

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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The "June Hill" is long and steep. Help us climb it by sending in your back dues, renewals and a new subscriber or two.

Dr. George B. Eager expects to spend a month or more this summer at Herndon, W. Va.

We are glad to know that Dr. W. J. McGlothlin is at work on another book, "Baptist Confessions of Faith."

The "blind tiger" doesn't confine itself to prohibition territory. Chicago, with its 7,000 licensed saloons, has 2,500 blind tigers.

Rev. A. G. Hash, of Fort Gaines, Ga., delivered the commencement sermons at the Plains high school and Chattahoochee Institute.

I am at Georgiana with Pastor Spinks, and will be here to June 27, R. S. Gavin.

P. S.—We are having a fine meeting here. I'll leave here next Monday morning.

The honorary degree of Doctor of Divinity was conferred upon Rev. Jno. D. Mell, of Athens; Rev. O. J. Copeland, of Gainesville, and Rev. W. A. Hogan, of Agnes, by Mercer University.

The First church, Atlanta, has extended a unanimous and enthusiastic call to Dr. C. W. Daniel, of Ft. Worth, Tex. It is confidently believed that Dr. Daniel will accept. The church is congratulating itself on being able to secure such an able and distinguished minister to fill the place made vacant by the removal of Dr. W. W. Landrum.

I have resigned my work as evangelist for the Marshall Association and will give the summer months to the work of an evangelist. To the brethren who are in need of help in meetings will say if my services would meet the demands of your field I would be glad to help you if we could arrange.—J. E. Lowry, Albertville, Ala.

President Patrick, of the Judson, delivered a forceful commencement address on "Woman in the World's Work" at the Alabama Girl's Industrial College, Montevallo.

In his introductory remarks, he stated that it gave him great pleasure as a worker in an adjacent field to be with them at their commencement exercises, and he congratulated the school upon the ending of another year of success. Dr. Patrick charged the girls to be thorough in their work-saying: "No woman's education is completed until she can bake bread and make her own dresses," and he told of a letter he had received from a Judson girl who said she was reading Browning and making preserves.



1822 EDWARD EVERETT HALE 1910

Edward Everett Hale was born in Boston, Mass., April 3, 1822. He was graduated at Harvard in 1839, studied theology and ecclesiastical history privately, was licensed to preach in 1842, and after supplying various congregations was then called to the South Congregational (Unitarian) church, Boston. During his ministerial career he was active in social, educational and philanthropic purposes; organized the Harry Wadsworth club which has numerous branches in the United States and Europe, and the Look-Up-Legion among Sunday schools; edited the Christian Examiner, The Sunday School Gazette, Old and New and Lend a Hand, a journal of organized charity, besides the Oriental Documents from the State Paper Office London and British Museum, illustrating the history of Sir Walter Raleigh's first American colony and the Colony of Jamestown. He also was the author of many historical works and pamphlets and contrib-

uted largely to the press and attained a world wide popularity as a lecturer. To the rising generation he is best known as a writer of charming fiction and history.

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His Idea of Service.
"Is there some desert or some stormy sea,
Where Thou, good God of Angels, wilt send me?
Is there some sod,
Some rock for me to break;
Some handful of thy corn to take,
And scatter far afield,
Till in fur shall yield
Its hundred fold
Of grains of gold;
To feed the waiting children of my God?
Show me the desert, Father, or the sea;
Is it this enterprise? Great God, send me!
And, though this body lie where ocean rolls,
Count me among all faithful souls!"

There was a profound pathos in Dr. Hartwell's farewell words to the convention. He is on his way back to China to lay down his life among the people for whom he has labored for more than fifty years. He is seventy-two years old. He can not have many more years to work. God grant that they may be full of joy, blessing and power. There was also splendid inspiration in Dr. Hartwell's farewell words. He told how he and others had labored, prayed and waited for the present day of glorious opportunity in China; but, alas, now that it has come we have neither the men nor the means to meet it. His voice rang like a trumpet as he called for some to go and for others to support the work.

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The commencement sermon of Mercer university was preached by Dr. John D. Mell, of Athens.

Dr. Lee Whorton, of Gadsden, who was elected president of the Pharmaceutical Association of Alabama, is an active B. Y. P. U. worker.

I am now at Shelby for a while. I would be glad to correspond with any church without a pastor.—R. R. Brasher, Shelby, Ala.

Dr. E. J. Forrester was elected a professor at Mercer university and will take some other work in connection with the department of the Bible.

Dr. John E. White, of Atlanta, was freely used during the past few months for commencement sermons and literary addresses. We mean as freely as he would allow himself to be used. He is a great speaker.

The death of Bishop C. B. Gallo-way, of the Methodist Episcopal church, south, caused sorrow throughout the entire country. He was a man of unusual ability and did great service to the cause of education and temperance in the south.

The editor's first name must be a little out of the ordinary. He has received mail addressed to "Haught," "Height," "Hyatt," "High," "Hugh," "Hite," "Heit," "Hy;" but it has remained for the Alabama Baptist to call us "Haught"! We feel a little like remonstrating, but we do not wish to be "haughty" about it!—Biblical Recorder.

(Ye editor was away and the printers' devil was on duty. We knew your width, breadth, depth and Hight.)

All four of the churches I serve have agreed to hold revival meetings in August. Mt. Vernon, first week in August, and Rev. A. B. Metcalfe, of Albertville, will help in the meeting; Macedonia, second week in August, and the church has not yet decided upon the help; Locust Grove, third week in August, and Rev. H. E. Rice, of Huntsville, will help in the meeting; Douglass, fourth week in August, and Rev. J. D. Fletcher, of Albertville, will help in the meeting. Pray that we may have great revivals under the Lord and the Holy Spirit in all the meetings. The writer has been solicited and invited to assist in several meetings in August, but his own churches will claim all his time during the month of August.

JOHN L. RAY.

Only two more Sundays in June

THE ALABAMA BAPTIST

CHRIST AND HIS BRIDE.

It is commonly held that the churches of today constitute the bride of Christ. That is a mistake. When John had prepared the way for the Lord by preaching to and baptizing the prepared material, he turned them over to the Lord with the statement: "He that hath the bride is the bridegroom." If language is worth anything, here it is shown the Lord was in the possession of His bride. Inasmuch as he died first, he could not have another. It will be noticed, too, that in all regards it was equal to him—of his own family—the Jews. They were twain one flesh. They were equal in miracle working ability. The power conferred on the Lord's bride could be transmitted by them to others, but others could not transmit it to others. They lived, preached and died alike—for the same truth's sake. In the east at that time, the friend of the bridegroom selected the bride for the groom. If his choice was acceptable the groom went to the door of the room and announced the fact. This intelligence was taken up by "the ten virgins" waiting on the outside, and their cry of joy heralded it to waiting, patient listeners far and near. Look how nicely this fits John's case. "The friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice"—his expressed satisfaction as stated with the selection of the bride John had made for him. We, therefore, are the children of the Lord, and his bride—not the bride as denied. Like begets like in natural things—the same law prevails in spiritual. The children of the marriage in question are identified by the derived proclivities that characterize them and their regard for the family law under which they have been brought up. They will not deny, nor repudiate, in any way, to any extent the right of fatherhood, and motherhood over them. They are obedient children to the mandates of the home. They know their parents. They are bastards nor orphans, "but rich in faith and heirs of the kingdom." These children are not going to associate with children of illegitimate religious progeny in ways, nor to extents to cast a reflection on the family, nor the family name to which they belong. They may, and will do so in ways, and to extents to make them children of the family. The idea that all the religious denominations of the world, with all their different doctrines, principles and practices, no two alike, being the brides of our Lord, would make him a Mormon and a polygamist. Look how these wives (?) fight and scratch at each other if either dares to use the cook vessels of the other to prepare their own food to feed the children of the other. They may let them cook it to keep from being charged with "prejudice," but the row starts when they begin to dish it out to the others' kids. "Goodbye, John."

W. R. WHATLEY.

A CHINESE STATESMAN.

IMPERIAL CHINESE LEGATION, WASHINGTON.

Mr. A. P. Montague, March 29, 1909.
Howard College,
Birmingham, Ala.

Dear Sir:

I am glad to receive your letter of March 25th, and in compliance with your request I herewith enclose a photograph of mine.

Although you left Washington soon after my arrival, now and then I still think of you.

The gentlemen whom you knew at the Chinese legation twelve years ago have, on the whole, been getting on very well. Mr. Hoo, as you might have heard, left Washington to join the Chinese legation in Petersburg, and afterwards was promoted to be minister. He is now minister in Japan.

Mr. Ho has been superintendent of customs in Chefoo, and is now judge in Chihli.

If I should ever come to Birmingham, I shall certainly pay you a visit to renew our acquaintance.

With kind regards, I remain,

Very truly yours,

WU TINGFANG.



A nation takes its place in the parliament of peoples very largely in accordance with the character and ability of its foremost men.

While Disraeli controlled the policy of Great Britain, the integrity and name of that nation were guarded in the international councils of diplomats rather with astuteness and cunning than with the broad statesmanship that marked the administration of Gladstone.

So far as foreign relations are concerned, and especially relations with the United States, two Chinese statesmen have had during the last fifteen years the largest influence, Li Hung Chang, the foremost statesman of his empire fifteen years ago, a man who would easily take rank with the leading men of Europe and our land in matters that concern a people's guidance, and Wu Tingfang, some fourteen years ago imperial Chinese minister at Washington, recalled later to China, and again and now representative of his vast empire at our capital.

This Oriental statesman and diplomat is a man of wonderful mind, keen, inquiring, powerful, broad of vision, versed in the science of government, at home in the mysteries of diplomacy, thoughtful and interesting as a public speaker, and one to whom all questions that concern mankind possess vital interest. His investigations and the grasp of his mind have brought him an intimate knowledge of American history and western institutions. Problems that relate to our country he can and does discuss with the readiness and fluency of an American. Kindly in disposition and genial in manner, he draws men to him and holds them as friends.

As a public speaker, he is given warm welcome not only at general gatherings of the people, but also at the leading colleges of our country, Harvard, Yale, the University of Pennsylvania and similar schools.

In the diplomatic circle at Washington, no other minister or ambassador is his superior, whether in a knowledge of world conditions or in ability to stand for the rights of his own vast empire.

It was my privilege to know this eminent statesman some twelve years ago. When I left Washington to serve in South Carolina, he wrote me a letter which I prized highly, in which he was good enough to express regret at my leaving, "since (to use his words, or nearly so) you and I would have drawn around us a circle of friends association with whom would have been pleasant to me."

Recently the editor of The Alabama Baptist requested me to write of His Excellency, the Chinese minister. I wrote to him, asking for his photograph, and in a short time he sent that and wrote me the letter which is now published.

If he should visit Birmingham, we would give him a cordial welcome and our students would have the privilege of seeing and hearing one of the foremost men of the Far East.

A. P. MONTAGUE.

MASS MEETING PLEDGES SUPPORT TO HOWARD.

"Whereas, the principles of Christianity are the fundamental and basic principles which underlie the social system of our common country, and

Whereas, the most perfect understanding of the former means the highest development of the latter; therefore be it

"Resolved, 1. That Christian education should be fostered by every thoughtful and patriotic citizen.

"2. That we as Baptists regard Howard college as a faithful exponent of Christian education and a potent factor in moulding the youth of the land.

"3. That we believe that Howard college should have a larger and more ample endowment and that its equipment should be commensurate with the work we would have it do and the ends it should attain.

"4. That we pledge the trustees and faculty of the college our hearty co-operation and support in the matter of strengthening its financial position and increasing its student enrollment."

The above resolutions were unanimously adopted at a mass meeting of all the Baptists in the district held Sunday night, June 6, at the First Baptist church, which meeting was held in the interest of Howard college at East Lake, and Christian education. There were many prominent speakers.

Dr. A. P. Montague, president of Howard college, presided. M. V. Joseph was the first speaker. In a few words he expressed himself in hearty accord with the object of the meeting. A letter was read from W. P. G. Harding. Dr. George W. Macon, the dean of Howard college, then spoke of the necessity of Christian education and said that every citizen should feel that Howard college is a part of Birmingham and all should work for its success. Colonel H. S. D. Mallory of Selma, addressed the meeting as did also Benton Gilreath.

All other Baptist churches in the district were closed in order to allow all Baptists to attend the mass meeting.

BRAIN BUILDING

How to Feed Nervous Cases.

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food, Grape-Nuts, is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically, then nervously, and was taken to the State Hospital for the insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a straight-jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May, but did no brain work for years, until last fall when I was persuaded to take the testimony in two cases.

"One of these was a murder case and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble eight years ago I would never have collapsed, and this dark experience in my life would never have happened.

"The power of Grape-Nuts as a brain food is simply wonderful and I do not believe any stomach is so weak that it can not digest this wonderful food."

"There's a Reason." Look for the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

A NOTE FROM BRO. GAVIN.

Dear Brother Barnett:

Your note taken from the Baptist and Reflector this week relative to my resignation tells only half the facts. It is true I have resigned at Huntsville, and am already doing evangelistic work. And it has been a great problem for me to solve whether I ought to make up my mind to do evangelistic work altogether and all the time, or take another pastorate. But I have finally settled it. I will hold meetings until Sept. 1. Then I'll take another pastorate. Two features of the work of the evangelist keep me out of it—I do not want to be away from my family all the time, and I do not believe I ought to quit my study. Somehow the Lord has seen fit to bless my efforts in meeting work very graciously; and many of the best friends I have tell me I ought to do that kind of work all the time. But why not do the work of a pastor in an EVANGELISTIC way? And that is what I have made up my mind to. This INTERIM from June to September enables me to take time and follow the leadings of the Lord in my choice of another pastorate. Whether I shall locate in or out of Alabama, I know not; but I'll locate by fall. In the meantime I will hold meetings for the Brethren. I am sure I can do as much good for the cause in this way as I could had I remained in the pastorate at Huntsville until I had accepted another call. No sort of friction caused my resignation. We love the Huntsville people very dearly; and if they do not reciprocate, then they are mighty big hypocrites. Several of the Brethren are already indirect "applicants" for the place, and the Brother who gets it will find a noble, royal people in one of the finest cities in the South. So there!

I am now at Fayette, in a meeting; but the Brethren writing me will address me at Georgiana for two weeks. I'll be there soon after this appears in print. And in the event any should forget my temporary address, I can be reached at any time by way of Huntsville.

Yours Sincerely,
R. S. GAVIN.

PRESSED HARD
Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in one of the southern states says:

"My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family were so well pleased with it that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing." Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.



"THE FUTURE LEADERSHIP OF THE CHURCH."

By John R. Mott.

As general secretary of the world's student Christian federation no man is better prepared to speak than Mr. Mott upon the problem of securing more men of ability for the ministry. The five chapters of the book treat of this subject, the urgency, the obstacles, the favoring influences and the propaganda for securing able men for the churches. The book is addressed to the leaders of the church, both ministers and laymen, and to all others who are deeply interested in the progress of Christianity. John R. Mott is an inspiring figure in the religious life of America, and is entitled to a sympathetic hearing. The book is published by Y. M. C. A., New York, at \$1.

Every pastor and church ought to get the viewpoint of Mr. Mott on this great need of the present hour.

THE NEED FOR LEADERS FOR AN AGGRESSIVE CHRISTIANITY.

By Theodore Roosevelt.

I very earnestly sympathize with the plea made in "The Future Leadership of the Church" (by John R. Mott) for the strongest and best trained young men to turn themselves more and more toward the leadership of the aggressive forces that make for Christianity. It is a matter of grave concern that in the United States, especially, there should be a tendency in the number of students at the leading graduate theological schools to fall off at the very time that the communicant membership of the churches is markedly increasing. Indeed this question of recruiting the ranks of the Christian ministry is one of world-wide interest and concern. But I do not speak only of ministers. I speak of all who take part in a broad and catholic spirit in work for the essentials of Christianity, of all who without regard to differences of sect will join with one another, and indeed with all good men in whatever way they worship their Creator, to bring nearer the reign of righteousness and of brotherly kindness on this earth.

Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious forces which alone can redeem nations. They can do no good in their own way, but in addition to them, and especially for this particular work, the strongest are needed—men of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm.

Particularly do we need such forces in a nation like ours, which on the one hand in many places is only just emerging from the old pioneer conditions, and which on the other hand has developed to a peculiar degree the tense and highly complex industrialism which is characteristic of the present age of the world. In the growth of our people westward across this continent, a place, the importance of which can not be overestimated, is filled by the heroic, self-denying, militant characters who constituted the pioneer Christian ministry, who laid deep the foundations for the Christian commonwealths

which have grown up in the west, northwest and the southwest. Our territories and our new states are still plastic; they are still near enough the pioneer days to be in the formative period; and it is of transcendent importance that the highest Christian ideals shall dominate and determine their civilization.

But it is at least as important that this should be true also of the older states. Every great city calls with insistent longing for leaders able and willing to suffer and to fight, to show fortitude and daring, to grapple with iron will and undaunted front, the terrible evils that grow up where men are crowded together, where life is led under a constant and feverish strain, where great wealth and biting poverty jostle one another. The services can be rendered in the ministry, as I have known it to be rendered by Protestant clergymen and Catholic priest, aye, and by Jewish rabbi, or it can be rendered by laymen, by such men as Jacob Riis, by many a man and woman whom I could name, who, with infinite self-devotion, with love for mankind, but with a wisdom which prevents this love from becoming hysterical or sentimental, work steadily for the uplifting of their kind.

The field for work is very broad and very diversified, and those who work in it are all too few. Immigrants come to our shores by the million to begin here a new life. They have been torn up by the roots from their ancient associations, and such uprooting gives peculiar opportunities to the powers of evil. Every possible effort should be made for their sakes and for ours, too, to supply new ties of morality, of religion, of honorable obligation as between man and man, to replace the old ties they have sundered. In the country districts, too, there is peculiar need for the church to serve as a revivifying, ethical and social influence, and to do its part in giving broader opportunities for interest and usefulness in country life; and to do this will help put a stop to the unhealthy drift toward the cities. We have a vast missionary responsibility, not only in the Philippines, but in Asia and Africa as well. Moreover, all clergymen, all laymen who thoroughly believe that the tree is to be judged by its fruits, that religion and Christianity can not prosper unless they result in moral uplift and social betterment, are in honor bound to try to furnish leadership in every social movement for the self-mastery of the individual, for the uplifting of mankind. This means that ever before us there will be the problem of working, with fervor but with broad tolerance and charity, so that religion may find its expression in an upright and useful life. There must be union and co-operation among all good men who wish to see the spirit of true Christianity given practical expression in accordance with the biblical precept that "by their fruits shall you know them." There are opportunities of note in the world for all such men, be they clergymen or laymen. Grave responsibilities rest upon them. Danger and work challenge them to action. Let the challenge be accepted. The work to be done is not easy. No work worth doing ever is easy. The fight for righteousness, the effort to realize the kingdom of God in this world, is fraught with infinite hardship and risk, with the certainty of wearisome labor and discouragement, with danger to all who are feeble and faint-hearted. It is because of this very fact that the best, the most resolute and the most daring spirits should listen to the summons which calls them to the life of effort and conflict. We ask that men of heroic temper undertake the great adventure. We ask it for the very reason that the work undertaken necessitates the sacrifice of self-interest. Heroic deeds are to be done in this struggle and we ask for heroic men to come forward and do them. The trumpet call is the most inspiring of all sounds, because it summons men to spurn ease and self-indulgence and timidity, and bids them forth in the field where they must dare and do and die at need. So now the call of duty to undertake this great spiritual adventure, this work for the betterment of mankind, should ring in the ears of young men who are high of heart and gallant of soul, as a challenge to turn to the hard life of labor and risk which is so infinitely well worth living.

White House, Washington, D. C.

THE ALABAMA BAPTIST

THE YOUNG WOMAN'S AUXILIARY.

Motto: "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.

THE MONTREAT CONFERENCE.

Some sixteen miles east of Asheville, N. C., there will be held July 2-11 the conference of the Young People's Missionary Movement of the United States and Canada. The meeting place is "Montreat," in the heart of the Black mountain. The name itself is suggestive indeed of the pleasure which awaits us and the program is full of the most helpful subjects by the choicest of speakers. Dr. T. B. Ray will be in charge of the entire conference, and on the program appear several other well known Baptists. Dr. Ray writes that he is anxious to have at least one hundred Baptists attend, and that he will do his best to plan for their pleasure and spiritual uplift. It seems an ideal trip for the summer, and we would urge our Alabama Baptist young women to attend. The railroads will doubtless give us good rates, and those who have the conference in charge will give us board and instruction for only \$20. Several years ago we attended such a conference, and found there the sweetest communion with God and His work that we had ever enjoyed. We crave for our young friends and for ourselves the privilege of this conference, and we hope they will write Dr. Ray at Richmond that they can and will attend.

COMMENCEMENT INVITATION.

The following invitation was received by the Alabama Y. W. A.'s:

Second commencement of Baptist Woman's Missionary Union Training School, Tuesday, June 1st, 1909, 3 o'clock p. m., Broadway Baptist church, Louisville, Ky.

Motto of Senior Class.—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

Seniors—Miss Elsie West Gilliam, Miss Maude Irene Haire, Miss Mary Viola Pack, Miss Therese Reitdorf, Miss Annie Maria Sandlin, Miss Mary Floy White.

"Christ Our Shepherd," Processional.

Invocation, Dr. H. A. Porter.

"Jesus Calls Us," Training School.

Address, Dr. W. W. Landrum.

Training school hymn, "Fling Out the Banner."

Presentation of Diplomas and Certificates, Dr. W. O. Carver.

Benediction, Dr. E. S. Alderman.

Of the commencement, Miss White writes:

"How you would have enjoyed our commencement! I wish you could have stayed in Louisville for it. A number who were there said they had never witnessed a prettier graduation. We were all remembered so beautifully with flowers and presents, too. The friends were all so kind and so lovely to us. May we, too, learn the lesson of doing the little things for others that count so much for happiness and make life worth living."

THE Y. W. A. CONFERENCE AT THE LOUISVILLE CONVENTION.

In our May page, we gave a list of the subjects which were to be discussed at the Y. W. A. conference at the Louisville convention. The conference was held in the First Presbyterian church at ten o'clock on Monday morning with Mrs. Leake, the Y. W. A. leader for Virginia, in the chair. The various officers of the W. M. U. attended our conference, and it was a great privilege to have them enter into the discussions. Some of the questions which were settled according to our liking are given here.

The question was asked: "What is the cause of the rather alarming decrease in Y. W. A.'s?" to which the answer was made that there is no de-

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

crease, but rather an increase of over 50 per cent over last year's number. We belong to a living, growing organization, friends, and the enthusiasm which comes from such sources may well aspire us to do great things for God in Alabama.

Some of the methods mentioned for securing a good attendance at the weekly meetings were for the leader to plan ahead for the meeting, believing in its success; to have the programs as attractive and uplifting as possible; to study the members individually, and assign work only to those who will do it, for sometimes a girl will stay away from a meeting when she has some work expected of her; talk about the meeting, and above all pray for it. Various social devices were also mentioned. Then the question came up: "Are special objects desirable or helpful in Y. W. A. work?" It seemed to be agreed that they unquestionably were, and so with zeal will be undertake the special work of raising \$8,500 for the beautiful new property at Shimonoseki, in Japan, and \$8,500 to give the gospel to the foreigners in our midst. It was decided that auxiliaries whose membership consists of girls from twelve to about sixteen years of age shall be called Junior Y. W. A.'s. We have several such "Juniors" in Alabama and rejoice in the fine work they are doing.

"How may girls be helped to acquire the habit of leading in prayer in society meetings?" was asked. The importance of this habit seemed clearer in the minds of the speakers than did any specific methods of acquiring such a habit. The encouragement of the feeling that when thus we pray we talk to a heavenly father about his earthly children and that we do so amidst sympathetic friends will do much to teach us to pray. The study of the needs of the work is also a deep incentive. The habit forming power of the chain prayer can not be overestimated. The Y. W. A. leaders were urged to plan their work so they can visit the various auxiliaries and so come into vital touch with the life of the girls. Much emphasis was also laid on the pressing necessity for real mission study. "The Lives of the Three Mrs. Judsons" was one of the books which it was believed the girls would enjoy. This month of June, when we are studying the work in India, we feel the need of such a book.

Our conference was truly a pleasure to us and we wished for every member of an Alabama Y. W. A. to share it with us. We know you would have especially enjoyed the singing of the song, "They that be wise," by some Louisville girls. Their voices were melody itself, and we do hope the song will be adopted as the Y. W. A. hymn.

STUDY FOR JULY.

According to the W. M. U. program our study for July will be the "Salvation of the City." The overwhelming needs of such cities as Baltimore, New Orleans, Galveston and St. Louis appeal to us of the South, and especially since the Y. W. A. Home Mission work this year is to be turned toward the migrant problem. We know that July is one of Ala-

bama's hottest months, but we also know that it is one of our best months for reading, since we attempt little manual work. As fine reading matter we would suggest "The Challenge of the City," by Dr. Josiah Strong, and "Aliens or Americans." These books, bound in paper, cost only thirty-five cents apiece and may be ordered from Dr. T. B. Ray, of Richmond, Va. Be sure to read them.

In studying the problem of the city, let us pay close heed to the cry from New Orleans. There are sixty Catholics there to every one Baptist, so nothing we can do will be too strenuous. The Alabama W. M. U. wants to raise \$300 this year to help support a city missionary there. She is Miss Salter, and is a graduate of the Training School. We believe that several of our Y. W. A.'s will want to help this young handmaid of God's and if they do they can just send in their contribution, no matter how small, to Mrs. D. M. Malone. This will not count on our apportionment for Home Missions, as the Home Board is already doing all it can for New Orleans, but it will count in the eternal reckoning of what we are striving to do for Christ, and we believe it will mightily count.

A JAPANESE STORY.

On a high mountain in Japan there once lived an old man and his little grandson, Yone. At the foot of the mountain stretched a populous village and on the mountain sides was field after field of growing rice. Beyond the village lay the ever restless sea. One day the old man looked out upon the sea, then up at the sky and back again at the sea, and he knew danger was brewing. In a moment he had snatched up a burning brand, and calling to his little grandson to bring one too, he rushed down to the rice fields, and without a moment's hesitation in spite of Yone's pleadings he set them on fire. The flames were fairly licked from one dry stalk to another until a mighty volume of fire and smoke rolled toward heaven.

The people of the village saw the fire and in anxious terror for their crops they all ran up the mountain. When they reached the old man and Yone they indignantly asked what they meant by thus destroying their property. In reply the old man merely pointed toward the sea, and the people saw wave after wave come rolling in, nearer and nearer until their village was entirely covered, and until the water lashed itself against the everlasting mountain itself. Then, safe on its summit, the people gave heartfelt thanks to the old man and little Yone for thus saving their lives even at the risk of their precious rice fields.

Even so does God bring even you, my young friends, up through much sorrow to the mountain where you can be safe with Him. In order to commune with Him, we often must needs pass through the sacrifice and destruction of what we love best and what we think will sustain us, on to the summit where He has prepared the broader outlook for us. May none of us be disobedient to the heavenly vision.

Brother Crumpton was in to see us just before we went to press. He says: "I was at South Side yesterday. That is the liveliest thing I have seen. Superintendents and teachers who want to learn how, ought to come to Birmingham and take dots from the South Side Sunday school. I believe the church and Sunday school will give by June 30th \$1,000 for state missions."

The new superintendent of Sunday school work, Bro. J. T. McKee, is now at work. His postoffice is Montgomery. We expect the Sunday schools to be liberal in their support of this department.

W. B. C.

Please change my paper from East Lake, Ala., to Gurfley, Ala. Since school is out I have come here to take up my work as pastor, and I can not do without the Alabama Baptist.—J. T. Williams.

TO ONE WHO ASKED ME, "WHY DO YOU INSIST THAT BAPTISTS OUGHT TO KNOW THEIR DOCTRINE?"

LETTER NO. 17.

My Dear Friend: You ask me for my reason for insisting that Baptists ought to know Baptist doctrine. Well, my insistence is based on the deplorable fact that so many Baptists do not know what Baptist doctrine is. I was talking to a Baptist the other day; and his enthusiasm ran over while he "talked about" what he thought was Baptist doctrine. And yet his whole talk gathered about baptism as an act, close communion as a practice, predestination as an article of faith, and the final perseverance of the saints as a contention. Now, all his boasting to the contrary notwithstanding, that brother does not know what Baptist doctrine is. Yes; I do insist that Baptists ought to know Baptist doctrine!

I name the following as some of the reasons why I so insist:

I. Because Baptist doctrine is essential to Baptist life.

Now, not all Christians are Baptists; not even all Baptists, so called, are Baptists in very truth. One is a Baptist only in so far as he knows, and believes, and practices Baptist doctrine. "Belief cometh of hearing, and hearing by the Word of Christ" (Rom. 10:17), and life through belief. Just so; and Baptist life comes the same way. We make a big mistake if we decide that because we yield our intellectual assent to the contention that immersion only is baptism, and that we who have been immersed on a profession of faith ought not to allow the others to commune with us, and that predestination is taught in the Bible, and that the final perseverance of the saints is one of God's decrees, that, therefore, we are Baptists. Neither let us decide that the act of baptism makes Baptists of men and women. Baptists are not made in the water, nor under the water, like Panama hats; rather, they are carried into the water, and then under the water, and then out of the water because they are, in very truth, already Baptists. As surely as it is that the spirit of the glorified Jesus quickeneth, so surely is it that knowing and believing and a heart-determination to practice real Baptist doctrine, make folks Baptists. And so my insistence that Baptists know their doctrine is just as strong as is my desire that all who wear the name of Baptist may be real Baptists in both heart and head, and life.

II. Because to know Baptist doctrine is the will of God.

It is to be regretted that sectarianism and its attendant want of love and Christian forbearance have forced the impression on all the churches that the less you say about what you believe the better you will get along together. As surely as I am writing this letter, in its last analysis, that is a ruse of the devil. What is doctrine but the announcement of what one believes to be the revealed will of God? And what is the revealed will of God but one's duty made clear to him? The Bible itself is the best argument on earth that God wants every one to know that he knows what he says he believes. And the individual who is opposed to a careful, prayerful study of doctrine, either cares very little about knowing what God has spoken to him, or else he is afraid to have his creed brought out into the open and looked at in the light of a full investigation. I speak now for Baptists: God wants Baptists to know what real Baptist doctrine is.

III. Because Baptist doctrine is the gospel.

A real Baptist has no doctrine but the gospel—not part of it, but all of it. When Paul said, "I am not ashamed of the gospel of Christ," he was just saying that he was not ashamed of that revelation of the will and way of God which, later on, came to be known as "Baptist doctrine." Paul knew, and believed, and lived Baptist doctrine. That is why all orthodox Baptists refer to him so often now. He said he gloried in it. He said woe was upon him if he did not preach it. He said he preached nothing else but that. And he affirmed that it was the

power of God unto the salvation of every one who would believe it. Bless God, it still has its power. That is why I contend that an anti-missionary Baptist is a misnomer. Baptist doctrine and the gospel—they are synonymous terms. Real Baptists and real missionaries—they, too, are synonymous terms. He who knows and teaches and lives a whole gospel knows and teaches and lives the whole of Baptist doctrine.

IV. Because the world still thinks that the biggest thing in Baptist doctrine is a pond of water and a selfish fight for close communion.

That makes the world prejudiced against the Baptists. They always have been; they always will be until the rank and file of "our faith and order" shall know full well what Baptist doctrine is. Now, Baptist doctrine is just like all other truth—the better one knows it, the better he can explain it to others. Usually, when a school boy tells his teacher that he knows a thing, but that he can not exactly explain it, the teacher knows very well that the main thing about it the boy doesn't know it. One of my students said to me once: "I've got it in my head, teacher, but I can't explain it."

Well, I knew he didn't have it in his head. So it is with Baptist doctrine. Many a time one of my members has come to me to explain certain features of our doctrine, about which he had been approached by others. Why couldn't he explain? He didn't know it. There isn't much science or art in the how of the explanation of Baptist doctrine. The whole secret lies in knowing the doctrine itself. If one knows it, the doctrine will take care of its own explanation. I believe that every Baptist college in the land should have a chair of Baptist doctrine. It's right humiliating to be attacked on one of our peculiar beliefs, and then find yourself so ignorant that you can't defend your position. Socrates used to say, "Man, know thyself."

I say with as much emphasis, "Baptists, know your doctrine." For when Baptists know their doctrine, then, and not till then, can they show to the satisfaction of any reasonable mind that if the Baptists did not have enough water to bury a man in, and if they should be barred forever from the communion table, still they would be Baptists! The two ordinances are resultant, not casual, in Baptist doctrine.

V. Because a clear-cut conception of our doctrine is essential to the future maintenance of the position for which the Baptists of the past contended, and bled, and died; and for which the real Baptists of today are willing to sacrifice all.

A crisis is already here. There never has been so much unrest among the denominations of Christendom as there is today. There is not a Pedo-Baptist denomination in all the world, so far as I know, that is satisfied with its creed. The spirit of compromise and concession is abroad in the land. From every quarter comes the cry: "Let us combine on a platform of liberalism." Already some very strange alliances are being perfected. I confess that it puzzles me as much to know how some of the different creeds manage to get together as it did the little girl who asked her mother, "Mama, where were you born?" "In Atlanta, dear." Then she asked, "and where was papa born?" "In Memphis, dear." "And where was I born?" "In Birmingham, dear." "Well," she said, "mama, isn't it funny how we all got together?"

Yes, the religions of Christendom are getting together! And every combination means weal or woe for the Baptist position. And whether it means weal or whether it means woe, depends on Baptists themselves. Now's the time when we must be wise as serpents and harmless as doves. Here is a short extract from an editorial in a Methodist paper: "We find in current literature, in the columns of the daily press, or floating about in common conversation, the allegation that our denomination is 'narrow.' Now such a conception could have gotten abroad concerning a church which so freely exchanges its ministers and members with others, which welcomes all Christians to its communion table, which has no fixed

mode of baptism, nor even of church government, is certainly a puzzle."

There you are! That is a fair exponent of the spirit of the times. How are Baptists to meet it? Not by compromise nor by concession. That would mean an amalgamation which would amount to an obliteration. They must meet it in the spirit of the Christ of the gospel. They must meet it in the spirit of the greatest love, and charity, and forbearance, and good will that has ever characterized a people. Judaism was too narrow to be Christianized. Baptists need to watch and study and pray and work lest they become too narrow to "Baptistize," in the name and for the glory of Christ, this spirit and sentiment of compromise and concession which are stirring Christendom from center to circumference. When men cease sprinkling when Jesus commanded immersion; sprinkling infants when only believer's baptism is enjoined in the New Testament; stop setting up ecclesiastical organizations of various kinds over the independent churches; cease having a hierarchy in the ministry; stop putting creeds above the New Testament; and withdraw everything from between the conscience of the individual and God—whether church or state; and, then, when Jesus Christ is crowned "Lord of all" in both heart and life—all men will be Baptists. Whether they shall be called by that name or not, I know not, I care less. "Heaven and earth shall pass away," but the voice of the immortal Christ, who is the center and substance of Baptist doctrine, still echoes throughout all time, "but my Words shall not pass away!" God bless us all; and keep us all strong, and intelligent, and pure, and sweet, and charitable, in the faith once for all delivered unto the saints! Amen! "So mote it be!"

Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

A SERIOUS PROPOSITION FOR THE ORPHAN-AGE.

The orphanage has no place on the schedule till November next and the doors of a large per cent of our churches are closed for the next six months to all appeals.

What are we to do for money during all of these months and where are we to get it?

Our debts must be paid, our children supported, our credit maintained, our sick cared for, our hospital repaired and put in good condition and the wolf kept from the door.

How are we to get the money—that is a serious question and must be answered.

Well, here is our plan, which can be operated, and ought to be.

A few months ago we asked one thousand Sunday schools to give us one contribution each a month. One hundred and fifty schools agreed to do this and in the main are keeping their promises.

If we can increase that number to five hundred—and we can do it—our problem is solved.

Brother superintendent, if you say so it will be done. Put it to a vote in your church next Sunday with your endorsement and the matter will be settled. It is up to you. Will you do it?

Along with these gifts made by the Sunday schools will go the offerings of the B. Y. P. U., Sunbeams, L. A. S. and many churches, not in the schedule, and many noble friends who will make personal offerings. These gifts will make us safe till our schedule in November.

Listen, Brother Superintendent, but for the gifts of the Sunday schools in the state the doors of our orphanage would be closed to many who are seeking admittance and who are entitled to a place in it.

At least half of the money we receive comes from the Sunday schools. If they fail us, it means disaster to our plans for our helpless children. God bless the little children who so nobly stand by us in our efforts to care for these helpless and homeless children who are committed to our care.

Yours fraternally,

S. O. Y. RAY.

American Baptist Publishers Societies



WAYLAND HOYT

Church History Hand Books.
We congratulate the Griffith & Rowland Press of Philadelphia on projecting the above series. Book I, by Dr. Henry C. Vedder, professor of church history in Crozier Theological Seminary, treats the early period from the apostolic age to the Great Schism and the Reforming Councils. Book II treats the period of the Reformation for study classes and training schools, for rapid consultation in the busy pastor's study and for collateral work among our Bible students they will be found invaluable. Book III, on modern church history, treats of the time from the Reformation to the close of the 19th century. These handbooks are to be most highly commended. They are scholarly and fair. Each chapter has bibliography and questions. More study of church history would make better members of our Baptist churches. The price of these little books is 40 cents net.

Sane Evangelism.

"Sane Evangelism" is made up of addresses on the general subject of evangelism by such men as Drs. Truett and Carroll, supplemented by two chapters by Dr. Hamilton on means and methods in revival work. It is sane in that it deprecates vast movements away from the church and aggressive in that it advocates well planned efforts in the church to make Christ known.

This book presents in lucid phrases the author's ideals of evangelism. Much is being said and written these days on this important subject. This is a real contribution to the subject and will be welcomed by the many who are seeking to know the best and wisest methods of winning souls. 75 cents net.

Saturday Afternoon.

The sub-title explains the character of this charming hand book, for they are conversations for the culture of the Christian life and are dedicated to the numerous friends who from week to week gathered to hear them. Dr. Hoyt, finding the Sunday sermon too formal and the usual prayer meeting service too fragmentary, hit upon the idea of devoting one hour during the Saturday afternoons of the winter to these talks conversational in their nature. A selection was put in book form.

It is unusual to find a man excelling both as speaker and writer. Dr. Hoyt, however, is pre-eminent in both to an unusual degree. His pen is no less skilled than his tongue. In choice of words, in formation of sen-



New Books

tences, in absolute mastery over language to compel it to take the form and express the meaning he wishes, few writers are his superior.

Things a Pastor's Wife Can Do.

This book is by "One of Them." This is an illuminating little book. So much has been written about the pastor's wife that I am glad that at last one of them has set down her thoughts about many things, but the most interesting of all to ye editor was this paragraph:

"There are some things a pastor's wife can do better than any one else simply because she is the pastor's wife. One of these things we believe to be the circulation and increased subscription of our denominational newspapers."

There are twelve chapters and every one is a gem.

Practical Ideals in Evangelism.

C. H. Rust, the author, has had wide experience, and is a most enthusiastic believer in the work whose claims he advocates. This book will help our ministers, evangelists and churches, for there is a religious activity called evangelism which is rational and effectual, and needs no apology. It fits into the needs of man perfectly and God has prepared the human heart for it. It satisfies the soul of man, its fruit is practical ethics, and it is reasonable. The author, in speaking of this type of evangelism, can well believe that with it the preacher may walk into his pulpit with its message thrilling his soul, happily confident that he has the best news on earth, and it may be presented in such a manner as to cause every one to feel that such truth is surely from God and for men.

The Evangel.

The selection of a song book for young people's, Sunday school, prayer meeting and evangelistic services is always a matter of great bother.

The American Baptist Publication

Society, desiring to give to the Baptist churches of the country the very best, has brought out a splendid new book called "The Evangel." It has been compiled and edited by Robert H. Coleman, of Texas; Rev. W. W. Hamilton, of the home mission board, of the Southern Baptist convention, and Dr. E. O. Excell.

The price has been put so low that there is no excuse for a church or Sunday school to be without good music. The flexible manilla edition is \$13 per hundred, \$1.80 per dozen; the one-quarter cloth edition is only \$20 per hundred, \$2.50 per dozen.

The following conventions will use this book at their next meeting: Florida Baptist Y. P. U. convention, Lake City, Fla.; Tabernacle Bible conference, Atlanta, Ga.; Southern Baptist Convention, Louisville, Ky.; Mississippi B. Y. P. U. encampment, Blue Mountain, Miss.

There has long been needed a book of this character at these low prices to keep our Baptist people from using undenominational books so full of the so-called "rag time" music.

The New Evangelism.

This book by Dr. Cortland Myers, of Brooklyn, issued by the American Baptist Publication Society, is one that should appeal to every evangelist sympathizer and worker, as Dr. Myers has long been successful in his evangelistic preaching and writes on many topics of greatest interest from a practical standpoint. The little book contains eleven chapters, either one of which is well worth the price of the book, which is 75 cents.

The Sunday School Teachers' School.

This book is the fourth in the National Teachers' Training Institute Text books. The work of the institute in training Sunday school workers calls for the best, and when it is known that H. I. Musselman writes the first part and H. E. Tralle the second part in the above book it will be recognized that the work was done by specialists. While following the

educational principles and methods of the day the book is written in such a simple and attractive style as to be adapted to Sunday school workers of all grades of intelligence. 40 cents net.

A Restatement of Baptist Principles.

This book was written by the Rev. Philip L. Jones, D. D., who has been connected with the book department of the American Baptist Publication Society for twenty years and book editor for sixteen years. Dr. Wayland Hoyt says: "No man ever did duty more lovingly, thoroughly, admirably. How natural is it that also authorship should bloom out of such service. And here is the flower, this book. It is clear, concise, every way fine statement of the structural Baptist principles. It is a book just now in these questioning times much needed." Dr. Hoyt is capable of passing judgment, and we congratulate the society in producing such a worthy little volume at 50 cents net.

Health and Happiness,

or An Analogical Study of Disease and Sin, by Robert Maxwell Harbin, A. B., M. D., member of Georgia State Board of Health.

"Investigations during the last two decades have probably added more to the store of scientific knowledge of the nature of health and disease than had been obtained previous to that period of time. . . . Spiritual health means happiness, and as violation of the laws of nature brings disease, so transgressing the spiritual laws results in unhappiness or sin. It has required scientific medicine to rescue man from the influence of centuries of disease and restore him to the original intent of nature, while the Christian religion is necessary to extricate him from the lower form of happiness and point him to the highest ideal of human aspiration."—From the Author's Preface.

Contents—Chapter 1, Argumentum; Chapter 2, The Influence of Nature in disease as Revealed by Recent Investigations; Chapter 3, Physiology of the Soul; Chapter 4, The Analogy of Disease and Sin; Chapter 5, Philosophy of Death. Price 90 cents; postage, 7 cents.

The Church Clerk.

This is a hand book for clerks of Baptist churches written by Zelotes Grenell and published by the American Baptist Publication Society for 35 cents. We are certainly glad that some one who has the knowledge has taken the trouble to write on this much needed subject.



C. H. RUST



CORTLAND MYERS



H. Q. MUSSELMAN



W. W. HAMILTON

CRITICISM OF MISSIONARIES.

William H. Smith.

The missionary has no desire to be put upon a pedestal for people to bow down to him. He does not pose as a hero and makes no claim to infallibility. He is willing to have his work examined and criticised. He invites investigation. He has no fear of candid expression of opinion about him and his work when all the facts are taken into consideration. Like any other honest man, he has nothing to hide and does not dread the truth.

There are some critics, however, who are not willing to deal honestly and fairly with the missionaries. The stock in trade of such criticism is garbled quotations and mistatements. A sample of this kind of criticism has come to our notice recently.

The critic had been reading a Foreign Mission Journal and pretended to be greatly scandalized by some things which he found in it. For one thing it was stated that two missionaries had returned home on furlough, and a third had broken down in health, and had come home with the hope of having his health restored. Such conduct on the part of the missionaries is very reprehensible to the critic, in view of the large salaries which they receive "with no vacation for the salary." He has found out in some way that "the salary paid to a foreign missionary is equivalent to at least '\$3,000 per year in America—\$3,500 would be nearer the mark." The plain truth which has often been published, and which no one seeks to hide is that a single missionary, man or woman, receives while on the field a salary of \$600; a man and his wife are paid \$1,200 a year, and an annual allowance of \$100 for each child under ten years of age, and \$150 for each child between ten and eighteen years of age. Wherever it is possible a neat, inexpensive house is built for the missionary, and where such homes can not be built, a small amount is allowed annually for house rent. It costs now about as much to live in the East as it does in this country. The cost of living has advanced all over the world just as it has at home. In some foreign mission fields it costs even more to live than it does in America. Hence it is plain that a married missionary's salary is nearly equivalent to that paid to a pastor in this country who receives \$1,500 a year and a parsonage. In other words, the missionaries receive a bare living. Often when they have sickness or other unusual expenditures, they are financially embarrassed. If any one thinks that these consecrated men and women are a lot of extravagant adventurers, spending mission money on luxuries and pleasures, he simply does not know them.

Now the two missionaries whom the critic singles out for the vigorous jabs of his glittering pen are among our best and noblest workers. They have both been on the field between eight and nine years without a vacation. While they are at home, they are by no means idle. A returned missionary does not have much opportunity to rest in the home land, except as a change of work is rest. The missionaries are constantly called on to give information concerning the work in which they are engaged. Paul, the great missionary, often returned to the churches and told them of his work. This information and the interest which the returned missionaries arouse are of great value to the cause of missions. Dr. E. Z. Simmons, when he was preparing to return to China some years ago, was asked if he did not dread the long ocean voyage. He replied very simply, but there was deep pathos in his words: "Not at all. It is the only opportunity I ever have to rest." The same thing is true with all the missionaries on furlough.

The rule is for a missionary when he first goes to the field to remain for seven years. Then he is allowed to return home for a short period of rest, and to visit relatives and friends. When he goes back the second time, he is expected to remain nine years before he has another furlough. As a matter of fact some of them remain for much longer periods without taking a vacation. Any man who finds it in his

heart to object to the missionaries being allowed to spend something like one year out of ten in the home land is so lacking in human sympathy and kindness that his opinion deserves very little consideration. And what of the man who can say hard things about a missionary whose health has broken down, and who is compelled to return home for rest and treatment? No sadder day ever comes to any man than that which comes to such a missionary when he finds that he must give up the struggle and return home. We leave such a critic to the judgment of all right thinking men.

It is not altogether true that the missionary's salary "takes no vacation." The home allowance of a missionary is \$41.66 2-3 a month. Something like enough to pay for board and clothing provided they are cheap. The home allowance of a man and his wife is double that amount with the regular allowance for the children added. When one considers the present price of living, such a home allowance does not seem especially extravagant.

The thing, however, which arouses most the wrath of the critic is a letter in the Journal from one of the missionaries, telling with a good deal of pride and enthusiasm of the new church at Soochow, China. He picks out such parts of the letter as suits his purpose, and reaches the conclusion that this new church is a "magnificent, gold-embossed temple;" and then he adds, "and yet the original source of the money that paid for it, and of the funds that will supply all that is lacking, was to a large extent squeezed out of the lean purses of the congregations of our small, uncomfortable, wooden churches." This statement is made in the face of the fact that the missionary plainly says in the letter that the chapel was the gift of Mrs. Annie Yates Seaman. Mrs. Seaman is a Christian woman who lives in Shanghai. She is not a missionary and never was, and her money did not come "originally" or in any other way from mission funds. She knows the missionaries and the needs of the field, and she was willing to make this gift because she believed that it was a wise investment of her money for the evangelization of China. She has often given large sums to the work of the missionaries because she believes in them and in their work.

Another interesting fact which the critic did not know, and which the missionary did not proclaim, is that this "magnificent, gold-embossed temple" was built at the cost of only \$2,000. Surely that is not an extravagant price to pay for a neat chapel in a large city, which will attract thousands of people to hear the gospel, and will through long years prove a valuable aid in the evangelization of that city.

Any one has a right to criticize the missionaries, but we humbly submit that criticism in which some facts are suppressed and others misrepresented is hardly fair and honorable. How much credence can we give to any statement on the subject which comes from one who thus juggles with facts? How much weight can honest men give to such a critic's arguments? Fortunately for the missionaries, and for those who support their work, nearly all adverse criticism of the missionaries has to be based on some such misunderstanding or misrepresentation of facts. Richmond, Va.

THE BASIL MANLY, JR., CHAIR ON THE SUNDAY SCHOOL IN THE SEMINARY

It was an announcement which brought a wave of enthusiasm over the Southern Baptist Convention at its recent meeting in Louisville when it was announced that the Sunday School Board had offered to give to the Southern Baptist Theological Seminary \$20,000.00 on condition that \$40,000.00 additional be raised by the Baptist Sunday Schools of the South to endow a chair on the Sunday School, to be known as the Basil Manly, Jr., Chair on the Sunday School.

The Sunday Schools of the First Baptist Church, Lynchburg, Va., the Citadel Square Baptist Church, Charleston, S. C., and the Broadway Baptist Church, Louisville, Ky., have each pledged \$500.00 toward the \$40,000.00. The Sunday School Board will make payment to the Seminary at the rate of one dollar

for every two dollars paid in by the Sunday Schools until the total amount is raised. All the field representatives of the Seminary will present this matter to the churches, and Rev. T. J. Watts, of New Liberty, Ky., who has recently closed an agreement to enter into the service of the Seminary, will have specially in hand this effort to enlist the Sunday Schools in the jubilee endowment campaign of the Seminary. Mr. Watts will confine his efforts for the present to the State of South Carolina, but will write articles regarding the movement to the denominational papers, and in other ways seek to foster interest in it.

As is generally known, an effort is now being made to raise \$600,000 additional endowment for the Seminary. This offer of the Sunday School Board looks to the endowment of a special chair on the Sunday School by the Sunday Schools. It is earnestly desired that as much as possible of this money be raised in cash, or in subscriptions payable within one year. In cases where this cannot be done, of course, the annual payment plan can be adopted, and notes given in the name of the Sunday School, signed by the Superintendent. The Treasurer of the Seminary will keep a special account with the Sunday Schools of the South, giving credit for all remittances until the total amount is raised. All remittances should be addressed to the Baptist Theological Seminary, Louisville, Ky., and designated for the Sunday School Chair, in order to be properly entered. It is hoped by the Seminary management that the field secretaries of the Sunday School Board will lend their sympathy and co-operation in the raising of this sum.

If the superintendents of Sunday Schools and pastors of churches should need literature to assist them in getting the matter before the Sunday Schools we will gladly furnish literature for the purpose. We have various leaflets giving information regarding the Seminary, and Dr. Frost has been requested and has kindly consented to prepare a leaflet bearing directly upon this matter. Dr. Frost is thoroughly familiar with all phases of Sunday-school work in the South, and his leaflet on the Basil Manly, Jr., Chair will be helpful to all in presenting this matter to the Sunday Schools.

If any points regarding the plans are not clear, I shall be glad to furnish information upon application for the same. It is earnestly hoped that by general co-operation we may be able to raise this sum at no very distant day, but it will require the co-operation of all to achieve this great result. Let friends of the Seminary everywhere pray for God's blessing upon this effort.

E. Y. MULLINS,
President.

Louisville, Ky., June 4, 1909.

In the Interests of Howard.

The meeting at the First Baptist church held last night in the interests of Howard college will be helpful not only to that well known institution of learning, but to the community at large in giving the public a better idea of the purpose and character of the work done and the plans for future usefulness. A number of leading business men took part in the meeting, and the advantages and value of education under an uplifting religious influence, were emphasized by several of the speakers. The needs for the further pursuance of this work were set forth, as well as the growing moral influence of denominational colleges on the communities in which they are established.

It is gratifying to The Birmingham News to note the increased interest among leading business men in the work and influence of Howard College, and other institutions of learning in this district. Many of the most influential business men of the district are more fully appreciating the good work these institutions are doing in improving the moral tone of the community as well as in the direction of equipping the youth to contribute through intelligent application to the material development of the district.—Birmingham News.

EDITORIAL

THE ADVERTISER AND LAW ENFORCEMENT.

The Montgomery Advertiser in its issue of June 8th in the opening paragraph in its news columns describing the outrage recently perpetrated in the heart of Montgomery, said:

A mob composed approximately of 100 men yesterday afternoon at 1:30 o'clock, attacked J. C. Burke and J. H. Steincamp, two detectives employed by the Law and Order League of Montgomery, just as the two men were leaving the county court house after the preliminary hearing in the prohibition cases before Probate Judge Gaston were concluded. The two detectives were badly beaten up, and the suit case containing the concrete evidence of the detectives mysteriously spirited away.

In closing a strong editorial headed "Brutal Violation of the Law, the Advertiser well said:

"In this crisis the true man can occupy but one position—he must stand for the respect and observance of the law. He can not keep his mouth closed—he must denounce the outrage of yesterday afternoon."

In a report of the mass meeting held on Monday night Mr. Frank P. Glass, when called upon to speak gave expression to some views on the use of wine which we think are not only hurtful, but untenable, and yet he has the right to maintain his opinions, it matters not how much we may deplore them, and knowing that he has the courage to fight in the open for his convictions, we were glad.

"He stated that he had not come with the expectation of talking, but that he did not hesitate to voice his protest at the great outrage of the day. He said that no one could defend it; that it must be condemned by everybody. He declared that he had not been in favor of the prohibition law's enactment, but that he was in favor of its enforcement.

We earnestly pray that he may be led to see that some of his interpretations are not in harmony with the spirit and the teachings of the Bible, for he is in position to powerfully aid in molding public opinion in Alabama, not only for the enforcement of law and order, to which he is committed, but in helping to create a sentiment against the drinking and the sale of whisky in any manner or shape. We need him and the Advertiser in the fight we are waging.

ASSOCIATED EFFORT.

It is an axiom in the commercial world that those neighborhoods in which the system of Associated Effort is carried to its fullest development are always found to be the most prosperous, and banks, churches, schools, railways, good roads, property values and reliable labor and all the other factors of civilization are found to increase or improve much more rapidly than in those communities when everything is left to individual effort.

And yet many who believe this to be true in the business world pretend to doubt its wisdom in the religious sphere.

Some deluded Christians are yet found who, professing to believe in missions yet doubt or impugn our mission methods, which means that we who support boards, realize that the question of evangelization of the world is too great for any one church, but it must be done through associated effort.

We put men on these boards who study the field, and they select a secretary who has the active management of the work and the workers.

Our danger no longer comes from those who oppose our plan, but from those who, while subscribing to our way, yet forget to pay. This is what keeps Brother Crumpton on the go in this month of June, when the funds for state missions is so low.

Brother Crumpton writes: "I am awfully in earnest about the work the Baptists have put in my hands. The dream of my life and the prayer of my board has been to bring our Baptist people in Alabama in hearty co-operation."

A little "associated effort" in letter writing along the lines suggested elsewhere by Bro. Crumpton will do great things for state missions.

Brethren are writing the letters. Here is the way one brother does it.

W. B. C.

Birmingham, Ala., June 13, 1909.

My Dear Bro.: Our dear brother, Dr. W. B. Crumpton, Montgomery, is working day and night to pay off this month the debt on state missions.

I am trying to help this noble cause by giving \$5 and getting nine brethren to give \$5 each.

Will you not be one of the 9? Your brother,
A. P. MONTAGUE.

"BANKO'S GHOST" FINDS A SEAT.

The Christian Index says:

Some people have accused us of supporting the organized work of the denomination, right or wrong. We do stand up for the boards pretty strongly, but we have reached the limit. The Alabama Baptist says: "The Home and Foreign Boards placed an edifying system of chairs about the convention hall." Is it possible that our Boards are taking the people's money to buy chairs for the brethren to sit in at the convention? And what is an "edifying" system of chairs? Does our brother mean that they were chairs especially arranged for comfort when long speeches were made, and there was systematic arrangement of them? (Later) On reading further in the paragraph from the Baptist, we are led to think possibly Brother Barnett meant "charts." So we will stand by the Boards.

Glad to know you read the Alabama Baptist so closely. We wrote charts, but possibly our printer's devil got sorry for poor old "Banko's Ghost" in his weary wanderings up and down the earth since the Index cast him out, and knowing the kind hearted Willingham and the courtly Gray got them to place an edifying chair in the convention hall so that he might get a place to sit down.

GOOD FOR THIS UNITARIAN.

In these days of fads, when the "faddist" in church work seems to occupy the center of the stage (and their excuse for many of their novelties comes because they think the church must compete with the stage or play to empty houses) it is genuinely refreshing to find a pronounced Unitarian going even deeper than the mere amusement feature to say:

"The church is also in danger of transforming itself into a civic forum, a therapeutic hospital, a dispensary of charities, an institution for social betterment. Its legitimate work is not to supply new social furniture, but make men righteously efficient."

We welcome these true and brave words recently spoken by Dr. Julian C. Jaynez to the American Unitarian Association.

WRITE TEN LETTERS.

Brother Barnett: Please say to the brethren for me we are encouraged at the responses coming in. No large sums have reached us for state missions, but brethren write hopefully.

If all would take to the suggestion I made and write ten letters each it would mean so much to the work.

I am flooding the mails with communications. My letters need to be supplemented by others. In less than one hour's time ten letters could be written by every reader of this article, which would bring in thousands of dollars.

Only two more Sundays remain in June. Won't the brethren bestir themselves? Fraternally,
W. B. C.

This appeal ought not to go unheeded. It's a little thing to do. Don't delay. DO IT NOW.—F. W. B.

CAPTIOUS CRITICISMS OF MISSIONARIES.

In these muck-raking days some men not only try and bespatter our public men, but try and besmirch our missionaries. If a pastor stands up for our missionaries they say he has to do it or lose his job. If the editor of a religious paper says a good word for them they say he is subsidized. So instead of calling either to the stand to witness for our missionaries we prefer to offer an editorial from a great secular daily, the Philadelphia Press:

"Primarily the missionary preaches and teaches, but he can not represent a higher civilization and a better faith without leading in all else. His schools and colleges begin education. His printing press is first, and it has more than once begun, as in Turkey, a free press. His hospital and his dispensary introduce modern medicine. He opens strange tongues to learning, and his grammar and dictionary lead the way.

"When trouble comes he is at the front of danger. He faces the riot, fights fire and risks his life for those about him. His house and school is the one refuge for those hunted by the mob. Two American teachers thirteen years ago in Aintab, Turkey, faced all that concourse alone to open their doors to fleeing Armenian women, and held back the Moslem mob by sheer moral force and personal presence. The Catholic missionaries at Peking led the defense of their cathedral, crowded with converts, against the boxers. A Baptist missionary, with an engineer's training, planned and laid out under incessant fire the fortifications for the legations there and led the attack which seized the central point of defense.

"At Adana, Tarsus and Mersina today the refugees from the Moslem massacre crowd the American mission houses.

This does not show that missionaries are either prompted by cowardice or cupidity, but that under danger they are true Christian soldiers.

THE AWAKENING OF ISLAM.

We have hardly had time to recover from the shock of Japan and China awakening and to wonder at what will be the outcome of Buddhism and Shintoism, when out of a clear sky comes a shock even more stunning, for Persia and Turkey are now wide awake and Zoroaster and Mahomet live again in the minds of their followers. Now more than ever it is time for Christians to magnify Jesus.

ON TRUTH.

Speak every man truth with his neighbor. —Eph. iv. 25.

Truth is our only armour in all passages of life and death.—Emerson.

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one.—Pope.

A lie which is half a truth is ever the blackest of lies! A lie which is all a lie may be met and fought with outright,

But a lie which is part of a truth is a harder matter to fight!

—Tennyson.

It is not calumny and treachery that do the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which we thank any man who pierces, as we would thank any one who dug a well in a desert; happy that the thirst for truth still remains with us even when we have wilfully left the fountains of it.

Ruskin ("The Seven Lamps.")

BROTHER CRUMPTON'S TRIP NOTES.

These notes have been discontinued, not that I have ceased to travel, but a multitude of things has taken my time.

It is a long while since I visited Salem, in Clark county, but several things impressed me as worthy of mention.

We had a Baptist rally with this church several years ago. It is a good community, the people thickly settled, but the old building was not worthy of such a people. I took occasion to say as much—in fact I made fun of the old thing. I left there doubtful of results. I was a little fearful I had given offense. However, a little while later I learned they were considering the question of building; later still I heard they had determined to build, had secured a lot at a more eligible spot. Finally this spring I was invited by pastor and people to be present and preach a thanksgiving sermon in the new building. William Kerridge, the much beloved Englishman, is pastor, and like his Lord, a carpenter. His planning and good sense and splendid workmanship was everywhere in evidence.

They have an elegant structure, beautifully situated. I look for them soon to move up to twice a month preaching and in a short time become one of the great churches in that great Baptist county.

Healing Springs school, in Washington county, was taken in on the same trip. Professor Speer has given general satisfaction. He was on the ground too late to do much canvassing before the opening of the school, hence the attendance has been disappointing. The property is in fine repair and the people are pleased and we confidently look for the next to be the best year in the history of the institution. The country is improving, new settlers are coming in and the railroad is pushing on.

Brother T. E. Tucker, the faithful old hero of this section, is the pastor of the church, which has a live Sunday school and B. Y. P. U.

I spent a night at Chatom, the new county site of Washington county. Out in the open piney woods they have erected a handsome, pressed brick courthouse and jail, up to date in every particular.

Around it is gathering a village, which bids fair to be a considerable town. If farms could be opened up near at hand living would be much cheaper and more people would move in; but the farms are not there, consequently living is high. But all this will soon change and a fine town will be there.

They have what no other town in America has—a newspaper printed in the jail. I went into the jail, locking the door behind me, taking the key with me, while I paid my respects to the editor. Never did have such a time having myself interviewed. It speaks well for a prohibition county that it has jail room to rent out.

A Baptist church has been organized which worships in the court house. I preached to a good audience. They are hoping soon to have a pastor.

I spent a day at Mountain Creek, worshipping with the new church in the house of worship lately erected. Baptist churches are thick thereabouts. There are now three less than two miles apart. At the village many Montgomerians have cottages where they spend a part of the summer. Brother Wood is pastor of the new church. They start out as a missionary body, separating from old Canaan because of division on the question of missions.

The opposition claim that they are missionaries, but object to the board plan. It is the same old Hardshell opposition under a new name. Villifying abuse, appeals to prejudice and downright misrepresentation are their stock in trade. Of course they must go down before advancing intelligence. Meantime they are provoking our people to study. I have received more orders for minutes from this office than from any in the state.

The J. M. Falkner Soldiers' Home is not far from Mountain Creek church and many of the old veterans worship there. It was a great pleasure to preach to them.

It has been a long while since I was at Fort Deposit. In the long ago Matthew Bishop, George Mc-

Queen and David Lee were the Baptist bishops of this section. I had the pleasure of shaking hands with many of their children and kinspeople. I had good congregations morning and afternoon.

Brother W. P. Coffield is the pastor and is doing a good work. The signs of the two cyclones which swept through the town only a few hours apart are still to be seen. Many are the stories told of hair-breadth escapes.

Fort Deposit is near the center of the Black Belt, in Lowndes county, one of the richest counties in the state. The time is coming when all this section, under the management of intelligence, will flourish as a garden. Now the indolent, thriftless negro tenant manages according to his sweet will. The results are not encouraging. Prosperity is coming to many sections of the state, but can never come to the Black Belt until radical changes take place. It was my pleasure to preach the commencement sermon for the Normal School at Livingston, Miss Julia Tutwiler, president, ably assisted by Professor Brock. Years ago at Green Spring, now Hale county Prof. Tutwiler, a great teacher, conducted an academy, where many boys from Alabama's best homes attended. These boys grew up to be distinguished men in the state.

When the daughter of this old instructor conceived the idea of establishing this school at Livingston the old students of her father were ready to secure the needed aid from the state for its support. I doubt if there is a state school in Alabama which is doing as much good to poor girls. The past has been a most prosperous year. The writer never stood before a more inspiring audience or looked into more earnest faces.

Our Baptist people have a good church here. Many of the young ladies attending the school are from Baptist families in different parts of the state.

Brother H. B. Folk is the much beloved pastor here and at Eutaw. W. B. C.

Baptist and Reflector says: "The first Baptist preacher in Louisville was Squire Boone, brother of Daniel Boone. He preached there in 1775. Since that time the growth of Baptists in Louisville has surpassed that of all other denominations, and also of the population, there being in Louisville twenty-six churches, thirty-six Sunday schools, 7,442 scholars, 14,124 church members; contributions, \$97,080.51; church property, \$640,850. Other property, Parr Rest, Orphans' Home, Seminary, etc., make a total of \$3,000,000."

And now comes the sad news that Mrs. J. P. Shaffer died June 11 at the home of her daughter, Mrs. G. H. Handley, at Roanoke. Her beloved husband, Dr. J. P. Shaffer, died at the same home one month before. Mrs. Shaffer has been in feeble health for several months, and has expressed the wish to be released from her sufferings and to join her departed husband. Gradually her strength failed and her weary spirit entered into rest. She was about seventy years of age, and was long a faithful member of the Baptist church.

On last Sunday night, at the close of a very successful meeting, the First Baptist church of Dothan, Ala., granted their pastor, Rev. W. M. Anderson, a leave of absence for three months that he might take a course in Chicago university. For the whole three months he will draw his full salary. The pulpit will be filled by different ministers throughout the state all the time except August. The Dothan church is certainly loyal to her pastor. He will leave this week, returning about the middle of September.

The Georgia Baptists are preparing for a great time at the B. Y. P. U. rally at Blue Ridge. Dr. T. B. Ray, Dr. I. J. Van Ness, Rev. J. T. Watts and Secretary J. T. Henderson are among the speakers.

We are glad to know that Dr. E. J. Farrester, who recently underwent an operation for appendicitis, is doing well.

SUING SUBSCRIBERS?

I have thought many times since the first of January that I would write you a word of commendation for the way you have treated your delinquent subscribers. You have kept the matter before us, that is true, but what else could you do? You could not afford to keep quiet and let your paper run aground, and I do not believe you could afford to do as some other papers have done—sue your subscribers, or virtually that. Some religious papers have adopted the plan of placing the accounts of delinquent subscribers in the hands of collecting agencies or selling them to such agencies, which is all the same in the long run, all of which I believe to be contrary to God's word. I have never heard of a pastor suing his church for his salary and yet I believe he has as much right to as a religious newspaper has to sue its subscribers. I know some hard run pastors who have been troubled with collecting agencies. I have one in mind just now who time and again has gone to associations and spoken for a certain religious paper and sometimes taken subscriptions at the associations for it and talked the paper among his people, who was seriously troubled by a collecting agency because his subscription got behind. He had been a subscriber to that paper for many years and thought he enjoyed the confidence of the editor, but found himself deceived in that and embarrassed by a collecting agency. If he had charged for his work and talk like that paper does for its space he would have been paid several years in advance.

All the assurance a pastor has that he is going to get his salary is the confidence he has in his brethren, and I believe that a religious paper can not afford to run on any other basis since the Bible forbids brother going to law with brother.

In conclusion let me say that I am glad OUR paper in Alabama has not resorted to law to collect delinquent subscriptions. Trust God and his people for a support.

Long live the Alabama Baptist!

A. T. CAMP.

In one of our issues in January, 1902, shortly after buying the paper, we said: "If you have signed notes payable January, 1902, and find you can't pay all, but care to pay part, write us. WE DO NOT EXPECT TO SUE ANY SUBSCRIBER." (These notes referred to were assigned to us by Major Harris.)

Since writing the above we have not changed our mind, although many have advised us to either sue or put our delinquent accounts in the hands of a collecting agency. We have lost something like \$25,000 through delinquents and at times have been sorely pressed, but we prefer rather to lose the money than to be the means of strife. We do not even claim that our policy is right and certainly we do not mean to sit in judgment on our brother editors who pursue a different policy.

The tent making preacher, if he does his work with Paul's motive, is no less a hero today than was Paul in his day. And to our way of thinking, he is in as much demand today as is the man who goes to Africa, China or any other far off lands. We want to see our strongest men yielding to the work of developing our country and village churches, even though they have to make tents to support themselves in part while doing it.—Baptist Advance.

Bro. John W. Stewart writes: Don't, please don't, stop sending money to the orphanage, but send it directly to Baptist orphanage. Don't make checks or money orders payable to me. I am no longer connected with the institution. Send lots of money, but send it to Baptist Orphanage.

We extend our congratulations to Park Nichols, who was recently elected mayor of Roanoke. Congratulations also to Roanoke.

Dr. Caleb A. Ridley is fast winning the hearts of the Texas Baptists.

FROM ALBERTVILLE, ALA.

Perhaps it will be of interest to some for me to give you a few things about our work in Albertville. I always feel a delicacy in writing up my own work, lest I should be misunderstood, and therefore misrepresented.

Of course, we always feel proud when the Lord is prospering His work in our hands, and it is possible that we see it in a different light to others, and may be mistaken as boasting.

I am not boasting, but in a thankful spirit I come to tell you how our work here is prospering.

I came on the field March 1, and for one month was wholly unable to do any work, even to get acquainted with my people. As soon as I was able to get out, my daughter was taken critically ill with tonsillitis, and for another month I was hindered in my work. Since then we have had some sickness in the family, but I have put forth every effort in my power under the circumstances, and the Lord has wondrously blessed our efforts. Dr. Stodghill had done a good work before me. He had prepared the field, and (under the Lord) I was able to take hold of the situation and carry the work on until every one feels proud of our work and hopes. There has been twenty-nine added to our membership since I came, with the prospects of many others coming soon. At first, the congregations were good, but not great; now the cry of our people is, "more room." The seating capacity of the building is five hundred, so said, and every available seat is taken up, and yet more room is needed. Last Sunday the brethren were awakened to the necessity of enlarging and now I feel safe in saying that before very long we will have room for at least two hundred more people. Our plans are to build a gallery 16 feet wide, and seat it in keeping with the beautiful pews already in the main auditorium. This will be cut up by means of curtains into Sunday school class rooms; and after the Sunday school lessons are over, the curtains will be rolled back, throwing everything into the main auditorium. The Sunday school has also crowded us out, and we need room for the Sunday school, as well as for the regular church services.

W. P. Goodwin, our worthy and efficient superintendent, is aroused to the needs, as we all are; and he, with the rest of the brethren, are determined to supply the needs. We are looking forward to a great revival the latter part of July. Dr. W. D. Hubbard has kindly consented to assist in this meeting, and knowing him as we do, we feel sure that the meeting will be a success.

This church made an effort last year to have the Baptist state convention meet with us this year, but the Andalusia brethren outdone us and secured the convention; but now we come again asking for the convention a year hence. We are going to undertake to do great things for our causes along all lines; just how much we will do is yet to be seen; but we are going to do what we can. Let me ask you to pray for us, that the Lord

may wonderfully bless us. Your dear paper comes to a great many of our members, and I am trying to enlist others; for I find that when the membership take the Alabama Baptist it is much easier to get them to do their duty along all lines. Count on me always as being a friend to the Alabama Baptist, and I venture the assertion that the Alabama Baptist has more true friends among the pastors than any of our denominational papers has, and more and more are we seeing the necessity of standing by our paper.

With love for you and the Alabama Baptist, I close. Fraternally,

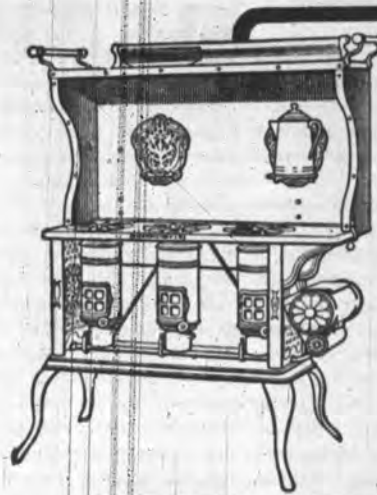
A. B. METCALFE.

FROM TUPELO, MISS.

We have just closed a glorious meeting in the First Baptist church here. Rev. H. A. Hunt, of St. Louis, one of our home board evangelists, did the preaching. He was my room mate in the seminary twenty years ago, and it was a source of great pleasure to renew our acquaintance and our friendship. Bro. Hunt is one of our strongest, cleanest gospel preachers. He is sane in his methods—depending entirely upon the truth and the Holy Spirit. He is unusually strong and clear on the plan of salvation. To his mind there is but one way to heaven. There is but one gospel for mankind. While he believes that salvation is solely and wholly of grace, yet he is a great believer in works. Bro. Hunt has his cultured, refined wife with him. She is his soloist, who does not sing for show, but for the good that she may do. She is earnest, zealous and faithful in soul winning as Bro. Hunt. She is consecrated to the work and is tireless in her efforts. Our people presented her a purse of \$23 as a slight token of their appreciation of her efforts. Our church was greatly revived and fifteen new members were added to her number. To God be all the glory.

A. J. PRESTON.

Dr. E. M. Poteat, at the seminary banquet said he feared that some of his ideas of the future of the seminary were not in accordance with the opinions of the officers and alumni. He ventured the assertion that in the near future a tract of forty acres or more ought to be purchased near the suburbs of Louisville, in order that ultimately the institution might be removed from Fifth and Broadway to a place where it might have more room. He thought that within fifteen years the present property might be sold for a million and a half dollars. He said also the institution ought to have a "professor of books" to direct the research work of the students. He wanted to see a department of evangelism, a professor of hymnology, plenty of tutors to assist the regular professors and a well-arranged correspondence course of instruction provided for. He believed that such an institution as Southern Baptists have located in Louisville ought to be strengthened in order that it may be fully equipped to meet the rising tide of infidelity in American colleges and universities.



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GREAT FIFTH SUNDAY MEETING,

Held with Hacoda Baptist Church, May 29 and 30, 1909.

It was a success from the introductory sermon by Rev. C. E. Glover Friday night. The following program was discussed:

9:30 a. m. Devotional, by Rev. J. S. Kilpatrick.

10 a. m. Our Obligations to Our Denominational Literature, by Rev. C. B. Powell, C. E. Glover, A. T. Simms and A. L. Blizard.

11 a. m. Lecture by Rev. A. T. Simms.

Adjourned two hours for dinner.

2 p. m. Song and prayer and then discussion.

The Deaconship, by Rev. Railey, Prof. C. O. Helms, Rev. W. F. Martin and P. L. Mosley.

3:30 p. m. The Importance of Studying the Bible, by Rev. J. H. Draughan, Rev. Railey, C. B. Powell, J. S. Kilpatrick and A. L. Blizard.

Sermon Saturday night by A. L. Blizard.

SUNDAY.

9:30 a. m. Devotional exercises by Rev. D. C. Allen.

10 a. m. How to Prepare a Sunday School Lesson, by Rev. W. F. Martin, Prof. C. O. Helms, Bro. Parks and Rev. C. B. Powell.

11 a. m. Sermon by P. L. Mosley on "Why I Am a Baptist," which was preached with great power, and collection taken for orphans' home, which amounted to \$6.35.

Adjourned two hours for dinner.

2 p. m. Subject of temperance was ably discussed by Rev. J. W. Brooks, J. F. Register, C. E. Glover, W. F. Martin, C. B. Powell and A. L. Blizard.

Sunday night a sermon by Rev. W. F. Martin and two members added to the church, one by letter and one for baptism. Then we took the parting hand. If we never meet on earth again may we all meet in heaven.

We extend our thanks to the church and people and especially the ladies of Hacoda.

A. L. BLIZARD,
Chairman.

C. B. POWELL, Secretary.

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NOW that the convention is over we earnestly beg the pastors to get out and try to secure some new subscribers on the \$1.00 offer to Jan., 1910. We hope that those who were at Louisville caught the new spirit of co-operation towards the denominational weeklies as shown in the reports of the Home, Foreign and Sunday School Boards.

GOOD FOR BIRMINGHAM'S MAYOR AND CHIEF OF POLICE

A WARNING TO VIOLATORS.

In his first message to the board of aldermen Mayor O'Brien called attention to violations of the prohibition law in this city and said:

"It is time we were setting a good example to our young men and women by a rigid enforcement of this statute. A little helpful influence exerted by every law-abiding citizen would do good. Generally speaking there is altogether too much dependence upon the law and the law officers and too little effort among the masses to stamp with their disapproval failures to execute the law by those whose duty it is to enforce it. The best laws are evolved from virtuous public opinion, and this same opinion must aid to enforce the laws and frown down on the officers who are derelict in the execution of duty, or who wink or connive at infractions or fall in any way to do their duty."

Mayor O'Brien added that while he was opposed to prohibition, "since a majority of the citizens of Jefferson county—the county having been made the unit—have declared against the licensed saloon, and it is now the law of the city, county and state, I will do my duty as a sworn officer of the law and enforce it to the letter, treating friend and foe alike. My duty is imperative. I did not make the law. It is my duty to execute it to the letter and, win or lose, I intend to carry it out, as by the measure of strict performance of duty will I be held accountable by the good citizens of this community, and justly condemned should I fail to carry out every provision of this police regulation."

This is a frank statement that should disabuse the minds of any who are laboring under the impression that because Captain O'Brien, as a citizen and voter, was opposed to prohibition, Mayor O'Brien, as a public servant under oath to enforce the law, will permit it to be violated. Mayor O'Brien appreciates that the law is bigger than he or any other individual or class, and that it is not for him or any other public servant to draw distinctions as to what laws are wise and what laws are unwise. His duty is to carry out his oath of office, and he has notified all violators of the law that they need not look for leniency from him.

He calls upon all the citizens to aid him in seeing that the prohibition law is enforced, and it is the duty of all good citizens to respond to the call. While it is difficult to convict many violators because of

technical or other defects in the law, these will be remedied by the extra session of the legislature which will assemble this summer, and then all violators will find it difficult and dangerous to evade or defy the law. The will of the great majority of the people of Alabama will then find expression in a rigidly enforced law, and that will be another step in the march of progress, the establishment of a higher standard of citizenship and the creation of a greater measure of prosperity.—Birmingham News.

CHIEF BODEKER GETS BUSY.

George H. Bodeker, chief of police believes that the superior officers under his command and the uniformed patrolmen are making very little effort to arrest alleged violators of the prohibition law. Acting upon this theory, Chief Bodeker has addressed a sizzling communication to the department in which he says if certain beats are not better patrolled and arrests made for violating the prohibition laws, he will refer the matter to the police commissioners. His order reads:

Copy of Order.

"Police Department, City—
"It seems that very few of the superior officers and uniform officers are trying to catch blind tigers on their respective beats, and I must insist that these blind tigers be looked after. I cannot see any reason why some of the officers cannot catch some of them some time. Complaints are so continuously coming in that on some certain beats the patrolmen do not pay any attention to blind tigers. I am going to investigate this complaint, and if something isn't done the matter will be brought before the police commission. I notice from the docket that there are not any arrests made by uniform officers for the violation of prohibition law. Now, I want to insist that this law be enforced to the letter. Look out after gambling houses also.

"GEORGE H. BODEKER,
"Chief of Police."

Chief Bodeker Talks.

In speaking of the matter this morning, Chief Bodeker said:

"The superior officers are as much to blame for this non-enforcement of the prohibition laws as the uniformed men. They all seem to think that because we have a special force after prohibition violators that they are exempt from this work. I am deter-

mined that every officer shall assist in the enforcement of these laws, and if they do not do it I shall insist that strenuous action be taken by the commission.

"Captain Johnson alone captured a violator recently in full uniform, and simply because an officer is in uniform is no excuse. I have captured three or four in full uniform and if we can do it the patrolmen and other officers can. These laws must be enforced, or I will know the reason why."

The action of Chief Bodeker in addressing his pointed proclamation scoring the individual members or the department according to those "on the inside" may cause radical action on the part of the commission.—Birmingham Ledger

TWO DETECTIVES LET OUT.

Detectives P. C. Cole and W. A. Disheroon were suspended yesterday afternoon by Chief Bodeker when found in a locker club by the chief, and at the meeting of the police commission tonight he will recommend that they be dropped from the force.

The two officers were among the best to be found in the detective line and are both good personal friends of the chief. Their suspension, however, is in accordance with the strict lines being laid down by the chief to which all officers had been advised they must adhere.

In speaking of their suspension, Chief Bodeker said last night:

"It was with the most intense regret that I issued the order suspending Cole and Disheroon. No two better detectives can be found, and there is a close tie of friendship between them and me. Warning had been given to all officers in regard to drinking in clubs, and I could not expect to have discipline in the force if I had countenanced their act. Under the circumstances I will recommend the commission tonight that the two men be dropped."

This makes the third detective to be suspended during the past month on account of being in a locker club, the first one being W. A. Baker. The chief has laid down the law to the officers and the slightest deviation from it means dismissal from the force.

Patrolman No. 1, A. D. Brown, who has been on the force for 21 years, was appointed to take Cole's place, and J. E. Burks, one of the oldest members of the force, and who has been doing plain clothes work for some time, to Disheroon's place.—Age-Herald.

DR. JOHN P. SHAFFER.

It can be truly said that "a great man in Israel has fallen" in the death of Dr. John P. Shaffer, who fell on sleep in Jesus May 10, 1909, at Roanoke, Ala., at the home of his daughter, Mrs. Guy Handley.

He was born in Talladega county March, 1840, and moved with his father to Coosa county about 1850. His first years in Coosa county were spent on Hatchett, the great creek of the county. About the beginning of 1852 he entered "The Rockford Masonic Institute," where he continued to the close of 1854, the writer being his last teacher. He stood at the head of his classes and was regarded as the best scholar of the school. From 1855 he went to work for himself, and was for some time a clerk in a large dry goods house of Wetumpka. In 1861 he enlisted in the company of Capt. John Bell, of Talladega county, and was elected lieutenant. During the seven days' fight around Richmond in 1862, in a gallant charge he lost part of his foot and was discharged from service.

He married the widow of Capt. Bell

in 1863, who had three children by Bell, and six, two boys and four girls, by Dr. Shaffer. He gave to all these children a liberal education, and they have proved worthy of his efforts on their behalf.

For a number of years, in connection with his preaching, he taught school, and laid the foundation, and gave a high character to the two schools, one at Lineville, the other at Roanoke, both of which owe much of their fine reputation to his moulding hand.

In 1866 he united with the Baptist church at Rockford and was baptized by the saintly Platt Stout. From the first he became a worker. In 1863 he was ordained to the ministry at Lineville, and from then he was truly faithful to his calling until asked to come up higher by the one who redeemed him and called him into his ministry. He was a workman that need not be ashamed of his work, such as to the number enlisted in his Master's service or in their development and that of his churches in every good word and work.

Hundreds of men and women owe

to him much of the usefulness of their lives, and the positions they have taken prominently in church and state. He was a very forceful man and had great capacity as a leader. He was a man of strong convictions and had the courage to maintain them, and the power to impress them upon others.

Much of the development in denominational work in middle east Alabama had its origin in him. From there his influence spread widely over the state until he commanded as much attention and influence as almost any other man of the Alabama Baptist State Convention.

This is attested by the fact that his brethren made him for years a member of the board of missions, a trustee of both Howard College and Judson Institute, and he died first vice president of the State Convention. Forty years ago he and I attended for the first time the session of the Southern Baptist Convention at Louisville, and we had decided to attend the one just closed, and thus perhaps close our personal attendance upon that greatest body of Baptists in the

world; but on the day of its first meeting he had passed over the river, and I was assisting in laying him to sleep.

Loved by those who knew him, highly esteemed by those who knew of him, he has obeyed the summons of his chief and laid his armour by, to await the coming of his comrades, when together they shall all shout victory through the grace of our Lord Jesus Christ. GEORGE E. BREWER.

Dr. A. T. Robertson will deliver some lectures at the Virginia Baptist assembly, at Buckroe Beach, Va., beginning June 22. He will also lecture at a chautauqua at Ewing, Ill., in July. He, like Dr. McGlothlin, will spend a part of his vacation on his new book, "Longer Greek Grammar."

We acknowledge with pleasure the following invitation: Mr. Richard Howard Jones invites you to be present at the marriage of his daughter, Jeannette, to Mr. John Sams, on the afternoon of Wednesday, June 16th, 1909, at half after 3 o'clock, Pettus avenue, Selma, Ala.

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In song and service, a beautiful life,
Tho' hid from the glorious sun,
From the faces of friends, from trees
and flowers,
And the clouds when the day is done.

Contented and thankful, a happy life,
Of green-broidered summers, four-score,
And the veil betwixt her eye and the world
Has but centered her soul the more.

In the organ loft of the ancient church
On the sea and in foreign tongue,
By the parting spirit and o'er the dead,
The blind poet's anthems are sung.

And hath she known sorrows? Ah!
sadly, yes,—
They are signs of a Father's love;
God knows without chast'ning we'd
never find
The home of our Father above.

Still wave into song the thread of thy
thoughts, blind sister,
As thy sun goes down in the west;
The angels are 'round thee, sing on,
sing on,
Till, "safe in the arms of Jesus,
Sweetly thy soul shall rest."
—Mrs. Anna L. Price,
Marlinton, W. Va.

THINGS EVERY GIRL SHOULD KNOW.

Some one has suggested twelve things that every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door and shut it softly.
Keep your room in tasteful order.
Have an hour for rising, and rise.
Learn to make good bread as well as cake.
Never to let a button stay off twenty-four hours.
Always to know where your things are.
Never to let a day pass without doing something to make some one comfortable.
Never to come to breakfast untidily dressed.—Selected.



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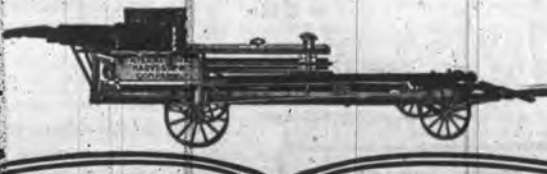
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I. H. C. presses make you independent of the contract baler. They are specially valuable to the average farmer and hay raiser because they are operated with small forces, at no expense for power, and the work can be done at times when there is little else for either man or horses to do. These presses will bale your hay, straw or anything else you have to bale into solid, compact and uniform bales. The one-horse press an ideal baler for small hay raises, turns out 14x18-inch bales. Under average conditions, it will bale at the rate of 6 to 8 tons a day. The two-horse press has bale chambers 14 by 18, 16 by 18 and 17 by 23 inches in size, and bales 8 to 15 tons a day—a profitable machine for joint ownership among neighboring farmers or doing contract baling.

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YOUR MISSION.

Mrs. Ellen M. H. Gates.

(The recent deluge of Lincolniana brought again to newspaper notice the following poem, which was written by Mrs. Gates, of Beaver Dam, Wis., in the fall of 1860 or winter of 1861. It was set to music by Sidney M. Granis in 1864, and published by Brainard & Co., Cleveland, O. When President Lincoln heard Philip Phillips sing it in the hall of representatives at Washington, February 26, 1865, he was overcome with emotion and sent up to W. H. Seward, chairman of the meeting, the following written request:

Near the close let us have "Your Mission" repeated by Mr. Phillips. Don't say I called for it.

A. LINCOLN.

The poem has been many times reprinted, often mutilated, and usually appears anonymously or erroneously attributed to "Emily Huntington Gates."—Editor Christian Advocate.)

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant to happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot toward the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Saviour's feet.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain both ripe and golden
Will the careless reapers leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true—
If where fire and smoke are thickest,
There's no work for you to do;
When the battlefield is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

Rev. V. I. Masters said: "The winged lady in white that stands far aloft on top of a column down in front of the convention platform, and

peeps out between the immense curtains is mighty quiet as she gazes down on the throngs that march beneath into the hall; by whose hands and buttons decorously stand as a retirement for noisy and forgetful exuberance. The said winged lady holds an unlighted electric bulb aloft in her left hand. She is a feature of the landscape that each convention visitor will take home with him. But we wish to goodness she would turn around and look at us sometimes instead of peeping forever out between the curtains as if she were only a statue."

A GOOD MEETING.

We have just closed a three weeks' meeting at Flat Creek. Our revival resulted in much good to our community. We had five very able sermons by Bro. Bamber, of Jasper. We had also Bro. Ira Harris from Howard college. Bro. Harris was a stranger to all at Flat Creek except myself. However, through his simplicity in telling of Calvary he has made for himself friends innumerable. Not only did he tell of the bitterness of a life of sin, but of how that we through faith in Jesus could escape it. We had 32 additions to our church, 21 of whom were by baptism. Raised \$13.50 for the orphans' home, and \$56.60 to the preacher brethren. Pray for us.

J. A. DAVIS, Pastor.

MINISTERS' AND DEACONS' CONFERENCE.

The ministers' and deacons' conference of Chilton county met with Bethsalem church Saturday morning, May 29th.

After the devotional exercises conducted by Rev. T. J. Deason the meeting was organized by electing Rev. W. J. Ruddick moderator and the writer clerk.

Rev. F. M. Woods and Rev. S. M. Adams being providentially kept away were greatly missed in the meeting.

The different subjects were discussed by the brethren present and we believe they were beneficial to all.

The meeting was enjoyed by all and it was decided to hold them quarterly on the fifth Sunday and Saturday before in each quarter.

The next meeting will be held with Chestnut Creek Sunday and the Saturday before the fifth Sunday in August. **W. O. PERRY,** Clerk.

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A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

OBITUARY.

Rev. W. H. Guthrie, the subject of this sketch, was born April 21, 1854, and died December 30, 1908, leaving a loving wife and mother and several sisters and a host of friends. He married Miss Eliza Harper on Dec. 30, 1888, and lived happily with her for 20 years to a day, and to this union was born seven sweet children, all of whom went to the heavenly city before they reached 6 years of age and were waiting at the golden gate to welcome their sainted parent on his arrival at the golden gate.

Bro. Guthrie joined the Baptist church at the age of sixteen years and lived an exemplary life up to the time of his death. He was ordained to preach the gospel of Christ at Logan Baptist church in Cullman county in November, 1892.

He served Logan and several other Baptist churches in Cullman and Winston counties as pastor. He did untold good in Jesus' name where he lived. He was a man that looked after the young and they loved Brother Guthrie for advice. Many will rise up and call him blessed. He was a bright star in Masonry. He loved his lodge and its work and was faithful to his trust until the Supreme Grand Master of the universe said come up higher.

The golden gates were opened wide,
A gentle voice said come;
And angels on the other side
To welcome your loved one home.
T. J. KELLY.

OBITUARY.

Mrs. Zelia H. Jones.

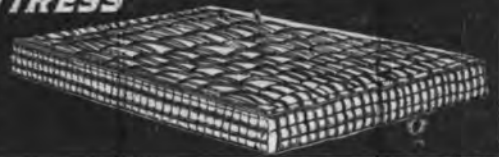
Died, in Decatur, Ala., on night of May 4, 1909, Mrs. Zelia H. Jones, widow of Captain Jack W. Jones, and daughter of Mr. and Mrs. Edward Wise, deceased. She was born October 25, 1843. She first married Mr. Duke W. Hartsfield, December 7, 1859. After his death she married Captain Jones in November, 1869. There were two children by first marriage, one died in infancy, the other was drowned at the age of thirteen. She had three children by second marriage, Miss Mattie M. Jones and Mrs. W. W. Calahan, of Decatur, and Frank B. Jones, of Louisville, Ky. There were seven step-children, who were treated by her as her own and who loved her as their own mother. Mrs. Jones joined Mt. Pisgah church when a child. After her removal to Decatur she became a member of the Decatur Baptist church and died in its fellowship. This faithful Christian leaves a bright record of usefulness behind her. She now rests from her labors, but her works remain. She lived "the simple life" of a regenerated soul, whose ambition was to do "what she could" for her Master's cause. May her children follow her example in the prayer of her former teacher and pastor,

JOSEPHUS SHACKELFORD,
Tuskegee, Ala., June 2, 1909.

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Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.



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NEWS ENGRAVING
BIRMINGHAM, ALABAMA.

FROM BRO. SHUTE.

Bethel Church, McKinley, Ala.,
June 7, 1909.

I can not help but utter the words of Tennyson this morning: "Oh, that a man could arise in me, That the man that is might cease to be." The sun is shining too bright and pretty, after weeks of rain and mud, and to one not familiar with this black belt they have no conception of the meaning of the word mud; notwithstanding sunshine, I fear I have the blue devils and feel like one good man of old, "I am chained to a body of death."

This is the last half of my second year on this historical propagandizing field of the Bethel Association (we still propagandize, but not quite so vehemently). Looking back over my work I somehow feel that my efforts have returned to me as "sounding brass and tinkling cymbal," but as man counts progress, all of my churches have advanced. I fear in the eyes of the Master, however, we are nothing but a set of very lazy, selfish drones.

Bethel looked brighter and sprucer yesterday than I have ever seen her dressed, and I wish you could have been here and heard Miss Willie Kelly give us a lecture on her life and work in China.

It was a beautiful sight to see Miss Willie among her home people and childhood friends, in the pulpit of the church where she gave her heart to Christ and was buried with Him in baptism by Dr. Crumpton, telling in her gentle, touching way the story of Jesus as she tells it to the heathen in far-away China.

Sitting in the audience for the first time since being pastor of the church, I was deeply impressed when Miss Kelly said, "Doubtless I am the first woman who has ever stood in this pulpit and preached."

The thought came over me, what a state of chaos would arise in the world if woman's fidelity for and trust in the Master was withdrawn from the church.

In the words of the ash heap philosopher Job, where would (the church and man) be? Thank God for the coming generation of broad minded

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Your Druggist Sells It.

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Get it today. Yellow package. K. E. B. P. in red. If not at your druggist, send his name and yours to The F. W. Ketterer Medicine Company Manufacturer, Jacksonville, Fla.

**JUNE****For State Missions**

Is the slogan now. When you read this, two Sundays will have passed. Did you and your church remember the cause? Brother, please do not put it off. So much depends upon it. It is so easy for the brethren to

WRITE THE LETTERS.

Will they do it? We can set Alabama on fire for State missions, if we will. The secretary can't do it, but the brotherhood and the sisterhood can.

A good personal contribution first, then ten letters from the contributor to others is the plan. All you need to know is that State missions is in debt and we are greatly distressed about it. We want to report at Andalusia in July every missionary paid and every obligation met. We want the givers, besides giving, to do some earnest missionary work in bringing others around to be givers.

The plan is very simple. Reader, won't you fall in with it an once? W. B. C.

**ONLY TWO MORE
SUNDAYS IN JUNE**

boys and girls; thank God for the wave of education that is sweeping over our fair southern land; true Christian education (and I do not believe there can be education—wisdom, which, after all, is only humility and nearness to Jesus Christ, without a true and deep knowledge of the teaching of the Master).

Socrates said, "I believe that we can not live better than in seeking to become better."

Christian education blends faith with works. The former without the latter, no matter how refined and civil-

ized, is no better than that of the Hindoo woman tossing her babe into the Ganges to appease an heathen god.

We are in an age of "show up"—"prove thyself," and after all "We live in deeds, not years; in thoughts, not breath; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best."

I was delighted at the close of my morning service at Rembert not long since to have a noble young girl, just

on the threshold of womanhood, come forward and give her life to the Master.

I shall baptize her in the old Rembert pool Sunday week.

We begin our protracted meetings in August. Page will be with me for six weeks or more.

When you have time come down and see us. We have plenty of fresh air, good water, solitude and—fried chicken galore.

WM. F. SHUTE.

SENDS \$2.00 TO BRO. ELLIOTT.

Abbeville, Ala., June 1, 1909.

Brethren of the Ministers' Benefit Society: I am just sending the regular assessment of \$2 to Bro. Elliott for the family of Bro. A. E. Burns, recently deceased. I know that he used to be a member of the Benefit Society and was considerably surprised to learn that he permitted his membership to lapse. What his reasons were for doing so I can not imagine, unless it was a desire not to appear to take advantage of the society. To my certain knowledge he knew that the hand of death was upon him for nearly two years before he died. It is reasonable to suppose that unless he had some such motive as the above he would have had himself reinstated even if he had at some time missed his dues. The only other alternative would be that it was impossible for him to pay them. In either case I suggest that we give his family the usual benefit.

If the brethren think that this will be setting a bad precedent I wish to hereby authorize our secretary to call upon me for this contribution for the benefit of any Baptist minister's family who is at work in Alabama and leaves his family in the state that such families are usually left.

JOHN F. GABLE.

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To any who will send a list of names and addresses of boys and girls on separate sheets who may go away to college this year or next. Address Meridian Woman's College, Box B, Meridian, Miss.

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