be implanted in their hearts now it would mean a change in our whole national life."

ALABAMA BAPTIST Baptist News

Dr. C. R. Blackall, who is chief editor of the Sunday school literature of the Publication Society, on September 18 reached his 85th birthday.

Dr. Henry Alford Porter celebrated the first anniversary of his pastorate of Gaston Avenue church, Dallas, Texas, on September 13.

Rev. C. A. Strickland has recently had good meetings in his churches at Farmington and Nicholson. There were 37 additions at Farmington and 25 at Nicholson.—Christian Index.

Dr. E. Z. F. Golden has resigned the pastorate of the church at Leesburg, Fla., to accept a call to the church at Enterprise, Ala. Dr. Golden is one of our Georgia men whom we have loaned to Florida for several years, and now to Alabama, which profits at the loss of Florida.—Christian Index.

In the first year through 12 field workers the enrollment department developed 78 pastoral fields, held 149 services in pastorless churches, grouped 100 churches in pastoral fields, built 43 churches and parsonages and raised \$75,000 to improve church plants.

The meeting began at the Edgefield church last Sunday very auspiciously. Dr. H. C. Risner, who is assisting Dr. William Lunford, the pastor, is doing some fine preaching, which is being greatly enjoyed, as is also the singing of Mr. and Mrs. M. W. Carcafer.—Baptist and Reflector.

Our work in the great republic of Brazil is divided into two missions—the North Brazil Mission and the South Brazil Mission. In the North Brazil Mission there are four stations reaching from the great Amazon valley down the coast for a thousand miles or more to Bahia. In the South Brazil Mission we have seven stations.

The late Robert H. Crozer left for various charities \$653,000. The denominational bequests were as follows: Crozer Seminary, \$110,000; Publication, Home Mission and Foreign Mission Societies, \$60,000 each; Pennsylvania State Convention, \$15,000; Pennsylvania Baptist Education Society, \$10,000; Baptist Home, \$5,000; Baptist Orphanage, \$50,000; Upland Baptist church, \$5,000; Village Green Baptist church, \$8,000.

Dr. W. J. Williamson, of St. Louis, was engaged to help Dr. John F. Vines, of Anderson, in a series of evangelistic services beginning October 18; but last week Dr. Vines received a letter from him stating that he could not come. In his dilemma Dr. Vines very naturally turned to Dr. John E. White, of Atlanta, who told him over the phone: "I could not refuse Anderson people anything they asked of me, and I will be there Monday, October 19, in time for the evening service."—Baptist Courier.

Of the 330,000 Indians in the United States 155,000, or nearly one-half, are in the Southern Baptist Convention territory. Most of these are in Oklahoma, where the number is 117,274. Some of the tribes have been Christianized to a considerable extent, as the "Five Civilized Tribes" in Oklahoma; some have heard the gospel, but understand it imperfectly, as the Cherokees in the North Carolina mountains; and some are as completely in heathenism as are the most ignorant savages of Africa.

The Baptist Commonwealth says: "The Baptists have reason to be proud of their veterans, and if New York can point with pride to Dr. H. L. Morehouse and his splendid achievements at 80 years of age, Philadelphia may also boast of Dr. C. R. Blackall, of International Sunday school fame, the veteran editor of the Bible school periodicals of the American Baptist Publication Society, who recently passed his 85th birthday, the occasion being marked by a surprise reception by the editorial and official forces and other friends. Who can ever speak of "the dead line" in connection with men like these who, despite their years, toll day by day at their desks and faithfully carry out the large tasks the Baptist denomination has laid upon them?"

It was a privilege and honor to spend a week recently with Dr. Sampey in his country church in the "blue grass" section of Kentucky. Dr. Sampey, as everybody knows, occupies the chair of Old Testament interpretation in the Southern Baptist Theological Seminary, and is the oldest member of the faculty in point of service in the seminary, having occupied the same chair for more than 27 years. Besides his work in the seminary he does many other things; among them he is the pastor of a great country church, the church where Dr. Broadus was once pastor. The meeting house is modern in every way; modern Sunday school, graded throughout. We had three sessions each day. It was my privilege to deliver ten lectures on pupil life, treating the Sunday school as a religious institution. Dr. Sampey has the true shepherd heart and is dearly in love with his people, and during the week we were there visited in nearly all their homes. He is one of God's greatest men. Simple in his life; great in scholarship, and greater in heart power, and his love for preachers knows no bounds. It was good to be with him.—W. S. Wiley in Baptist Messenger.

The Mississippi State Convention meets at Oxford November 11; ministers' meeting, Tuesday, the 10th.

Dr. A. W. Lamor, of College Park, Ga., will begin his third meeting with the Grace Baptist church, St. Petersburg, Fla., on November 22, 1914.

The educational work in China is especially important, and its crowning glory is the Graves Theological Seminary at Canton, which enrolled 69 students during the year.

We learn from the Florida Baptist Witness that Mrs. A. P. Montague is teacher of the Bible students' class, which is composed of young matrons in Lake City, and they have had signal success in this organization under the direction of Mrs. Montague.

Let us bend every effort to make our State Convention the best in the history of our work. Every pastor and missionary should make a sacrifice of time and money in order to attend. The churches ought to send messengers from every part of the state.

Dr. Sampey was in attendance at the Indiana State Convention last week and Dr. Eager at the West Virginia General Association. This week Dr. Gardner is with the Missouri General Association. Next Sunday Dr. Robertson preaches at the University of Virginia, and from there goes to the Maryland Union, which meets in Baltimore.—Baptist World.

The work of the Argentine Mission is divided into three main stations—Buenos Ayres, Rosario, and Montevideo in Uruguay. The work was started in 1903. The whole field was affected during the past year by a financial crisis throughout the country, which caused discouragement and many changes among the people, and hampered the progress of the work. Only 112 baptisms were reported for the year.

The report comes that the revival meetings conducted by Evangelist T. T. Martin with Pastor Crouch and the splendid First Baptist church of Murfreesboro, Tenn., was a glorious success. The tent, which seated more than a thousand, was not large enough to accommodate the crowds which came to hear the pure gospel preached in a most forceful way.—Western Recorder.

Sir W. Robertson Nicoll is quoted as saying: "Where would liberalism be in England without the labors and sufferings of the Baptist churches and other churches of a like kind? 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."

Among the honors bestowed by George V, King of England Emperor of India, on his birthday was the Kaiser-i-Hind medal given to Rev. George N. Thomsen, missionary at Irapatia, South India. He is the second of our American Baptist missionaries to receive this honor, the same medal having been given last year to Rev. John E. Cummings, D. D., of Henda, Burma. It is bestowed for special work in education.—Watchman-Examiner.

Mr. M. N. McCall, superintendent of the Cuban work, reports an excellent year's work, as follows: "We are glad to be able to report an excellent year's work. Preaching services have been maintained regularly at 27 churches and 26 stations. Our pastors have baptized 186 into the fellowship at our churches, and we report 48 others received by letter and restoration. The total of our church membership is now 1,818. Over 400 inquirers, candidates for baptism, are reported from the different fields. Our churches have contributed during the year over \$4,500 for all purposes. In all of these figures there is a marked increase over last year."

The following paragraph from an article in the Standard by Edwin R. Brown gives food for thought: "Here in Puebla we are somewhat discouraged over the possible giving up of our work due to the comity arrangement between the denominations. To us on the field it seems like a sin. Some of our members are in almost open rebellion, questioning the authority of the societies to portion out the 'Lord's inheritance.' They are too deeply grounded in the doctrine of a regenerate church membership and non-baptism of infants ever to be content to unite with a baby-sprinkling church. And as for some of us pastors we do not see how we could conscientiously, after preaching for years that only immersion is baptism and an absolute prerequisite to church membership, receive members from Pedobaptist churches into full communion solely upon a letter as proposed in the Cincinnati conference. Such comity arrangements are all right for the pedo folks to make; but we always had the idea that Baptists had a special mission to stand for the truth as it is in the New Testament. Of course we favor any unity which can be secured without sacrifice of principle, but otherwise not."

Dr. T. J. Bailey, former editor of the Baptist Record, succeeds Rev. G. W. Eichelberger as superintendent of the Mississippi Anti-Saloon League.

We regret to learn that, owing to illness, Dr. Mullins was unable to be present at the 150th anniversary exercises at Brown University.

Our friend, Dr. C. W. Daniel, of the First church, Atlanta, Ga., who is to assist Rev. J. H. Coin in a revival at Cordele, Ga., is a city pastor who tackles sin in high places.

Dr. Henry Allen Tupper, who will begin a meeting soon with Prospect Hill church, San Antonio, of which T. V. Neal is pastor, is a brother of Mrs. T. A. Hamilton. Dr. Tupper is an orator and a diplomat.

At the end of 100 years the first descendant of Dr. Adoniram Judson has gone out to the field of his labors and triumphs—Mr. A. C. Hanna, son of Rev. Dr. T. A. T. and Mrs. Emily (Judson) Hanna, who has sailed with his wife for Burma.

Here is a church doing Foreign Mission work on an extensive scale on its own field. Pastor Myron E. Adams, First Baptist church, Chicago, says that in the membership of that church, or in some way affiliated with it, are representatives of 25 nationalities.

There were 490 baptisms and more than \$50 conversions reported at the first meeting of the J. K. Graves Society, Union University, Jackson, Tenn., as a result of the labors of the preacher students during vacation. Several of the students had not arrived when this report was made.—Baptist and Reflector.

The Baptist Times, London, tells that Rev. J. H. Rushbrooke did not get to Berlin and the safe refuge of Pastor Schultze's home without encountering some danger. On the way thither from the Baltic he was arrested, and as a number of letters from Russian Baptist pastors were found upon him he was treated as a spy. Fortunately he was able to prove to the authorities the innocent character of the correspondence and so was allowed to go on his way.

Dr. Pendleton says in the Florida Baptist Witness: "Rev. T. F. Hendon, pastor at Marianna and schoolmate of this writer, made us a call on the 5th en route to Watertown, Tenn., to hold a meeting. He is looking as young and cheerful as he did 15 years ago in the seminary, when he met his charming life companion. May both find their ways to run through green pastures and beside still waters."

The war may have paralyzed the cotton market, closed the stock exchanges, throttled imports and exports, but it surely has not checked the matrimonial epidemic that broke out among the seminary students when the June roses began to bud. Here comes another invitation, which we acknowledge with thanks and congratulations. It is from Mr. and Mrs. John A. McKellar, of Shawnee, Okla., announcing the approaching marriage of their daughter, Miss Camilla, a graduate of the Training School of this city, to Rev. W. R. Seymour, of Montgomery, Ala. May heaven's richest blessings attend them!—Baptist World.

Rev. Louis Agassiz Gould says: "The gathering of the missionaries of Peking and their families at the Sunday afternoon union service in the Young Men's Christian Association is a notable gathering. Men are there whose names are household words among all the mission hearted. Heroes are there who passed through the Boxer insurrection. With them you may visit the British legation and live over the scenes of those terrible days. These veterans and the younger missionaries have their 'ear to the ground' regarding China. The missionary tourist may spend day after day visiting universities, colleges, schools, hospitals and benevolent institutions. He may quiz all whom he meets about their opinion on the existing situation. He will find, almost to a man; that missionaries, merchants and residents are optimistic as to the permanence of the republic, and its eventual emergence into the condition of a truly representative democracy. The missionary opportunity is particularly brilliant."

Dr. Adrian S. Taylor, of the Yangchow Hospital, who is at home on furlough and is helping in the Judson Centennial, writes to the Foreign Mission Journal: "My brother Dick is writing that the work continues to tax our equipment as it always has done. I feel sure that we will be able to develop a model, self-supporting hospital in Yangchow that will be a source of pride to our Baptist work. I think we have had very encouraging evidence of Chinese appreciation in the increasing financial support that they are giving us year by year. An equipment that will be adequate will enable us more and more to teach the wealthy class who must eventually furnish the money to run the plant. It is for this reason that we are so anxious to complete the Judson fund. News that nine from the hospital have recently been baptized encourages us along other lines. We hope that the hospital will be a great evangelistic agency more than anything else. We do not feel, however, that the ideal of an efficient, modern hospital is incompatible with this aim."

Foreign capital will soon be seeking China's favor rather than dictating humiliating terms of financial slavery.

In times of great calamity oversuffering the minds of men turn instinctively to God, or, as has been said: "Man's extremity is God's opportunity."

To September 25 3,381,863 bales of cotton of the growth of 1914 had been ginned, this total being 135,208 bales more than reported September 25, 1913.

The wrestler must clinch with an opponent to show the power locked up in his swelling muscles. The runner must race others to open the eyes of the public to his superior fleetness. To be afraid of competition is to acknowledge inferiority.

The message from the pulpit must be as real and as compelling as the clamorings of business. Theories, religious essays, doctrinal discussions, do not meet the needs of the man in the whirlpool. The preacher must know life, and then he must interpret God's truth in terms of life.

President Yuan, of the Chinese Republic, in a letter to the National Association of Manufacturers of the United States of America, has asked the association to nominate a commercial adviser to his government, with a view to the development of China and the increase of trade between that country and the United States.

"It's great to say 'Good Morning,'
It's fine to say 'Hello,'
But better still to grasp the hand
Of a loyal friend you know.
A task may be forgotten,
A word misunderstood,
But the touch of the human hand
Is the pledge of brotherhood."

One of the younger democratic senators, new to public life, surprised an audience to which he was speaking some months ago by saying that the government of the country has now passed into the hands of young men and that men over 50 are atrophied and are no longer of any use in public affairs. He commented on the fact that the party in power is represented in congress by a group of young men and that we should now look for young legislation.

The Religious Herald says: "At their recent State Convention in Wisconsin the socialists discussed the question of putting into their platform a plank proposing the taxing of church property. The suggestion was promptly voted down on the ground that churches constitute one of the greatest influences of the age for the moral welfare of the people. While they voted against advising the taxing of bona fide church property, they favored the taxing of property held by churches for the purpose of income or the conduct of an industry."

Many Americans do not think of South America as a mission field. Deceived by the splendor of a few great cities and by the number of great cathedrals, many of them very beautiful, they do not consider that North America has any responsibility for moral and religious conditions in the Southern republics. Now that the attention of American business men is being drawn to South America, as never before, in view of possible closer relations on the opening up of the Panama canal, it is right that Christians in America should be brought to realize how shockingly low moral and religious conditions are in Latin America under the control of a corrupt and decadent church.

The commission on Latin America, of which Dr. Robert E. Speer is chairman, in its report to the World's Sunday School Convention at Zurich in 1913, revealed the urgent need of a Sunday school advance in South America. The World's Sunday School Association is now completing arrangements for the support of a Sunday school specialist who shall give his entire time to building up the Sunday school work of the various mission boards operating in South America. The man selected is the Rev. George P. Howard, of Montevideo, Uruguay, a man of fine equipment and experience and one of the best Spanish scholars among the missionaries of Latin America.

LABORERS AND THE WAR.

We have had some news of the laboring people in four European countries—Germany, Austria, France and England. From each comes the same cry—thousands of men and women unemployed and no work to be had, thousands facing abject poverty if not actual famine.

The report came first from Berlin, where the women industrial workers were thrown out of work and where, it was reported, a conference had been held at the ministry of the interior to discuss the great lack of employment among women. The stores had dismissed most of their employees. Most of the women clerks and typewriters had been discharged because their employers were at the war or were ruined by the paralysis of trade. The costume trade was a standstill and the home workers were starving. The textile industry was dismissing its workers, mostly women, by crowds. Other factories were shutting up because the mobilization of the army had taken away their male workers. Domestic servants were being dismissed. The labor bureaus were unable to find employment for the crowds of women who besieged them. The town of Duisberg had set apart \$250,000 for its poor, estimating that the 7,000 families who would need help would cost the town \$50,000 a month.

In Austria, it has been seen in the manufacturing towns unemployment is reaching such a degree that the condition of the greater part of the population is desperate. Riots, led by women, have taken place in Prague, Pilsen and Brunn. In the last named town the women marched in procession to headquarters, demanded work or bread, broke shop windows and finally had to be dispersed by the police.

Paris has been dealing with the problem of the 600,000 unemployed in the city and its suburbs. Nearly one-sixth of the total population of the Department of the Seine is out of work.

From Yorkshire, England, comes the news of fishing boats idle, of field workers leaving the fields to go to the war, of farms abandoned and shops closed, while at the same time tea, meat and bread stuffs are at prohibitive prices.

The worst of it is that when the hideous war is finally over there will be the additional problem of finding employment in the impoverished nations for the thousands of returned soldiers. The poverty and want that will be suffered during the war and afterward will be bitter and prolonged.

TRUTH ABOVE UNITY.

We have found great comfort in being a Baptist, for it was not "bred in the bone," nor was it "died in the wool;" but we became one after we were grown and after we had failed to find true solace elsewhere. We had to give up many treasured associates and separate from loved ones in the blood, but we thank God that we have found many dear friends who, because they saw the truth as we saw it, are ready to battle for their convictions, because they must do so to be honest, and because, like us, they see and know that happiness only comes by following God's word, and are unwilling to let go of it for friends or family.

We have Baptist convictions, and we wish them to show through all that we write as through a transparency, for we seek to put Baptist truths in what we write, for we believe there are vital persisting differences between us and Pedobaptists.

We love our brethren of other denominations, but take little stock in much that is being talked and written about church union. As Lord William Cecil writes in his "Casting China," "Unity is very valuable, but it can never be so valuable as are truth and honesty." We must frankly recognize that Baptists will continue as long as men care for truth and only know it in part—and that looks as if it would be a long time, for our Pedobaptist friends need to take to heart the saying of St. Teresa, who said the best things she knew came to her not by revelation, but by obedience.

If we are His our task is to follow Him in sympathetic obedience to such command as He left His church. Truly unity can only come by being obedient to Him.

It is said that last year the ordained ministers in America averaged two converts each, but the American foreign missionaries averaged 41 each.

Well might old Rabelais, "the father of physical education" in Europe, have said: "Not medicine, but exercise for the weak; not drugging, but rubbing the exterior of the body, makes men robust."

One life insurance company in the United States in one year paid to its beneficiaries (last year) 40 per cent more than the entire world gave to the foreign missionary enterprise that year.

The American Bible Society, which since 1816 had published on the King James Version, has recently amended its constitution to enable it to publish the American Standard Version to meet the demands of churches and Sunday schools for this version.

The results in Russia of the prohibition of liquor selling by the government as a part of its mobilization have been so startling and beneficial that the government announces that the prohibition will be made permanent.

The liquor power is the power of capital, and this power works largely through governments. Governments are in an uncomfortable position, deriving revenue from the poison that is killing the peoples in their charge.

Brother Crumpton asks as to the round-up for the debt-paying campaign next Sunday: "What will the harvest be?" It is up to the pastors and churches to say. If we could report \$50,000 raised it would be a remarkable showing. "Twenty-five thousand dollars in cash and some thousands in pledges" puts us in easy reach of the \$50,000 if all will try on the last day.

The resourcefulness of treasurers of Foreign Mission boards has been taxed to the utmost. Various methods for sending money have been devised. United States officials have given their aid. The postal money order service has been used. Gold has been shipped. Credit has been exchanged with merchants and assistance has been received from banking houses with a foreign credit.

A recent bulletin issued by the census department estimates the population of continental United States on July 1 at 98,781,324. This is an increase since 1910 of about 7,000,000. A little more than one-third of the entire population is found in the five states of New York, Pennsylvania, Illinois, Ohio and Texas. The five big cities of New York, Chicago, Philadelphia, St. Louis and Boston contain one-ninth of the whole.

Rev. Stephen Van R. Trowbridge, who sails for Cairo this fall as the representative of the World's Sunday School Association in the work for Moslem childhood, has been invited by the officers of the Theological Seminary of the United Presbyterian Church in Cairo to give courses to the students of that institution in religious pedagogy, with especial reference to Sunday school work. Mr. Trowbridge will take up this work soon after his arrival in Cairo. The lectures will be conducted in the English language.

Kansas has toiled away for a quarter of a century at its chosen problem and is able to show better health, better average mentality, greater wealth per capita, fewer criminals and fewer poor than any state in the Union. With less than a score of millionaires and not one with a rating of over \$5,000,000, bank deposits have grown in 10 years from \$100,000,000 to over \$220,000,000. Average per capita holdings of taxable property are the largest in America. Out of 105 counties 38 report empty poor houses. Forty-eight did not send a prisoner to jail last year. Eighty-seven counties did not send an insane patient to any asylum. In 14 counties no jury has been called to try a criminal case in 10 years. Fifty-three counties have empty jails. Why? The average American state uses \$21 a year per person for liquor, Kansas saved \$20 per person last year and applied the proceeds for the welfare of the people. Education from the kindergarten to the master's degree is free.

Department of Sunday School Work State Board of Missions

Headquarters 504 Farley Building, Birmingham

MOVING FORWARD AT SELMA.

It was a great pleasure for me to be present at the midweek prayer service at the First church, Selma, last week. A large number of people were present. After devotional service arrangements were perfected for a house-to-house canvass of about 70 squares contiguous to the church. Twenty-five or more canvassers responded, and as all preliminary work had been properly attended to it only took a short time to apportion the districts.

The information will be tabulated in our office and typewritten copies made according to departments and classes.

The First church school is now thoroughly organized on a departmental basis. Tables, musical instruments and other necessary equipment has been provided, and with a definite list of possibilities the attendance ought to be doubled by January 1.

Dr. James is a great leader, and he has the co-operation of a cultured and loyal band of co-workers. H. L. S.

REMEMBER MISS FORBES.

By the time this paper is well distributed Miss Forbes will probably be in Philadelphia for an operation on her eye. Last spring she made this trip for the same purpose, but in the opinion of the specialist the time was not ripe. So she goes again, and if operated upon may be out of the state six weeks or more.

I am sure we will be glad to remember her in our prayers. She has meant much to the religious development of hundreds of our people, and we hope the Lord may will to use her even for greater service.

A line dropped to her in care of her sister, Mrs. W. L. Yarborough, Anniston, Ala., will no doubt be appreciated. H. L. S.

TRAINING CLASSES THIS WINTER

Summer is passed. Winter is here. With its advent comes long nights, with time for study. There might be a training class of some size in every church in Alabama.

Our Convention Normal Manual is designed to help teachers and officers in every school, and will do so if it is studied and the suggestions adapted and adopted.

Written work in the Manual is not accepted now unless begun last year, but all work must be done by oral or written test. It is possible to study the Manual alone, but when ready test questions must be gotten from my office or from the Sunday School Board in Nashville. Write for descriptive pamphlets if you have not already a class. The book will be sent postpaid to any address for 35 cents, paper binding, or 50 cents in cloth binding. H. L. S.

GIVE THEM SOMETHING TO DO.

In our teacher training text books and from our Sunday school institute platforms we are urged to organize all our classes above the primary. No

less emphasis is put on the fact that they must be organized for definite activities. But the latter is frequently overlooked, or as the teacher says helplessly, "I don't know what to give them to do." There seems to be an impression that some difficult, far-away work must be taken up. Hear what a wise, far-seeing superintendent suggests:

"Endeavor to bind the boys loyally to the church and the Sunday school by giving them something to do in connection with the church which will make use of their boundless activity in such ways that they will have the Sunday school and the church constantly in mind."

Look about you in your own church and find what is needed, that a class of junior boys or girls can do. Then study your class and see if they can do it. Twelve-year-old junior boys make a splendid messenger cadet corps to hunt up absentees and to keep track of the boys and girls whose parents frequently move from one neighborhood to another. They can also serve the Home Department superintendent as messenger bearers for special occasions, and they can do a like service for the pastor.

Twelve-year-old girls would delight in being a Sunshine Band to carry the flowers used at church to sick ones of the membership or to hospitals. A dear little lad of 6, who is just barely beginning to read, said: "Do you think old Mr. — (who is blind) would like to hear me read in my new reader?" Surely some of our splendid juniors who read so well would delight in doing a similar service in their own community. Ask your Home Department visitor to give you the name of some one who cannot be a member because they cannot read the lesson, and use your juniors.

There are junior boys who cut grass, or clean off snow, or dig up the weeds, in order that they may have spending money. Could they not be formed into a church beautiful com-

mittee to make the church lawn the prettiest in town?

I was in a home not long ago when the children were asking for potted plants to carry to their school rooms. I was in a town where a dear old lady kept the church yard radiant with blooms. Could not the junior girls do for the church what they did for the school room? Could they not follow the way the old lady led?

At the Bible school on Sunday one class might have charge of the song books; another come early to be assistants to the superintendent in arranging chairs, opening windows, cleaning off boards and any other things that the sexton too frequently over looks.

Does your class room need equipment? Does the teacher know how to use hammer and saw and painter's brush? Boys will eagerly follow such a leader and surprise you by the excellent work they can do under direction.

In this day of multitudinous organizations that would draw our boys and girls' energies away from the church, tie them on by giving them definite, possible things to do for their own Sunday schools. They will then feel that they are a vital part of the school and that the school really belongs to them. They will talk proudly of "our church" and will take the other boys and girls there to see "what we are doing." Thus can you hold them. L. S. F.

AT MAPLESVILLE.

Whenever a pastor, superintendent or group of earnest workers send in a call for a definite piece of work to be done for them we of the Sunday school force make every possible effort to answer that call. So it was with pleasure that one of us went in answer to Brother J. W. Mitchell's "Come down and help us grade our school."

The Baptist Sunday school at Maplesville is now graded and arrange-

ments are practically completed for departmental work to be done in the three elementary departments. They have also secured cards and are going to take a canvass of their town. A careful following up of such a census will double their Sunday school in the near future. We are looking for just such good news from them.

It was Brother Brasher's day at Billingsley, but as his train was late we had the pleasure of his presence with us for a part of the time.

There is a fine senior class in this school. They know how to sing, and their music is a great help. They know how to be helpful, too, for they cheerfully gave up their own class quarters that the junior boys and girls might have a good place for departmental work. It is up to those juniors now to fill that alcove with boys and girls.

When the pastor is interested, the superintendent getting busy and the teachers willing to make sacrifices for the sake of the work there, is a great future ahead of any school. And all these things are found at Maplesville.

I greatly enjoyed my brief stay in Brother Mitchell's home. They have a bright, interesting family of little people, and the one that is on the Cradle Roll is the best of all.

L. S. F.

Thomas A. Edison, the electrical wizard, has brought out an instrument known as the "telescribe" for recording both sides of telephone conversations. The instrument is wired up with the telephone of the user's desk and operates with its own batteries without interference with the ordinary functioning of the telephone. The spoken words are recorded on a wax cylinder somewhat after the manner of a phonograph.

Prohibition has done great things for Oklahoma. It has kept money in the channels of legitimate business; it has saved weak men from a bad habit and it has safeguarded our youth.—Governor, Cruce, of Oklahoma.

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, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at drugists or by mail from Shapprine Co., Savannah, Ga.

Do not waste money. Use it wisely. And the wisest use of some portion of all you earn is to save for use when your earning power is gone. The greatest aid to saving is to open a savings bank account and make deposits regularly.

The man who has wasted opportunities in college often realizes, when he attempts to soar, that he flies with a broken wing.

REDUCED RATE IN COLLEGE.

Meridian College has a few vacancies to offer to boys and girls, at greatly reduced rates, till filled up.

For particulars write

PRES. J. W. BEESON,
Meridian, Miss.

"Bab's Christmas at Stanhope."

This is one of the delightful Cozy Corner series by Caroline E. Jacobs, illustrated by Jean Young and published by the Page Company, Boston, at 50 cents. Bab in the first chapter goes on a visit to her great-aunt's at Stanhope, where she makes many new friends, but gets to be a homesick girl, but is buoyed up by a visit to town and is herself again when Christmas even comes, as is shown on Christmas day by her letter home.

"The Christmas Porringer."

This attractive volume by Evelyn Stein, which is illustrated by Adelaide Everheart and published by the Page Company, Boston, opens in the old Flemish city of Bruges, with Karens asking her old grandmother about giving a present to the Christ-child, and is instructed about Christmas. The story of how she buys a little porringer, just a humble little earthenware dish, for the Christ-child, is prettily done. The Robber Hans makes an exciting chapter. The privation of Karens and her grandmother will surely appeal to the sympathetic. The reformation of Hans and the blessed porringer run through the latter chapters most pleasingly. Altogether a good Christmas story.

"The Egyptian's Love Spell."

This book, by Morris Herrington Billings, is at attempt to tell in a popular way about the theory of reincarnation. Those who believe the doctrine feel that, taken in conjunction with the theosophical teaching of the law of Karma, it will explain many of the seemingly unanswerable problems of life. We prefer the Christ solution. He is the way, the truth and the life.

The Central Publishing Company, New York. 50 cents.

"Blue Bonnet in Boston."

By C. E. Jacobs and Lela Horn Richards. Blue Bonnet enters a Boston boarding school in this new volume, and though she finds it rather hard to conform to the rules and regulations of boarding school life, her breezy, generous and impulsive nature soon make her a favorite at the select school. The book is well bound, the printing is good and the illustrations well done.

The Page Company, Boston: \$1.50 net.

"The Little Florentine."

The cover shows Baptiste, the Little Florentine, with his fiddle. It is the story of how a young artist was true to his art instead of giving up to the wishes of his father, who wanted him to be a miller, and at last stood in the presence of his king. The story is charmingly written by H. De Charlew and illustrated by John Goss and published by the Page Company, Boston, at 5 cents.

"The Christmas Surprise Party."

The cover of this is enough to make even a grown-up wish that Santa Claus would hurry up. Caroline E. Jacobs goes straight to the hearts as she tells her story of Letty and the invitations sent out to Mrs. Hannah Water-Spaniels by Mr. Tray Shepherd, Esquire, will delight the little folks who love dogs. All had a great Christmas.

The Page Company, Boston.

"Anne of the Blossom Shop."

Mrs. Isla May Mullins, "a Juliet girl," the lovely wife of Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary at Louisville, Ky., has recently published a delightful new novel, called "Anne of the Blossom Shop," and is a sequel to last year's fiction success, "The Blossom Shop." It gives us great pleasure to commend this worth while and uplifting story. The book is handsomely bound, and the frontispiece, in full color, by Z. P. Nikolaki, shows Anne Carter to be a true southern beauty. The book is published by the Page Company, Boston, at \$1.00, and we hope it will find its way into many Baptist homes in Alabama.

"The Beginner's Garden Book."

This text book for the upper grammar grades, by Allen French and published by the MacMillan Company, New York, at \$1.00 net, strikes us as being one of the handiest books of its kind that we have ever reviewed. It is a revelation of how many illustrations and texts can be crowded into one volume. Some while back we offered some prizes for the best display of roses, the best pot plants, the best yards and the best gardens. A fine young lad competed, and we are going to give him this book. We wish this book could find its way into every home in Alabama. We believe it would not only give pleasure, but great profit. Send and get a copy.

"Thirty Offertories for the Organ."

Edited by James H. Rogers and published by the Oliver Ditson Company, Boston, at \$2.00, contains selections from the world's masters—Beethoven, Brahms, Gluck, Gounod, Massenet, Rubinstein, Strauss, Wagner and others. The preface by Mr. Rogers is replete with good advice about the organ offertory. The biographical notes of the various composers makes the book a handy reference guide. This volume will make its appeal to every church organist who cares to have in one volume a variety of the very choicest offertories.

NEW BOOKS

"The Young Man's Jesus."

By Bruce Barton.

A modern study of the manliness of Jesus, which emphasizes also His youth and His possession of the characteristics of youth; optimism, joy in life, cheerfulness, etc. Among the multitude of lives of Jesus no other one so forcibly emphasizes this aspect of His personality. The author draws a new portrait based on the old records, a portrait which differs as much from the ascetic painted by Munkacsy as it does from the effeminate personality of most modern artists. It places before us a physically strong, healthy and virile young man as the real Jesus. As a writer upon subject of commanding moral and religious interest today Bruce Barton has scored a success that has won him no slight popularity with magazine readers of this country.

The frontispiece of this book is a beautiful photograph of "The Master," one of the strongest and most satisfying pictures of Christ that has ever been painted. It is the work of Darius Cobb, the venerable artist who has painted many other notable religious pictures. "The Master," painted in his 80th year, is Mr. Cobb's masterpiece, and is the realization of the ambition, the idealism and the prayers of a lifetime. Its appeal is universal and in a special way it is "The Young Man's Jesus."

Illustrated. 233 pages.
The Pilgrim Press, 14 Beacon street, Boston, and 19 West Jackson street, Chicago.

"Fallacies and Vagaries of Misinterpretation."

By Dr. Charles Walker Ray, is one of the late books of the American Baptist Publication Society. The discussions are grouped under the following heads: "The Virgin Birth," "Advent and Resurrection of Christ the Lord," "Jonah and Nineveh," "David and Goliath," "Jacob's Prediction," "The Bible, the Gift of God," "Biblical Criticisms," "Divine Inspiration Discredited," "Samson and the Jaw Bone," "The Divine Fatherhood," "Divine Justice Vindicated," "Scripture Records of Sin," "Water Changed to Wine," "Elijah and His Translation," "Job and His Friends," "Christ Our Propitiation." The introduction is particularly interesting, giving, as it does, the viewpoint of the author. Price, \$1.00.

"Carl Hall of Tait."

In this volume Everett L. Tomlinson gives further evidence that he knows how to write for boys. Carl, captain of the prep school team, "fit" himself, and a poor team; but the fellows, sore at losing the game, listened to his two-faced rival rather than to reason, and Carl's last year was a campaign against harder things than books and studies. The school lost the series in football, but Carl and some of his companions made a great score in a bigger game—even the would-be orator, Perk, learned that a fellow must have something besides poverty in order to make himself a successor to Daniel Webster. 12 mo. 282 pp. \$1.25 net.

American Baptist Publication Society, Philadelphia.

"The Old Testament Phrase Book"

By Louise Emery Tucker. This book contains similes and metaphors, phrases and short descriptive passages illustrating the pure Anglo-Saxon of the Bible. It is well arranged and makes an interesting collection of Bible readings. We agree with the author that in this age of more or less turbid and hybrid English it is refreshing to go back to the living waters of the English Bible, the fount of purest Saxon.

Sturgis & Walton, New York. \$1.00 net.

"The Book of Prayer Answered."

By John T. Faris, D. D., author of "The Book of God's Providence," "The Life of Dr. J. R. Miller," etc., with an introductory chapter by a veteran pastor.

The argument from experience always makes a powerful appeal, because it supports its conclusions by duly verified facts. It is not learned theories, but practical testimony that counts in the day-to-day life of people who are confronted by difficulties. How prayer was the open sesame when all other doors were closed is related in these chapters, which are of a biographical character. This book will strengthen faith in God as the heaven and answer of prayer, and will encourage many to use this available means of relief and strength for all the needs of every hour in the business of working and living.

George H. Doran Company, publishers, New York. \$1.00 net.

"The Legend of the Christmas Rose."

By Henry E. Jackson.

The soul of that noble wonder men call "Christmas" hovers in some of the greatest paintings in the world. Here are five of them, picturing the miraculous coming of the Christ-child and the legends clinging about Him. And the legends are here retold, with an eye for their beauty and a thought for the Christmas of today, your Christmas and mine, to

which these paintings and these legends bring a brighter happiness. This will make a good gift book for Christmas.

George H. Doran Company, publishers, New York. 75 cents net.

"Intimate Letters on Personal Problems."

By Rev. J. R. Miller, D. D. Selected and arranged by John T. Faris, D. D.

The ministry of letter writing was graciously exercised by Dr. Miller during his busy life, and many people who were in need of guidance found in him a true helper. A sheaf of these highly prized letters is contained in this volume. They were written to those who were in doubt and perplexity, in anxiety and indecision, in sorrow and suffering from severe trials. The personal note of sympathy and understanding gives great value to these epistles on the Christian life.

George H. Doran Company, publishers, New York. \$1.25 net.

"Teacher Training Essentials," Part II.

A first standard course for Sunday school teachers, by my old friend and seminary mate, H. E. Tralle, containing sections on the Bible, is one of the valuable Keystone Manuals published by the American Baptist Publication Society, Philadelphia, at 25 cents. We congratulate Dr. Tralle in packing so much valuable information about "The Book" into such small compass.

"Truth and Other Poems."

These poems on "Truth," "Time," "Love," "Death" and "De Rerum Natura"—(1) "The Problem," (2) "The Soul," (3) "The All"—are by the distinguished editor of the Open Court, Dr. Paul Carns, a learned and scholarly German who lives at Chicago. Dr. Carns is an author of international repute. These poems contain the germs of his philosophy, and their titles suggest that they are intended to make their appeal to the reason. The volume is daintily bound and well printed by the Open Court Publishing Company, Chicago. \$1.00.

"Mary Webb and the Mother Society."

By A. L. Vall.

A cripple in a wheel-chair, unmoving except as the kindly hands of others gave help, but dynamic of mind and heart to rouse her fellows and keep them energized in missionary and charitable enterprises—such was Mary Webb. Her figure became, not pathetic, but inspirational, and has place of lasting significance in the beginnings of American women's organized work for Christ and humanity. Dr. Vall is to be congratulated on giving literary form to this brave human word of yesterday that it may speak its quickening message to the possible nobleness of today.

American Baptist Publication Society, Philadelphia. 50 cents net.

"Along Mediterranean Shores."

By Mary Frances Willard.

Every traveler knows that to visit the scenes where historic events occurred makes history seem much more real. To the sixth grade pupil struggling with the far-off European history required in that grade, this supplementary reader is a most effective and delightful aid. It takes the pupil on a personally conducted tour to cities and countries along the Mediterranean—to Madeira, a Fairy Island; Spain, a Land of Departed Glory; Algiers, a Home of the Moors; Egypt, the Child of the Nile; Asiatic Turkey, the Land of the Sunrise; Athens, the Cradle of Art and Story; Malta, the Island Fortress, and Italy, the Treasure House of Art and Beauty. The numerous half-tone illustrations, the clear, open type and the map of the route of travel make the book unusually attractive. It presents a combination of charm and usefulness not often found in a school book.

Silver, Burdett & Co., Boston. \$1.25.

"The Golden Censer."

By Florence L. Barclay.

The author of "The Rosary," which, though it has sold over a million copies, is even more important for its moral effect than for its art, is a practicing Christian always, the wife of a vicar, and hundreds of the readers of her romances have written to her asking guidance from her own experience of prayer and the Bible life. To all of these she has answered that she finds prayer "the golden censer of God's presence in the soul," a necessary and practical part of daily life. For these days of prayer for peace of the warring nations and peace of the weary soul the book is most timely.

George H. Doran Company, New York. Decorated Board, 50 cents net.

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This is not a "literary" book. It is just the straightforward, unadorned story of a fine, big-hearted woman. Jane gives an intimate picture of the life that is lived by some women the world over, and you will follow her with breathless interest as she shows you her childhood—her youth—the torment of an unhappy marriage—motherhood with its mingled joys and pains, and finally the test of a deep and moving love affair. And the narrative will impress you always with its humor, its kindness, but, above all, with its essential worth.

Mitchell Kennerly, New York. \$1.35 net.

THE COMMISSION IN CREEDAL FORM.

(Matthew 28:18-20.)

By J. M. Frost, D. D.

The commission is a program and process—what Dr. G. Campbell Morgan calls "The True Order of Missionary Work." It is also the expression of a passion—the consuming passion of the Son of God for saving a lost world, and His program for the consummation of that purpose—the passion in which He died to save sinners, the passion of the risen Christ, ablaze in His resurrection, power and glory. The great utterance, luminous in the light of its occasion, might be called the corona of His human form, spoken as it was in that august moment when He stood triumphant between the cross and the crown, between the empty sepulchre and His place at the right hand of the Majesty on high.

What was love, passion and teaching with Him is belief, conviction and life with us. For, as spoken by our Lord, the commission was His doctrine, His commandment, His promise, His program for the ages; but as received by His disciples then or now, it becomes their belief, their creed—in no small measure "the faith once for all delivered unto the saints," since the commission contains, either expressed or implied, nearly all we believe according to the Scriptures. The doctrine of the teacher becomes the disciple's creed; his purpose and program become the disciple's purpose and program. This is the common law of effective teaching.

Belief Set in Formula.

I venture, speaking only for myself, to interpret this mightiest word of all literature, in terms of belief, and to set the belief in a personal formula of didactic character and purpose. Thus we get the commission in creedal form and its interpretation in terms of personal belief—a legitimate method surely, and in a way, I trust, to be of helpful service.

Such a formula, especially for one who thinks it through for himself, is didactic value and practical worth. It serves somewhat as a banner inscribed and unfurled in display of the truth: (1) It makes the beliefs themselves of wider range, more definite and more pronounced. (2) It makes for enrichment of the mind, giving tone and strength to the spiritual character. (3) It sets something of a standard for oneself and shows where he stands in the world of Christian thought and life. (4) It helps to propagate and gives propagating energy to the things we believe, augmenting their efficiency and fulfilling their mission.

According to the Commission.

The might, the honor, the crown and glory of Christian living come largely from knowing the commission aright, and from the faithful expression and fulfillment of its meaning. Yet we cannot interpret its great word or live within the fulness of its meaning, apart from the New Testament as a whole. It is, however, something of a key to all the rest. It is the germ of all New Testament life and literature. All that comes after is in the nature of product from the creative and constructive energy of God's word. Christ breathed on men the Holy Spirit, spoke the mighty word to their sensitive and waiting hearts, and forthwith they began the process of working wonders, and their works remain to this day the abiding wonder of the ages.

The commission in this wider scope is the basis and guide in the task to which I here set my heart. The tiny acorn whose shell a squirrel can crush, is both product and germ—product of bygone forests, germ of forests yet to come; the culmination of the past, but also the promise and potency for the future. So the commission holds within itself in simplest form all Old Testament history, with its revelation and experience, all the life the Master lived with its wonders in word and works—the thought, life and power of ages on ages telling. This, in part at least, is its germinal energy and out of it came the fruitage of succeeding centuries.

The wonders of Pentecost, the equal wonders which followed in saving the lost, in growing churches, in the written records, were all in high sense its product. Plant acorns and grow oaks—some thirty, some sixty, some an hundred fold. This is the law of nature with its reproductive power, the law also in the kingdom of grace where God's word does not return void, but is quick, powerful with germinal energy, and works out its high ends.

Articles of Personal Belief.

Some of the articles that follow concern the commission as a whole in its relation to the New Testament; the others are according to its own great utterances—the very heart of its meaning of command and authority.

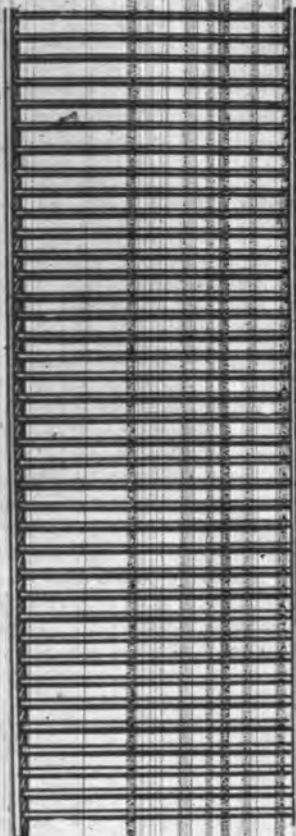
I. The Historic Person.—I believe in the historic person of the commission—Jesus of Nazareth set out in the New Testament as Christ the Lord and the Savior of sinners—"The Mighty to Save"—"Who was delivered for our offenses and was raised again for our justification"—"Who knew no sin, but was made sin for us, that we might be made the righteousness of God in Him," and "That God might be just and the justifier of him that believeth in Jesus"—"The same yesterday, today and forever."

II. Words Which Christ Spoke.—I believe in the commission as history—words which Christ spoke—the expression of His passion and purpose for saving a lost world. His appointed method for working out

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His purpose—the germ of all New Testament life and literature—this life seed, all else is product through the succeeding years.

III. The Organic Principle.—I believe in the organic principle of the gospel in the commission, with its creative and constructive energy—that persons having the experience and heart conviction of its beliefs will associate themselves together in churches: (1) After the divine order and the New Testament pattern; (2) through the fellowship of the gospel; (3) for worship, for culture in the things of Christ, and for the furtherance of His gospel.

IV. Creed, Character, and Life.—I believe in the commission as expressing the creed, task, program and purpose of the Christian life, whether of one or many collected in churches, and organized to serve God in His plan of service. To walk in its way is to walk in His will; "The life I now live, I live by the faith of the Son of God, who loved me and gave himself for me."

V. Theistic Nature of Jesus.—I believe in the universal sovereignty of Jesus and in His theistic nature, as King of kings and Lord of lords; having all authority in heaven and on earth, "being the Son of God," "the brightness of His glory and the express image of His person," "filled with all the fulness of the Godhead bodily," and upholding all things with the word of His power."

VI. The Power of God Unto Salvation.—I believe in the gospel as the power of God for saving the lost and for evangelizing the world; making disciples as the saving work of Christ through preaching the gospel of His kingdom among all nations for a witness unto them, and as "the power of God unto salvation to every one that believeth."

VII. Baptism's Witness to the Godhead.—I believe in baptism, a New Testament ceremony, as related to the Trinity, and in the three persons of the Godhead, honored and worshipped in ceremonial obedience; as witnessed at the baptism of Jesus in the Jordan; that the Holy Spirit gives fitness of heart for its observance; that those "baptized into Jesus Christ are baptized into His death, buried therefore with Him through baptism into death; that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." The great ordinance is glorified in its witness to the Godhead. And the Godhead is magnified in this simple but sublime act of ceremonial worship.

VIII. Education in Christian Truth.—I believe in didactic training for observance of Christ's doctrines and commandments as given in the New Testament under the reign of the Holy Spirit; that education in Christian truth is essential (1) for preserving and propagating Christian principles; (2) for making

Christian character, and (3) for creating Christian standards of conduct in the affairs of men. If there be no teaching of New Testament truth there will hardly be New Testament life or spirit or standard of belief and practice.

IX. Personal Presence of Our Lord.—I believe in the personal presence of Christ our Lord in fulfillment of His promise to be with His people (1) when going as missionaries; (2) when evangelizing and making disciples; (3) when baptizing in ceremonial obedience; (4) when teaching in didactic obedience the things which He has commanded—with them unto the end of the age—and of the ages.

X. Christ's Universal Conquest.—I believe in the ultimate triumph of Christ in building His kingdom through the means and methods which He has appointed—that the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

XI. Entrusted to Our Keeping.—I believe in the commission as given to us in sacred trust, demanding loyalty to Christ as Sovereign and Savior, and to the Scriptures as the expression of His Sovereignty and Saviorhood.

A Word in Conclusion.

The final conquest will be a conquest through preaching and teaching—preaching the gospel and teaching the things He commanded. Remembering the marvelous teaching power of the great ordinance, we might think of the commission as Christ's threefold injunction—teach, teach, teach—evangelize, baptize, didactize. This is His program of conquest.

He certainly set immense emphasis on education in Christian truth with possibly a fourfold purpose: (1) To conserve His doctrines as embodied in His commandments; (2) to indoctrinate His disciples in making character after the Christ-like pattern; (3) to regulate human conduct in the observance of His will among men; (4) to spread abroad His doctrines to the uttermost parts of the earth as the means of His final and universal triumph.

The commission is not old except as the sun is old. We have not outgrown the commission, nor yet filled out its great perspective, nor wrought its great purpose to completion. Its program yet unfinished, is at once our obligation and highway to victory. It must not be compromised, or complicated, or abridged in what it teaches and requires. There must be no abatement of its spirit or method of procedure. The breath of heaven is upon it, all and the light of heaven is upon its pathway.

It calls now, as it has called, for belief and obedience, for the power of godliness expressed in becoming form, for conviction with outward conformity, for the outward alliance, which begets allegiance and loyalty. It is the one standard of Christian belief and life. Here we test our faith and practice, here also we find our inspiration in the hours of trial. It is our constant challenge now and for the future, as it has been in the past—a challenge of love and faith, of devotion and loyalty, of heroism and faithfulness—our guide and strength, our crown of rejoicing.

Nashville, Tenn.

THE BLIGHT OF OUR AGE.

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

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

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

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

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

Dr. Edward Judson, who is expected to visit the Georgia Baptist Convention at Carrollton, November 17, is the son of Dr. Adoniram Judson.

Alabama Baptist Woman's Missionary Union

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 State W. M. U. Watchword—Remember His Mar-
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 Send contributions for this page to Mission Room.

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

SCRIPTURE MESSAGE.

Watch ye, stand fast in the faith, quit you like
 men; be strong. Let all that ye do be done in love.
 —I Cor. 16:13-14.

THOUGHT FOR THE WEEK.

"Many pray for missions whose prayers are prac-
 tically valueless because of their ignorance."

PRAYER CYCLE.

For our missionary, Mrs. J. M. Justice, Argentina
 (Buenos Ayres).
 For our work in the Carey Association, of which
 Mrs. J. H. Ingram, Lineville, is the superintendent.
 For our work in the Central District. Mrs. T. W.
 Hanson is the beloved vice-president.
 For our six Alabama girls at the Training School
 in Louisville, Ky.
 For our Young People's Conference and the ones
 who shall take part at the Dadeville convention.

**STATEMENT OF CONTRIBUTIONS BY SUNBEAM
BANDS, R. A. CHAPTERS AND Y. W. A.'S
FROM MAY 1 TO OCTOBER 22, 1914.**

Below we give a statement of the gifts which have
 come in from the young people since May 1. Oh, my
 dear young friends, can we not make an effort to
 meet at least one-half of our apportionment before
 the State Convention in Dadeville? Can we say that
 "we have done what we could?" Our gifts are not
 as large from the young people as we long for them
 to be. Please try to send in your offerings promptly:

Sunbeam Bands.	
State Missions	\$ 70.18
Bible fund	33.16
Home Board schools	33.90
Kindergartens	28.47
Scholarship fund	1.50
Training School enlargement	5.15
Royal Ambassador Chapters.	
State Missions	2.00
Indians	1.00
Toluco school	1.25
Y. W. A.'s.	
State Missions	165.14
Foreigners and frontiers	74.78
Hospitals	51.98
Scholarship fund	23.90
Training School enlargement	21.59
Total	\$514.00

A "SPECIAL DELIVERY" TO OUR YOUNG PEOPLES.

This is the last opportunity we will have to send
 you young people a special message prior to our con-
 vention at Dadeville, and we want you to read it
 carefully and then make your plans to have your
 societies represented so as to get the very best good
 out of the excellent program which will be given in
 the special interest of all our young people's orga-
 nizations. Be sure to have your delegates present for
 the meeting on the second day of the convention
 even if they cannot be there throughout the entire
 time.

We are sure the young people of Dadeville are
 going to take an active part and do all in their power
 to make the program attractive. The girls will sing
 for us the beautiful Y. W. A. hymn, "O Zion, Haste."
 Then we are to have a message to the "mothers"
 given by our "daughters" in "A Call to Alabama

Young People of W. M. U.

Mothers from Alabama Girlhood," which promises to
 be full of inspiration to old and young alike. Royal
 Ambassador work is to be specially featured, and it
 is to be hoped that a goodly number of boys residing
 in and near Dadeville can attend and as many dele-
 gates from orders all over the state as can consis-
 tently leave their school duties. The dear Sunbeams
 always add their bright rays to our meetings now-
 adays, and will give us a helpful and beautiful dem-
 onstration of their work. When you all get there you
 will find many sweet, helpful surprises, for we are
 not at liberty to tell you all who will be on the pro-
 gram. There will be discussions on "Leadership,"
 and who do we need for our young people more than
 consecrated leadership? We will have reports from
 our colleges—Judson, Central, Newton, Etc. As all
 of the auxiliary societies and bands are part of the
 whole W. M. U. fabric, another interesting feature
 will be a round table discussion, with helpful plans
 and suggestions for establishing the "Graded Sys-
 tem" more thoroughly throughout our country and
 city societies.

Come, dear young people, with your rally cries,
 yells, mottoes, pennants, banners, colors, pins, songs,
 etc., and give and get all the inspiration that this
 meeting will accomplish if all will do their part.

MRS. W. F. YARBOROUGH,
 Press Correspondent.

We trust that our boys of the Royal Ambassador
 chapters will be interested in seeing their "Ambassa-
 dor Yell" adopted for the state published on our
 page. May we urge each chapter to learn the yell
 and try to be loyal to the purpose of the yell? If
 any members of the chapters attend the Dadeville W.
 M. U. Convention we hope they will come prepared
 to join in with the other boys in giving the yell at
 some time during the meeting.

We are also giving space to the "Sunbeam Rally
 Cry," that our little Sunbeams may likewise learn
 this well.

If you have not sent in your name to Mrs. Wood
 Herren, Dadeville, Ala., chairman of credential com-
 mittee, do so at once, that a home may be assigned
 you.

State Yell for Royal Ambassadors.

R. A. rah! R. A. rah!
 Alabama Ambassadors!
 Each a loyal knight
 Standing for the right;
 Colors, Blue and White,
 Rah! Rah! Rah!!!
 Sunbeam Rally Cry.
 Sunbeams! Sunbeams!! Sunbeams!!!
 We climb the mountains steep,
 We cross the waters deep,
 To carry the light
 That makes the world bright.
 Sunbeams! Sunbeams!! Sunbeams!!!

**FROM OUR MISSIONARY, FLOY WHITE ADAMS,
WHOM ALABAMA Y. W. A.'S LOVE SO WELL.**

The Yearnings of Two Chinese Girls for an Education

When I had been in China only a year and a half
 my husband and I visited a village, about 35 miles
 from Teng Chow, where no white man had ever been.
 A white woman with her fair complexion, blue eyes,
 skirts and large feet was indeed a curiosity. During
 our stay of about a week I was in the home of a
 woman, a daughter of one of the best and oldest

evangelists of our church. This daughter when young
 was a pupil of Mrs. Holmes. Up to the time of our
 first visit she had not been baptized, though we were
 soon convinced that she was a true Christian. She
 was married into a heathen family, but to her chil-
 dren and husband she had constantly read her Testa-
 ment. Every evening they had worship together, and
 she had taught them to sing and pray. Her five chil-
 dren, three girls and two boys, were nice, well be-
 haved children. The family being very poor, the
 eldest daughter, though young, had already been
 given in marriage. The other two girls were sent to
 school here in the city for a very short while. Soon
 the two boys were old enough to go to school, and
 as finances were limited, like all other Chinese, they
 knew the girls would be given in marriage, so turned
 their attention to the education of their sons.

Having been out only a short time, my Chinese
 was rather limited, and so I did not get very well
 acquainted with those two modest, retiring girls. I
 remember seeing them at the table one day making
 bound foot shoes.

One year and a half later we visited again this
 village. The second daughter had been given in mar-
 riage. The third daughter had grown quite tall, but
 was still shy. I was amazed, however, to see that
 she had natural feet. One day I asked her mother
 why she did not send her to school, for to my mind a
 girl who had the courage to leave her feet unbound
 in a village where the gospel was hardly known and
 custom as binding as ever must indeed have some
 strength of character. "We are simply not able,"
 was the mother's reply. Without any special consid-
 eration other than to test the mother, I suppose, I
 replied: "Well, if I pay half her school expenses,
 can you pay the other half?" She would talk it over
 with the girl's father. A few days later I asked
 concerning the result of the consultation. Her face
 brightened and she said, "He thinks we can do it."
 We decided that she would come into the city to
 school at the beginning of the following year.

A year later, following our second visit there, the
 mother came to the city to be examined for her long
 deferred baptism. She was very happy after her
 baptism. Came up to our home and spent an even-
 ing with us, telling us more about the dear daughter.
 As is Chinese custom, she had been very reserved
 about her own affairs until we were well acquainted.
 In substance this is what she told me:

"Our daughter is always urging her father to be-
 lieve in Jesus and be baptized." (He is a believer
 now, and has already applied for baptism this fall.)

"When she was a little girl," the mother contin-
 ued, "she would not have her feet bound. After her
 half year in school, though we told her we could not
 send her back, she still refused to bind them. She
 longed so to come back to school. It was quite hard
 for her in the village, especially when she went to
 the river to wash the clothes. They made so much
 fun of her, laughing at and jeering her about her big
 feet, that she would be compelled to get up and go
 home. We had not given her in marriage, so did not
 compel her to bind her feet. For two years she
 prayed constantly that she might go to school. On
 passing her room door I would often hear her pray-
 ing (Chinese in private prayer frequently pray
 aloud), 'O, Heavenly Father, I beg you let me go to
 school.' My heart was sad because we could not
 send her, and when your offer came we were all so
 glad."

"God answered her prayer," I said.
 "Yes," she replied, "God heard her. When she
 came home after her first half year, one day during
 the summer, she said, 'Mamma, if the missionary
 does not help this fall, can you send me back to
 school?' 'No,' I told her, and presently I looked
 around and saw the tears running down her cheeks."

Before she left school in the early summer I did
 not think to tell her that my offer held good for the
 remainder of the year, but later in the vacation sent
 her word. When her mother told me all about these
 things I was glad that I had sent her word. It makes
 me very happy to think that God used me to answer
 her earnest prayer.

She is in Miss Janie Lide's boarding school for
 girls. Her school name is "Fragrant Lotus." Miss
 Lide tells me that she has not a single pupil more
 earnest, more faithful, than Fragrant Lotus. She is
 doing well and making good progress. Any one who
 knows Miss Lide can but know that she is having
 most thorough and careful training. She has also

professed faith in Jesus and been received by the church through baptism as one with them in Him.

The second story is a sad one indeed. We were in the country, about 25 or 30 miles from home, last spring. We had had a morning and afternoon service with the Christians and inquirers. After the afternoon service two of the Christians asked me to go to their homes to visit with them awhile. Old Mrs. Chow and I sat on the kang and talked while Mrs. Lin helped her daughter-in-law to prepare supper, for she had invited some of the Chinese preachers with us to take supper with her. Mrs. Chow is a Bible woman, and though nearly 70 years old she is still very active, bright and cheery.

"I want to tell you about my granddaughter," she said. "She wanted to go to school so badly. Her mother, my daughter, was willing, but her father, though a member of the church, did not care to spend money on giving a girl an education. I myself offered to pay her expenses, but he would not consent. She learned to make lace, and by constantly doing it she could later make it very rapidly. In one year she could earn 30,000 cash." (About \$10 gold. Quite a good help toward support of her family and more than enough to send her to school a year.)

"She hoped to use this for her own education," her grandmother continued, "but her father always took it to use as he pleased. When nearly grown, about 18, her father finally consented for her to come to Ting Chow to school. She and her mother made her clothing and had all ready for her to start within a few days of the time for school to open. Her father walked in one day and said: 'The daughter cannot go to school. I have no time to take her.' Her older brother also said that he had no time to take her back and forth. Her father wanted to keep her at home and have her continue to make lace and help support the family. The girl was so sad and disappointed that she had no appetite for food, no desire to work. One day when her father had gone to market and her mother and younger sister were out at the front gate she quickly found a rope, and when her sister came in a little later she found her in the doorway, hanging by the rope—dead."

You, dear free American girls, I know it will be hard for you to understand why she did not leave home instead and go to school anyhow on the money she was making. Chinese girls are slaves to others from the cradle to the grave. For centuries they have yielded to the wishes of parents and mothers-in-law. As yet they have no power to free themselves except as this poor girl did—in death. She wanted to live worthily. Her ambitions were higher than just to be a chattel to her father and later to be a mill grinder and cook for a mother-in-law, her husband probably to go away to Manchuria and neither send money nor return home for five or ten years. This condition is what so many women meet with here in North China and what she at least—really the only thing—could look forward to. I do not justify her taking her own life, but my heart goes out to her, and I wish I could have known of her desire before I heard of her death. You would have been glad to have helped her. There are many, many others with the same heart longings. I do not know whether or not she had been taught to pray. Her mother is not a Christian, and you see what her father is. You girls with your freedom, joys and love, pray for these girls and young women. Pray lovingly and earnestly for them, that the chords of custom which bind them may be loosed at least enough to put an end to foot binding and free them for an education that will help them to stand beside the male sex and not beneath.

Read thoughtfully Nehemiah 8:10.
Most sincerely,

FLOY W. ADAMS.

P. S.—Recently the girl's father was turned out of the church on the ground of having taken the life of another.

THE MODERN JEW.

A keen critic of the modern Jew says:

"The great movement of Jewish expansion in the scientific, literary, political and administrative sphere is tending to a general religious apostasy of the Jewish world.

"The rabbis admit it continually—even in the pulpit. Their lamentation is almost uninterrupted, and does not date from yesterday. Here, for example, is a passage from an address delivered 1 year ago by the rabbi of Nice, M. Meiss:

"Alas!—it needs courage to admit it—the young Israelites, whose scholastic successes are so remarkable and startle their comrades of other creeds, are generally lost to Judaism; they learn everything save their own history, and they take pride in remaining unacquainted with our religious practices! There are generally lost to Judaism those who, by dint of work and discipline—the divine protection counting for nothing—have attained a high position; they take great pains to efface the original stain, and their sympathies are not always on our side! In short—save for some comforting exceptions—there

STATE CONVENTION.

Seima is the place.
November 17-19 is the time.
J. B. Ellis, Seima, Ala., is the man to whom all delegates and visitors should write if they wish entertainment in Seima homes.
Now is the time to let us know that you are coming. Write to Mr. Ellis at once.
POWHATAN W. JAMES.

are generally lost to Judaism many fine writers and brilliant thinkers who could destroy prejudice and gather round us all the good will, loyal souls and choicest spirits if they did not prefer to live in a kind of religious nihilism, disowning at the same time their former fellow citizens. . . . There are even Israelites who seem to have an avowed hatred of the religion of Sinai. . . . We no longer have an ideal. . . . We disown our past."

"These lamentations, which even 10 years ago were not rare, have now become the most ordinary subject of rabbinical addresses. They form over and over again the basis of articles published by the Jewish journals. These journals are continually testifying to the decadence of Judaism."

This may be true in some places, but any one who attended the dedication of Temple Emanuel here in Birmingham will acquit the leading Jews of this city of being indifferent to their religion.

THE GOSPEL IN ARCHITECTURE.

By Alex W. Bealer

Recently a sermon on baptism by Dr. E. Y. Mullins has gone the rounds of the Baptist press. It was preached in Immanuel church, Nashville, of which Dr. Rufus W. Weaver is pastor. It was my good fortune to hear that sermon and to witness the most impressive administration of the ordinance I have ever seen. This was made possible because the auditorium is not only an architectural poem, but it is a gospel sermon in architecture, one that illustrates the great doctrines of the word of God as we believe them in such a way that a wayfaring man, though he be prejudiced against us cannot fail to be impressed.

As an introduction to the sermon Dr. Weaver called attention to the doctrines that were emphasized by the auditorium, and I judge that to him is due the credit for the striking as well as Biblical presentation of the truth.

As I sat facing the platform I noticed an alcove to my left in which was the table for the memorial feast. When the supper is celebrated the electric lights are turned on behind a stained glass panel, on which is a picture of the last supper. Taken in connection with the symbols on the table the observer is forcibly reminded of the death of Christ, a doctrine that has always occupied the foremost place in our Southern Baptist Zion.

On the opposite side of the platform, in another alcove corresponding to the one I have just mentioned, my eye was attracted by a large marble casket. I wondered what it could mean. It presented rather a gruesome appearance under the gleaming electric lights. Above it was an opening, and I saw that it was not covered. Behind some drapery was an invisible electric light. The thought occurred to me, "It looks as if some one is to be buried."

At the close of the sermon the lights in the auditorium, with the exception of the one above the casket, faded out. I saw Dr. Weaver standing in the stone casket, the light above him illuminating the open Bible he held in his hand. I saw what it meant. He was in the baptistery. When he read the authority for the ordinance he was about to administer he laid the Book aside. A young man came to him, one who had died to sin by faith in Jesus Christ, and who was to follow his Lord in symbol into the darkness of the tomb. As the old life was laid beneath the water the burial was pictured in vivid manner, for the single light above went out and all was as dark as the grave. You could feel the darkness.

In a moment this light flashed on again and the young man, who had risen from the liquid grave, was seen passing upward from the pool. At the same instant other lights behind a stained glass

panel above the casket flashed out, and I saw a beautiful picture of the angel saying to the women at the tomb, as he pointed upward: "He is not here; he is risen."

I felt a swelling in my heart and a mist was before my eyes as I thanked God for such an eloquent though wordless sermon on the burial and resurrection of Christ.

My eyes now being opened, I noted that the pulpit was higher than in most churches I had ever seen, and I accepted Dr. Weaver's explanation that it was so to teach the people to look up to the pastor, the leader of the flock, all of whom should regard him as a teacher sent from God. The chorus choir up above the platform sang a joyful song, and I felt that it was indeed true that the chief function of a Baptist church is to praise God.

As I turned to leave the building I saw that the auditorium was in the shape of a cross, and I felt the force of the presentation that here was pictured the foundation upon which rested our hope for salvation from sin.

Truly this building pictures the death of Christ, the cross upon which He breathed His life away, the tomb and the burial, the triumphant resurrection, pictures the esteem in which the man of God should be held by his people, pictures the praise that should be sounded out to the Father, the Son and the Spirit; it is a sermon in brick, the gospel in architecture.

I turned away feeling that I had enjoyed a novel experience. I had received two sermons at the same time—one through the ears and the other through the eyes. One was from Dr. Mullins, great as an expounder of the truth; the other was from the auditorium, and I think it outpreached even the president of the seminary.

HIS LAST APPEAL FOR THIS YEAR.

Dear Brother:

This is my last appeal for this year. It is in behalf of the debt-paying campaign. I want to ask you to canvass your most liberal men and women privately; then on Sunday, November 1, make the appeal. The denomination is on trial as never before.

I know "it is the worst time possible;" but that gives us an opportunity to base an appeal on the highest possible motive—love for God's cause. This is a time for the heroic pastors and laymen to come out. All who give under such circumstances will be making a sacrifice to give, and the blessing will be greater.

Here is the statement:

We undertook to raise.....\$100,000
We have raised in cash about..... 25,000
Expenses less than 10 per cent.

We have several thousands in pledges, and some thousands more in promises, which may or may not materialize.

Fraternally yours,
W. B. CRUMPTON.

BROTHER CRUMPTON SAYS.

Please ask the boys' corn club or "the ear of corn clubs" to write me at Montgomery at once the results of their efforts. The season was so dry some were disappointed, but many had good seasons. One brother who planted an acre of corn reports \$30 net for the Lord's cause.

At the Shady Grove Association this recommendation was unanimously passed: "We had eight men at Pelham last summer, six of them in the preachers' school. We recommend that the churches release their pastors in June and send them to the preachers' school, and that their crops be taken care of in their absence." The laymen were called upon for remarks, and every one approved, many of them saying, "I will pledge my church to do that." This carries with it the paying of the expense. We must have 250 next summer at Pelham.

In the school of journalism founded by the editor of the New York World, which is being conducted at Columbia University, Dr. Williams, the director, tries not to develop stylists or litterateurs, but to teach them to write clear, forcible and accurate English. "Accuracy, terseness and accuracy" were the watchwords of Pulitzer, and they have been well taken over by the school. "To be a good journalist," says Dr. Williams, "one must first of all be a good reporter."

THE ATMORE REVIVAL.

Editor Alabama Baptist, Birmingham, Ala.

Dear Sir: In justice to the Atmore Baptist church we wish to correct some statements made by the former pastor, R. M. Hunter, and appearing in the columns of your paper a few issues back. In the first place Brother Hunter stated that this was a RICH church and was in position to pay \$1,000 to \$1,200 per annum for a preacher, when in fact we are not rich; neither can we at this time pay that amount for a pastor. He further stated that the church wanted him to move here or resign, and that he chose the latter. The facts are that at this time the church did not want him to move because at one time he said that if the church could raise enough for three Sundays that he would move to Atmore, and this was done, but in something like three days thereafter one of the members of the church received a letter stating that the Flomaton church was not willing for him to leave there, and that if the brethren were not satisfied to let things go as they were he would have to resign. This letter was kept quiet by the one who received it, and when Brother Hunter came back he said that we would just let things go as they were until the fall of the year and then he might move here. There was no action taken on the part of the church, but there seemed to be a lot of disappointment and displeasure on the part of the members, but still they stood by him until a revival meeting was discussed and he had planned to have some one help him with it, and in view of the fact that the church and town needed a strong man one of the deacons, Brother J. F. Anderson, asked him if this brother was such a man or if he knew him to be. His reply was that he did not know him to be such, but that he was highly recommended. The deacon then suggested that if he did not know the brother to be such as we needed that we had better get one who was.

About this time Mr. J. R. H. Hilton reminded Brother Hunter that, according to plans already discussed and arranged by the brethren and Brother Hunter, Dr. H. C. Risner, of Knoxville, Tenn., was to help in the revival meeting. Brother Hunter was aware of this action, as he had helped plan same, and we had arranged with Brother Hilton to see Dr. Risner on his return to Knoxville and engage him to conduct the meeting. This was on a former trip here by Brother Hilton, and at this time he had seen and arranged for Dr. Risner to come here. Brother Hunter seemingly had forgotten this, but after his memory was refreshed he made other arrangements for the brother whom he had engaged.

At date set for the beginning of the services Brother Hunter was sick, but Dr. Risner began, and was later joined by Brother Hunter, who remained here until Sunday week, when he left to fill his regular appointment at Flomaton, and, we are told, that upon receipt of a telegram there asking him to assist in a meeting near Andalusia he left Flomaton for that place and did not return to this place until some weeks later to fill his regular appointment here. His explanation of his treatment of the church here was that he was sick and had gone away to regain his health, although he wrote several parties here during his absence

that he was preaching twice each day and was having a fine revival. He also wrote to Brother W. G. Patterson and asked him to fill his (Hunter's) place here.

His explanation was not satisfactory to the church here and complaint was made to the deacons and a conference asked. Conference was called and a motion duly made and seconded that Brother Hunter be relieved of the church without explanation. Said motion was carried without a single dissenting vote of those present. Before Brother Hunter was advised of the action of the church in an official way he forwarded his resignation, and as there was no desire to injure Brother Hunter, but a disposition to help him, a conference was called and a motion made to rescind the action of the former conference and accept his resignation. This was done with the full consent of the members present. One can very easily see the motive for the action in this matter.

We feel that those who have written articles in the Baptist and advised Brother Hunter elaborately as to the use of the "Blunderbus" would do well to ascertain the facts in the case before jumping in and saying things of which they have no proof of facts. "Be sure you are right and then go ahead" would be timely advice to such parties.

In the issue of the Alabama Baptist of August 12, under head of "From Atmore," there appeared an article which in justice to the writer we might quote and have a word about same. The article which seems to have called forth the criticisms was as follows:

"Dr. H. C. Risner, pastor of the Broadway Baptist church of Knoxville, Tenn., led us in a great soul saving EFFORT in behalf of the church and city, and this special effort was APPARENTLY crowned with success. On one occasion alone it was ESTIMATED that 150 persons professed to accept the Lord Jesus Christ as their salvation and life, and on other occasions there were goodly numbers who professed likewise. Last Lord's day the ordinance of baptism was administered to a happy COMPANY of willing converts, and there are others to follow."

Now there is absolutely nothing in the above statement to justify the severe arraignment of Brother W. G. Patterson, who wrote it. He misrepresented nothing, and his estimate as to the number who went forward and made profession was not only made by himself, but by several others who were present and who witnessed it. He did not say that they all joined the Baptist church or what became of them. Very likely some of them were already members of some church.

Under the circumstances the old proverb of "Justice to whom justice is due" is very appropriate.

We feel that had the pastor of the Atmore Baptist church been here attending to his duties on this occasion, instead of being away assisting at another meeting and endeavoring to gain his health in that way, he would not have been so "shocked" as the "exaggerated quotations from the Baptist World." He was not here, and consequently does not know what did happen.

Dr. Risner is one of our greatest preachers, and his work here was for great good and will be appreciated by Atmore and her people for all time.

In addition to what we have said

regarding the manner in which Brother Hunter left we might add that at the time the church took the first action and then rescinded same Brother W. G. Patterson and some of the ladies of the church fixed up a nice letter to Brother Hunter, stating that his work here was appreciated and wishing him all good fellowship and hoping for him success wherever he might labor in future. This letter was approved by the church, as we had no ill will to him and felt that the letter would be of benefit to him in future and would be appreciated at present.

Yours very truly,
E. F. GOLDSMITH,
W. E. GRIMSLEY,
N. P. KEARLEY,
Deacons.

Atmore, Ala., Sept. 21, 1914.

A CREED.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when weary,
Just a little bit more cheery,
Let me serve a little better
Those I am striving for.

Let me be a little braver
When temptations bid me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil, without complaining,
Not a humble task disdainful,
Let me face the summons calmly
When death beckons me away.
—Detroit Free Press.

RESOLUTIONS OF LOVE AND RESPECT.

We, the members of the W. M. U. of Buena Vista, Ala., wish to express our feeling of great loss in the death of our beloved secretary and treasurer, Mrs. W. M. Hestle. As an officer and member she was earnest and efficient, and much of the success of the work is due to her untiring efforts. A regular attendant, a zealous worker and a strong Christian, made her a useful member and a great helper in the workings of the divine plan for the furtherance of God's kingdom.

Since God has seen fit to take her to Himself we bow humbly to His will, yet we sorrow with the loved ones, whose hearts are so deeply troubled, and feel also the grief at the loss of a beloved fellow worker; therefore be it resolved:

First—That the society has sustained a great loss in the death of our beloved secretary and treasurer, and each member of a true and valuable friend. Let us emulate her example.

Second—That while we can't understand the workings of the divine plan that made it necessary for her to be taken, we submit humbly to our Creator's will, knowing that He doeth all things well and careth for the bereaved ones. Our loving sympathy is extended to them in this hour of trouble.

Third—That these resolutions be entered upon the record of our society.

If You Suffer From Catarrh

Try This Pleasant Herb Smoke.
Sent FREE By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The accompanying illustration shows how the smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 204 Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



ALLOWED ON TIME DEPOSITS is even 5% up to \$1000. Interest paid Quarterly. Only first month's security taken. Assets over \$500,000.00. If you are getting less on your savings—write for booklet "Safety and the Interest Rate." SECURITY SAVINGS and LOAN CO., BIRMINGHAM, ALA.

Excelsior Steam Laundry

GEO. A. BLINN & SON, Props.
The Old Reliable Firm
OUR PATRONS OUR BEST ADVERTISERS
Once a Customer
Always a Customer
GIVE US A TRIAL
1807 2nd Ave. Birmingham, Ala.

GREATEST HYMNS.

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

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

CONCERT OF ACTION THE SUPREME NEED.

If pastors and churches in Alabama will pull together in the matter of maintaining our honor, by helping to meet our obligations to the work of the Lord in our bounds on the first and second Sundays in November, it will go far towards solving our problems. It is no time to halt, hesitate or postpone unanimous and liberal action. The very stringency of the times demands of us a proving of our God by bringing His tithes into His storehouse. It will be waste to retreat. Let every pastor, church, man, woman and child rally to the call of God and our leaders. Hearty concert of action is the solution of our troubles. If we would be proud of our record when we meet at Selma let us heed the demands of the Master's cause upon us.

Respectfully and fraternally,
ARNOLD S. SMITH,
Alexander City, Ala.

STOP WHIPPING YOURSELF.

Did you ever see a cruel driver whipping a poor, old, bony, balky horse? And hadn't you thought that good food would do more for that horse than a whip? Well, that is an accurate description of your stomach, liver and kidneys if you are suffering with dyspepsia, indigestion, rheumatism, gall stones, liver or kidney disease.

Remember that your stomach, liver and kidneys are the three important links in the chain of your health. They act together. Your stomach digests your food; your liver prepares it for your blood and flesh; and your kidneys get rid of the matter after it is worn out. If your stomach balks your liver and kidneys at once suffer, for it throws extra work on them. Get right with your stomach and your liver and kidneys will keep you well. If drugs that whip have lost their power in your case, drink Shivar Mineral Water for three weeks, two quarts a day. Thousands report relief, but if it fails to benefit you it will cost you nothing. Sign the following letter:

Shivar Spring, Box 15-N, Shelton, S. C. Gentlemen:

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

Name _____ Address _____ Shipping Point _____ (Please write distinctly.)

Note:—The Advertisign 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.

DERDEN—MEALER.

The marriage of Mr. Guy G. Darden to Miss Ella Mealer took place at the home at Mr. and Mrs. M. P. Mealer, the bride's parents, Wednesday evening, October 21, at 2:45 p. m. in the presence of a large audience of relatives and friends.

Mr. Darden has been in the employ of the M. & O. railroad as bridge foreman for several years on the Montgomery division. Mr. Darden's work for the present is in Columbus, Miss. He has a number of friends there. Also in Tuscaloosa he has friends by the score.

Miss Mealer is one of Alabama's best girls. A member of the First Baptist church of Kellerman. She graduated last year in her class with high honors; also has high grade in music. She has a host of friends and schoolmates, from whom she received many nice presents.

The ceremony was performed by Rev. C. T. Long, pastor of the First Baptist church, Kellerman. Mrs. Alma played the wedding march, continuing softly while the ceremony was performed. Mr. W. M. Darden, the groom's brother, came over from Louisiana to witness his brother's wedding.

Mr. and Mrs. Darden left on the L. & N. for a trip to Key West, Fla., and will return in about 10 days via Kellerman, after which time they will make their home for a while in Columbus, Miss.

REV. C. T. LONG.

The fool taxpayer and even the infidel are awakening to the fact that godliness is really profitable.

THE WASHINGTON MONUMENT.

By the beautiful, placid Potomac, Where she stretches her silvery strands By America's capital city, The Washington monument stands.

Like a great giant ghost that is reaching Up to kiss the blue lips of the sky, It impresses a permanent lesson On the millions of minds passing by.

Tho' it started as low as the lowest, It has builded up stone upon stone Until into that wonderful structure Of mechanical skill it has grown.

Select stones were brought in from a distance, Every state subscribed one to the stock,

And the sculptor has lastingly chiseled All the names of the states in the rock.

Many years have been born and been buried

Since this building of stone from the sod,

Like a tree by the rivers of water, Started up toward the blue skies of God.

It will stand like the Rock of Gibraltar,

While the ages and centuries roll, Pointing upward and skyward and Godward

Toward the home of the beautiful soul.

And the halo of light at its summit, When the shades of night gather nigh,

Tells the world that the light is eternal In the beautiful, happy On High.

Washington, D. C. --H. C. C.

Paxton Hood was once visiting a dying saint and asked him, "How are you today?" This was the noble answer: "My head is resting on three pillows: Infinite Power, Infinite Love and Infinite Wisdom."

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.

BIRMINGHAM FENCE advertisement with image of a fence and text: 'Made from tough, heavy spring steel wire, electrolytically galvanized by our R. E. Special Analysis Treatment, strong knots hold wires firmly. No slipping—no sagging. Over 100 styles for every use. Also lawn fences and gates. Buy direct from mill—buy from Birmingham, the new heart of steel industry. Write for catalogue, sample and prices. E. Birmingham Iron Roofing Co., Fence Dept. 11, Birmingham, Ala. WE PAY FREIGHT'

CHURCH FURNITURE advertisement with image of a chair and text: 'Church Furniture—Chairs, Pulpits, Pews, Altars, Deaks, Book Racks, etc. The finest furniture made. Direct from our factory to your church at wholesale prices. Catalog free. Bellows Bros. & Co. Dept. 81, Greenville, Ill.'

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver. If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful, full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

ASTHMA

Mr. Alexander was cured after 46 years of suffering and for years sold his remedy then known as "Alexander's Cure." We are now sole proprietors of this remedy and any one desiring particulars or trial offer our address—Alexander's Remedy for Asthma Co., Portland, Me.

DAINTY COOK BOOK FREE.

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

12 Beautiful Shrubs, \$3.50

A choice assortment of Spiraeas; brilliant bloomers that afford a wonderful beauty to your home each season. Four of the best varieties: Anthony, Waterer, Billardi, Van Houtte; Thunbergii; twelve strongly rooted plants, best stock, express paid, on receipt of this special bargain price. Can sell only a limited number at this price. Order now. "The stock I got from the Howard Nursery Co. has done well."—Miss Dora Johnson, Burgaw, N. C. Ask for our catalogue and other special offers in fruit and shade trees, ornamentals, etc. Howard Nursery Co., Box 200F, Stall, N. C.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 9th Day of October, 1914.

Estate of Andrew Williams, Deceased. This day came George D. Garrard, administrator of the estate of Andrew Williams, deceased, and filed his accounts, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 10th day of November, 1914, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper. J. P. STILES, Judge of Probate. oct14-3t

BIBLES AND BIBLE HELPS AT COST.

You can save money by purchasing your Bibles, Testaments, Song Books, Sunday School Helps and other Religious Books from the Alabama Bible Society. We carry a full line of the Moody Colportage Library Books, which we sell at Chicago prices. We have an endowed institution, which enables us to sell books at actual cost. Catalogue free on application.

ALABAMA BIBLE SOCIETY, Montgomery, Ala. W. J. Elliott, Superintendent.

Church Bells advertisement with image of a bell and text: 'Church Bells—Church Bells, Peal Bells. Memorial Bells a Specialty. Bellows Bell Foundry Co., Baltimore, Md., U.S.A.'

FORECLOSURE SALE.

Default having been made in the payment of an indebtedness secured by a mortgage executed to the undersigned, T. M. Sharit, by Anna M. Stadt and husband, Oscar E. Stadt, on the 30th day of July, 1913, which mortgage is recorded in the office of the Judge of Probate for Jefferson county, Alabama, in book 689, on page 476, notice is hereby given that, acting under the power of sale contained in said mortgage, the undersigned will sell at auction, to the highest bidder, for cash, in front of the court house door of said county, on Tuesday, the 24th day of November, 1914, the following described property conveyed by said mortgage, to-wit:

Lots 3 and 4, in block 24, according to the present plan and survey of Compton, as shown and designated on the map and plat thereof as of record in map book 1, on page 83, in the office of the Judge of Probate of Jefferson county, Alabama.

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

This, the 14th day of October, 1914. T. M. SHARIT, Mortgagee. A. C. & H. R. HOWZE, Attorneys. oct21-4t

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 16th Day of October, 1914.

Estate of W. Y. Wright, Deceased. This day came E. O. Wright, executor of the estate of W. Y. Wright, deceased, and filed his accounts, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 11th day of November, 1914, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper. J. P. STILES, Judge of Probate. oct21-3t

The Gift Season advertisement with text: 'Giving a present? We have candlesticks, candles, shades and accessories. Prizes, too, that ladies admire. Lingerie clasps, bar pins, new short watch guards, beads, fans, fan chains, LaValliers, sterling silver trinkets, dainty bits of china, new baskets and trays, brass novelties, tiny clocks, etc., all inexpensive. C. L. RUTH & SON JEWELERS—OPTICIANS ESTABLISHED 1878 15 DEXTER AVE. MONTGOMERY, ALA.'

CATHOLICS' HATRED OF PROTESTANTS.

In an article on the "Religious Question in Ireland" the Rev. Thomas C. Hammond says:

"Where a church conducts political operations on a large scale, as is the case with the church of Rome, the limit of state non-interference may easily be reached. In any case many of the legitimate provisions of the church of Rome foster a spirit of aloofness and hostility to Protestantism that insensibly reflects on the attitude of the Roman Catholic towards his Protestant neighbor.

"Some little time ago great indignation was expressed, and indeed rightly, at the conduct of an English curate who compelled his confirmation candidates to confess to him that they had been guilty of the 'sin' of attending Baptist, Wesleyan or Congregational places of worship. The church warden of the parish tendered his resignation, and considerable feeling was stirred up locally. What is occasional in England, and strictly outside the provisions of the English Prayer Book, is normal and compulsory in Ireland. A little girl of 10 years of age knelt at the feet of her confessor in a 'station' in Ireland. She was about to receive the priestly absolution for her childish offenses, when suddenly her confessor asked: 'Have you ever attended a Protestant service?' Remembering that she was present at a Protestant funeral, the child answered: 'I have, father.' The confessor looked grave and said: 'That's a reserved sin.' However, on receiving a solemn promise that the offense would never be repeated, he contented himself with the suspension of the offender for a week, which involved a public censure, as the child was unable to communicate at 'the station.' What is the average Roman Catholic to think when he discovers that an ordinary parish priest can pardon for drunkenness, but that it requires a bishop to forgive the sin of listening to a Protestant addressing his Maker? Such an enactment is, no doubt whatever, strictly within the limits of the church's jurisdiction. She is entitled to command, and justified because she gets her people to obey, but the idea is impressed thereby on the child mind, to deepen with growth, that a Protestant is to be unto him 'as an heathen man and a publican.' Quite recently a Roman Catholic bishop, most probably a genial gentleman in ordinary intercourse, did not hesitate, when issuing a Lenten pastoral, with reference to the relations between Protestants and Roman Catholics, to quote an Old Testament exhortation in which the Israelites were forbidden to have any dealings with the Amorites or the Hittites.

"And it is not only in the confessional or from a religious aspect that intercourse with Protestants is vigorously condemned. The growing lad is isolated in schools controlled entirely by his religious teachers. The National school system originally provided for a number of 'model schools' where secular education would be given to Roman Catholics and Protestants alike and together. It was hoped that the children in the large towns would thus grow up with some sense of comradeship, and that religious differences would be confined to the religious area, while the common ground of knowledge open to all would provide a field for mutual co-operation and ensuing respect. Blessed by the Roman Catholic hierarchy, or some of them, at the outset, the scheme is now banned, with the result that strict denominational education under the management of 6,000 priests is the rule for the vast majority of Irish Roman Catholics. Religious emblems closely associated with the religious observances of Roman Catholics, and, as a consequence, distasteful to Protestants, are displayed in these schools, while the floating of the Union Jack is forbidden. The latter regulation is out of regard to the susceptibilities of the leaders of the new 'National' movement."

AMERICA CHINA'S FRIEND.

"It was evident as I traveled throughout the new republic that America is everywhere regarded as China's best friend," says Sherwood Eddy in the World's Work. "This will be a most valuable asset to us in all our commercial and political relations with China in the future. In 1861 it was America's first representative, Anson Burlingame, who resisted the 'spoils system.' In 1899 John Hay fought for the 'open door' against the 'spheres of influence' of other powers. In 1901 America resisted the partition of China after the Boxer uprising and protested against

the unjust indemnities levied by some of the other nations. Under President Roosevelt America helped to confine the war between Russia and Japan to Manchuria and to restore peace. It was America that returned much of the Boxer indemnity money to educate Chinese students. But above all, America of all the great nations does not possess any of China's territory. It is to America, the peaceful trading nation of the Pacific, the model republic, from which China has patterned her own government, that China looks for her best friend."

THE NEGRO AND THE SUNDAY SCHOOL.

One of the largest audiences of the convention recently held at Chicago gathered to hear President Booker T. Washington. In part he said:

"The negro in this country got his first start in education in the Sunday school. The first text book that he used was the Bible. I myself learned the alphabet for the first time in a little Sunday school in Malden, W. Va. The first Sunday school for negroes was perhaps organized in 1750 by Thomas Bacon, a southern white slaveholder in the state of Maryland.

"The number of negroes in this country at the present time is something over ten millions. Nine millions at least of this number live in our southern states, and of the 9,000,000 85 per cent live in the country districts. The problem, then, of reaching the negro through the Sunday school is largely a question that relates itself to country life. At the present time 41,000 negro Sunday schools have an attendance of about 2,200,000. But we must not be deceived by these figures. Many of these Sunday schools are poorly organized and poorly taught. Above all things these Sunday schools need superintendence, they need guidance, they need leadership, and that I hope will be furnished through the medium of this International Sunday School Convention.

"I want to thank this great organization for what it has done for my race in this country in the way of Sunday school organization, but I also want to impress upon you the fact that much more is needed to be done.

"The present in an especial degree is an auspicious time for pushing the Sunday school work among the millions of our people, because of the fact that a revolution is going on in the south that is bringing benefit to white and black people second only to the benefit conferred upon both races by the emancipation proclamation; I mean that revolution which is closing up the bar rooms in our southern states. In proportion as the bar rooms are closed, the Sunday school should be opened for the negro, and he will repay you in more useful Christian living for every dollar that you expend in extending the Sunday school."

OUR SILENCES.

What silences we keep year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full sweet word that lies within our reach,
Beneath the common ground of common speech.

Then out of sight and out of reach they go,
These dear familiar friends that loved us so,
And, sitting in the shadows they have left,
Alone, with loneliness and sore bereft,
We think with vain regret of some kind word
That once we might have said and they have heard.
—James Russell Lowell.

THE FARMER MUST BECOME A BUSINESS MAN.

In the Institute Manual of the Department of Education we read:

"The farmer must become a business man. He will then sit down deliberately and take stock of all his investments and resources, his liabilities and possibilities. He will determine the most profitable course to pursue in regard to the amount and kind of land, amount and kinds of fertilizer; number and kinds of tools or implements, and the amount and kind of labor, that must be used in order to secure the best returns from his investments. In these things he must profit from the experiences of previous years, but that he cannot do unless he has been business-like in past years.

"He must determine whether he gains or loses by

keeping this cow or that; by raising this pig or that; by raising poultry and eggs. He must figure out whether it pays to buy from the markets and haul to his plantation certain commodities that might be produced at home. He must decide between giving certain time to further production or to taking care of what has been produced already. He must learn through these methods where there is waste; and then he must find ways to utilize the odds and ends to greatest advantage.

"The mention of waste calls to mind familiar scenes of rotting fruit in a thousand orchards; gardens full of fine vegetables dying and drying; barn yards where valuable manures go down the gullies at every rain; horses and mules that eat 12 months a year, but five months they toll not; fields lying bare all winter where grains or clover would enrich the soil and the milk pail; costly farm implements alternately soaking and baking—all this waste because no methods for preventing it have been devised and systematically applied. Every school should start a crusade against this sort of fastidiousness.

"An agency that should be utilized more in the prevention of waste, and for other ends, is the rural free delivery parcel post service. The uses to which this service may be put; the best methods of buying and marketing by means of the same; how to prepare butter, eggs, fruits, vegetables, etc., for shipment; where to buy cartons, containers and other special materials for packing; how to find markets, both local and distant; how to advertise farm products—all the foregoing are topics in which the community should become educated, and they suggest to the alert teacher opportunities for a wider service.

"Perhaps the greatest constructive work the teacher can do in bringing business methods to the farm will be possible only after there is a farm in charge of the principal of the school—the new type of consolidated school toward which we should strive—where the teacher is not merely teacher in the traditional sense, but is agriculturist and a leading citizen as well.

"In the meantime something may be done. If some farmers could be induced to 'keep books' on their cows, mules, chickens, gardens, orchards and fields they would no doubt make some interesting discoveries. The simple weighing of the milk and butter produced and the food consumed by each cow in a community, followed by a calculation of values and of investment involved, including time and money, would doubtless be the strongest argument that could be advanced for improving breeds of cattle.

"If a farm could be platted accurately and from the plats could come plans for each field; and if accounts could be kept for each plat, showing investments and returns, all with a view to finding where and why there were gains, or where and why there were losses—even if this were only on a small scale with boys' patches—some valuable things would be learned."

A cause of much suffering in our Baptist churches is found in the ordination to the ministry of men utterly unfitted for the service which they undertake. An example just at hand: A church of 37 resident members calls a council for the ordination of one whom it has chosen as pastor. The council finds him so far ignorant of Bible teaching that it hesitates, but finally adopts a resolution, saying that "while it is not satisfied with the candidate's grasp of Bible doctrine, yet it believes in his fitness to preach in Baptist pulpits, and recommends that he continue his education." Who ordained the young man we are not told; but probably members of the council. Why this hurry to ordain the candidate? Why not allow him to pursue a course of study before ordination? Who knows what will be his views of Bible teaching four or five years hence? Do we ordain men for what we hope they will become, or because of what we believe them to be now?—Journal and Messenger.

There are in the United States 28 or more colleges and universities giving specific courses in journalism. Twenty-one of these are state universities and agricultural colleges, for here as in other fields the public institutions showed greater enterprise and readier adaptation to new needs than the private institutions. The number of students enrolled in journalistic courses was last year 1,456, and doubtless is much larger now.

CHEAP RELIGION EXHIBITED.

Apparently a form of religion which is "too cheap" has come this way. All the folks throughout the state who object to being members of churches because they ask for money should have been in Richmond for the past few weeks. A religion to their liking has been exhibited here. One "pastor" Russell engaged the use of the Academy for some weeks. He used moving pictures to illustrate the attractions of "Russellism." The show was advertised in the daily papers and by bills throughout the city. It was all free. We had the desire one beautiful afternoon to satisfy our curiosity to see if a free religion is popular. The announcement stated that "the pastor (Russell) declares that he finds in the Bible no authority for collections nor any form of solicitation in God's name." It may be interred that his desire to solicit in the name of Russell blinded his eyes when looking for authority to solicit on another basis. We walked into the Academy at the hour when the performance should have been about half through. The canvas was stretched over the stage to receive the pictures, the machine was in place, the electric fans were merrily humming and cooling the atmosphere; it was a delightfully quiet, cool and restful place. There was one man in the room who apparently had charge of the exhibition. In fact, the only thing lacking was the congregation; only two little girls were present, and they, having tired of waiting to see the cheap religion exhibited, walked out in disappointment as I stepped in.

If any one doubts that the "pastor" is not a success in "soliciting" for himself, let them bear in mind that when he was divorced from his wife he swore he was penniless. But the court established the fact that he had just before that transferred property to the amount of \$317,000. Of this act the court said: "The purpose of this transaction was to deprive his wife of her dower interest and was a fraud on her." Those who are interested in the court records concerning the life of this "promoter" may get full information by sending a stamp to the Brooklyn Daily Eagle, New York City. And since, according to "Pastor" Russell, the "end" is to come in October, 1914, it may be well to write at once.—Religious Herald.

COMMUNITY COUNTRY SCHOOLS.

Community country schools, which have been developed rapidly in recent years, have been doing much to remodel the life in the outlying district, particularly in the scattered population of the western plains. There one of the most interesting growths has been made in Colorado, which has been hampered in efforts to centralize the rural schools into strong consolidated schools because of the small district organization which prevails in that state, as in most of the states in the west and middle west. In spite of obstacles, however, substantial progress has been made for the upbuilding in the open country of real community schools.

There is no better illustration of this type than the Cache La Poudre Consolidated School, six miles out from Fort Collins. Only a year ago six school houses, scattered at random over a very large territory, supplied 207 families with such school facilities as were then available. Two of the buildings were of native stone, the others of frame; they lacked modern conveniences, and were quite unable to offer a modern training for agricultural life. Now a large, dignified, central building, erected at a cost of \$35,000, has absorbed all these outlying schools, and is rapidly becoming the center of community pride and aggressive community life.

A great many people cling tenaciously to the little local school, fighting the change even in the courts. Many of the people who originally opposed the plan now praise it the loudest, however, and few, if any, would care to go back to the old conditions.

Four entire districts and parts of two others comprise the new consolidated district, and 266 pupils are enrolled in its 12 grades, 47 being in the well-equipped high school department. Eight teachers are employed, five in the grades and three in the high school. What appeals particularly to an observer of the school work is that while the universal elements of a broad education are taught, the teachers are mindful that theirs is a rural community, and that they are preparing Colorado farmers and fruit growers for life work. With this in mind, they are doing

everything in their power to root the school work to the soil.

The buildings are set in four and one-half acres of good, irrigated land. There is an ample playground. There are baseball and football fields, tennis courts and play room for the younger children. The children are to have individual garden plots and home garden work has also been planned. A good one-room school house, which was already on the grounds, has been remodeled into a very satisfactory six-room cottage for the principal of the school. Another one of the old buildings has been made into a good barn and shed for the horses and transportation equipment.

Seven transportation wagons convey 163 children living at a distance to and from school. The system has proved a very satisfactory one for all concerned. There is no tardiness with transportation, attendance is at the maximum, with a cost of 9 cents a day for each pupil.—New York Post.

FROM AN OLD SCRAP BOOK.

We do not know that Dr. Deems ever wrote anything better than this in the same space. If half he said be true, we should thank God that we have an enemy or enemies. Think of it—and if you have not an enemy who speaks falsely of you it is because you are an unfaithful Christian, minister or editor. Christ has said, "Those who live godly in Christ Jesus shall suffer persecution," and woe unto you if all men speak well of you, for so they did not of Christ or of His apostles.

Always keep an enemy on hand—a brisk, hearty, active enemy.

Remark the uses of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of action.

2. An enemy is, to say the least, not partial to you. He will not flatter you. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold. It permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work, which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely: the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have you put in such a state of mind that you cannot tell what he will do next, and this mental qui vive must be worth something.

PAPAL OFFICIOUSNESS.

The recent Southern Baptist Convention, in session at Nashville, Tenn., resolved: "That we deeply deplore the presence of a papal legate as a representative of the Vatican at our national capital for the purpose of influencing governmental affairs."

It is time that the Protestants and patriots of the United States were making themselves heard everywhere in protest against this infringement of one of the basic principles of our constitution. The Roman Vatican has no more right to an official standing with the Washington government than have the Pan-Presbyterian Alliance, the Pan-Anglican Congress, the Mormon hierarchy or the world-wide order of Free and Accepted Masons. And seeing that the presence of this legate is the assertion of the Pope's claim to political sovereignty over the earth, as well as over the late "states of the church," and the papal hierarchy is working to bring America under this domination, his presence is a menace to our institutions.

The legate should be sent home at once. Publicity and agitation will advise our citizens of a fact too little known and very imperfectly realized in its true

significance. And then the people will demand the retirement of this intruder from the official life of the Washington government.—Gulf States Presbyterian.

THE SKILLED WORKMAN.

If I simply said that I never used tobacco or alcohol in any form, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in the work of budding—work that is as accurate and exacting as watchmaking—a force of 20 men are employed. Men who are incompetent must be discharged or employed on less exacting work. Some time ago my foreman asked if I inquired into the personal habits of my helpers. On being answered in the negative, he surprised me by saying that the men found to be unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Some men, even, who smoke but one cigar a day, cannot be trusted with the most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal. They will produce in them exactly the same results that sand placed in a watch will produce—destruction.

No one can possibly bring up a convincing argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is not a doubt that cigarettes were the cause of their destruction.

No boy living would commence the use of cigarettes if he knew what a dull, useless, soulless, worthless thing they would make of him.—Luther Burbank.

THE OLD HOME.

Beside the lane where orchard trees are white,
In peace embowered, stands the dear old home
Where first we saw the gleam of friendly light
In those sweet days before we learned to roam.
The beehives still stand near the orchard gate,
The clover blossoms still are white and red,
Still in the fields the bluebirds build and mate,
And only we from the old scenes have fled.

The hollyhocks our garden walk still line,
The swallow each year builds beneath the eaves,
The willow-bordered brook sings sweet and fine,
And singing winds still stir the aspen leaves.
Now silent are the fields that rang with glee,
Since here the children no more romp and play;
But how our hearts warm when in dreams we see
This scene so peaceful at the end of day.

An aged mother waits for girls and boys
Whose laughter filled the house so silent now,
And dear to her are their forsaken toys
She fondled with them ere snow crowned her brow.
A white-haired father walks the silent ways,
And smiles to think how well those boys have done;
What though his back is bowed with weight of days,
This thought brings joy and pride at set of sun.

Shall we forget the old home and these two
Whose prayers have guided us in paths of right?
Shall we forget the sweet grass bathed in dew,
And woods and fields we roamed from morn till night?
Nay, rather let us ever fonder grow,
Oft seeking its sweet comforts while we may;
For soon they who have made it home must go,
And leave but empty walls and shadows gray.

—George Lawrence Andrews.

You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment.

A missionary in China once said: "I feel very buoyant this morning; somebody must be ardently praying for me at home."



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AND it came to pass, that Isaac was old, and his were dim, so that he could not see.

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ATMORE ONCE MORE.

Somebody has struck Brother Patterson, but it was not I. However, it was what I said that caused others to strike him. Now, I know that Brother P. did not intend to misrepresent the meeting, but his statement was unintentionally misleading. It was hardly possible that 150 people were regenerated in one single service in a village the size of Atmore. These people simply professed to love Christ—had been converted, no doubt—some of them years before. As to the statement in the Baptist World, I still wonder at it. I am sorry that there were not 250 converted. It would have been a great meeting and a big send-off for the Tennessee preacher. Oh, if it had only been true. But it was far from it. Fifteen joined by experience, 10 by letter, etc.—25 in all. Brother P. accuses me of being prompted by the wrong spirit. Well, I hope he was prompted by the right spirit when he wrote his acrimonious lines in the Baptist about me. I have never said nor thought an unkind thing about Brother P. He in years in much my senior and in literary attainment as well. And though a Canadian, I had hoped he would have a better opinion of the Alabama preachers. Had he looked into matters more carefully neither would he have "rushed into print" as he did. The Tennessee lay-

man, who was the real instigator in my getting Brother Risner, assured me that his church thought so much of him and his services were in such demand in Knoxville that they could not spare him more than two weeks any way; hence I accepted an invitation to hold a meeting with Brother Lindsey. I stayed 10 days with the meeting, and left, requesting Brother P. to take my place, which he did, and now complains about it. Was it right for me to keep my promise? I do not know that any one save the preacher and his singer were needed in the meeting. They did it all, and it was well done. It is a very common thing for the poor pastors in Alabama (they may not do it in Canada) to stay with a meeting a week, more or less; then leave the helper to close the meeting, while the pastor goes on and starts another. One of the best men in the state did me that way this year. Is it a crime? Then I am guilty. Guilty, if your honor please—yes, guilty, and have no defense save "I am trying to save souls."

But many people did not know that I was in bed with malarial fever when the meeting began at Atmore, and that Dr. George Saltee was coming to see me twice daily; that against his orders I pulled myself out and staggered with a heavy valise to the train for Atmore, and that every day of the 10 that I was in the meeting I was suffering great discomfort of fever. But I stayed my time out and was of little use to the meeting. Then I filled my appointment in Flomaton and went to River Falls, where I did for several days some poor preaching, but did recuperate my health, going from 180 to 196 pounds within 10 days. In doing this I may have grievously stumbled; but, thank God, I have not fallen. I think a little sympathy from some churches and some preachers for a suffering brother would go a long way and do a lot of good. And a little love would cover a multitude of the poor pastor's faults. Few are the preachers in this state who lost in one single meeting for his part \$400 cash. But we do get 400 of something else sometimes. And there are big men in Alabama, too. One of the finest evangelists I ever had was Rev. T. O. Reese. Our church paid him and his singer \$229. The Tennessee layman in his private letters accuses me of being envious of the great Dr. Risner. May God forgive the man for that thought—a thought is all it is. If Risner were eight feet tall and could preach as well as Spurgeon once preached I would thank God that he had given the Baptists such a man. "Evil is to him that evil thinketh."

The reason I did not move to Atmore is because I did not want to move from Flomaton then, and am not anxious to now, but will go where God wants me to go. If I am not mistaken, after all my mistakes and imperfections there will still be some churches to which the Holy Ghost will guide me. Already four are waiting on me for an answer. This letter is written with no view of creating further strife, but of stilling the tempest. I love all these brethren who have had part in the misunderstanding of the Atmore revival. May God bless them, the Atmore church, and in blessing bless me.

R. M. HUNTER

Wheat produced in America in one year would pay our drink bill for only 80 days.

THE DEATH OF MRS. LEILA CONNOR.

Mrs. Leila Eugenia Connor was born November 15, 1864. She was the daughter of a Baptist minister, Rev. Daniel, among the greatest preachers who ever resided in Southwest Alabama. She joined the church at the age of 11, but she stated that she was not converted until the year 1885. She was married to Brother H. C. Connor January 10, 1889. Her life, we are glad to say, was one that proved to be of great influence. She lived a beautiful Christian life until God in His wise providence called her from this world of toil and sorrow to a home not made with hands. Realizing the fact that she cannot again be in this earthly home to give the husband and children comfort and satisfaction, there is a great consolation still: Jesus (the Father of mercies and the God of all comfort) reigns in the home. We have the assurance that our loss is heaven's gain, and a word to the bereaved ones: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are tempered; but the things that are not seen are eternal."—II Cor. 4:17-18.

Mrs. Connor was a dear lover of our denominational paper, the Alabama Baptist. May God bless and keep her loved ones and friends who are bereaved.

HORACE G. WILLIAMS, SR.

IMAGINE THE MISERY of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of L. 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, 50¢ at druggists or by mail from Shuptrine Co., Savannah, Ga.

A system dealing with life cannot suffer any mechanism. It must be flexible to be adequate.

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 - III. How to Organize a Class.
 - IV. Officers and Their Work.
 - V. Class Activities.
 - VI. Some Perils of Class Organization.
 - VII. Material Equipment.
 - VIII. The Department Idea.
 - IX. Departmental Organization.
 - X. Grading Within the Departments.
 - XI. Guiding Principles for Teachers.
 - XII. Securing Class Co-operation.
 - XIII. Suggestions to Students.
 - XIV. Culture and Service.
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The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:—

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

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JUDSON COLLEGE NOTES.

Mr. and Mrs. John G. Caden, of sheffield, visited the Judson last week on their bridal tour. Mrs. Caden is well and lovingly remembered as Miss Erin Blake, a graduate of the jubilee class (1913) and a member of the Glee Club, in which her fine voice and charming manner made her a general favorite. She was married on the 15th, and told her husband that she would rather have a trip to the Judson for a bridal trip than anywhere else. Of course her many friends were delighted to see her and to meet the happy bridegroom.

Miss Annelu Burns, of Selma, motored over in her car Monday, bring-

ing with her Miss Lella Lamar, Rev. Powhatan James and Mr. J. W. Ager, of Birmingham. They were dinner guests at Miss Hubbard's table. Other recent guests have been Miss Hortense Long, of Selma, and Mr. Clayton Wing, who was some years ago a student in the Art School, and who stopped to see his friends on his way north.

The Altrurians, a division of the Conversational Club, had as their subject lately "Out of Doors," and thrilling tales of airships, aeroplanes and submarines in the great war in Europe entered into the program. Miss Lella Ervin, of Camden, was the leader. The Pierians had the more quiet subject of "Story Telling," led by Miss Virginia Harrison, of Birmingham. The interest was just as great and the evening passed delightfully.

The Judson was called on Wednesday to mourn the loss of a very dear and devoted friend and neighbor, Mrs. J. M. Thomas. Her lovely character, cheerful nature and kind and helpful spirit will be greatly missed at the Judson, as well as in the church and in the entire community, in which she was generally beloved. Many of the former Judson girls will remember her as Mrs. Wright and will recall her hospitable home across the street. The Judson girls attended the funeral at the house in a body, the senior class carrying palm leaves tied with pink and white ribbons, and the rest forming a lane of white robed maidens from the house to the gate of the cemetery, through which the body was borne and the mourners followed.

On Friday at noon chapel the school had the honor of an address from Hon. George Huddleston, of Birmingham, the nominee for congress from the Ninth district. L. M.

Dr. Bomar, Dr. Hall and Mr. Waite were absent a short while last week attending the Cahaba Association at Pisgah church, Perry county, to which the Siloam church belongs. Dr. Graves, of Nashville, returned with Dr. Bomar and visited the Judson.

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A Standard Sunday School

<p>SEAL No. 1</p>	<p>I. PERENNIAL A session of the school every month in the year.</p>	<p>VI. NORMAL DIPLOMAS Our Normal Diploma or Reading Course Certificate held by at least 50 per cent. of the officers and teachers.</p>	<p>SEAL No. 6</p>
<p>SEAL No. 2</p>	<p>II. BAPTIST LITERATURE Use of only Baptist Literature by pupils of the school.</p>	<p>VII. CHURCH MEMBERS ENROLLED Seventy-five per cent. of the resident members enrolled in the school, including the Home Department.</p>	<p>SEAL No. 7</p>
<p>SEAL No. 3</p>	<p>III. CHURCH CONTROL School under control of the church and making reports to the church, church electing officers and teachers. School contributing to at least two objects fostered by the church.</p>	<p>VIII. DEPARTMENTS SEPARATED Primary and Junior Departments separated by walls or curtains. Class rooms or curtained spaces for 50 per cent. of the remaining classes.</p>	<p>SEAL No. 8</p>
<p>SEAL No. 4</p>	<p>IV. BIBLES USED Bibles used in the school above the Primary Department.</p>	<p>IX. SCHOOL GRADED The school graded, using our Supplemental Studies or our Graded Lessons.</p>	<p>SEAL No. 9</p>
<p>SEAL No. 5</p>	<p>V. TEACHERS' MEETING, OR WORKERS' COUNCIL A regular Teachers' Meeting, or Workers' Council, attended by at least 50 per cent. of the officers and teachers.</p>	<p>X. EVANGELISM The school emphasizing Evangelism; making special appeals to the unconverted to accept Christ.</p>	<p>SEAL No. 10</p>

RED SEAL
Seven Points
Attained

There are ten points in the standard. As these points are attained apply to the Baptist Sunday School Board, Nashville, Tenn., for appropriate small seals.
When seven of these small seals are secured apply for a large red seal.
When all ten points are met, a large blue seal will be given, thus certifying that the school is a standard school. Schools are declared standard schools only for the year in which the award is given. At the opening of each year a new roll will be made and the school will be asked to qualify again, at which time a duplicate of the above award will be sent. The above is an abbreviated statement of the Standard of Excellence. Send for a copy of the full text.

BLUE SEAL
Ten Points
Attained